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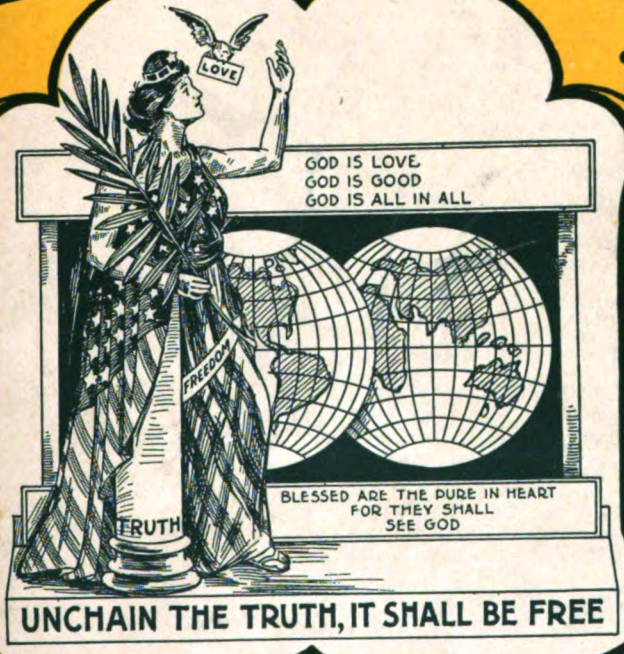

I Am The Vine — Jesus Christ

The Way The Truth and the Life — Our Savior

A MONTHLY MAGAZINE OF DIVINE HEALING

Vol. XVI. OCTOBER, 1910. No. 1.

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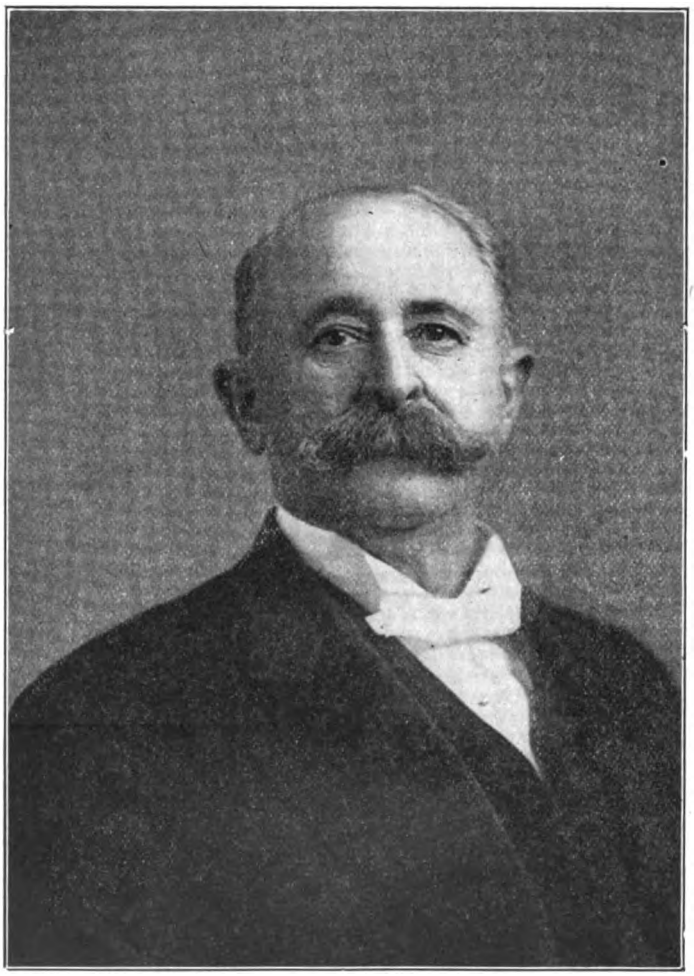

Oliver C. Sabin

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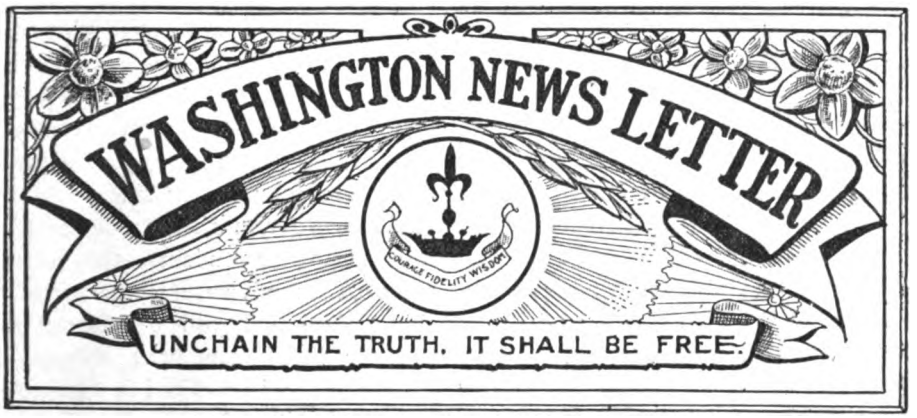

VOLUME XVI. WASHINGTON, D. C., OCTOBER, 1910. NUMBER 1

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Reassembling—Lecture

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I AM pleased to see you this, the first meeting after our vacation. You are all looking well. During the vacation my work at Atlantic City was productive, I think, of a great deal of good. We circulated by sale and gift something like eleven thousand books and periodicals, and every day the lectures were attended, especially the last three weeks, by fine audiences, and I feel that we did a great deal of good. This is only the commencement, as this will be perhaps a permanent arrangement hereafter to have a series of lectures at Atlantic City during the summer.

Eleven years ago day after to-morrow this church was chartered under the laws of the District of Columbia, and the charter members were simply those that the law required. I think it was five. It seemed as though in coming out we had come out alone, but we commenced, and the 6th day of September was the first day of our magazine that came out and announced our severance from the so-called Eddy Science Branch.

The reasons which induced me largely to leave that organization was because of the disposition to hold down and appropriate for selfish purposes this great Truth that belongs to all the children of God, wherever they are. Mrs. Eddy has a perfect right to all this Truth that she can absorb. We all have a right to as much sunshine as we want, for our absorbing any quantity does not lessen the quantity of the sunshine. And it is so with this Truth. The Truth belongs to each and every one of God Almighty's children, because it is the only Truth that

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leads us along this pathway of life without stumbling in our path—the only one. It was held down by a clique, charging enormous fees for teaching, enormous fees for books, until it was almost substantially absorbed by a little crowd that was making vast sums of money.

I have often thought that God Almighty picked me out to open up and give this Truth to the world, because the manner in which I came into it was so thoroughly unpremeditated and unthought of that it seemed as though I was simply led by a train of circumstances. In the first place, I had never written an article on religion in my life until I wrote one in defense of the Christian Science Church in response to some remarks a member of Congress made in regard to that church. That article seemed to revolutionize my life. It took me out of the clutches of political wrangling, it killed THE WASHINGTON NEWS LETTER as a political organ; but, on the other hand, there commenced to come subscribers by the hundreds from so-called Christian Scientists everywhere, and but a short time thereafter Mrs. Eddy told all of her people to take this magazine.

I never had seen Mrs. Eddy; I never had written to her; I never had any kind of intercourse with her; I was not a member of her church, but I believed in very much of the teachings that they taught, because they have the Truth, not as fully as we have it now, but they have it away and beyond any other branch of so-called mental healers that I know of, excepting the Evangelical Church. There is no doubt but what their healers are healing the sick; there is no doubt but what I have seen as fine healings done by the students of Mrs. Eddy as I have seen done by anybody. There is no doubt but what they took me, sick, preparing for death, filled with disease, and brought me up and made me perfectly well, not as robust as I am to-day, because they treated me only about twenty months, but I have been growing younger and more robust ever since. And this leads me to remark as a precautionary thought to our students—this lecture is more of an advisory lecture than anything else—that you cannot afford to lapse back. If you have ever obtained this Truth and practiced it you had better stay by it as long as you live. It is very much better for you that you never had heard of it than to obtain this Truth and lapse back. I have seen this in so many instances. Now, we have one of our students, who but a few weeks ago, you all remember it. She was a good Scientists at one time, thoroughy imbued and infatuated with the work, but she lapsed back and took a branch of another kind of healing, and the result was that the heat overcome her, and she passed out without our ever knowing that she was sick.

Now, I have other instances of this kind, and many of them. You must be firm if you are going to succeed. You can't afford not to be. Now, if you can learn to simply trust this Science for everything in the world, it does not make any difference what the condition may be; if you will learn to commit yourself unto this Science as unto God; if you will follow it every day; if you can learn to practice this lesson of love. It is easy enough to love God, who gives you all, but here is the great family of men that you have to love. You have to love them. We are told that if you claim to love God and do not love your brother you are a liar, because you cannot love God if you do not love your brother as

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yourself. Now, if we can manage every one to live in such a way that we can come up to this point and put it into practice under all circumstances, I tell you, you will be strong, you will be great, and you cannot carry your money, you will have so much of it. But you take a person that is afraid of being cheated, watching out and perchance trying to get a little the best of the bargain, let them carry that kind of business into practice and practical life, they will come in as statistics used to show, about 95 per cent of all those who entered into business life were failures before they got through. You will come out as a failure. But if you can learn to do unto your brother as you would do unto yourself under like conditions, put that principle down and stay by it, I tell you can move the earth, and nothing can withstand you.

This Science is a perfect rule of life. It teaches you how to live; it teaches you how to act; it teaches you how to love; it destroys sorrow; makes you place your trust in God Almighty for everything; and if you follow the rule. and stay by the rule and let the results be what they may, you cannot fail.

I was pleased with one of my students this week. He was tempted to have typhoid fever—that was what the devil was holding up and telling him—but he denied it and stayed by his guns, and with the exception of eating watermelons, I do not think he took any medicine at all. He is well.

Another instance that occurred last week. I was in a storm on the broad salt water. It was the worst storm I ever was in. The wind was so strong that we could not buffet it any longer, but had to turn and go with it. It drove us some twenty-five miles out of our way before we ran out of the storm. The day before that storm came there was wind from the southeast; the wind turned to the northwest, we had a murky spell and crisper, cooler atmosphere, and when the wind came on us from the northwest it came on us as a roll and it looked fierce, it looked ugly. I declared against the storm by virtue of the God-given dominion given me at my birth, and to all of us the same, I commanded that storm to scatter, and that it could not rain on us to hurt. I did not think about declaring against the wind, but I declared that the clouds should scatter, and they did scatter, and we went through it in substantial sunshine; on either side were heavy rains, but we had as fierce wind as I ever saw, I think. I do not think it could have come out worse, but we stayed by the ship and declared that the winds could not hurt us. After we passed it, about two miles off the clouds came together again and went on.

Now, there is the power and dominion that you have. You have the same that any one else has; it belongs to us, inherited as our charter rights; and if we will exercise this power and this dominion, we will be winners—we cannot fail.

Now, our work for the year, which, by the way, was to have been the subject of my lecture, but I am afraid now that I have spoiled it so that it will be only a short one, but what our work will be is to carry on the commands of Our Savior. He gave the command in His last conversation with the disciples, what they were to do, carry this gospel, preach it, give it out everywhere, all over the earth to every creature, and those who believe shall be saved, and those who disbelieve shall be damned. The fact is as somebody else said, they are damned already, which they are. Anybody who is outside

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of the pale of this Truth is damned already, because they are outside of the protecting care of God Almighty Love.

Now, there are certain signs promised to all those who believe this teaching. They are given to you in the 16th chapter of Mark plainly. Among others, you shall lay hands on the sick and they shall recover; another, you can drink deadly things; another, you can handle deadly snakes uninjured. Those who believe you shall have these signs as an evidence of their belief.

Now, it is your duty and my duty, it is the duty of every person who breathes the breath of life, to carry out that command. If you all can't preach the gospel by going on the rostrum, you can preach it in some other way. You can give them a book; you can give them a magazine; you can give them a word; you can give them something that will call their attention to their lost condition. The world before us, outside of this Truth, are absolutely in a lost condition. They have no anchor; the storms of life buffet them, drive them over the vortex called death; fill their lives with sickness, with sorrow, with pain and with suffering, because of the lack of this redemption of the Truth, this great Truth that makes you free. It is your duty, my duty, and every one's duty, to scatter it broadcast throughout the world.

You must love your brother and love him as yourself. You know the good there is in this work; you know the good there is in this Truth. Then, if you love your brother as you are commanded to do, see that you give him this Truth. Make it part and parcel of your life, and don't permit yourself to be so environed by so-called business affairs as to prevent you doing your duty as occasion manifests itself.

Now that is what we have to do. We have to carry this Truth; we have to scatter it broadcast, and don't fear for results. God will bless you; God will prosper you, and you will have more money by following the commands than you will without it.

You ought all of you to read Moses' farewell address that he gave to the children of Israel. We ought all to read it very frequently, which I do. It is one of the most sublime instruments, I think, in any language. Moses predicted, showed forth the two sides, that of the faithful followers, how they would be blessed, and that of the unfaithful, how they would be punished. Sin punishes; sin punishes itself. Every day is judgment day. When you commit a sin judgment day settles on you, because you have violated a law, and I tell you for everything you do not in harmony with Truth you will be punished. I believe that the time will be somewhere given to each of us that we will make restitution for every wrong we have committed, somewhere. I think there will be a time, then we will have a clear, square record. Every act that we do is registered in this book of life, in these vibrations as they go out for all eternity. For every crime, for every wrong that we have ever committed, I think the time will come through divine Love that we will be permitted to come back and take up these laches, and then we will be as white as snow. That is the perfect redemption of the perfect child of God, and I believe we will all have it.

It may take longer in some instances than others. I have no doubt but what it will, but the time will come when we will all be pure, and no one will have a grudge against another, but we will all be

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under universal law in the universal Love of Infinite Mind.

Now, let us make some resolutions that during this church year that we each one is going to be earnest, each one is going to be devoted to the cause. Let us carry out those resolutions, each and every one of us. See if we can't all be giants. I know we can. It depends on your own conduct. You will be what you make of your own selves; you have to work out your own salvation. All we can do is to throw the lifeline out to the world, let the brother or sister take hold, and if they do that they work out their own salvation.

As we grow stronger and more spiritual in this work we have greater efficiency. There is no doubt but what you as healers who are sitting before me are very much more proficient as healers than you were when you first commenced. It is a matter of growth. It used to be with me a matter of great rejoicing when I would see that my prayers were answered. It is still a matter of rejoicing, but it is not a matter of surprise like it was. It would be a surprise if the prayer was not answered, because when you pray with the understanding you expect an answer, and you will be bound to receive it, provided the party you are praying for is not held down by adverse environments.

Now, I think this will close my lecture to-day. Let us commence. I am glad to see so many of you here, and by and by we will work up this church, and this church will be filled. Let us each one try and work this year and see how God will bless us. I know he will.

Class Teaching

I will commence the teaching of a special class November 7, devoted only to those who wish to make their lifework as healers, teachers and lecturers. The price of tuition is $100. This will not include the students of former classes. The course consists of 22 lessons, five each week. Those who wish to take this instruction should make arrangements before entering.

BISHOP OLIVER C. SABIN,

1329 M St. N. W., Washington, D. C.

Get the whine out of your voice or it will stop the growth and development 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. Face about and make something of yourself. There is nothing the matter with you. Just quit whining and go to work. —*Medical Talk.*

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Reflections

HARRIET DOANE PRENTISS

What are we building each day in our lives?
Are we drawing the best from our source of supplies?
How are we using life's great vital force,
As it surges along on its infinite course?
Is the world but a place with problems to solve,
Just a chance chaos of things which involve
The retarding of growth and progress and worth,
Not permitting the best in each one to show forth?

Must we always be victims of worry and fear,
And not feel the calm of his sweet presence near?
Is the principle working within everyone,
Here only to mock us with ideals unwon?
Is the footing beneath us and on which we stand
Made firm and enduring or merely of sand?
Shall we sink down each day 'neath the weight of our woe,
Or rise to the top on our strength as we go?

Should we not feel in tune with life here and now?
Would discord not cease if we only knew how
To act as a magnet, attracting all good,
Making our problems serve only as food?
Do we muster our forces and reckon each day
With a step sure and steady our strength to portray?
Are we firm in our purpose, or do we but show
A lack of control, with no power to bestow?

If success is not ours and we long for fair play,
We may know our examples are worked the wrong way.
"God's in His Heaven, all's night with the earth,"
And we're not at our best if we're lacking in worth.
We may all leave behind in our path as we rove
Some influence kindled by infinite love,
Which will shed joy and cheer o'er the path that we take
To inspire those who follow on in our wake.

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You Shall Know the Truth, and the Truth Shall Set You Free

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE text I have chosen this morning is, "You shall know the Truth, and the Truth shall make you free."

When we talk about freedom we associate with it its opposite, slavery, and with that word we usually associate physical slavery. That is true where physical slavery exists, but mental slavery is much more universal and much more pernicious in its results. You can take, for instance, the Africans who were brought to this country a few hundred years ago, ignorant, almost, as the beasts of the fields, if not quite; and from that beginning in a few hundred years, a very few, there is evolving a broad, bright, intelligent race that in a few centuries will take its place among the family of nations, evolving their proper existence and standard in the civilized world. Their slavery was that of physical slavery.

Now you take, for instance, the people of India, which country was overrun, as the best authorities say, something like four thousand years ago by the Ayrans, from the steppes of what we now term Russia. They were placed under a system of mental slavery. These Aryans assuming to themselves that they were the ruling class for their mentality, created themselves priests, and created the natives of India what they have ever since been, subjects to a system of mental servitude that is more debasing and more destructive, more permanent and injurious to the people of India than every kind of physical slavery that the world has ever known.

I received a letter from there from a smart man, because he writes a very intelligent English letter, not long ago, in which he told me of the condition of the people. He says that an able-bodied man can be employed at an average of what we would term two cents a day, and he, a man of letters and intelligence, away beyond the average, was employed at the sum of nine dollars a month, upon which he kept his family.

The castes established by the original Brahmins and the priests established by these Aryans exist to-day. The people are classified. The shoemakers and other artizans and the farmers and those of other trades are all classified together. There is no intermarriage between these classes. The shoemaker's son never marries a tailor's daughter. There is no intermarriage mingling. They must stay in their own classes, and the weapon that has kept them down is the weapon of fear.

Our Savior came into contact with this same kind of doctrine, which was very prevalent throughout Judea during his life and ministry. The age was anything but enlightened; the people were bowed down with superstitions and traditions,

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and He annunciated the broad principle that you shall know the Truth, and the Truth shall make you free. The world then was as it is now; they were under the enslavement of fear. You take a majority of the people of this enlightened country of ours; we find them bowing down to fear. They have fear of some kind of catastrophes; or they have fear of sickness; or they have fear of poverty; or they have fear of sorrow. You take the world at large, as it is constituted before us, and we find it but a scramble from the cradle to the grave, as you might term it, for the possession and obtaining possession of the almighty dollar. The desire is engendered through fear, fear that they will come to want. It is laying up for a rainy day. As the Savior told in one of His parables about the rich man that filled his barns, "Soul your barns are full, now enjoy yourself." They want to get into that condition. Old people as a rule, almost universally—not universally, but almost so—are, what we might term in a legal phrase, hedging against their children. In other words, they are laying up so that they never can become dependent on their children.

Now all of these systems of fear are more or less systems of slavery. They lack anything but freedom. The proper position for the Christian, in whom is emancipated from this world fear, to be is to have no more fear about sickness, about sorrow, about catastrophe, or about want, than he does about the fact that he will have air enough to fill his lungs.

The rapacity of mankind has got pretty well all of the earth; they have the earth plastered over. The child that is born to-day is born with a mortgage over his part of the earth. There is some other fellow living on it. Naturally he has as much right to this mother earth that was given to the whole family of mankind as has the fellow that came out here and established his squatter's rights; but does he get it? All people are created by God Almighty with certain inalienable rights, among which are life, liberty and the possession of the natural gifts that God Almighty has given to His children.

I remember an instance in reading the history of the Scythians, in which they sent a demand upon their enemy for certain things, among which was earth and water, and they sent a bird, a mouse and a fish, which being interpreted is, unless you can fly through the air like a bird, or burrow through the earth like a mouse, or swim through the water like a fish, our armies will capture you, unless you give us earth and water. That was their ultimatum.

Earth and air and water should be free to all the world, and it is free from God Almighty, but without advancing along these lines of political economy, I will come back farther upon our subject, You shall know the Truth and the Truth shall make you free.

It is a blessed thought to know that God Almighty Life is your life; that God Almighty Health is your health; and that God Almighty Good is your good; and that you live, move and have your being in these infinite goods, infinite Wisdom, infinite Power, infinite Love, and when you come to the great thought, realization and understanding that it belongs to you and belongs to you now, you are free.

When I get up in the morning—and I am but a babe; we are all babes yet—and look out upon the skies there is no terror there for me. I have no fear of these winds breeding malaria. I have no fear of the clouds bringing disaster

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and the storms destruction. I have no fear of the wolf, so-called, coming to the door and destroying the family. Why? Because infinite Power controls all, infinite Good supplies all, and all you have to do is to come to this infinite realization, and you have all and all belongs to you and you do not have to wait. If I owed a thousand dollars in the morning and did not have a cent, there is not a man on earth that I would ever ask for a cent of it, borrow it. My supply comes from God Almighty. It is from Him that I expect, and it is from Him that I get, and it is to Him that I go.

Now, I am not talking against one of my friends that is present, who makes largely by loaning money from his bank. That is all right; it is entirely right, and it is thoroughly honest and upright, and he is a beneficence to society. But there is a time coming when we can step upon the platform higher and look to God Almighty alone as our supply, and the supply will be to us manifested. I have known this to be demonstrated along many lines hundreds of times in my own experience. I have never known a failure. Sometimes we do not have much surpluses. I am not working for surpluses. The children of Israel as they were going through the wilderness received their manna every night for six nights in the week. They went out and gathered it, and occasionally some saving one would find a good bunch of manna, and she would make up her mind that she would take enough to last the next day, and she would be ahead of the hounds, and the surplus manna that she took would spoil on her hands.

Our Savior said, Lay not up where moth nor rust doth corrupt and where thieves break through and steal. Sufficient unto the day are your wants and your supply. Now that is my theology of political economy. I ask myself the question, "Have you got clothes to wear to-day? Yes. Well, I thank God for the clothes. Have you food to eat to-day? Yes. Well, I thank God for the food. Are you, then, in the enjoyment of good health? Certainly. Then I thank God for good health."

Now, in your prayers, you understand them, who have read my books, we do not ask in the sense of petitioning. We affirm certain fundamental principles, and those principles are manifested in our surroundings and in our bodies. I realize that I am the image and likeness of infinite Life, and that that life goes through me; that I live, move and have my being in this life. When we talk of God being Life it annihilates this idea of a great personal God, but God Life is omnipresent everywhere. You can't imagine, nor I can't, nor no person else in the world can imagine the infinity of space. If you take the enumeration table and multiply it by itself, and square the result, and count each mile a million miles in length, and try to measure infinity from there to the eastward, when you quit you would be no nearer the end than you are now. And so with the west and with the south and with the north. Infinite Life is everywhere, God Almighty principle, Life. It is the same Life that animates the minutiae that is in the lower strata of so-called physical existence, and as we come up through the plants, through the animals, through the birds, through the fishes, and through man, this same infinite Life goes through all, is in all, animates all, and controls all.

Therefore, when you realize that that is your condition you know you have infinite Life, you are its image and likeness, and this hobgoblin that the sins of

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man have created by their so-called sins—we call it death—is a falsehood. There never was time appointed for man once to die, because he was created in the image and likeness of infinite Life. There is no opposite, and there can be no opposite, for God is All, and in All, and through All, and all is infinite Life, and this so-called death is error, created by man, brought on by his own sins; and he suffers the consequences, and will continue to suffer them until he knows the Truth which will make him free, and the Truth alone, the Truth that he is the image and likeness of, infinite Life, and is no part or parcel of so-called death, so-called disease, or so-called inharmonious conditions. God is All, in All, through All, is infinite Mind, infinite Good, and controls All and makes All.

Now how do we know these things? Aside from the physical principles, we know them according to the general rule that all truths run in parallel lines. You never find one truth crossing another. We know them further by the same reason that Jesus Christ said to his disciples, If you do not believe me, believe me for the very works' sake. If you see the application of this Truth resusitate so-called fallen humanity, freeing them from their wants and their sorrows, their sicknesses, etc., and all the ills of so-called life, when that Truth is applied, they are lifted up and brought out like a flower that is famishing for water, you bring it up when you put around it the beautiful water that resuscitates it and brings it up. And that is the way with this infinite thought. It lifts life up, and it will heal all life.

When you have a flower that is wanting water—let me tell you a little bit of practice; you may find it drooping and wilting for the lack of water—go to that flower and say this, "Infinite Life fills you as it fills me and fills all creation. There is no such thing as death. Therefore, you can't die, and the thought that you are dying for the lack of water is false, because water has nothing to do with infinite Life. Infinite Life is greater than all water; infinite Life resuscitates and brings you up." You then notice that flower in a hour and see how it looks. You will find it growing up strong, as though it had been watered.

Now, aside from the hearers who hear the real question asked there will perhaps be a million who will read this question and practice it, and I say to all the world that if you affirm that infinite Life sustains you, or sustains anything appertaining to Life, that that affirmation bears fruit in the realization of the so-called resuscitation.

You take a dead chicken that has not been dead too long, one of the rainy chickens that is drowned. I have never tried one that was old and dead. I did not try it on one like my young man cooked several hours, and then was so tough that it could not be eaten. I did not try it on that kind of a chicken. But try it on anything reasonable, and see how quick it will bring life up.

It is infinite Life that controls you, because you live in it. It is infinite Good that supplies you and gives you all. Jesus Christ says we are the heirs of God Almighty. If that is true and we are His children, all God has belongs to us. We do not have to wait until God dies in order to settle up His estate, because He does not die. We do not have to wait till we die to receive our inheritance, because that would be utter and sheer nonsense. We are entitled to ours now, and if we claim our rights we get them. But the fellow that sits back and says I have

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to wait and die and go through this hell called death, will get nothing until he gets through, and what he will get there I do not know; but he will get nothing here, and every time he makes a denial that so and so is not for him, he builds up a stone wall in front of him that handicaps his progress, because a man is the architect absolutely of his own condition. It is for you to know the Truth and the Truth will make you free.

Now, a word in regard to the knowledge and I will close, for this lecture is infinite in its space. The only way to know anything is to study it. Now, this religion that comes through the emotions is absolutely worthless. It is worse than worthless, because it makes the fool who has it think he has something that he has not. You go into a schoolhouse, like they used to have when I was a boy. Schoolhouses are fine places for meetings. You shut the door and the animal magnetism is thick enough to cut it with a knife. You picture hell on one side and the friends who have gone before into a better place, and you would melt the heart of a stone. Here is Bill Smith sitting there, a rollicking sort of boy. He does not belong to any church; he has been known to play cards and has run a horse race once or twice. I used to go out in the barn on the hay mow and play cards, and I felt as though the devil was in the cards, and all those things. There is nothing in it. But here is the idea: This Bill Smith was one of that kind. Everybody's thought was on Bill Smith, and Bill got all those thoughts. Bill knew that he was going to the devil, because he felt it right in his heart, and the first time they opened the altar for the mourner's bench, Bill went there and got down on his knees. Then they all rejoiced. It was not but a very short time until Bill got the benefit of those good thoughts, and Bill would get up in a very few minutes and say, "I know I am converted, because I feel it here in my heart." The load is lifted. Certainly, the load is lifted. It is by natural law. It could not be any other way, but it is not religion. It has no more to do with religion than if religion never had been thought of; that is, a religion that does you any good. Talk about religion; religion itself is a contentious word. It has been abused to cover up all kinds of deviltry in the history of man until I despise the word; but I say this true, God-loving, God-leading religion that takes you along the pathway of life and makes you a success, that has nothing to do with this kind of religion. The religion that does you good is the knowledge of the Truth, of who you are and who God is, your relations to Him and the relations of one to the other and these great number of fundamental principles. When you have these you have a religion that will make you grand, make you great, and make you good, and everything that you touch will make you success, because infinite Mind will guide you along the pathway of life forever and for aye.

An Infinite glow in my heart is shining,
The rays of God's light are flooding my soul;
My inner perception brings peace, well defining
The Goodness which lurks in life's perfect whole.

—*Harriet Doane Prentiss.*

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A Letter

OLIVER C. SABIN, WASHINGTON, D. C.

Dear Sir: Some weeks since I observed you ad., of "Divine Healing." I sent for, and received the same; after reading, I am highly pleased, is my simplest expression. Your logical, Biblical and demonstrative Truths can only find an opponent in ignorance and bigotry. I am now in my sixties, and want to make haste to know and possess the Truth, that saves now and wholly. Since my youth, a Presbyterian, I have been unable to rest with assured faith that God, our Father, cleanses and saves the body, as well as the soul; but, thank God, the scales have fallen from my eyes. I would like to relate some of my experiences the past two years, but must not weary you. Only, after spending seventy or eighty dollars in magnetic, etc., courses, magazines and books, while I find much good, yet tinctured with some old fictions, so I propose to investigate, especially, Evangelical Christian Science.

It commends itself to me, free from nonsensical oddities or sectarian pages, stands, and co-operates with any and all, in charity and love, in demonstrations of Truth. Thus Truth, like Moses before Pharoh, will swallow up modern astrologers, unhallowed works, etc. We are much in need of Joshua to-day. Please excuse, and I will stop short, and write my order for books on another sheet.

(Signed).....

The Healing Power

Many people apply the science of healing only when sick, and forget to be thankful for every blessing when well, forgetting that the tender mercies of our Master are ever working to alleviate all human suffering. Divine healing is far more important to a man in good health than when sick, because if thankful every day—yes, every minute—for good health we will not be sick. Ask knowing, which is understanding; that we shall receive all things are ours. All treasures are gained by diligently working for their attainment, and so with the truth, which is the science of life that frees us from every ill, is gained only by seeking, knocking, asking, believing. To rely on human science for health is to rely on infinite love, life and wisdom. So we must diligently work for the truth to be free.—*L. D. Homes.*

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Does God Heal the Sick?

OLIVER C. SABIN

WE GIVE below a few instances of testimonials of healing, to show that it is the Truth that heals. We have impressed upon all of our students, everywhere, that there is no personality in this science; that each one who understands and has the proper realization can heal the sick, and you will note in some of these instances where people have been healed by reading the Truths contained in the books. It is the Truth that does the work.

SOME EXAMPLES.

The following case is that of a man living in Alabama. At the end of a week's treatment by ten healers, each treating him three times daily, his wife wrote: "Never in all my life have I felt more humbly grateful to God's servants for this blessed service. My dear husband is cured *entirely, perfectly,* of consumption. You know I wrote you of the expectoration being tinged with blood, and while he had a high fever he coughed every few moments, and it was annoying in the extreme. Now it has been nearly three weeks and he is sound and well, all praise to God."

The next case is that of a gentleman in a western sanitarium suffering from loss of voice caused by a tumor in the larnyx between the vocal cords. He writes: "I am much improved in every way. I gratefully thank you for your efforts in my case, and especially thank God."

The following is from a lady in California regarding a healing by the reading of books. "Something like a year ago, I obtained the twelve-cent edition of DIVINE HEALING and CHRISTIAN SCIENCE MADE PLAIN, through a friend. The wonderful blessings in health and happiness that have come to me through them I have, as far as possible, passed on to others, and the results to some of my friends have been truly amazing. One woman I met casually, whom everybody expected would die any moment. She had a cancer, internal, and was far gone with consumption. She could scarcely speak above a whisper, a dreadful cough and shortness of breath. This was not more than nine weeks ago, and today that woman is a 'new creature' in Christ, doing most of her housework for a family of four children."

Next is the case of a gentleman in the West engaged in a large manufacturing enterprise which dragged him down. He was troubled with catarrh, despondent and worried because of his ill health. After one month's treatment, he writes: "I am feeling fine, and you can stop treatment for the present. Should I need you again I will let you know." I will add that we have had no call for further treatment.

From Arizona we received the following letter: "In regard to my foot, one of the bones of which I had broken, will say that it is getting along nicely, the sciatica rheumatism has entirely disappeared, and I do not think it is nec-

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essary for any more treatments at present."

A letter from a lady in Iowa says: "I am glad to be able to say that my daughter has been so much benefited by treatment that it can be discontinued. The lump under her arm and the pain in the breast have gone. If anything else occurs will advise you immediately."

The following is a case from a lady in Pennsylvania. She was stricken, an hour after hearing of the death of her father, with severe head trouble—misery and noises in her head. After treatment, she writes: "I am very much better in every way, and feel very thankful that I am so much relieved. This has been a very strange thing; no one could ever imagine the intense misery of a condition like mine, but I am so thankful that it has passed."

A letter from a gentleman in Michigan reads as follows: "I feel very thankful to you in placing me in good health. Your treatment has worked like magic with me. The fancied troubles over cigarettes have faded away without a struggle."

Another case from Michigan—a lady suffering with heart trouble claimed to be incurable. After twenty-five days' treatment she wrote: "I am happy in writing you that I am very much better. I have a number of your works which I read daily, and they have been a very great help to me. You may discontinue my treatment at the end of the month."

A gentleman from Massachusetts wrote for treatment for his eyes, which trouble was apparently beyond control of human skill. After one month's treatment, he wrote: "I write to say that I have never felt better in my life. My eye is well and I thank you for your efforts in my behalf."

We received a telegram from Portland, Oregon, to treat a little boy for aggravated case of cholera morbus and general run-down condition. The mother writes after three weeks' treatment as follows: "The precious child is the picture of perfect health, and he is better in some respects than he has ever been before, and we cannot express our gratitude and happiness."

A lady in St. Louis wrote for treatment for eczema on her neck and chin. After two weeks' treatment she writes: "The trouble which I asked you to treat me for has entirely disappeared, and I am feeling well otherwise, so I think it will be safe for you to stop treatment."

A gentleman from Indiana wrote for treatment for his little daughter, who was suffering with pneumonia. He writes: "You may discontinue treatment, as my little daughter is healed. She is able to leave the bed. She began to improve from the time that you should have received my letter." She was treated five days.

A gentleman from Wisconsin wrote for treatment for his wife, who had a complication of diseases, mostly chronic. After six weeks' treatment he wrote: "I am happy to say that my wife is quite well now, and we feel that the Truth has made her whole and thank God for it."

We received a telegram from a gentleman in Colorado to treat his son against blood poison. The boy had had some accident and had been taken to the hospital. After four days of treatment, the father wrote: "I saw my boy in the hospital today. He is feeling fine and doing well. I think it will

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be safe to discontinue treatment. I feel like shouting, praise God."

These cases could be continued indefinitely. I could fill this paper a great many times. The only object in giving them is to show that God does do the work. The study of the Truth in very many cases heals the sick. Our Savior says: "You shall know the Truth and the Truth will make you free." It frees us from sickness, from sorrow, from troubles, from worry, and everything that is said to be a drawback to us here on earth. This is the all in all Truth, which gives man freedom and the full exercise of his dominion. The only way that it can be obtained is by study. This religion is not one that comes through the emotions, but it comes through actual knowledge. It is not confined to a few persons, but is as universal in its application as any other science. Any person who understands this science can demonstrate it, and the signs will follow. The moral of it all is study, read, master the situation, and God Almighty will make you strong and make you a master.

The foundation of our religion is love God with all your heart and your brother as yourself—carry these principles into your active life work.

Helpful Friends

How bright, sweet faces aid us
  Along our upward climb;
Their language surely prophesies
  A holier, happier time.

These cheerful souls, I sometimes think,
  Are angels in disguise;
They seem so robed in holiness,
  That God looks through their eyes.

They never say an unkind word,
  Nor think an unkind thought;
But see the good in everyone,
  And treat the bad as naught.

They do not wait a far-off time
  For happiness and Heaven,
But Heaven with them is here and now,
  And love is freely given.

O soul so pure, you little know
  How great the good you do—
A word, a smile, the overflow
  Of large hearts, clean and true.

Your're clad in immortality;
  There'll be no severed tie;
When all is good and pure and true,
  There's nothing left to die.

Clara Cochran.

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Safety

A NEW understanding of God and man and the law of creation is in the world to-day. In our early training we had to have symbols—the chalk marks on the board of visibility—but now our minds are becoming more comprehensive and we can do sums in Mental Arithmetic. We are no longer in the kindergarten, but see absolute principles instead of pictures.

In considering Divine protection, it is necessary that we come into a fuller understanding of this wonderful law, which, at all times and under all circumstances, does save us from our ignorance, when we invoke it.

This law is put into operation through the volition of the mind, and when once we know that with every thought we set into action an absolute, undeviating, unending force, and, in addition, stir up an invisible Substance all about us, which becomes alive with the vibratory energy of our thoughts, we begin to comprehend the far-reaching effect of mind action.

If your mind is fearful and doubtful, it makes a fearful, doubtful condition in the Universal Substance, and you do not get the results of your prayer for Divine Security, because you have not complied with the law.

The law is that like attracts like. Divine Mind has unswerving faith in its power, and whoever invokes it must neither doubt nor waver. Jesus said to the sinking Peter, "O thou of little faith, wherefore didst thou doubt?"

If you could imagine this universe filled with an invisible Substance that could be molded like the potter molds his clay, and that your mind was taking of it and making all kinds of figures with every thought, you would have a limited representation of that which really exists. Then, if we throw ourselves through our thoughts into this Universal Mind and have faith in it, really believe in it, don't you see we can't help but succeed in demonstrating according to the thought we send out? If it be for protection and safety, we will be protected, we will be saved. There are no two ways about it; it cannot be otherwise.

God is the everywhere present Mind, and that Mind is all power; then, the more I can strengthen my belief in it, or my faith in it, the better results I will have; and the less I resist my opposing thought, which is fear of cares, of accident, of impending danger, or disaster, the more pronounced will be the consciousness of the Everlasting Safety.

We say we rest upon the Everlasting Arms. What does that mean? It is a symbolical representation of the absolute trust of the little child. When the little child rests in the mother's arms, it is folded round. The mind of man reaches out for that same folding-round, and we have again and again heard people say that through a certain inner realization of God's omnipresence, they felt in themselves that folding-round and they knew that they were resting in the Everlasting Arms. They were so sure of God's protection that every fear disappeared, and like a little child they rested in the Supreme Security.

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The inner security will come to anyone who practices the right understanding of the Principle—God Mind—and continually applies it through his thought. Infinite Mind is everywhere, but it is nothing to us unless we have a consciousness of it. Man is the All-Possibility, but he must work it up into consciousness to be aware of it. If I am to be protected by the Infinite Mind I must cultivate that Mind. I must get into my mind the truth about it, and, then, there must be that laying hold, that resting, that leaning hard on the Infinite Omnipresent Substance, and the doing away with everything that disturbs the peace and the harmony of that trust.

It is observed that those who succeed in demonstrating the quietness, and harmony, and safety of God, are the ones who avoid opposition, and all fighting thoughts. "Make friends with thine adversary quickly."

There is no doubt that the Divine Mind flows constantly along lines of perfect security. I do not believe that God ever breaks himself up or meets with accidents of any kind, or knows anything of or thinks for a moment about disaster. If that be true of the One Mind, and that Mind is omnipresent, why can't we get into it? Why can't we let it into our minds, and not only have the consciousness of perfect safety, but also be safe? To have consciousness is one thing and to express that consciousness is another. Some people perceive that things may be so and so, but they say it can't be carried out, because there are so many opposing conditions, the environment is in opposition. But you can be saved from the environment, you can overcome the opposing condition through a higher power, even Divine Power.

Whoever cultivates the Omnipresent Mind knows that it is not only a Power, but an informing Intelligence. You can get results in both ways. Some people apply it in one and some in another. It makes the strongest man or woman to apply it in the overcoming of conditions, and yet that might be carried too far. I knew a case once of a lady who wanted to make a certain train, and she had been instructed in this overcoming power of mind. She was told that everything was obedient to her true thought and that she could have whatever she wanted by applying the law. She knew she was late, but she said she just kept treating that the train should wait for her—her affirmation being, "That train can't go off and leave me; that train has got to stay until I get there." And, sure enough, although she was fifteen minutes late, the train was waiting when she reached the depot. In telling of this she said, "Isn't that a demonstration?" Now, it is a question, whether it was or not. Granting that her treatment held the train, probably fifty people awaited her convenience, and it occurred to me as I heard her tell of the "demonstration" that it would have been better had she treated herself for promptness, instead of delaying a lot of orderly people.

But among these modern metaphysicians the law is often used in just that way. They consider themselves the center of the universe and that everybody and everything must bow to their will and convenience, whatever it may be. That certainly is not the right understanding of the law, nor the right use of it. It is possible for us to thus dominate, and we might, if we were strong enough, hold the sun in the heavens while we whipped our enemies, as did the allegorical Joshua.

If you find yourself opposing anybody

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or anything there is always more or less fear and the thought that you are going to run up against something, then in your mind you are in combat. The story goes that two men who were enemies met in a path and stopped and glared at each other. One of them said, "I don't step aside for a donkey," and the other, stepping aside, said, "I do," and walked on out of his way. That was meeting an apposing thought adroitly. A still better way would be to make friends with the opposition.

Take the attitude that there are no clashing thoughts in your world, no opposing thoughts, no resisting thoughts, and no failure thoughts. Drop all these, wipe them off your mind, from your atmosphere; do not allow for a minute that there can be in anything that you are doing even the possibility of defeat. Hold steadily that you are one with the Infinite, safe Mind. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters." You can see the thought you get of peace and safety by repeating that 23d Psalm. You may not understand the Oriental symbology, but you get the feeling. If you could add to that feeling a definite understanding of Mind and its laws your security would be complete. Jesus Christ knew that this Father Mind was with him so powerfully that he said when Lazarus came forth, "I thank thee, Father, that thou hast heard me, and I *know* that thou hearest me always." That same Power is with us every one, and that Divine Safety Spirit is doing away with accidents and disaster and failures, if we are positive enough and strong enough in affirming our faith in the invisible guidance.

A traveling man, who has great faith in the Divine Guide, relates this experience: He was sitting reading, when it came into his mind that just ahead was a bridge that had been washed out. He hunted up the conductor and told him what had been revealed to him. The conductor was incredulous; there had been no storm, and he saw no reason whatever for such a disaster. But the man begged so hard that he have the train slow down at the bridge that they did so, and when they came to it they found a cloudburst had washed a span away. It was night and the train was saved from a great wreck by the warning.

Cultivate the thought of God as your safety and you will surely be taken care of. Affirm that you are taken care of; that your friends are taken care of. The more you send out this peaceful, sustaining thought the more it works upon the omnipresent Substance of Divine Mind. You can clothe yourself about with this omnipresent Substance until you are cushioned on all sides.

We often have testimonials by ladies who have overcome burns through holding that there is no power in fire to burn Spirit. A vital force, a vibratory energy, is sent from the center in the mind right out through the nerves, and the fire is put out. The pain of a burn is simply a continuation of the fire in the flesh. If you can bring to bear a stronger force it will put out the fire. Again and again I have heard ladies in this meeting tell of healing themselves so that they felt no painful effects whatever from burns, some of them very severe, just by declaring that there is but One Presence and One Power, and that is Good, and that fire has no power over Spirit. You can heal yourself of all accidents, all disabilities, by using this

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wonderful law of the Mind and realizing that you do live, move and have your being in the Infinite Life, Substance and Intelligence of God, the Father and Source of all that is.—*Charles Fillmore in Unity.*

Believe In Yourself

A writer in the Woman's Home Companion gives some very stimulating advice to timid people and suggests a practical means of teaching one self bravery. He says:

"Believe in yourself. That is the way to make other people believe in you, and it is the way to become what you want to be. It is the people who have believed thoroughly in themselves and their missions who have made the world believe in them.

"It is interesting in this connection to recall the observations of a certain psychologist who was experimenting with chickens. His story of a timid chick and how it was trained to bravery points a lesson to the diffident. This chick was so timid that he ran from the least intrusion. If another chick picked at him he ran. If he was jostled by his brothers in a scramble for food, he withdrew from the scramble out of pure fear. But the psychologist set about teaching him to believe in himself. By enticing the other chickens with food he made them run from the timid chick. Presently the chick began to run after them; and as they ran away when he chased, he believed that they were afraid of him, and courage flamed in his breast. Little by little he got braver, and he chased harder. He was so set up that he began to attack the others in front as well as those in the rear. He was so used to having them run from him that he had forgotten what it was to be afraid. He became a fighter, and in the end the others ran from him in earnest. He was just the same chick so far as his physical powers were concerned—that is, the same in relation to the other chicks. Only one thing had changed—now he believed in himself, and the henyard was his oyster.

"Human beings are not very different from chickens. If you are afraid of the world, the world will misuse you. If you march valiantly forward, it will retreat before you. If you take the word 'fail' out of your bright lexicon, you do not fail. It all lies in what you believe you can do. Believe, then, in yourself. Never fear failure or hesitate to do a good thing because you think you would not succeed. Just gird yourself up, and go after what you want, and in nine cases out of ten you will get it."

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A Serum-Comic Tragedy

She was a doctor's child, and he
  Embraced the opportunity
From all diseases to make her free
  With absolute immunity.

"And first," said he, "as I endorse
  Prevention of diphtheria,
This anti-toxin from a horse
  Should kill some bad bacteria.

"This vaccine virus from a cow
  (And I endorse it fully),
Should help along, and anyhow,
  'Twill make the child feel 'bully.'

"Of snake-bite serum just a touch;
  We get it from a rabbit
Which we have bitten up so much
  He really likes the habit.

"Some meningitis toxin, too,
  Would better be injected;
A guinea pig we strain it through
  To get it disinfected.

"Some various serums of my own
  I'm rather sure will answer;
I make them for all troubles known,
  From freckles up to cancer."

  Alas! Alas! for all his plans
  The end was scarce desirous;
She soon had nothing in her veins
  But various kinds of virus.

Part horse, part cow, part sheep, part goat;
  Her laugh was half a whinny;
"Dear me!" said he, "she's half a shoat
  And badly mixed with guinea.

"A girl who bleats and has a cud
  Will never make a woman:
I'd better get some good clean blood
  And make her partly human!"
—*Edmund Vance Cook in "The Week in Cleveland."*

The Closed Door

Lord, is it Thou who knockest at my door?
I made it fast and 'twill not open more;
Barred it so tight I scarce can hear Thy knock
And am too feeble now to turn the lock.
Clogged with my folly and my grievous sin;
Put forth Thy might, O Lord, and burst it in.—*Thomas Nelson Page.*

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The Relation of Healing to Religion

BIBLE SELECTIONS: PORTIONS OF EZEKIEL XXIV AND LUKE V

THE subject of healing is one that appeals to many people today because it is seen in a new light. It wears a new aspect for many. It is believed by some, it is said, that the healing of today is a revival of the New Testament method of dealing with disease. If that be the case, it would be well for a moment to give our attention to this New Testament method.

The works recorded of Jesus, and later on as performed also by His disciples, have been considered miraculous in their nature. They met and dealt with pathological conditions in a way that differed from the method employed by those who did not see health meant wholeness. The religious element had a place in the work that was thus done. That must be the case today. Before true healing can be begun in us and carried to its fruition, the religious element must enter into the work, and there must be desire for it or true healing will never be successfully performed.

Let us give a moment's attention to the life of the Great Teacher. It is said of Him that virtue went out from Him. Those who came near Him and were touched by that virtue were benefited thereby. What was that virtue that went out of Him and was felt by others? Was it something that belonged to Him alone, that never came along to any other son of man? Or was it something in Him that can be cultivated by others, something that by cultivation can grow to where it, too, through them, shall be a benefit and a blessing to those that surround them?

It is one of the important questions to be answered in considering this question of healing: If Jesus was the only Son of Man in whom was incarnate the Son of God, if it was that Divine Incarnation in Him that gave to Him the power by which others were healed and blessed, truly then it follows that healing was confined to that day and has no place in other days. But if Jesus is to us, or, rather, should be to us an example of the possibilities for every son of man, possibilities for the whole human race, then at once the works that He performed are seen by us in a new light, and in that light we begin to discern, even if dimly, what is wrapped up in ourselves waiting its recognition, waiting its development, that thereby virtue may go out from us also to heal and to bless our fellowmen.

Nowhere do we find in this Bible the teaching that Jesus is the one and only Son of Man in whom for all time was incarnate the Son of God. We find on the contrary every son of man may incarnate the Son of God. If he chooses his natural right, seeing that great end, Divine Incarnation will take place, and the works that prove the indwelling power will follow as signs witnessing to God in the flesh.

Our previous view of Jesus has isolated Him from ourselves. It has Him afar off upon a mountain peak of attainment for himself, but we dare not

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come near to the mount. We need that view of Jesus that shows Him to be one of the common human family, our brother; though indeed our Elder Brother because he attained first. He proved first His Divinity. He proved His connection with the Almighty God. He manifested consciousness of that connection bestowed upon him, while we stand afar off, looking upon His life and upon His works as something so beyond us that we can but bow the head and worship. He is the Example of what we are fundamentally, what we are not yet practically, but what we may become if we will feel as He felt, if we will do as He did. All that is recorded of Him is to be as the Divine possibility in the life recorded of ourselves; but there is a work which we must do first, before virtue can go out from us with its healing and blessing influence for others.

Let me call your attention to Jesus' declaration in regard to himself. Read His utterances carefully and you will find that He ever identified Himself with the Everlasting God. He did not say, "I and the fleshy body are one." He said instead, "I and the Father are one." That has not been the case with ourselves. We have identified ourselves with flesh and blood. We have said "I am this that is seen."

Not so. That is the sin by which every one of us falls from that high state that is recognition and realization of oneness with God and the power that oneness bestows. By that identification of ourselves with matter we have fallen in our self-conception below the Divine ideal. There must be a living up in our conception of self to its level. We, too, must see and say, in order to grow to feel, "I and the Father are one. By virtue of what I am as the God-created I am one with the Creator. I am not something separate from God, something put into the world to be enslaved by evil, to sicken, suffer, and die." God is regardless of my miseries and through the sense we see only the physical man. In the darkness which is failure to see further than the material we misconceive ourselves, and in our thought of ourselves we make ourselves as of the dust.

No one can progress beyond the level of his own ideals. So long as the ideal is low, so long its consequences follow in the life and so long are we in need of healing. All true healing begins with what is invisible, not with that which is visible. True healing is a process in consciousness. It is something that takes place in the soul before the results are registered in the body. Curing is something that may deal with the body, with physical conditions, and bring alleviation of them; but curing is not healing. No method of dealing with disease that ignores a certain essential factor can ever become healing, and that one factor is the teaching that makes present the power of God to heal.

You will find that Jesus came teaching and preaching and healing all manner of disease among the people. He said Himself He was sent to the lost sheep of the House of Israel. Those that know the way do not need one to show them the way. It is those that have lost the way that need one to show them in what direction they should walk and work. There is a lack in any religion that does not bring to the one who accepts a practical betterment that may be felt on the physical as well as on the mental and moral planes. There is a lack in any religion that does not include wholeness. The time is coming,

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it is even near at hand, when for thousands of people it will be a part of their religion to offer resistance to what has been called disease, and to encourage that health that brings the soul into a state of wholeness.

In former years that has not been the case. We have had the physician for the soul on the one hand, and the physician for the body on the other, and between the two physicians we have been divided—we have not been made whole. We have had the spiritual care believed essential for the moral welfare from the physician for the soul. We have had the bodily care believed essential for our welfare from the other physician. What is needed is a method, a system of practice; a religion that unites the two, and gives us as a consequence a united result. For as God created man in the beginning one united whole, so must man find himself when the purpose of existence is carried out. That which has been divided must become united, and there is no true, enduring, permanent health of the body without health of the soul, and there is no health of the soul if the spiritual element in life is entirely ignored.

By the spiritual element I do not mean the moral element alone. Ethical culture, the study and practice of ethics, redeems us from many undesirable conditions, but it never will give us the wholeness which is true health. Until there is harmony from the highest spiritual side of our nature, all the way down through the intervening planes of action to the physical self, until there is that harmonious action all the way through, we have not the true health of body that is the registration in the outward man of spiritual wholeness, the birthright of the soul.

For the health that is this wholeness we need to cultivate something. We must cultivate a consciousness of the spiritual reality that is back of this phenomenal appearance. We must cultivate a consciousness of the reality of that which we do not see through the senses. We must have a deep, earnest, heartfelt desire for spiritual wholeness, as well as relief from pain. The supply in the world is according to the demand. According to the persistent demand of the people, the supply eventually comes. All over the country there are today many lost sheep, those that seek a new and living way, instead of the way of dry ceremonials and observations. They are feeling the limitations of previous religious views. They are feeling that they need something larger, something that gives them more room for expansion, something that brings in the light which they have yet failed to receive.

These sheep are wandering everywhere. They are wandering upon the mountains. Where is for them a shepherd? Jesus is the great Shepherd of the sheep, not because he was endowed with something impossible for you and me, but because He recognized, realized, and felt what we have to grow to recognize, realize, and feel. What with us is a beautiful ideal which we wish we could realize, was with Him the practical living of it, or consciousness. Because that was His inner life, His inner feeling, His inner realization of Himself, virtue went out from Him and blessed all those that truly sought Him.

We read in the Bible that the multitudes followed after Him to be healed of their diseases, and but a few climbed to where He was set on a mountain top when He taught. Did you ever notice that difference? That magnificent Ser-

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mon on the Mount? Of what was it the consequence? Read the chapters that precede that and you will find that Jesus, being filled with the Holy Ghost, went up into a mountain, and when He was set His disciples came unto Him.

How many today who desire health, who seek to be rid of pain and suffering, how many are willing to learn the way by which to escape those conditions, give the time and the effort necessary to climb to that mountain top? How many are willing to do that as compared to the great number who will be perfectly satisfied and content if only this present day you relieve them of the pain they are suffering? How many are ready for healing? How many are willing to accept instead the mere curing that never enlightens those who are cured?

Now if true healing leads to that wholeness which is health, and if knowledge and one's own application of that knowledge are essential to that end, then it follows that not even Jesus Christ Himself could place those that followed after Him in order that they might be relieved of their sufferings where they could not suffer again. Jesus performed no miracles. He demonstrated that Divine law which is natural law. It is in our power to do the same if we will hold the ideal of self that was His, if we will cultivate the spiritual quality of consciousness. Without it ye shall die in your sins.

Now they brought one to Him, as we have read, taken with a palsy. Jesus healed him. Did He? Well, let us see what part the man had in the work? The man was brought to Him lying on a bed, clearly a case where help was needed. How did Jesus heal him? "What difference is there between these two sayings: Thy sins be forgiven thee; and Take up thy bed and walk." What is the difference between the two? To take up one's bed and walk illustrates activity instead of passivity. The man is brought in lying on a bed. There is passivity in certain conditions of suffering. What must there be instead for the conditions to be changed? There must be activity where there was passivity. "And the man rose up and took up that whereon he lay and went into his house and glorified God." Everyone of us is passive to natural tendencies until by means of our suffering we begin to seek the way out of our sufferings, and not until then do we learn that instead of being passive to those tendencies we must be active and positive and cultivate others in their place.

For instance: We have believed, probably without exception, from childhood up, that pathological conditions were the result of exterior causes. Most diseases today, I believe, are reduced to the basis of a germ, and some of us have a holy horror of germs. We are on the watch for them, more or less expectant of the conditions which they engender, but we are told that with organisms capable of resisting the action of those germs no disastrous results will follow when they enter into the system. That being the case, if we are possessed of the power to cultivate such resistance we need not be taken with a palsy, we need not be so filled with fear that we are the prey to natural tendencies.

One with a palsy is tremulous from head to foot, shaking with fear. From what does fear come? From lack of knowledge of our own nature, our own power and what we can do when we cultivate consciousness of this power. To be filled with fear is to be in a non-resistant state. To be in a non-resistant state is

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to respond to tendencies, to impressions. The mental atmosphere is quite as full of germs as the physical atmosphere that surrounds us, and those germs enter into every one of us and beget their consequences unless we are in a state that offers resistance to them. Let us not lie passive on a bed, to be carried wherever the bearers choose, but let us instead rise to our feet and take up that on which we have lain, and if we do that as we may—and these principles understood show us how to do that work—we offer resistance to conditions that otherwise will afflict those who are passive to them, and by offering such resistance we grow, not in twenty-four hours but eventually, into a state where the resistance is normal, involuntary, because the tendency once set up repeats itself.

Now there is no healing without repentance, and we never will reach and stand by the new, the higher ideal, without the help of our religion. Our human strength alone is not sufficient. Everybody has within him natural impulses and instincts that carry him, as he indulges them, away from the Divine ideal instead of toward it. Never until we can resist them, rule them, shall we become possessed of that life that is wholesome. The power of mastery and ability to overcome the undesirable in our own human nature comes to us only by the help of the Divine. The more God is in the life, the more love, harmony, and wholeness. The Godless life is the diseased life. The life of which God has possession is the whole life. Repentance of sin is the first necessity.

Now what does that mean? Many of us say: "I am very sorry indeed for the acts of my past life. I wish I had not done so and so." That is very good indeed. To be sorry is good for us. How much are we sorry? Enough to prevent us from doing the same thing again? We may be ever so sorry; tears roll down our cheeks, we are so sorry for what we have done, but unless that feeling is strong enough in us to keep us from doing that again, we have not thoroughly repented. Repentance means not to be sorry for a sin, but to forsake the sin.

As an incentive to that kind of repentance let us say that God never punishes us arbitrarily for our sins. God never punishes one of us. We punish ourselves, because our acts bring their own consequences because of the law of cause and effect, and every man reaps as he sows. We are punished by our sins, and the punishment is lawful and righteous. If we would escape it there is one plain thing to do—repent of the sin. Repentance to be genuine must go clear down to the roots of the matter, it must exterminate from our consciousness the natural idea of what we are. We must have the true idea of what we are or we never can have wholeness and health.

We identify ourselves with the material. That is not true. God never created man as the dust of the ground, and the Bible does not say so. God created man in His own image and likeness, not of the dust of the ground. That is the self-ideal we are to hold. According to that ideal we are to cultivate our consciousness, and as our consciousness grows to be in accord with that ideal, health, harmony, and wholeness come into us; sin and suffering take their departure. There is no soul-health until we cast out present evils, and those evils beset every one of us while we are ignorant of our true nature as the image and likeness of God.

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We must identify ourselves as one with the eternal, not one with the material. We are spiritual beings; that is what we are this very instant, only that with our natural senses we do not see it. We must discern it. We must stand by what we discern, not what we see with the outer senses. We are whole as the created of God. That is the nature of the Divine ideal towards which we are to grow in our consciousness of ourselves, a growth that is to go on until our consciousness is up to the level of that ideal. We are to lift our own self-consciousness until it stands where it belongs. In that process of lifting up is healing, and all comes from repenting of our sins, and repentance of our sin means abandonment of sin, and abandonment of the sin means ceasing to think of ourselves that which is not eternally true.

Everyone is the Son of God; and no one is conscious of that relation to God until he has cultivated that consciousness. Because each man is the Son of God each man is endowed with possibilities pertaining to the Son of God. Everyone has to cultivate a knowledge and consciousness of those possibilities in order to bring forth in his life their practical results. Then the results follow as a natural consequence according to the law of cause and effect, and there is nothing miraculous about it.

No miracle ever took place in the world—meaning by a "miracle" an occurrence that is contrary to order and law—but there is much that seems miraculous to us when we do not understand. But with the higher understanding the miraculous aspect disappears and all becomes Divine and natural. Which is the greater miracle of the two, to have the condition named rheumatism disappear under mental treatment, or to have an individual so enlightened, so stimulated to the making of effort on his part, that he takes up that whereon he has lain and does his part of the work, entering into his own house and glorifying God? Which is the greater miracle of the two, the change in a physical body, or the change in the soul which is regeneration, a change which registers itself in the outward life, a change which means far more than being rid of rheumatism?

"I and the Father are one" said Jesus. That must be your thought. That must be my thought. That must be our declaration, a declaration held and nurtured within us until its consequences are general for us, a process of regeneration that goes on in ourselves. It leads to that blossoming of the soul that is the Divinity appearing in human life. Likeness to God is original with every one of us. In the darkness of sense-consciousness we do not see it. We are not aware of it. We do not feel it. We blunder in the darkness. We lose our way and we suffer.

It is to those lost sheep that Jesus came to show the way into that Kingdom of God where there is no room for disease, suffering, and sorrow. But the way is through the door of repentance of sin, and sin is primarily in the thought before ever it has place in the act. So surely as our thinking is what it should be, so surely there will be a transformation in life, a transformation that is true healing. If we think as we should God is brought into the life in greater measure than otherwise is possible, for the Almighty Father becomes continually an abiding presence, a presence that goes with one wherever he goes, that moves when he moves, that sup-

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ports him when in his human consciousness he feels weak, that strengthens him when he feels that he will fall, that holds him up until he does the work he should do. It is an ever-present help in time of need; it is a rest in the Infinie Arms after we have done our part of the work. The healing that follows is the manifestation of the power of God as it is allowed to take command of human life, and it can take command of human life only as we recognize our relation to God and make that relation the basis of our religion.

The Three Families

"I've lived a good while," said Uncle Zeph reflectively, " 'nd very year I think more of the sense of the man who said once that all the folks he'd ever met belonged to three families—the Wills, the Won'ts, 'nd the Can'ts. At first sight there seems to be lots of different sorts of people in the world; but they all come of those three stocks, when you undertake to range them up.

"The Wills—well, they're the aristocracy 'nd the working classes rolled into one. They're always accomplishin' things, 'nd gettin' to the top. When they once get together 'nd make up their minds, the rest of the folks kin grumble 'nd hold back all they're a mind to—things are settled just the same. Some Wills are six-footers, 'nd some a little undersize, but they're all the same blood, 'nd it tells.

"If the Wills hed it all to themselves, this world would move on like a limited express train. But my! the Wills have got to round up 'nd take along all the Won'ts 'nd the Can'ts. A thoroughbred Won't is worse than the balkiest horse in creation. The Won'ts are forever fillin' up all our jails 'nd reformatories, 'nd blockin' up the path of progress, 'nd makin' trouble everywhere out of all proportion to their size. The Won'ts never grow as tall as the Wills, but every inch of them is a nuisance.

"The Can'ts—they're always undersize. That's one way you can tell them, 'nd another is that they never take hold of anything by the right end. Their aim in life is to let the Wills do everything for them, 'nd then sit by 'nd criticise 'nd complain. Tain't any real fun bein' a Can't, but it's never hard work. There never was a Can't did a good day's work yet. The Wills have to carry the Cant's 'nd fight the Won'ts, 'nd tain't often they git so much as a breathin' spell—but still, by 'nd large, they're the family that has the only real good times there is in the world, after all!" and Uncle Zeph reached for his hoe.—*Forward.*

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The Gospel of Cheerfulness

"The arrival of a Merry Andrew in a town is more beneficial to the health of the inhabitants than twenty asses loaded with medicine."—*Old Proverb.*

WHAT a source of radiant good will is a person with a sunny disposition; what light and geniality and joy he sheds upon those about him wherever he goes! We laugh too little in these days. This is mainly not because we don't like to enjoy ourselves, but simply because in the hurly-burly of twentieth century manners and customs we have no time for the amenities of life. We are caught in the maelstrom of commercialism and enterprise, and are afraid to be merry for fear of being thought careless and frivolous. What a grossly mistaken conception of life—and we shall learn our error after all the dry bones of "prosperity" have been exploited for all there is in them and found unprofitable.

I have in mind a little woman who as she goes about among her kind stirs the world into a ripple of merriment, whose spreading effects last long after she has passed. She has a fund of amusing stories at her tongue's end, and you are a hard case indeed if, after a few minutes in her presence, you do not begin to see something of the sunny side of existence—the silver lining to the clouds.

Such good-natured people are, unfortunately, exceptional. Most of us take things too seriously; we make living a task of Hercules instead of an exuberant response to the call of Providence. How much better a world it would be if we could all be cheerful, hopeful, contented, instead of complaining, skeptical, and impatient. And it is all a habit; we can assume either *role* we will—whether to interpret life as a dull and dismal tragedy, or as a pleasant, wholesome comedy.

We needn't make ourselves clowns, either, in order to develop our brighter side; untempered and untimely frivolity is enough to make the angels weep, but there is a happy medium of cheerfulness and good will which we can all cultivate without sacrificing our poise. There are times to be serious, and at such times it is an offense against the eternal proprieties to be flippant. But just as a picture needs lights as well as shadows, so every life needs a due amount of lightness of spirit, and without this it cannot fulfil its whole destiny.

It is our duty to practice cheerfulness, not only on account of its powerful influence over our own physical and spiritual health, but for its effect on others. We are our brothers' keepers, and we have no right to go about sour and glum, heaping maledictions on all creation and spreading the infection of discontent. The world is subjective, and is exactly what we make it. There are many millionaires who have never spent a happy day, while there are many who have not where to lay their head, and yet lead happy and health-inspiring lives. Try a liberal dose of cheerfulness before, at, after and between meals, and on going to bed and getting up, and see if it will help your case, while at the same time making life pleasanter for others.—*Pathfinder.*

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Today

"Finish every day and be done with it. For manners and for wise living, it is 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 nonsense. 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."

It is a comfort to open the eyes in the morning with such a strong thought as the preceding one of Emerson's. To-day may be the day of salvation if I will. It may be the day when I, rallying the whole force of my nature, cut away from me the thing that holds me back from my full joy.

What have I accepted when I accept the "I am?" My sonship, my inheritance of the all good. This is the day when I summon my resolution and declare that I will no longer fellowship with error. I have reaped and eaten of the harvest of ignorance, and it is bitter to the taste. To-day I claim that I am love. I am one with all love, and the light of love is wisdom. The wisdom of love is not manifested in the mind that selfishly holds to its own good only. Love rejoices in the universality of the truth. The mind which has unfolded so little that it rejoices only in the good manifested in its own body or environment, had better begin spreading the borders of its tent, else its own measure of its inheritance defrauds it. It is love that fulfils the law, and from love only comes the living truth. I will this day bind my hates, my resentments, my old sorrows in bundles and burn them, and in the light of this sacrifice to the living good I shall see its presence with me wherever I turn my eyes.

Class Teaching

I will commence the teaching of a special class November 7, devoted only to those who wish to make their lifework as healers, teachers and lecturers. The price of tuition is $100. This will not include the students of former classes. The course consists of 22 lessons, five each week. Those who wish to take this instruction should make arrangements before entering.

BISHOP OLIVER C. SABIN,

1329 M St. N. W., Washington, D. C.

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Unchain The Truth

With this issue of THE NEWS LETTER we commence another volume, and with it mark another year in our progress of unchaining the Truth. Eleven years ago, on the 6th of September, we sent forth to the world the message which we had received to "UNCHAIN THE TRUTH, IT SHALL BE FREE."

Since that time the editor, through THE NEWS LETTER, has been persistently giving out to the world as best he could the knowledge of how to heal the sick. Our Savior told us that we should know the Truth, and the Truth should make us free. But in order to obtain this freedom we must understand that we must have the knowledge of the Truth, and that knowledge comes only through study and application. Our Savior taught His disciples almost constantly for the three years of his ministry. They followed Him, listening to His discourses to the people, as well as to His lectures to themselves, and were witnesses to His wonderful works of healing the sick through the application of Truth.

In His day they did not have the advantage of the printing press, and all scholars were taught substantially by word of mouth from their teachers. Socrates, Plato and all of the ancient philosophers had their schools, but their schools consisted of the students who would attach themselves to the one philosopher, following him wherever he went and listening to his every word, and thus they became proficient as to what he was attempting to teach. That was the mode that Our Savior adopted. "Follow me, and I will make you fishers of men" was the command.

We have to-day the advantage of a widespread printing press. The teaching that goes out through THE NEWS LETTER goes to every continent in the world and is spread more or less throughout the civilized world; and it continues to go, much of it being republished in other magazines and languages. It goes

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out to the world, teaching the Truth and how to apply the Truth, in order to give freedom.

It is the duty of every person to preach this gospel in every possible way they can. But, as Our Savior said, "You must not throw your pearls before swine;" you must not push it on to people aggressively, but give them the life-line gently and in love, and they will sooner or later take hold of it and learn it and obtain the blessings of the beneficent Truth. If persons are so situated that they cannot practically teach the Truth themselves, they can spread this printed Truth and make it wider and give it a broader circulation, so that the world may learn this blessed thought. A few dollars spent in this way every month for the wider circulation of THE NEWS LETTER, or for the circulation of several of our little books that are being sold substantially at the cost of printing, will enable each one to do a great deal of work. We must remember, "As we sow we reap." It does not impoverish to give. To withhold impoverishes more than the giving; and if this lesson will only be taken into consideration by our readers, each and every one, there would be a desire on the part of all people to do their part, and I want to urge everybody to do this work.

The little book, Divine Healing, is sent out for twelve cents a copy. THE NEWS LETTERS are being sent out, and much of our other literature, for the bare postage. If any person sends small sums of money and does not know where to send the books, we will find places for the distribution. But each one must do their part, and where it is possible, send a list of names to whom they wish to have the books sent.

In this giving away of books you must use some judgment. You can throw books away as well as anything else, but try and give the books to those who will read them. If a person will read a book the book will do them good. Otherwise it will do them no good.

Now, let me hear from each and every one of you who read this Truth, and see if you can't do a great deal in this way, and may God bless your efforts.

Furthermore, I want all to continue to establish societies and churches and, wherever possible, have little meetings until they grow, and they will grow everywhere. The world is so broad that it is impossible for me to go everywhere, but I am trying to shape matters in such a way that I can travel more and lecture more to the field at large. But at present, our healing work and the guidance necessary here to the field at large requires me very much of the time at home.

God bless you all, and God bless all of us in this mighty work!

Lovingly yours,

Olivier C. Sabin

Bishop.

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Boys and Their Breathing

NOBODY teaches American boys how to breathe. City boys, and many from the country, too, have finer chests before they go to school than they ever do afterward. Sitting in a school-room, or shop, or factory, or any other room five or six hours a day, and then sitting most of the rest of the day besides, does much to weaken the chest; for when you sit still you do not breathe your lungs half full. Take one large, full breathe now, and see how your chest rises and expands, and how differently from a minute ago, when breathing only as you generally do. Many boys actually do not breathe their lungs full once in a whole week. Is it any wonder they have weak chests, and that they easily catch cold? How are you to have strong lungs if you do not use them? Which has the strong arms—the invalid leaving a sick-bed or the blacksmith?—he who uses his arms or he who does not?

When walking at the rate of four miles an hour, you breathe nearly five times as much air as when you are sitting still. Now, the fuller breaths you take, and the more of them in a day, the stronger and fuller chest you are going to have. If every boy in the United States would take a thousand slow, very deep breaths from now on throughout his life, it would almost double our vigor and effectiveness as a nation. For deep breathing not only enlarges the chest itself, and makes it shapely and strong, but it gives power and vigor to the lungs and heart, and makes them do their work far better. And it does the same to the stomach and bowels, the liver and kidneys; indeed, to all the vital organs. It makes the blood richer. It adds directly to the vigor of the brain as well, and so enables it to do more work. In short, it is about the best known way of getting and keeping health. And who would care to hire a sick man to work for him? Or who can do much hard work when he is

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sick? Not that we can always avoid sickness, but it is less likely to come, and has harder work to enter, when we are robust and in good training than when we are weak and run down.

And how shall we get a good chest? In two ways: by building both inside and outside. The deep, thorough breathing does the inside work, inflates the chest as you do a football when you blow it up; and using certain of the muscles vigorously builds up the outside.

And first for the breathing. Do three things. Always hold your neck well back; this straightens your backbone, and so straightens almost the whole of you. Next, breathe not through your mouth, but your nose. "God breathed into man's *nostrils* the breath of life," not into his mouth. Indians think a man who goes around with his mouth open a coward. Thirdly, get every inch of air into your lungs that you can. At your age you can train your chest and lungs in this way to an extent that will surprise and delight you in your later years. Easy running, and plenty of it, breathing just as slowly and deeply as you can all the way, will give your lungs grand work, and right out in the pure, invigorating, outdoor air. Daniel Boone would never ride when he could walk. Gladstone and Lowell for many years followed the same rule, and see how fresh they kept in a green and useful old age! Do plenty of walking, and always when walking do the deepest, slowest of breahting you can. Try every now and then and see how many breaths you can take in blowing up a football. It may not be many months till one breath will fill it, and there will be nothing very small or weak about your lungs then. Stand ten feet from a lighted candle and see if you can blow it out. Practise whispering as loud as you can, and do as much singing as your neighbors can tolerate, and when singing, as a famous tenor once said, "breathe from away down." Swim as far as you can in one breath each day during the hot season. Run a hundred yards in one breath, as the swiftest sprinters do. You are educating your throat and lungs in a most valuable way now; yet how simple!

For the outside of the chest, arm-work does far more than foot-work. A man may have large legs and no great chest. But large-armed men generally have fine chests, and always have the large muscles on their chests, both front and back. Slap the backs of your hands together high up over your head a hundred times without stopping. Have you not found a good chest exercise now? How large and high your chest suddenly feels! Of course, breathe it as full as you can while at this or any other exercise.

With straight knees and elbows, and chin up, hold your hands out in front of you, palm to palm. Now throw your hands sharply back on a horizontal line, never bending your elbows till they are as far back as yau can get them. Do fifty of these movements, or even twenty-five, at a time, and see how full your chest has suddenly become. This is grand work for round shoulders, and round shoulders are a deformity, for which you are the one chiefly to blame. For now you know how to straighten them out. With your neck back, your back flat, shoulders low, and knees straight, you could not be crooked if you tried to.

Push your dumb-bells high above your head, and hold them there; now lean your head far back, and hold it there; then lower the dumb-bells till they are far out at your sides, as if your hands

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were a cross, your elbows never once bending. Raise the bells again, and do this six times morning and evening this week, ten times next week, and increase after that as you find you can. You are now stretching and enlarging the muscles across the front of your chest and shoulders, and expanding the whole chest as well. Do not forget to breathe in great breaths all the time.

Curling dumb-bells will also build these muscles on the front of your chest; so will the dipping between chairs. "Dipping," or lowering and then raising yourself on the parallel bars, is great work for these muscles, and so is all bent-arm work on the parallels. Lying on your back on the floor, with a dumb-bell in each hand, and your arms straight out at your sides, and then raising them till high up above your chest, and then lowering them, is also good. And you can hardly do enough of these exercises if you try to.

In these brief papers it will be seen that a few simple and safe ways of building up the body and limbs have been pointed out which can be practised anywhere, at home or away from home, which need no teacher, and, except the price of a pair of dumb-bells, do not cost a single cent; yet an hour faithfully divided among them each day, or one-sixth only of the time usually given to brain-work, will go very far toward making you well-knit, vigorous, well-shaped, and enduring when you come up to manhood. And if you have not been ill a day in all the time from now till then, you need not be surprised, for you are then only getting part of your pay as you go.

Do You Travel On Good Roads?

Good roads are a matter of religious, as well as of national life. We must learn that the amount we can carry depends as much on the weight of our burdens, as on the road over which we try to carry them. A man can haul three tons over a good macadam easier than he can draw a few hundred-weight through a mud hole. So a man can carry great burdens who is upheld on the rock of God's providence, who would stumble and fall as he tried to flounder on through the mires of the world's discouragement and discontent. As Thomas a'Kempis said: "He rideth easily enough whom the grace of God carrieth." John Kitto was a poor boy, deaf and dumb, and brought up in a workhouse—a lot hard enough to cast down many lives; but he trusted in God; he thought and wrote of God's kingdom, and he wrought great things before he died. It does not matter so greatly what we have to bear, or what genius or gift or power we have to bear it with, as it does over what roads of doubt and fear and fretfulness, or of faith and courage and singing, we try to bear our burdens.—*S. S. Times.*

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Why We Heal in the Name of Christ

THE system of Divine Healing as practiced and taught by the Evangelical Christian Science Church differs in one essential from all other systems of metaphysical therapeutics. This essential is the insistence on and the doing of all things in and through the name of Jesus Christ. The question is often asked by students of other schools, why we use the name of Christ, when cures have resulted by other systems that do not use His name? In other words, is the name of Christ necessary; would not the healing force operate as well without as with the name? This question could be answered in both the positive and negative, and both answers would be partially or wholly correct, according to the standing and spiritual perception consciously possessed by the one to whom the query was addressed.

Wisdom is justified of her own, and she has a way of presenting all Truth and spiritual knowledge so that both the wise and the foolish, though looking in opposite directions, and from different points of view, obtain the same result, reach the same conclusion, and finally come to understand that each one differed only in the methods employed and the instruments used. The wise one employs the best methods and uses the best instruments he or she can obtain. The foolish use any methods that come to hand, and because of this lack of judgment, analysis and discrimination, they progress much slower, become tangled in psychic currents that they do not understand and cannot control, until finally, through suffering and disappointment, they come to learn the full meaning of the words of Jesus when he said "No man cometh to the Father but by Me."

The collective consciousness of our Christian civilization, as well as the religious philosophy of all religious people, is founded upon the spiritual, moral and ethical teachings of Jesus. We are living in the greatest civilized age in the history of the world. And the spirit and energy of this civilization is the direct result and outgrowth of the Truth that Jesus taught and demonstrated.

Other spiritual teachers have taught many great thruths, and applied them to the needs of different races at different times during the history of human progress. But to the Christian mind the teaching and philosophy of Jesus transcends that of any of His predecessors. His control over the forces of nature, His demonstration over the power of death and the sublime and immortal idealism that He unfolded and proved a reality, instead of a dream, are all associated in the conscious or sub-conscious mind of every individual who was born in a Christian community, as being the works and wisdom of God Himself. Here is the most patent and tremendous force in Christendom. To speak to error in the name of Christ, and realize the thought you transmit, carries with it the sum total spiritual force of Christianity, as well as the moral power and health giving vibrations and inspirations that are associated with and cluster around the life and works of the gentle and God-

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like man of Nazareth. There is no word or name in the universe that appeals to the average Christian mind and conscience with half the force and power as that of Christ. To the Christian this name is the embodiment of all love, power, wisdom, harmony, health and majesty. It symbolizes the Divine nature and real perfection of all of God's beautiful children, and awakens in the sick and sinful the latent and dormant spiritual powers of health and harmony inherent in every human being.

Peter realized the Spirit of Christ and understanding its potency fastened his eyes upon a man who was lame from his birth and cried, "In the name of Jesus of Nazareth, rise up and walk," and the man did as he was told and become whole. He also declared to the Jews "that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by Him does this man stand here before you, whole."

"This is the stone which was set at naught of your builders, which has become the head of the corner."

"Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved."

God's idea of the perfect man was manifested in Jesus, and the name Jesus is the counterpart of majesty and perfection. Every Christian ideal has its root and draws its sustenance from the name of Jesus. All Christian phenomena draw their manifesting power from this example and philosophy. Thus the name of Jesus symbolizes everything that means anything in Christianity, and is therefore the natural word or name to use when invoking power over the forces of nature that He controlled.

Jesus declared, "the words I speak unto you they are spirit and they are life." And again, "Heaven and earth shall pass away, but My words shall not pass away." From this it is evident that all He declared was and is true. His words carried with them the force of eternal life. He also declared that we should heal the sick in His name, etc.

Now, this use of this "Name" may seem very absurd and foolish to those who are wise in their own conceit, but that does not alter the fact that the mighty works He declares we would do, are being done in His name.

Jesus' name is used because He commanded us to use it, as well as for the reasons I have given, and no student who does not use it in the healing of sin and sickness, can understand its force and healing power. Those who do use this name in the spirit and understanding, are doing many mighty works every day.

We must understand that there is a rational basis to "Christian Science," a basis found among the principles of psychology. It is our duty to sift out these values from the chaff. Whatever there is serviceable and practicable about these systems, should be added to our own equipment, giving their real values a dignity which they sometimes lose by being associated with false methods.—*Philip H. Keyser, in Colorado Medical Journal.*

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The Prayer of Faith Shall Save the Sick

JAMES V, 15

"I am the Lord that healeth thee."—Exodus xv, 26.

HOW easily we trust one another and how fully men every day risk their means and even their character on another's word. All the commerce and business of the world is carried on by credit, yet every day what awful wrecks, what terrible results we see, not only commercially, but socially, till it seems surely as if all men were liars and not one to be trusted, but all the same men go on trusting one another just as fully; and isn't it well it is so, for what would become of them otherwise?

But when it comes to trusting God, the living God and His Word, how we doubt and fear and demand special signs and wonders to meet our special case; although we have God's Word, which is tried—refined (Psalms xvii, 30) as silver, tried in a furnace of earth, purified seven times (Psalm xii, 6), and which has never once failed yet and never will (Psalm cxix, 89), "Heaven and earth shall pass away, but My words shall not pass away."—(Matthew xxiv, 35.)

God by his word created the heavens and the earth, and all living creatures, and all are now held together by His word. If we believe His promises and receive them they become life to us, but if we do not believe they become of no effect. "If ye will not believe, surely ye shall not be established."—Isaiah vii, 9.

Have we a "Thus sayeth the Lord" for the healing of diseases? We read in Exodus xv, 26, "I am the Lord that healeth thee," and in Exodus xxiii, 25, "I will take sickness away from the midst of thee." What, then, are God's conditions? Obey, Abide, Keep.

"If thou wilt diligently hearken to the voice of the Lord thy God."—Exodus xv, 26. "If thou shalt indeed obey His voice and do all that I speak."—Exodus xxiii, 22. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv, 7. "If ye keep my commandments, ye shall abide in My love."—John xv, 10.

"If we fulfill God's conditions and His Commandments are not grievous," (John v, 3), God is bound to fulfill his word of promise. In His infinite love remembering our frame that we are dust, He has even condescended to give us His everlasting covenant: "Thus sayeth the Lord, if ye can break My covenant of the day and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken."—Jeremiah xxxviii, 20. "God willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews vi, 17, 19.

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"I have made provision," (I Chronicles xxix, 19) and in Christ Jesus we have God's provision, His perfect Gift, for every circumstance and need, even our sickness. After the fall of man, when his sin brought in its trail all the sorrows and miseries and sickness the human race has since suffered, God, even before telling man of the terribleness of his sin, gave promise of the Redeemer, "the seed of the woman who was to bruise Satan's head."—Genesis iii, 15.

Job, the oldest of the patriarchs, saw this blessed truth, and we read in Job xxxiii, 24, "I have found a ransom," or as the margin reads, "an atonement," not a new patent medicine. The Psalmist was able to look forward to Christ as the Redeemer for soul and body, "Who forgiveth all thy iniquities, who healeth all thy diseases."—Psalm ciii, 5. Isaiah, in prophesying of the coming of Jesus and His ministry, writes, "Surely he hath borne our griefs (sickness, margin) but he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."—Isaiah liii, 4, 6.

When Israel was brought out from Egypt, over two million people, we read there was not a feeble person among them (Psalm cv, 37) from the patriarch of over one hundred years old to the baby born that day. Israel knew all the doctors and medicines, for the Egyptians were skilled in all the arts and sciences, and Moses himself was learned in all the wisdom of the Egyptians. And what do we see? Not once in all the forty years' wanderings in the wilderness is there mention of doctors or remedies; on the contrary, when Israel sinned in mumuring after the rebellion and death of Korah, and the plague was sent among them, it was stayed not by disinfecting the camp and natural remedies, but through Moses and Aaron falling on their faces before God, and Aaron as high priest offering an atonement.—Numbers xvi, 46, 50. And in the case of Miriam, when because of her sin she became a leper, she was healed through the prayer of Moses.—Numbers xii, 13.

Again, when the fiery serpents were sent amongst them because of their sin of complaining against their food, Moses prayed and the Lord told him to make a brazen serpent and put it on a pole, the people who were bitten were healed by merely looking at the serpent.—Numbers xxi, 3-9.

Jeroboam both in the case of his withered hand (I Kings xiii, 4, 6) and his sick child (I Kings xiv, 2) sought the Lord: although it was he who established the worship of the golden calves (I Kings xvi, 9) and caused Israel to sin so dreadfully in the idolatrous worship.

Asa at the end of his long reign of serving the Lord, in his prosperity sought not the Lord, but the physicians, for his disease, and we are told because of this he slept with his fathers."—II Chronicles xvi, 12, 13.

Some, however, may not be able to trust without medicine, and God in His great love has provided them in a "Thus saith the Lord," (Proverbs iii, 5, 8.) "Trust in the Lord with all thine heart. * * It shall be health (medicine, margin) to thy navel, and marrow to thy bones."—Proverbs iv, 20, 22. "My son, attend to My words. For they are life unto those that find them, and medicine (margin) to all their flesh.

John vi, .57, "As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me." One of the first requisites in

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sickness is a good nurse, "The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in sickness."—Psalms xii, 3. Then how necessary is proper nourishing food. "The bread of God is He which cometh down from heaven, and giveth life unto the world."—John vi, 33. The best tonic for sleeplessness, "In peace will I both lay me down and sleep, for Thou, Lord, in solitude, makest me to dwell in safety."—Psalms iv, 8. "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shalt be sweet."—Proverbs iii, 24. How cheering and strengthening bright encouragement is, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness."—Isaiah lxi, 10. Then how fret and worry retard and often aggrevate the illness; so we have the antidote, "Casting all your care upon Him, for He careth for you."—I Peter v, 7.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians iv, 6, 7. How consoling is a sympathizing friend: "In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them and carried them all the days of old."—Isaiah lxv, 9. A good tonic in weakness: "I can do all things through Christ, which strengthens me."

All invalids know how beneficial a sun-bath is: "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."—Matthew iv, 2. For convalescence a bracing stimulant: "He giveth power to the faint; and to them that have no might He increaseth strength, even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk, and not faint."—Isaiah xi, 29, 31. These do not exhaust the Lord's prescriptions, but are merely samples. Go to the Word for your special need and you will find it met with a "Thus saith the Lord."

Christ all through His earthly ministry healed "that it might be fulfilled." In Matthew viii, 17, the Holy Spirit calls attention to Christ being the fulfillment of the prophecy of the fifty-third chapter of Isaiah.

I Peter ii, 24, the apostle refers to Christ having the double atonement for soul and body. When Christ sent for His disciples their commission was to preach and heal, and all through the Gospels preaching and healing go hand in hand.

But some will tell you the days of miracles are past. When did they end? Scripture does not mention the time, but, on the contrary, says: "Jesus Christ the same yesterday, and to-day, and forever."—Hebrews xii, 8.

Is healing the body as great a miracle as the salvation of the soul? Scripture seems to infer not—Matthew xix, 26. We believe for one, why not for with His ascension, for we read of many direct cases of healing by the apostles through the name of Jesus."—Acts iii, 6, 16; xiv, 19, 20; xx 9-12, etc. And it is well authenticated that in the first centuries that was the general way for the

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Church, and the power only seemed to be lost as the Church left its first love and drifted into worldliness. However, God has never left Himself without a witness, and all through the dark ages down to the present day there have always been a few faithful ones to believe and trust God for their bodies and to witness for the truth. Now, in these last days as believers are more and more returning to the simple faith of apostolic times, this blessed truth is becoming more and more experimentally proved among God's children, and there are thousands alive to-day to testify to the truth of it.

If the "whoever" of John iii, 16, literally means that any sinner, no matter how vile or how deep sunk in the most abominable sins, who will truly repent and come to Jesus, He will pardon and save, and save to the uttermost; then just as surely the "any" of James v, 14, means that Jesus will heal without doctors or medicines any child of God who will absolutely trust Him.—*The Christian and Missionary Alliance.*

Love

There are times in our lives when we break through the mist of prejudice, and are forced to recognize and acknowledge the good which once we were loathe to accept as being true. Such were the experiences of the Jews who accompanied our Savior with Mary and Martha as they went to the tomb where our Master raised Lazarus from the dead. Upon this occasion it is stated that "Jesus wept." What inexpressible compassion and tenderness ever characterized the Son of God. Jesus was the embodiment of Divine Love; all felt the silent power and presence of infinite and omnipresent God. This people could but exclaim: "Behold, how He loved him!" Truth stirred their inmost beings, and forced exclamations of wonder and admiration. We are thus touched and quickened by this life-giving principle, Love—this bread from Heaven—and are brought face to face with Truth we can not deny if we would. Why could this people not see that Jesus loved all mankind as well as Lazarus? This instance was one among the many object-lessons which the Master graciously granted them in that day. Love was the burden of His mission here among men, whom He came to save. Joyful will be the time when all shall discern the Christ, the healing Truth, and be not willingly ignorant; that Love as stated by the Master is the fulfilling of the law, because love worketh no ill to his neighbor, but worketh all good.—*E. W.*

Ruskin says in Sesame and Lilies: "There is a hope that the beggar who lies at our gates may within gates of pearl be comforted; but the Master who is our only authority for saying so, never Himself inflicted disease as a blessing, nor sent away the hungry unfed or the wounded unhealed."

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The Utility of the New Self-Idea

SURELY at no time of the. world's growth has the worth of ideas been so thoroughly investigated as at the present day. Their practical utility, their adaptation to the wants and needs of our strenuous life, decide their length of days. So universally is this recognized, that even our religious teachers are awakening to the fact that dogma and theology do not prepare a man either for life or death; that dogma or theology will not stand the test of practical application is not the religion that meets our present day needs. The wise teacher or preacher is the one who is able to show the people how to live and embody the glorious doctrine, "the Fatherhood of God and the Brotherhood of Man," instead of a sentimental and obsolete creed or ism.

This need for a broader, deeper, greater religion than any creed can possibly embrace is what has led the people into the so-called "New Thought Movement." But it is nothing new; it is still the same "old, sweet story," yet presented in such a practical way that all the sick, sorrowing, sinful and dying can utilize it and make it their own.

To bring our life into harmony with the Christ-life we must follow the Christ-ideal. Jesus stood as the individual incarnation of this Ideal; he showed us that we, too, can attain "unto the perfect man, unto the measure of the stature of the fulness of Christ." Jesus followed this ideal, making it actual in the world. This is our destiny also. It is ever the loadstone that draws us upward and onward. Consciously or unconsciously, we are ever trying to conform to it, yet we do not reach it. We may reach to-day the ideal of yesterday, only to find that our present ideal is a still far away point of perfection beyond our present achievement. Because of man's inherent nature, "Son of God" as well as "son of man," life is a progress and not a station. Man must grow, evolve. Ever expanding, he refuses all limitations less than the circumference, the absolute God. Consequently, he must forsake the ideal of to-day for the ideal of to-morrow, like the shell-fish that leaves it beautiful pearly home, and with infinite pains and care builds yet another and more beautiful chamber that will permit of more growth.

"Build the more stately mansions, O my
soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven from a dome
more vast
Till thou at length are free,
Leaving thy outgrown shell by life's unresting sea!"

As we gain more understanding of the purpose and aim of existence, we see that Jesus, the Christ indeed, prepared for us many and glorious mansions by his exalted life, his conformity to the ideal. And an ideal, what is it? It is the self-idea of what man conceives himself to be.

There are two fundamental self-ideas, the natural that is first, and afterward

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the spiritual, the true conception of our nature and destiny. The natural self-ideas is, "I am this fleshy body and I am limited by it. So far as I can see, it is all there is of me, and I must take great care or I shall be destroyed." This self-idea fosters an exaggerated view of the importance of the body. To feed, clothe, and house it in comfort and luxury is our aim; and we become more or less a slave to it, working so assidiously for what we believe to be its interests that we defeat our object and often become nervous wrecks, manifesting sin, sickness and death.

The natural man is the sense-man, who believes and knows only according to the evidences of the senses. He localizes himself in the body he sees. He gives the same power of life or death to an invisible microbe and wild beast. Either can take his life. But this natural self-idea must give place to the higher as man gains more knowledge through exeperience. His faculties begin to operate, and he is led to seek a way out of the bondage to sin and suffering he has ignorantly made for himself. Then he becomes the seeker of the pearl of great price, the truth of being. Gradually his understanding becomes illumined, and at last he conceives of a possible higher self—one that is master rather than servant. Then he begins to build his life after another pattern. His standard is the perfect man. He conceives himself to be not flesh, but the living, thinking reality; and in the first overwhelming joy that this revelation brings, he cries out, "Abba, Father!" For this conception of self is the Christ-child, a new born, struggling babe. Ah! but its name is "Wonderful," "Counsellor," and the government of human life is now upon its shoulders. It brings to the soul the freedom it craves, self-mastery, dominion over all flesh, for this is the soul's birthright. No wonder Paul said, "My little children, of whom I travail in birth again until Christ be formed in you."

When we are ready to follow the new ideal, we begin to view the body as a beautiful piece of mechanism, the soul's fine instrument, the harp of a thousand strings that can be brought into harmony, into tune with the infinite, by our right understanding of the relation soul and body bear to each other. This harmony is health of both soul and body, a restoration of our original birthright. This true self-idea carries with it knowledge of how to overcome our limitations. It will lead us into perfect health and strength. If we are in want of supply for daily needs, it will bring us to recognition of powers that will help us control circumstances and compel, by right thinking, the universe itself to yield to us our daily bread, our portion of good things both spiritual and temporal. If we are held in bondage by a secret sin, a weakness of character, we will find that to honestly strive to follow the new self-idea is to rise in the morning with the determination to put it from us and walk in wisdom's ways, even though we stumble and fall over and over again. At first we are passive souls, drifting without rudder or anchor in the great ocean of mentality in which we are immersed, allowing its currents to use us. Bitter experience drives us to the point where we are willing to see that we can use and direct them. We work out our salvation, with fear and trembling if you will, but we overcome evil all the same. It is a matter of thinking. If you wish to be well and happy, prosperous and good, think yourself so, and it will be

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done on earth as it is in Heaven. Thousands of men and women stand to-day as living proofs of that possibility. It is not by our human will that this is accomplished, but by the conscious blending of our will with The Will. Our will, because it is a personal force, is limited. "With God all things are possible," but this "with God" compels some understanding of the nature of Principle. The new self-idea brings us to this knowledge, quickens in us the Christ-consciousness, shows us our true and real selves, and imbues us with assurance that we, too, can become the perfect man.

A Prayer

BISHOP OLIVER C. SABIN

GOD, our Father, we thank Thee that Thou hast given us the knowledge of the Truth which makes us free; we thank Thee for this unfoldment of Thy holy word, and that we know that Thou are our Father, and that we are Thy children. We bless Thee, our Father, and we We bless Thee, our Father, and we thank Thee for absolute and perfect health; we thank Thee for the realization of this Truth; we thank Thee that we can look beyond and through this evil called materiality, and see the perfect child, created in Thy image and in Thy likeness, and realize the wholeness and perfection of Thy image.

We thank Thee that Thou has given us the power to destroy this so-called evil; drive it out of our presence; annihilate it, and let it go as the darkness when stricken with the light. And, oh, God! Thou dost continue Thy blessings; Thou givest us more and more of Thy strength, and of Thy wisdom and spiritual understanding; and we thank Thee for it.

Thou dost go with each one here today to our homes. These truths which thou hast given do sink deep into their hearts. Let us all go into the realization of our divineship, so that we may know we are the perfect children of God, dwelling in the Father. When we know this, the scales will fall from our eyes, and we then can look up to Thee in Heaven, for Thou art there.

Destroy and annihilate every improper thought here, today. Only love supreme can rule and guide us, and every heart in Thy presence is a spiritual heart; and every heart in Thy presence is filled with happiness, with love, with righteousness and with holiness. Every heart in this presence is now filled with the realization of its perfectness, and the nothingness of any so-called evil or so-called disease that may present itself through this so-called material thought.

Each one of us goes from this house today realizing our perfect freedom, our perfect at-one-ness with the God of our creation, and we thank Thee and we bless thee, our Father in Heaven, for all these things, in the name of Jesus Christ, our Savior. Amen.

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The Spiritual Life

THE Spiritual Life is the life of love. While all life is spiritual, it is the consciously spiritual life that is being considered, the life of conscious love. And love is the recognition of mutuality, harmony, correspondence, unity.

The generally-accepted belief was that the spiritual Life was one that incidentally neglected, ignored or disdained the physical and the material. Those who mortified their flesh, who mutilated their physical forms, who separated themselves from their fellow-beings, or who immured themselves in monasteries or convents, have been regarded as living the Spiritual Life.

Such is the force of tradition, and so great the lack of spiritual development, that even now the recluse, the monk, the mystic, are regarded as distinctly representing the Spiritual Life. The activities of spiritual and physical life have been divorced; the physical half degraded in estimation and the spiritual half correspondingly exalted.

Such conceptions are the natural accompaniment of a belief in an individualized personal God who is a God of hate and revenge; in a Principal of Evil and an individualized personal Devil; in a Heaven, the entrance to which is through the Gate of Death; in a theology that concerns itself with the future and ignores the demands of the present.

Such conceptions voice a Duality, or a consciousness of dual principles. They regard physical existence as a punishment and a penance. They look upon physical man as a victim and a slave. They accept soul and body as distinct and separate entities.

The world has not yet consciously progressed beyond these ideas, for the world moves slowly. It is intensely conservative and strenuously opposes every advanced thought and conception. There are a few souls, however, who consciously have risen above these self-regulated limitations. And of these few there are a handful who live the beautiful truths of a Spiritual Life.

This is a Universe of Love; and God or Good pervades all space, all time, and all life. It is permeated with a kindly motive, and all the principles of Nature or of God are inherently beneficent. All experiences and environments are the manifestations of love. There is no principle of Evil, no Devil; and there are no dual principles. There is no Deity separated from or outside of the Universe, and no distant space reserved as a future Heaven. Heaven and Hell are conditions of mind, and each of us makes his own Heaven and Hell, here and now.

There is but one Life, inseparable and invisible. Ignoring the body, depreciating the material, or mutilating the physical, is a denial of God and a defamation of the Spirit. And whoever is "living in the clouds" and neglecting his physical life and the needs of his material existence is fretting away his spiritual opportunities.

All that *is*, is spiritual; and all that *exists* is the manifestation of the spiritual. All is Spirit, visible or invisible;

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all is God, manifest or unmanifest. There is no spiritual life without manifestation, and no manifestation that lacks the life of the Spirit. As matter and energy are the inseparable attributes of the One Substance, so are the soul and body the inseparable attributes of the One Spirit. To deny the one—the spiritual or the physical—is to deny both; to immolate the one is to immolate both, and to defame the part defames The Whole.

Being and manifestation are One. There are not two separate lives, one the spiritual and the other the physical. There is but One Life; and while that life is fundamentally spiritual, it is also essentially material. The One Life is both manifest and unmanifest, visible and invisible, tangible and intangible, material and immaterial, physical and spiritual.

And to deny, ignore or degrade the manifestations of life is to deny, ignore or degrade all life.

The highest thrill of spiritual joy is inseparable from, and is dependent upon, the physical being. We know of no life, of no existence, except as it is physically manifested, and of no harmony or happiness except as it is physically related. And the most exalted moral attributes are necessarily rooted in the most degraded physical appetites. Every mountain peak has its base, and without its base could not be a mountain peak. Remove the base and the peak inevitably falls, for peak and base are One.

To those whose development has permitted them the vital consciousness of an all-pervading and ever-present God, a Universal Spirit, and a Heaven and Hell of individual selection, the worship of an abstract and distant personality has been transformed into a religion that actively concerns itself with the *manifestations* of God—with human beings, and with the forms of life by which man is surrounded.

And one of the necessities of that religion is prayer. Not the service of forms. Not the observances of a special hour and place. Not the prayer of words, but the prayer of actions. And our lives should be unceasing prayers. Not offerings to an imaginary Being whom we cannot possibly assist, but to our fellow-beings who are in need of our ministrations. The Spiritual Life recognizes the Eternal present, and the necessity of living the life now.

The Spiritual Life voices a Religion of Love, a Religion of Humanity. Now is the time to live the Spiritual Life, and here the place to live it. And there will never be a greater opportunity than is afforded now for a Life of Love or manifestation of the Spiritual Life. Man's duty is to man; his highest duty is to the Self. Higher than the Self there is nothing; for the individualized Self is an inseparable portion of the Universal Self that constitutes God, Infinite Spirit, the Universe. To degrade the Self—the Soul, unmanifest or manifest—is to degrade God.

The Spiritual Life is the life of principle, the life that takes as its guide that which is eternal and unchanging. It manifests a consistency of thought and action, a comprehension of the granduer of the Self, and understanding of its inherent Godhood. The Spiritual Life reflects the knowledge that every disregard of principle inevitably provokes discord and inharmony, and that enduring happiness may be attained only through the observance of principle.

The Spiritual Life, above all, means a life of Integrity. It means the fulfill-

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ment of obligations, the payment of just debts, the faithful discharge of all duties. Forms and observances bear no direct or even necessary relation to the Spiritual Life. Motives and actions alone constitute its vitality.

The one who cheats, who steals, who lies or hates, does not live the Spiritual Life. Nor does one who lacks in honesty, in fair dealing, in toleration, in love, in integrity. He may be a church member of the highest standing, his intense respectability may be beyond dispute, and his reputation may be the highest, but he is not living the Spiritual Life.

The Life of Principle manifests the Christ Ideal. And this has no necessary relation to the man Jesus, to the Christian religion, or to the Bible. The Christ Ideal is universal and eternal, and it knows neither beginning nor ending. It means an ideal life, a Life of Principle, a Life of Integrity.

The Spiritual Life is a life of conscious love, conscious harmony, conscious mutuality. It involves a vital recognition of the principle of Equitable Exchange; that one receives as he gives, and reaps what he sows. Such a consciousness demands and compels full payment for whatever is received. To live the Spiritual Life involves a gladness and a joyfulness in paying one's debts, and fulfilling one's obligations.

If one unwilling to discharge his just debts, to give full return for what he receives, to pay the price of what he has bargained for—if he is not disposed to transfer that which he has expressly or impliedly agreed to exchange for what he receives—is it likely that he will willingly give to others what is more important, more valuable, more beneficial? If he will not pay in gross material wealth, will he render compensation in the spiritual wealth that is far, far more valuable?

Is it possible to do this? Does he not close himself to the consciousness of the spirit when he degrades himself on the material plane? Can he lead a life of beauty in the realm of Cause which he manifests a life or ugliness in the realm of Effect? Is it possible to lead a life of spiritual integrity while violating the principles of material integrity? Are there two contrasting sets of Principles?

The Spiritual Life demands the rendering of full compensation of all planes. The Life of Love requires that one render unto others what belongs to them; and others already own and they are entitled to receive that which the principle of Equitable Exchange has devoted to the payment of one's obligations.

The Spiritual Life requires no outward authority. The soul is its own authority. It links itself to special observances; it requires no church or organization; it demands no holy book or sacred scripture. All these have their use, and they all have their place as these agents of growth and development. And all of these instruments are possessed of beauty and value as we discern in them their spiritual significance and discover beneath the form and the word the underlying essentials.

Everything has its beneficial use and purpose. All conditions meet the requirements of the particular time at which they manifest. All forms of worship have their rightful place. Material conceptions and the grossest forms of superstition—as we call it—are all necessary to the growth of the Soul and of its manifestations. And as vegetable life developed into animal, and animal

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into human, so has the growth of the soul kept apace in the development into consciousness.

The Life of Principle, the life of equitable exchange, the life that gladly gives its full measure of return, is possible to all. The Life of Integrity of thought and action is at the command of each. It is a matter of wisdom, all a question of consciousness of truth. For the truth luminously demonstrates that the happiness that all are seeking is bound up in the understanding of principle and in the thoughts and actions that serve to express and manifest them.

No great learning is necessary; no highly developed intellectual faculties. No; the higher the truths the more simple they are and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is the lack of wisdom or knowledge that is reflected in clouded and obscured expressions of the truth.

It is not sufficient to "love your neighbor as your Self." That is not a full statement of the requirements. When one degrades the Self—when one lowers either the spiritual or the physical force from its high estate—and then "loves his neighbor as himself," he is simply *hating* his neighbor as he hates the Self. One must first elevate and glorify the Self, and then only may he elevate and glorify his neighbor. One cannot raise others except as he raises the Self.

The man who lives the Spiritual Life is a man of character. He holds his head erect in his Godhood, whatever others may say or do. He recognizes only love in what has the appearance of abuse and calumny. He is unmoved by the anger or passions of others. He recognizes God and love in all life's manifestations. He pays his debts, whether they are spiritual, moral, mental, physical, financial or otherwise. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. Having discharged his obligations as he progressed, he is nowise in arrears. He senses the spiritual and the material as One, and infuses into the physical a consciousness of the spirit that inherently pervades it.

Such a one is living a life of Integrity. And this is the Spiritual Life.—*Common Sense.*

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.—*Thoughts.*

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Generosity

One of the most sublime lessons of nature is that of generosity. She is prodigal in her art of giving, and this bountiful generosity is the secret of her infinite resources. The measure she metes is measured to her again, pressed down and running over. The paramount lesson of the Bible is that of generosity. Even God set the example of Divine generosity; for it is His good pleasure to give up His kingdom. Jesus saw the philosophical side of this great virtue, saying: "Give, and it shall be given unto you.

Nature is a spendthrift, but she hoards nothing. Man is the only miser. Nature cares no more for the gold hid in her hills than she does for the clay that adheres to the farmer's boots. To nature there is no discrimination in values; all of her infinite products are alike valuable to her. Poverty is introduced into the world by man's discrimination as to values. Let nature fundamentally discriminate between the value of a brickbat and a diamond, and poverty instantly becomes a cosmic law.

An atom of dust is as valuable to nature as a ton of gold, for the loss of the atom would disturb her equilibrium. Value lies in the use of things and not in the hoarding, and for this reason nature causes her products to spoil the moment they are hoarded. We may use them all to our heart's content, but when we hoard them they decay and wither away. This is the law of her infinite province. Things were not made to hoard, but to use. A dollar hoarded loses all of its intrinsic value, for its value is in exchange. Giving is the only thing that can ever eliminate poverty, discord and distress, for nine-tenths of all the diseases and discord of life is caused by worry over monetary matters.

A person is richer by giving and greater by being broad, but we have not yet learned this art, for we are afraid to give, believing that giving diminishes our resources. The farmer knows that if you sow grain you get more grain, and if you sow dollars you get more dollars. God loveth a cheerful giver, for it is the law of increase. It is the Divine method of replenishing one's resources. The time is coming when money will be abolished, but so long as we have a medium of exchange we should use it to enhance the happiness of humanity, and to promote its spiritual advance.

The mind that shares its inspiration with humanity is never unproductive, and the purse that is depleted for the good of humanity is never impoverished. "There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to poverty."

We have made an arrangement whereby we are enabled to offer a year's subscription to the "News Letter" with a year's subscription to "The Nautilus" for $1.50; regular price, $2.00.

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The Word Heals

"He sent his Word and healed them."

Some people think that the power of this Word has passed away. Is this true? Did not Jesus say, "Heaven and earth shall pass away, but my words shall not pass away"? Did he not also say, "I have given unto them the words which thou gavest me"?

The Word of God is not limited. Everybody has a right to speak the Truth, and this is the Word of God. No true word spoken in faith shall return void, but shall accomplish that whereunto it is sent.

The centurion gave us a good example: "Speak the word only, and my servant shall be healed." Have faith in the spoken Word. Have faith in your *spoken* Word. "The word is nigh thee, even in thy mouth, and in thy heart."

If there is any part of your body that needs healing, speak unto it the Word of health, realizing that your words are Spirit and they are life.

"My son, attend to my words; incline thine ear unto my sayings.

"Let them not depart from thine eyes; keep them in the midst of thine heart.

"For they are life unto those that find them, and health to all their flesh."—Lena Bishop, in *Unity*.

Temper Miscalled Nerves

WHAT'S the difference between a case of nerves and a case of temper, asks a writer in the Boston Herald.

A well-known Boston physician says he asks himself this question a dozen times a month when he sees the women patients who beg him to give them something "for their nerves." "Nerves, indeed!" storms this excellent man, whose own temper, he frankly admits, often gets the better of him; "it's clear hatefulness and self-hypnosis as much as anything! Instead of giving them a box of pills, I often feel like giving them a box on the ears."

All of which sentiments he is exceedingly careful to hide from his patients. There would be little use in disillusioning them. They want to have "nerves," in many cases; and their "nerves" are of such a sort that a heart-to-heart explanation, given them in the most friendly spirit, would bring on a severe "attack."

"Some real nervousness these women undoubtedly possess," continued the doctor; "for an ugly tempter induces jumpiness as soon as anything. But, honestly, a large percentage of the women who take pride in possessing 'nervous prostration' are really suffering from improper food, self-indulgence, lack of exercise, late hours—and crankiness.

"More women are suffering from these nervous troubles than men. This is be-

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cause the lives of 'fashionable' women are less active than those of their men folk, and they coddle themselves more. Suppose a conscientious doctor tells them the truth—oh, I've tried it several times, I assure you! Why, they simply sob that every one is treating them cruelly; that there's no sympathy left in the world—and so on.

"As soon as a woman begins to feel that her nerves are on edge—I'm talking of the woman of leisure who is given to this sort of thing—she lolls around in a negligee and sends for the doctor. Or she packs herself off to a sanitorium. The air makes her feel good, and so, even if she is too stout already, she eats and eats and eats.

"No person is more wretched than the woman suffering from diseased nerves, when they are truly diseased. But she wins little sympathy, for her disposition speedily becomes unbearable. She scolds every one, from her husband and children to the footman and the cook. She has 'tantrums.' Doctors with bad cases of this sort instruct nurses to leave the hysterical woman alone till she recovers has 'tantrums.' Doctors with bad cases around to witness the performance, she speedily recovers.

"I tell you, and you can rely on what I say, half the women troubled with 'nerves' could be cured simply by controlling their anger and their irritation over small things."

The Application of the Principle

The rule of good will is likewise one and absolute. Every one needs the good will of every one else, for the breath of good will is like the sunshine and air; but, as the well need air and light less than the sick, so the kind and friendly people need our friendliness the least of all. Now the morally sick are worse off than any other kind of sick people. They are the people of ill will and weak will, the suspicious and selfish, the idle and the predatory. I do not say they need our indulgence, but they need the constant and unremitting good will of fearless, active, and happy people. How also will they ever be cured of their falsity, their egotism, their greed, or their harmfulness, unless they feel the curative and tonic atmosphere of moral and social health? Yes, of people so morally well that they would scorn to be mean or cruel, or unjust.

Do you mean to say, some one asks, that we must maintain our good will to tramps and criminals and miserable, ignorant foreigners; to people who never thank us for our good wages and our "welfare work," and the gift of American citizenship thrown into their laps? This is the very heart, we reply, of the religion that has been more explained away than actually preached for almost two thousand years. Will any one say wherein this magnificent doctrine is not valid? Has any one really tried it and found it to fail? If it seemed to fail, was it because any one kept on trying it, or not rather because he became tired and impatient and stopped? — *Rev Charles F. Dole, D. D.*

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Where I Failed Before

I WAS watching a carpenter once as he worked at a board set on one edge in his vise. The edge of the piece of lumber was quite crooked, and he was trying with his plane to make it straight. Carefully he would push the plane along the edge, and then going back he would look across it, his eyes on a level with the top of the board. Over and over again this was repeated, until at last the carpenter seemed satisfied. Once across would not do. There would be places where he failed at first to bring the edge down to a level.

"I was compelled to work a long time before I could do that apparently simple thing as it should be done," he said in response to my question. "It looks easy enough, but try it. There will be so many places where you will fail at first."

"Where I failed before."

"Ah, yes. That is the story of so many things.

"I wish I had my life to live over. Do you suppose I would do as I have? I can see now just where I failed before. I would like to try again."

God does not think it best we should go back and begin over, but he does give us a chance to make right the wrong we have done; and is that not a blessed privilege? Think what it would mean if we never could say to the one we love, but whom we have injured: "Forgive me! I did not mean to say the unkind word. It came before I knew it. I do love you. I am so sorry!" Think how the heart would ache if the one we have wronged were to be snatched away, leaving us no time to make right the mistake we made! So I say, God is very kind to give us a chance to go over the board again and take out the crooked places.

But think how unwise it is to wish that one could live his life all over again! What reason is there for thinking that we could be any wiser than we were when we first began? No; there would be too many hard and bitter things all along the way. Let us not ask to go back and begin again. Let us rather ask for wisdom to shun the evil places where we fell before. And then? Then go on bravely to the end.

Up in the Adirondack region, deep in the heart of the woods, there is a deep well, worn right down into the solid rock, very true and even at its sides, and the traveler wonders what ever could have caused such a strange formation of the rock. But if he dives deep down into the well he will find a single stone, round as a marble, and worn almost to the size of one's thumb. That little stone, carried round and round by the tiny brooklet which made its way down the ravine, ground its way trough the flinty stone year after year until it dug that deep cistern. The chafing of the stone as it worked away to get out did it all, but never was that pebble able to rise above the brink and escape the wearing of the current as it pushed remorselessly against its side.

Just like this would be the pain and trouble of living life over, if we were given the power to do so after every mistake we made. Our whole lives would be worn out trying to get away, and all we would do would be to dig

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deeper and deeper the tomb which held us prisoners.

Let us not ask such a thing; but do let us pray the Father for strength and grace to live better to-day than we lived yesterday; for courage to say from the heart "I am sorry; forgive me;" for strength to show by our everyday walk that we were in earnest in saying what we did; and finally for His guiding hand to keep us from slipping where we did before.—*Epworth Herald.*

Class Teaching

I will commence the teaching of a special class November 7, devoted only to those who wish to make their lifework as healers, teachers and lecturers. The price of tuition is $100. This will not include the students of former classes. The course consists of 22 lessons, five each week. Those who wish to take this instruction should make arrangements before entering.

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

"Love doth not behave itself unseemly." Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. Love *cannot* behave itself unseemly. You can put the most untutored persons into the highest society, and if they have a reservoir of love in their hearts they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman poet. It was because he loved everything—the mouse and the daisy, and all things, great and small, that God had made. So with this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr. You know the meaning of the word 'gentleman.' It means *gentle man*—a man who does things gently, with love. And that is the whole art and mystery of it. The gentle man cannot in the nature of things do an ungentle, an ungentlemanly thing. The ungentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."—Henry Drummond.

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Source of Great Power

EACH soul has access to the Universal or Divine Mind. You, dear reader, are "a party to all that is or can be done." Within you is all power, all force, all energy, all hope, all courage and all happiness, if you will but rouse your soul and cast out of your mind all doubt, all fear, all delusion, all censure and all condemnation. Life and Light, Peace and Happiness, and Health and Strength are as free as the air we breathe, if we stop all pining and whining and moaning and groaning, murmuring and complaining, and look up with cheering optimism to the all-good. Come, dear brother, let us once and for all time cast out of our being all these dark clouds of despair and let the Eternal Sun of Light and Life heal and strengthen and brighten and sweeten our lives.

We must not take life so seriously. Life in its fullest is not a burden, but a glad song. Calm yourself, eternal child of God, the loving Father of all, and listen to his sweet and calming voice and the songs of the angels who are ever near and trying to soothe and help you.

Let us dwell with the Most High and have peace, freedom, power and grace in full measure. Away, dark and gloomy thoughts! You are no part of me. I am life of all life and light of all light because I am eternal child of the eternal God of all life and all light. Oh, Omnipotent Mind, cast out of my mortal mind all these delusive dreams of an angry, wrathful, avenging Father and the countless goblins and devils of fear and doubt, and let the sweet God of Love and Peace forever dwell within, that I may realize I am eternal soul, ever going onward, forward and upward to the highest.

With realization of oneness with the Eternal One, we become sane and normal and forever dwell in peace and happiness. Blessed soul, dry thy tears; thou art one with Universal Life. Sad heart, become glad with joy; thou art a child of the All-Father. All men are divine! But all men are not yet awake or cured of their insanity. In our morbid dreams, before we awake to real Life, we magnify and multiply and create all forms of fear and doubt until we are almost fit for a madhouse.

It was Emerson, I believe, who said this world was God's insane asylum, where he sent his deluded angels to be cured. It would seem as if this was true when we see the children of God making so much account of what is trivial and transitory and magnifying temporary ills to great calamities. We are much disturbed by burdening our minds with the insane idea of time—of beginning and end. God knows not time, and the emancipated or awakened soul has no conception whatever of time. The soul lives in the present—the very now. The soul is eternal. No power in the universe can harm or destroy the soul, because it is the only eternal, pure, simple in the universe. You, blessed soul, are eternal! Realize that truth, and you are saved from all delusion and insane thought about time and creation, a monster God, and a Satan or Devil. Realize that you are a part of the Great One, and you will not commit so-called sin or evil deeds. Live in the Universal Mind, and

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you will live with the true God and the angels. Live in the Universal Mind, and you are all love, all peace, all calm, all power and all force of the universe—you are omnipotent, omniscient and omnipresent. The very first step toward this union with God is to count all teachings false that in any way try to frighten you into the Kingdom of God. The soul enters the Kingdom through Love and not through Fear. Indeed, fear is the great bar to God and eternal freedom. "God is Love."

So, brighten up, sweet soul, and bundle up all your fears and apprehensions and imaginations and cast them where they belong—into the imaginary Hell. Then, with love and adoration for universal Life, calmly and silenty and seriously wait for her to enter your being. She will not keep you waiting long. Soon the soul which is your real self will join itself with the incoming Holy Spirit called by many names—Universal Mind, Divine Mind, Universal Life, Breath of Life, etc.—and the miracle of your eternal freedom and emancipation will have been worked.

The Kingdom is within and without, above and below. We say the Kingdom is within because we must first rouse the soul to act on and stimulate the mind to free itself from its countless delusions and vain imaginations. Through the action of the soul on the mind, the mind frees the mind, and in the end, through this psychic-mental operation, the soul is emancipated and becomes at once with God.

Back of the mind is the real man, soul. The mind is the instrument of the soul, and by its master, the soul, is made sane and normal. So the mind is man's greatest instrument, and all souls on this planet, to a more or less degree, are training and cultivating the mind for one grand, ultimate purpose—the emancipation of the soul. Back of all mental science is spiritual science or omniscience—the Divine Mind. As we said at the beginning of this article, each soul has always access to the Universal or Divine Mind. We are all parts of one great Whole. We are all of us children of one great God. We all pass through the countless degrees of evolution, and finally come to the Most High. Each soul is in a different degree of evolution, and is surely working out its own salvation. Those who are far on the path give to the world their experience, which is helpful and inspiring. God and wise men who really live with God speak hopeful words of truth, which is known in these days as cheering optimism. Optimism and pessimism are not two extremes; the optimist is sane and normal, while the pessimist is abnormal. Fanatics and zealots without wisdom frighten the children of God with involved theories of good and bad and an ever-angry and avenging Father. They are not in touch with the Universal or Divine Mind, and consequently see much disorder in the world and the universe. When we let the light of reason shine on our path, and hold ourselves in calm and serene patience, we readily discover that the great intelligence or God back of all and in all through all in the universe is progressively orderly; that the order of yesterday is not the order of to-day, nor will the order of to-day be the order of to-morrow. Blessed Omniscient One, how well thou knowest what is best. So, dear souls, let all look at the real side of the Great Evolution and realize that our petty trials here on earth are only temporarily and can be overcome entirely if we but live in peace and harmony with

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the Universal or Divine Mind, and be soothed with Divine Melody that always comes when we listen to God and the Angels. A simple, trusting life is full of sublime truth and peace. To have access to the universal mind, and thus become at one with the Universal Life, we must cease our fretting and fuming and close the mind to all fear and doubt. The trivial experiences of one day or one life do not amount to much when we realize that we are eternal souls. With realization of what we really are, life becomes real and sublime. With love and faith in our whole make-up, and the passing of fear and doubt, we fall into easy relation with every thing in the universe and are at home with God.

Each soul may be said to be the Radiant Center of the universe when it realizes its oneness with God or the Universal Soul. The advancing soul soon discovers that there is no great gulf between saint and sinner; that all souls are on one path, going to one goal; that he who appears ahead to-day will become spiritually lazy and lag to-morrow and let his tardy, sinning brother overtake him. In a little while all reach the blessed goal and look back and smile at their foolish fears. It is well to understand that in our worries and apprehensions we close the soul to light and the mind's access to the Universal or Divine Mind. It is also well to know that we make the journey hard or smooth; that the soul has all power to command all light—all things.

Ye shall receive power after the Holy Ghost is come upon you. The Holy Ghost is the Christ principle, latent in each individual. The promise of this power is conditional. The Holy Ghost must come first. That is, we must awaken to the fact of our inherent divine nature, and then we receive the power of Spirit.

"The Washington News Letter," as it comes to our table, is a readable paper, and voices a great many truths which are becoming more apparent, as the friction of criticism, doubt and ridicule, burnish and brighten them up. A careful perusal of the News Letter will lead to a careful study of the Bible; and a careful study of the Bible will disclose the healing power and ability of every actual possessor of the genuine Christian faith. —*The Exchange.*

When we cease thinking of ourselves meanly we shall cease to be mean in our actions. When we truly believe that we are the children of the King, then we shall grow king-like in soul. When we really know our Divine heritage we shall strive to be worthy of so great a blessing.

We grow like the image we make of ourselves. Tell a boy continuously that he is a sneak and a liar and he will become such—at least, unless he is great enough to himself to repel your suggestions. Think of yourself as a worm of the dust and you are liable to wriggle in the filth. Think of yourself as an heir to the kingdom and you will carry yourself as a man by right Divine.

No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—*President Schur-*

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Realization

GRACE M. BROWN In "Nautilus"

REALIZATION is the soul assimilation of mental accumulation.

Therefore realization is factual consciousness.

Every avenue of culture, every path of attainment which leads to realization on any plane is worthy of our close attention and careful perusal, because until one actually comprehends a certain plane of his life through realization he does not manifest the life of that plane in completeness; he simply has not yet made it a part of himself.

Realization is so far beyond the plane of reason that to a truly awakened soul reason has become obsolete.

Realization is a soul attribute and admits of no compromise and knows no wavering.

A man may have so much information that it positively weighs on him, but another man with very little information may have such a profound realization of actual truth and thereby of his relation to life that he succeeds in his undertakings and becomes an inspiration to the entire race.

No man can teach, or rather, no man can inspire, another beyond the plane of his own realization. When the teacher actually knows a thing it is an easy matter to impart it to another, his thought is alive with it, his intention is full of its force, and being then a part of him it has entered his love realm and become a reality to him. Therefore it is his, and he has the right to express it and to give it as he wills.

The pages of a printed message are alive with the thought of the man who knows through realization whereof he speaks; his words carry a living energy of inspiration which is utterly lacking when he is writing in and from externals and apart from consciousness. The most commonplace phrasing becomes mighty when it is viewed with the eyes of realization. Take this platitude: "All is God." How many times have we read it and heard it spoken almost flippantly, and yet what a marvelous underlying force those three common little words carry. Truly, if one realized them, he would be beyond all sorrow and all confusion, because he would know all that there is to know, and, knowing all, he would be master of himself and of his conditions.

It is far greater *to be* than it is to act.

It is much more mighty *to know* than it is to speak.

"To be" means to be alive in God, and "to know" means to be one with all intelligence; if you and I are alive in that divine being and one with all else that knows, we carry a power that will save the race, aye, a power that will be a force of construction in the entire universe.

Verily, *God is* and there is nothing else beside.

Rugged strength and radiant beauty,
These were one in Nature's plan;
Humble toil and Heavenly duty,
These will form the perfect man.

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GOD

God is Love, and Love is God
While we linger on this sod.
And Love is God and God is Love:
FOR ALL IS God, below, above.

God is everything we see,
In fly, in leaf, in mount, and sea.
And, what we regard as Real—
Is the sheen of the Ideal!

God is Air and Earth and Sky:
God is Heaven forever nigh;
God is Hope and Truth and Breath,
God is ruler over Death.

God is Harmony and Life—
God is with us in each strife;
God is Thought and Bliss and Good—
God is Human Brotherhood.

—*John A. Joyce.*

TWICE BORN

Twice born! Once to the life of sense,
With its vanishing forms and flowers;
A brief day; then darkness; so dense
Is the gloom of its darkening hours,
To the soul, still far distant from God.

Re-born, through sacrifice of vain desire,
And yielding the weak, human will;
The Christ is formed within. Purified by fire;
The Father's voice is heard. Be still!
And know that I am God.

Re-born, passing from glory to glory;
A child of earth, born to inherit
In the Kingdom, the glorious liberty
Of life illumed by Spirit—
As Love gently leads toward God.

—*Helen C. Clark.*

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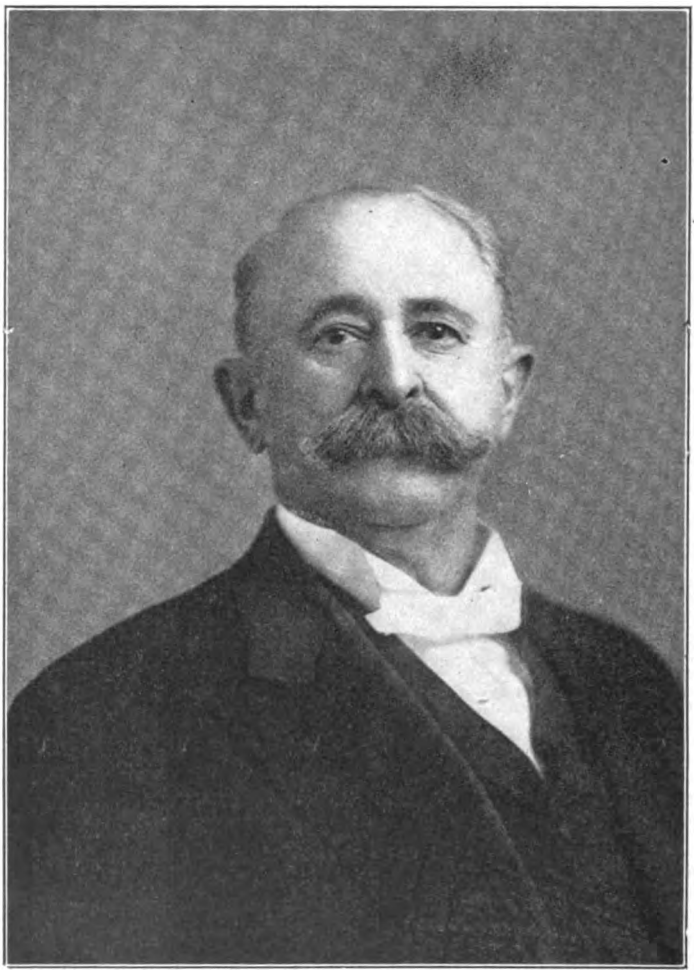

Oliver C. Sabin

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VOLUME XVI. WASHINGTON, D. C., NOVEMBER, 1910. NUMBER 2

Man, Where and Whence

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE phenomena of existence is one of the unsolvable problems. It is beyond our knowledge and our power of knowledge to fathom the thought of the never beginning past. There is the power existent in what we call infinity, that has always existed, and these worlds, this whole phenomena of so-called creation existed forever. There never was a beginning, and the statement attributed to Moses in the first verse of the Bible, "In the beginning God created the heavens and the earth," is misleading, because there never was a creation, and there never was a beginning to Infinity.

There are certain laws that are truth. No truth can gainsay another truth. If it requires this earth in the phenomena of what we term gravitation and attraction to hold all these other bodies in harmony, that same requirement existed world without end and never had a beginning, and never could have, and never could have an ending, because all is infinite in space, in power, in grandeur, in greatness, and nothing but the unfathomable, unknowable God could be the master.

Man, the subject of our text this morning, had his beginning somewhere, perhaps. The oak might have had a beginning or a creation. The great unfathomable phenomena of existence comes up everywhere. Which was first, the chicken or the egg, the plant or the seed? Or is it not better and more logical and more in harmony with Truth to believe that the forever existence was as it is today, subject to the changes that

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we see about us and around us? Man is the acme, the finished product of what we term the inhabitants of this earth. It is him through which the power of the infinite is manifested, not only to his brother man, but to the world at large.

Peter, speaking of Christ on the day of Pentecost, said, that God did through this man many wonderful works. And so it is today. The phenomena, man, is the image and likeness of infinite Love. Through him God, the Infinite, does do many wonderful things. You do not know when he was created, neither do I. We know that the history that Moses gave, as it is generally interpreted, is not true, because we have history farther back than Moses gave concerning the children of men. The very farthest back that we have any record of man the earth was filled. The islands of the seas were filled, and the greatest lack of population of the earth is in these districts in the various parts of the hemispheres of the earth where the patriarchs roamed. You take India in her farthest back history and we find architecture there in its grandest style. We have a certain record of her history for thousands of years, and she was teeming to overrunning with the numerousness of her inhabitants when Abraham came to the westward. That has always been considered the nursery of the world, that great, oriental east.

Now I do not know when man was created, and I do not think it is necessary for us to know. We know all about man since the time that man began to write, and man began to print, and that is all we know. The great library of Alexandria was burned by the Mahometans, because they thought that their book was all that the world needed to read, so they burned the rest of them. Mrs. Eddy is the only disciple that Mahomet ever had in this country in that respect. But the world's knowledge has been recorded since, and we know man, and we know what he is.

Now where is he going? That is the question. Is it possible to conceive that this image and likeness of Infinite Love, this being that reasons, this being that controls, and this being that has power and dominion, this being that is the image and likeness of Infinite Mind, is to be blotted out as the wave comes over him, and that that will be the last of him? There is no such thing as that can stand a moment in reason. The great errors that are being taught in the Bible have a tendency to make infidels out of men. Here is this impossible thought of a resurrection. What are you going to resurrect? The body of today that dies or the body of last year, or the body in manhood's vigor, or the beautiful child? What are you going to resurrect? Are you going to resurrect the stiff, old, decrepid, limping, diseased humanity that dies of old age and disease? Is that what you are going to resurrect? Take a man of my age, whose body changes, according to scientific men once, say, in eleven months, call it a year, but it is less than eleven months in reality; suppose you resurrect each one of these seventy fellows. Are you going to resurrect them all? There would be enough of me to make a good-sized military company, and you would have to gather me from the Pacific to the Atlantic and the intervening States. Some fellows you would have to go round the earth three or four times to resurrect them.

In solving these problems you must understand that you have a philosopher who gave to the world the manifesta-

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tion of this infinite thought, and that man was this great thought manifested, call it God, call it Truth, call it what you may, Jesus Christ, came manifesting the Truth. He passed through death, so-called, to show you what the resurrected body would be. Your body will be perfect, it will be as you want it to be. He could change his body or his condition to suit Himself. He might meet his disciples that had been with him for years, and go along talking with them, they would be in perfect ignorance of his existence until afterwards he would make himself known. They might be in a room; the first thing they would know he would be in their midst. He wanted to show Thomas the spear points in his side, and the nail prints in his fingers and sides, as they were retained for that purpose. But Christ's body was what your body and my body will be after we become spiritualized, either after death, or before. But every person who goes through the so-called death commits an error. It is unnatural and untrue and does not belong to the image and likeness of Infinite Life. But if you permit this universal belief to drag you down and make you pass through death you have to come out of it, because the Truth must and will be vindicated. You are the image and likeness of Infinite Life, and your Infinite Life will live forever, and by and by we are told by the inspired writers that we will know God and know the phenomena, because we will be like Him and see Him as He is. But we can't understand it.

My opinion is that when we die we will go right on with our work. If we slip and fall and die we have to recover that false step and come out of it. If you slip and fall here and make a misstep, and bring on disaster, disease or inharmony in your body or in your mind you have to come back to the Truth. Every sin, so-called, punishes itself. You are responsible for your own conduct, and you are responsible for your own conduct only, and not for anybody else's. I believe we will go right on. Remember this, in all the phenomena, of this vast and endless kaliedoscope that is thrown before you, that all is motion and all is Life. There is no such thing as death, there is no such thing as stillness, there is no such thing as stopping, but onward you must go, and onward you will go forever, and infinite knowledge will always be the goal for which you will strive, and always will be the pinnacle for which you are climbing. Jesus Christ gave the good thought. He told a man, Follow me. The man said, Yes, I will, but I want to first go and bury my father. He said, Let the dead bury the dead. Follow me. We can't wait around after the dead. We can't follow these old dead theologies that are damning the world and cursing it every day. We have more theology and more death than this world has any use for. Theology has come to be a trade. It has not only got to be a trade, but it has been a trade since the earliest history of man. Men for selfish purposes and selfish ends have created casts and have created systems of priesthood and systems of theology and theological leaders until the common herd has been made slaves of, and so they have been since the first history of man. It is so today.

You are taught that there is a time appointed for man to die. It is false. You are taught that there is a heaven, a very beautiful place, where it is fixed up with golden streets and sapphire and diamond pavements and all that. That is

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pictured, and I don't think it is as handsome a picture as the author of the Arabian Nights got out when he set up Aladdin's castle. That was pretty near heaven. If you will just go into Aladdin's Lamp and live there for awhile; it beats the Heaven that we have been taught.

Jesus Christ in substance told you that the kingdom of God is a condition of mind. It is in you, it is in your mind. If you live in harmony with universal Truth, if you live in harmony with this Infinite Father who controls, if you love your brother as you do yourself then you are in the line of perfect harmony, and you are in the line where you live in the kingdom of God, the kingdom of Good, the kingdom of happiness, and as you give out according to this universal law, you receive. Take the person that is always pinching and grasping; they have no pleasure, the world to them is a closed book, it is a pinched book; but as you give out it will come back to you.

One time there was a man came to me, I never had seen him, and he told me, "I do not know of but two men in this town, one of them is you, and I have come to you, I have come to you to borrow some money." I do not know that he said "borrow." He might have said "get" some money." He said I have rented me a room and it has cost me so much money, and it will cost me so much money to live a week, and I want enough to live on. I gave him the money and told him now at the end of the week you come back again and I will help you out. It was not two hours, I do not believe more than that, just as if the sky had been opened, that money was paid back to me just tenfold, just as though it had come from the blue sky, outside of my business. People think they will impoverish themselves when they help somebody. That is not true. Exactly the reverse is true.

Throw out your vibrations of love and nothing but love, and love comes back to you, wafted upon every breeze, and you have it, and it makes your life harmonious and perfect. Sow what you want to reap. If you want prosperity, happiness and health, sow the seed that brings these things to others, and don't be a coward. Be brave enough to apply the rule to do unto your brother as you would do unto yourself under like conditions. Apply the rule, live it, and I tell you that all the world can't measure your greatness and your happiness, and the infinite can only realize it.

God Almighty makes us strong, and may every one of us live up to this rule, that we can be brave and do right, do right in every way, and the greatness and goodness of infinite love belongs to us all.

The future of man is one continued happiness or one continued sorrow as he sows the seed. This thing called death does not pass away all the temptations. You will have your temptations on the other side. You will have them forever until the infinite Mind thoroughly spiritualizes you, and cleanses your mind of everything but the perfect good, and then you begin to understand and realize the infinity of the infinite Father.

God, to me, is a mystery, but there is something beyond the universal law of universal love and of good. There is something beyond. There is a beautiful sweet Beyond there that leads you and protects you and controls you, a Power that I cannot fathom, but it leads you and blesses you along the pathway of

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life, and so it will forever, and by and by the scroll will be opened, and we will read as we run, and see as others see.

May God Almighty make us strong, and make us determined to do right, and be brave enough to do right, and I tell you the world will be redeemed by us who teach the Truth of universal Love.

Class Teaching

I will commence the teaching of a special class November 7, devoted only to those who wish to make their lifework as healers, teachers and lecturers. The price of tuition is $100. This will not include the students of former classes. The course consists of 22 lessons, five each week. Those who wish to take this instruction should make arrangements before entering.

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

The law of spiritual healing involves a full receptivity on the part of the one under treatment. God does not do things in us against our will, as will acts in both the conscious and subconscious realms of mind. However much it may appear that the word is thwarted in its original intent, this is never true; it goes on, and it enters where there is a reception given it. In this way the souls of men are quickened, and whether we see the result with physical vision or not, it is as sure as God himself.

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, resentment, 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 or unfoldment. It is the kingdom of heaven or harmony within.

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The Language of Thought

A WORD of scorn or of praise hurled into the spiritual universe from a heart that loves or hates becomes a living force, not lost in the general confusion, but going straight to the man or woman against whom or in favor of whom it is directed. That other heart is the receiving station of this wireless telegraph. Your thought, critical or gentle, strikes it with an impact that either hurts or helps. You may not know that your thought has taken its flight, that other person may not know whence it comes, but all the same he is uplifted or depressed by it.

This may seem strange and even incredible, but while it is today a possible fact, it may tomorrow become a demonstrated truth, and the next day it may change the whole outlook of the spiritual world. It has the appearance of a miracle, but profounder knowledge always seems miraculous.

A spoken thought is even now recognized as a force when speaker and hearer are within earshot of each other. An oath, a compliment, a bit of vocal flattery, go through the ear to the heart and kindle a flame of resentment or of happiness. What you say becomes a part of another man's life and excites passion or stimulates friendship. Why may there not be a quicker transit than the slow and dull ear affords? Why may not the time come when we can convey our thoughts without the coarse medium of words? There are no words between us and Heaven. A prayer is a longing of the soul, "uttered or unexpressed," God speaks to hearts. There are "unseen beings who walk on earth, both when we wake and when we sleep," but they use no words. They make us feel their presence, and we are sure that they are close by as though we heard a trumpet call. What they would say steals into the heart, for our poor ears cannot catch it. We hear nothing, but we know that they are helping us. Is there any language in Heaven except that of thoughts?

When the world grows older why may we not speak to each other without this cumbersome factor of spoken words? We catch glimpses of the possible already. A look, a pressure of the hand, and sympathy or contempt are complete. Enlarge the circumference and you have a new truth.

Whiskey is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man, put him in whisky; if you want to kill a live man, put whisky in him.—*Guthrie.*

Beware of drunkenness, lest all good men beware of thee. When drunkenness reigns, there reason is an exile, virtue a stranger, and God an enemy; blasphemy is wit, oaths are rhetoric, and secrets are proclamations.—*Quarles.*

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The New Thought—What It Stands For

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN DISCUSSING the subject of the New Thought our mind runs back in a panoramic view of the history of the world since the earliest written data we have. We find everywhere without a solitary exception up to the days of Jesus Christ, and He touched it very lightly, the doctrine that there is a personal God. The whole of what you might term family worship, existing prior to the days of Abraham, was built upon the theory that the eldest son when a father died was deified. While he lived he had the right of life and death over everybody, even his mother. So long as the father lived the father was in that place.

Everywhere it was personality, a personal God. It was the very height of the ambition of great generals and great statesmen of ancient days to be deified, so that people would worship them; and the only history that we have of this one Divine is in the history given of Abraham. Prior to that there was community of gods existing everywhere, unless you might perhaps except the Indian or Brahmin, you might term it, idea of God, which was that after you had passed through the seventh heaven, that all that passed through there then became commingled with this great power that we term God.

Abraham was driven from his country when he espoused the doctrine of the oneness of divinity. While we have not the history in detail of that, we know it to be true, because Abraham left his country of the Chaldea nation and came westward to the plains of Palestine, and there settled by himself, with his family, worshiping the one Deity. That was a step so far in advance, and has been since, that Abraham was blessed in prosperity beyond all of his antecedents, and those following him, believing the same doctrine as the children of Israel did, were blessed more than any other nation on the face of the earth, so long as they held true to the doctrine of the one unity in the divine.

But they were handicapped, and the world has been handicapped ever since to a greater or less extent, in the belief of a personality. But in the doctrine taught by Jesus Christ and his disciples we come to understand that God is in us and we in Him, that we live, move, and have our being in this so-called God, and even in the fable of Job we are given to understand more perhaps than in any other one of the allegorical books of the Bible, in the reality and the universality of the Deity. And David in some of his Psalms indicates that if you go to heaven God is there, if you go down into the depths of hell God is there, showing the omnipresence of this great divine Power.

The New Thought has developed to a greater degree in the last century and a half, and especially in the last half cen-

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tury of the past century, this thought of the omnipresence of universal life, universal love, universal good, universal mind, and it extends not only to our own environment and surroundings in this world, and it is in the vast universe worlds without end, infinity, and that this great power is forever and forever lasting, unchangeable.

The same law that existed for ever exists today, for there never was a beginning and never could be an ending.

The New Thought brings us to this realization, and where we can come to this great Power, you may call it God, you may call it Om, Jehovah, or what not, it is a highway by which we can approach this universal I Am, and ask, knock, and receive. It opens the gate and gives a God of universal Love, of universal Life, of universal Good, of universal Wisdom, and banishes these relics of the old heathen days when everything was a personal God. All such things are banished in the New Thought, and we come face to face with divine Love, and know what we ask, seek and knock for, we are going to receive.

The New Thought stands for advancement, a throwing away of the old ideas that were created and held over the people by ignorance and superstition. It is the rolling up of the scroll in the advance of the light of this universal knowledge to universal freedom.

The New Thought stands for success. Every one who believes and practices in the lines of the New Thought is successful and cannot fail; if you ask, seek and knock in accordance with the promises, there is no such thing as failure and there can be none, because God Almighty, progress, Life, Good, Wisdom stands behind you, and you must succeed and cannot fail.

It stands also for health. You look abroad and see the world and those tha are bowed down today to the belief o a personal God who sits upon a throne you find them an arrant set of cowards because of their fear of disease of thi kind and that kind. You find a grea many of them in the asylums. Almos half of the asylums in the whole countr are filled with those who have gone in sane, so-called, because of their fear o punishment hereafter. I often receiv letters from people, mostly women, wh decry the awful condition into whic their sins are bringing them, and wha they expect to be punished for foreve and forever. Take the statistics of a these asylums and you will find that very large proportion of all the inmate are there because of like reasons. S long as we believe in the existence o the one Father, a personal being wh judges us because of our sins? If yo commit one sin, it is the same as if yo committed a sin of the most terrif character, or if you committed thou sands of them, according to one theor It is enough if a person would believe it to make him insane. If you comm one sin you are guilty of the whole bus ness. You are elected not only for few years' punishment, you can't go there and stay a million years and burnt white and clear, but it is everlas ingly burning forever and forever. A cording to all rules of ethics the pu ishment is greater than the crime. all of our legal parlance there is a kin of an equity running through the cat logue of so-called criminal actions, an they are punished in accordance with th crime, and even the Brahmin and his r incarnation punishes simply in accor ance with the crime, a specific reinca nation for a specific crime. But he

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in this endless punishment all distinctions are cast aside and a person is doomed forever to burn forever for the commission of one sin just the same as if you had been guilty of all of them. It is enough to fill your asylums and anybody that really believes it I do not know how they can stand it a minute.

I used to have this kind of a belief in my mind to a certain degree, and I found that I was elected, because I could not keep from sinning at all myself. We are told in the Bible that if any man says he is without sin he is a liar; I knew that if I said I was without sin I was a liar, and so I threw the whole thing overboard and I thought as little about it as I could.

But this New Thought redeems you from all such nonsense. Jesus Christ in telling them where the Kingdom of God was told them that it is within you; you can't look at it and say it is here or it is there; it does not come that way, but the Kingdom of God is within. In other words, it is a condition of mind, a condition of your own consciousness. Every sin that you commit you will be punished for, and the sin itself will punish you. It is no license to permit a person to commit sin and go forth free, nothing of that kind, for every sin that you commit punishes you, but there have been many things held out under this doctrine of orthodoxy to be very grave sins that perhaps are not sins at all. But I cannot discuss that new feature now. Every time you commit a wrong you will know it. If you rob your brother you know that is wrong. If you fail to love your brother as you do yourself that is wrong. If you tell a lie to the injury of anybody else you know that is wrong. If you fail to love your brother as you do yourself you know that is wrong. There are a great many of these fundamental principles that you have to carry out, and if you do you are in the right road.

Now this New Thought banishes and destroys all of these ancient doctrines of heathenism that has held the world under bondage all these years, that is holding it down today to a great extent, and it emancipates you, and surrounds you with perfect happiness. Here we know that we have a Father to whom we can go! we know we have a Power to which we can go and ask, and we know that we are going to receive; we know that this thing called religion is no longer a myth, but it is a practical fact that can be worked out along lines of scientific knowledge the same as two and two make four. In other words, the old veil of superstition has been torn from the face of so-called religion, and you are able to look at the face of God Almighty Truth in the light that it exists. It exists in Love, it exists in Life, it exists in Power, it exists in happiness, it exists in health, it exists in prosperity. You have a right to claim all these specifically, and they all belong to you, if you ask, seek and knock in accordance with the laws of universal wisdom. Now that is what the New Thought stands for.

And lastly, as I will have no further occasion to speak of it today, as my time is limited, it stands for universal harmony. The black clouds of fear are destroyed. We have no more sorrow, because we see the future as we see the past, and know what is coming as well as we know what is passed. It gives us the key to universal Life, universal happiness, universal harmony. It drives off the barriers of ignorance and superstition, and fills us with love. It opens

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the eyes and the sunshine of God Almighty Good envelopes us from one year's end to another. That is what the New Thought stands for. It stands for those only who study and practice it. You have to work out your own salvation and nobody can save you. The emotions do not save you. The feeling good in here does not save you. You have to have knowledge; you have to understand. As Jesus Christ said, as was read in your hearing this morning, You shall know the Truth, and it is the Truth that makes you free.

Love

JOHN FLEMING POGUE

TRUE love is the only commodity that never spoils with age, nor loses fragrance or bouquet through use. Love has been the one medium of exchange in all ages, in all countries, and among all peoples. Its language is universal. The sage and the savage understand it equally well. Through its magic telepathy, man corresponds with his Maker, and communes with the animate and the inanimate world. Through love, we of the finite become one with the Infinite. It is the alphabet of birds and beasts, and is common between them and men. It is the bond between the organic and inorganic. Love is a flower that never wilts, never changes color, never smells less sweet than in the hour of its birth, nor alters its flavor, gets bitter or moulds or dies in the bud. It has no canker, no worm, no rust, no decay and no blight! It spreads unspent, becomes more beautiful with time, more luxuriant the more it is cultivated, and flourishes where nothing else will grow.

Love requires no watching, no watering. Frosts do not touch it, and snows but add freshness and warmth to its blossoms. So, love repays abundantly, and the planter and the plucker alike enjoy its benefits. It exhausts not and dies never. Its seasons are all the year. Its mart is the world and its admirers are legion. No pathway is so hard, no roadside so dusty or barren, no field so choked with weeds, no hillside or mountain so rugged, no precipice so rocky, no valley so shaded, no ravine so deep and deserted, no plain or alkaline that love will not flourish there, and blossom, bear fruit, shed its fragrance on the air and soften the atmosphere, delight the senses of man and lift his soul out of misery and woe and care to heights where joys reign and faith of heart will not depart.—*Bible Review.*

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Pick Him Up

WILLIAM WAKEFIELD

If you see a fellow stumble,
Pick him up.
Don't look and laugh or grumble,
Pick him up.
May be you have stumbled, too,
May be he's as good as you,
May be better, if you knew—
Pick him up.

May be trouble threw him down,
Pick him up.
Though the many pass and frown,
Pick him up.
You're not made of better stuff,
And you call it mighty tough
When the world has used you rough—
Pick him up.

Don't you figure 'bout return,
Pick him up.
'Twas a blessing, you will learn,
Pick him up.
In the Great Unmeasured Plan
One should help, when e'er he can,
Just to prove he is a man,
Pick him up.

Life's a long and fickle game,
Pick him up.
And of truth he's not to blame,
Pick him up.
May be e'er you pass along
You will stumble in the throng,
And you'll need some help along—
Pick him up.

You Will Never Be Sorry

For living a white life.
For doing your level best.
For your faith in humanity.
For being kind to the poor.
For looking before leaping.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the tale bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For the influence of high motives.
For being as courteous as a duke.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathising with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For promptness in keeping your promises.

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A Gradual Change

THE attitude of the "British Medical Journal" and the leaders of the medical profession to the claims of the faith healer is indeed significant of the change that is rapidly taking place in the methods of dealing with disease. To great scientists, such as Herbert Spencer or Huxley, the expression of a belief in the possibility of a supernatural agency branded a man as a fool or an impostor. But now science has at last recognized the supernatural. Sir Clifford Allbutt makes the astonishing statement that no organ in the body is so insignificant as to be wholly outside the renewal of the spirit. Dr. Allbutt appreciates the fact that there are finer and more potent forces that the skilled physician can use in the cure of his patients than drugs. Dr. Butlin, the eminent surgeon, gives instances which every member of the profession should note. He mentions the disappearance of tumors (cancerous) in persons who had been condemned to death by the most capable surgeon. He has seen cancer cured not only by faith, but by some of the many remedies put forward during the last thirty-five years. In some of these cases scientific tests left no room for doubt that it was cancer. The remedy succeeded with some, but failed with others, and Dr. Butlin suggests that the remedy may have produced that change in the body of the patient which cancer investigators are trying to discover, which renders it capable of reabsorbing its cancer and makes it immune to another attack of the same variety of cancer. It is indeed gratifying to find that the doctor of the present time is looking for help in his work more from the spiritual than from the material side. The agnostic, atheistic, and materialist period has passed, and we live at the beginning of a greater and more productive period, a period not absorbed with the acquisition merely of external possessions, but fixed with the desire to increase internal possessions, such as purity, love for others, righteousness. The world has started on a period of universal brotherhood. The professions are coming into line with these ideas. They find that the ordinary methods of treatment are not subtle enough for the present, and they are seeking out finer and more potent agents. And there is no doubt that the Psycho-Therapeutic Society can honestly claim that its efforts during the last nine years have helped largely to bring about this welcome change of opinion.—*Editor of The Health Record, London.*

Thou shalt be served thyself by every sense
Of service which thou renderest.
—*Elizabeth B. Browning.*

All the doors that lead inward to the secret place of the Most Hight are doors outward—out of self, out of smallness, out of wrong.—*George Macdonald.*

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The Science of Life

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE fundamental principle of the Science of Life is to live according to law. Everything that exists in a harmonious condition exists in accordance with law. Society in its primary state was governed by the law of might. The strongest was the one who governed. That we term brute force. This system of government passed away and by graduations and the evolution of civilization we have come to what we term the civilization of the present age, and we find society governed by laws that have their basis upon the foundation of right, justice. While there is injustice yet according to the practice of some persons, those acts are not committed in accordance with law. Sometimes a vicious legislature will aid the enactment of a vicious law, but the great overruling power of the higher courts and of advancing civilization ride over those laws and they become dead letters.

You take all of God's kingdom, and you will find that everything is regulated in accordance with law. We have the law of the seasons, in which nature brings forth its crop, its harvest, its season of rest, and in this natural cycle we have a developed system of change that is necessary for the harmonious existence of those who live upon the earth. Even the birds migrate from one place to another. The fish of the sea will go from one part of the earth to another at certain times, governed by this universal law, the same as the tides, the same as gravitation, the same as attraction, that holds everything in its place, and makes everything move in accordance with universal harmony.

Man, apparently, is in a more lawless condition than any other one of the creations that God has put upon the earth, and the only reason that I can see or know to subscribe for it, is that he is given this right of self-selection, or free moral agency, thereby creating through what we term mortal mind, a system of thoughts which brings this or that kind of result. In other words, he is responsible for his own condition and has to work our his own salvation.

The beast of the field have but very little choice. When the spring of the year comes around he sheds his crop of hair, the bird molts his feathers, and by the time the colder season comes around a new crop has come on and he has been prepared by laws of nature for the change. But man must work out his own salvation. If he believes that a certain condition of affairs is going to bring a certain result that result is sure to follow. There was a gentleman to see me on yesterday, who was talking about a friend of his that lived in Ohio, telling with what accuracy this so-called hay fever would come on, and this friend said he told the very day of the month. He said it was always on time, never missed more than two days since

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he could recollect, and the only wonder is that it missed the two days. You fit yourself by your mind for a certain condition, and you get that condition.

Sometimes we get conditions independent of our own minds by what we term this universal law, the trend of universal thought. For years I do not know that I have had a cold until recently. That was not brought on me by any thought of mine, but I fell heir to the thought of others. It came on me and was considerable of an antagonist for about twenty-four hours; and it is so with all the other so-called inharmonies of life; they are brought on us by this trend of thought.

Now the moral to be drawn from such a lesson is to keep your thinking right, think good, deny all opposites, and as you succeed in mastering conditions and become a harmonious condition of thought in your own mind you become a master, and as you fail to master you become approximately the slave.

Now in getting what we term this New Thought there seems to be a key to the Science of Life, by which we can unlock this environment called mortal mind and destroy it by the application of Truth. When our Savior came here He came teaching the Truth, and He told them that "You shall know the Truth and the Truth shall make you free." It is by the possession of this Truth, the knowledge of this truthful law, by which we are enabled to demonstrate the perfection of the laws of this perfect Science of Life. If we undeviatingly hold ourselves to the thought of perfect harmony, perfect Truth and perfect love, the gates of hell cannot prevail against us. But if, on the contrary, you waver, you stumble, you fall, you will be whipped back into line. I do not care if you are as tall as the Washington monument, if you tower amid the stars, you are governed by this universal law, and you have to be governed by it, it matters not who you are. If you step aside you are punished; you follow the straight and narrow path and you are blessed; and if you apply this thought of perfect love, love God and love your brother, and carry it into practice, you are perfect, your success is perfect and you are a master.

This law of Truth demonstrates not only how to live, how to be healthy, but it demonstrates along every avenue of human endeavor. It demonstrates whether you shall be a success in your business. It matters not what your business may be, if it is a proper business you are entitled to success. You may be a tailor, you may be a shoemaker, you may be a professional man, you may be a merchant, whatever you may be, you will be a success if you apply the rule.

One great cause of failure along these lines is because of our lack of what is termed in the Bible faith, we call it understanding. It is an easy matter to pray, to affirm that God does give me prosperity, affirm it and thank Him for it, and after we get through praying we will sit there, and we will get to thinking, "I do not know where it is coming from, how is God going to give me more money, I am working on a salary; or I have no customers, how am I going to get customers?" and by the time you have worked out how God can't do it, your result can be rounded up with a great big naught, representing nothing. In other words, you can undo everything by your doubts and argu-

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ments to the contrary for what you would have accomplished if you had prayed with the understanding.

Now the rule is this: You are to ask, seek and knock, and when you have gone that far you have got to the end of your part of the proposition. Commit your ways unto the Lord and He will bring it to pass, if you trust in Him. But if you commit your ways unto the Lord and then do not trust you do not get anything. You are like the fellow that is portrayed in the Scriptures who puts his hand to the plow and looks back. St. James puts it in another way. If a person prays wavering they get nothing from it. Every time you pray in doubt, you head off, so to speak, your own prayers, and your own desires.

I remember one time I was treating an old lady for asthma. She was suffering intensely, and I was so determined that she must be relieved that I almost drove the ends of my fingers into the palms of my hands, there were great dents in them when I got through. The treatment did not do any good, not a particle. I had treated in that case through my own strength, by my earnestness to destroy it and force a demonstration. Now that is not Scientific. The most Scientific way in the world to pray is to pray and throw it out of your mind. Commit it to the Lord and drop it out of your mind.

I think as good a demonstration of that thought as I ever had in my life was on a man in Indiana, a poor fellow; he did not have any money, and I just treated him myself. I would give him what I called a snapshot treatment. I do not believe it is necessary to work all day if you have a perfect realization. I would pick him up and give him the realization, that would take a minute and it might take two minutes, and at the end of twenty days he wrote me that he was well. He had the catarrh so badly that every time he would swallow the pus would run out of his ears. His head, apparently, was decomposed inside, but he got twenty treatments of the perfect realization, and then I would throw him out of my mind and did not think of him any other time. If you get a perfect realization you have given a good treatment.

There are certain cases, I find in my experience, that require longer treatments. Where a person has a long list of diseases I always take them up and give each of them a treatment. If you have a fever, an acute case, or anything of that kind, it requires oftentimes longer treatments. There was an old lady in Texas who had a leg crooked in some way, and that leg straightened out in twenty days under the system of short treatments, but as a rule you have to take up your cases and give them thorough treatments. But what I am trying to instill here is that you commit yourself to God Almighty, then when you get through, don't try to go round on God's side and do his work. That is what I am trying to impress. Then if you get yourself down into the Truth and demonstrate along these lines you will have the perfect Science of Life, and that is the key to it, and you will never have a failure and can't have.

If you take up or adopt these rules and carry them out you are the master of everything. There is nothing can withstand you, nothing in the world. If you fail you become one of the millions that we see around us, stumbling along through life, fearful of this, fearful of that, subjected to a system of mental slavery, which, instead of making you a

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master, makes your life a misery from one day to another. You will get up in the morning complaining of disease, you will go to your place of business, you will worry about hard times, you will have every kind of ill that flesh is said to be heir to, and they will come to you thick and fast. Finally, as a fitting cap to the whole business, you will pass out. go through this hell called death, and become one of all the earth that have gone before. Dust thou art, to dust shalt thou return. That is the end of mortal mind. It is death, annihilation. I do not mean that the spirit of man becomes annihilated by any means, because there is a vital spark within that God Almighty Life has placed there that will live forever. Ultimately in the by and by, opportunities for evolving will come to us, and in my opinion wherever we have done a wrong we will have the opportunity to get it right, and sometime, somewhere, we will finally round up white as snow, pure, forgiven, perfect, sins blotted out. Then we will be fitted for this forever and ever advancement along the lines of Eternal Truth. But I do not think as long as there is some wrong behind us that we will ever be fitted to go ahead to that perfect realization which will come, and the time must come when all things shall be made right.

Hence the less deviltry you do here, the better life you live here, the less you have to undo hereafter, and the more blessed you will be while here, and the more perfect will be your evolvement from sin into perfection. You will be more thoroughly posted as to the Science of life.

Now are you living it? Are those of our readers who read to-day's lecture living this life? Are you sowing to the world the seeds of Truth? Are you giving out an example such as should be followed? Are you as a city set upon a hill for others to see? If so, you are traveling along the lines you should in this search after the Science of Life. Otherwise, you are sowing tares amid the wheat, and the harvest will be as you sow.

The following is Ferrar Fenton's translation of the Lord's Prayer; regarded by many of the most learned scholars as the exact translation of the Greek words:

"Our Father in the heavens: Your Name must be being Hallowed; Your Kingdom must be being restored; Your Will must be being done both in Heaven and upon the Earth. Give us today our tomorrow's bread and forgive us our faults as we forgive those offending us: for You would not lead us into temptation, but deliver us from ts evil."

"Another parable put He forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sewed in his field: Which, indeed, is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

"Another parable spake He unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

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Stillness of the Soul

FLORA PARRIS HOWARD

IN THE stillness of the soul all work is done; in the stillness of the soul there is the greatest activity. It is a paradox, for in that very stillness is where all wisdom and all power comes.

Our noblest deeds of love and goodness to humanity are not trumpeted to the world; they are done in secret and in silence, the perfect stillness of the soul. Such deeds of love need no winged messengers to carry them, no outriders to proclaim their coming; they need no advertising, no labeling, for they bear the invisible touch, or mark, of the divine hand that leads us, silent and hidden in love.

Our greatest growth, our greatest achievements, our greatest victories are never external; no eye ever sees them, no ear ever hears of them, no pen ever records them, no banner ever unfruls them to the world; they are silent and secret within our souls, but they are the root that supplies the power to do and to be the master if we will, for it is the root that gives life, growth, budding and fruitage.

Our secret communion with this great invisible Presence, the silent touch of this Divine to our souls reveals to us our power to overcome, our power to master; this is the real victory of our lives.

Alone in this great stillness without an onlooker to see our temptations, our struggles, our failures, or our triumphs; no sword can pierce the depth of our goings, and no pen can record the heights of our overcomings, but the invisible hand of memory points it on the secret walls of the chambers of our souls where it longs for us to see, and to acknowledge the hand of the great divine leaders of our lives, who in this stillness gives us the power of mastery of ourselves.

The source of all life is silent and hidden from outside view, no noise, no clatter of worldly activity, no publicity; our character is built in silence, our thoughts, words and deeds are engraven on the heart of the recipient, finer than the engraver's steel, so fine that none but the giver and receiver know.

So much of one's life work seems so small, yet it is great, so humble and yet so noble, so silent and yet so powerful not only in our lives, but in the lives we come in contact with; for the very building of ourselves is a great mystery even to us, that we have the power to master today what we thought impossible yesterday, and could have mastered yesterday had we known our worth, had we known ourselves, had we known our power, had we known who, and what we were, had we known what lay hidden within ourselves, had we known the priceless jewels we carry unconsciously forever with us, had we known of the well of living water that we could have drawn upon at any moment in our lives to free us, the never-failing spring the more you receive and use, like the tal-

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ents, greater becomes your power of receiving, of living, of being; use brings power, living up to all the light you have, all the truth you perceive, more will be added unto you, and your cup will overflow for the good of others, and your light will radiate to the world because you have placed it on the table (put it to use) instead of under a bushel, nonusage of the power that belongs to you.

We must have a full life of the all good if we would gladden the hearts of the ones who are sad and sorrowful; who look on the dark side of life, who always see the shadow, but never the light back of that shadow, not realizing that the light must be there or there could be no shadow cast; look beyond the shadow, look beyond, or through the misty screen of life, get beyond the breakers on life's ocean if you would rest; if you stand amid the breakers you are hurt by the discords of life, and as fast as you get over one hurt to your feelings that seems so terrible to bear from a supposed friend, perhaps, another one will come that seems a thousand times more terrible; get past all these into the calm, still waters of life, into the stillness that knows only good; there is a place of rest for the weary one, but it is beyond the storms of life; it is in the quietude, the stillness of the soul, closing the door to all outside noise, alone with God; it is then the soul takes no denial and the blessing of great power is received and the experience, the victory then gained in the silent deep struggle for truth, wisdom and love is the fruition; yes, the very presence of God.

It is the determined soul that wins; it is the one who says I never will give up. I kill know, I will be, I will do, I will not let thee go till I have received mine own what has been promised me, for this masterful power within you that never swerves from the one great purpose of your life will ever win; doubt not, faint not in the race for understanding; push on, be persistent; be bold and take nothing short of what you want, and you will get it; there is no lack of anything, all belongs to you, claim it, let nothing stand between you and your good, or between you and divine good to all humanity; reach this stillness, stand still and see. Be still and know.

St. Patrick, when he entered on the conversion of Ireland, is said to have made this affirmation and prayer:

"May the strength of God pilot me, may the power of God preserve me, may the wisdom of God illumine me, may the eye of God view me, may the ear of God hear me; Christ be with me, Christ in the hearts of all to whom I speak."—*Unity.*

Of all vices, take heed of drunkenness. Other vices are but the fruits of disordered affections; this disorders, nay, banishes, reason. Other vices but impare the soul; this demolishes her two chief faculties, the understanding and the will. Other vices make their own way; this makes way for all vices. He that is a drunkard is qualified for all vice.—*Quarles.*

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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 and 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 probably 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 word, 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 you. 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.

Absent Treatment

The mention of so-called "absent treatment" usually draws a smile on the faces of our ministerial brethren often we have noticed. But it is not at all uncommon for our ministers to preface the long prayer in their pulpits on Sundays with the request of the congregation to join with them in supplication to God for all those distant absent friends on sea and land who may be in danger, sickness or trouble. The difference between the two forms of suggestion is that one is vocal and the other silent. Indeed, in the church service the two are combined, the minister expresses his thought audibly while the audience lifts its prayerful wishes mentally to the All-Hearing One.

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A Shop in Heaven

GEORGE MACDONALD

"AND NOW," said my guide to me, "I will bring thee to a city of the righteous, and show thee how they buy and sell in this, the kingdom of heaven." So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the loveliness of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, *It is well.* I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the bank of the rivers. But I must withhold.

"After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient, one great noon-day), my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony and no discord.

"I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he seldom spoke to me, save when first I asked of him, and yet he never showed any weariness, and often a half smile would dwell upon his countenance.

"And first I watched the faces of them that sold; and I could read therein—for be it understood that, according to the degree of his capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself—I could read in them nothing of eagerness, but the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a business-like earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of

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one who hath had a success, and by degrees melted into the supervening content.

"Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how every one knew what his desire was, making his choice readily and with decision. I perceived also that every one spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

"And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, 'These are well-known persons, to whom it is more convenient to pay at a certain season;' and I turned to the third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, 'How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides.' And I looked and looked again, and yet again, and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid and no man had a book wherein to write that which the other owed.

"Then I turned to my guide and said, 'How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant's coffer, and both are satisfied.'

"Then my conductor smiled, and said, 'Watch yet awhile.'

"And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, 'Lo! I see nothing new!' Suddenly, at my side, a man dropped upon his knees and bowed his head to the ground. And those that stood night him dropped also upon their knees, and there arose a sound of soft thunder; and lo! every one in the place had dropped upon his knees, and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

"Then I whispered in his ear, 'It is the hour of prayer; shall we not kneel also?' And my guide answered, 'No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when

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thou goest into thy chamber.' Then said I, 'I will not kneel, but will watch and see.' 'It is well,' said my guide; and I stood.

"For certain moments all was utter stillness—every man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his side and his head still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, to which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. People came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

"I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of the quieter streams, and straightway I began to question him. 'Tell me, sir,' I said, 'the purport of what I have seen; for not yet have I understood how these happy people do this business and pass from hand to hand not a single coin.' And he answered, 'Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition, nor self-rule, money is needless.' And I asked, 'Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort.' 'Bethink thee,' said my guide, 'if thou hadst gone into any other shop throughout the whole city thou wouldst have seen the same thing.' 'I see not how that should make the matter plainer to me,' I answered. 'Where neither greed nor ambition nor selfishness reigneth,' said my guide, 'there need and desire have free scope, for they work no evil.' 'But even now I understand you not, sir,' I said. 'Hear me, then,' answered my guide, 'for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?' 'Because they may not have the things without giving the money.' 'And where they may have things without giving money, there they take no money in their hands?' 'Truly no, sir, if there be such a place.' 'Then such a place is this, and so it is here.' 'But how can men give of their goods and receive naught in return?' 'By receiving everything in return. Tell me,' said my guide, 'why do men take money for their goods?' 'That they may have wherewithal to go and buy other things which they need for themselves.' 'But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price, is there then good cause why they should take money in their hands?' 'Truly no,' I answered; 'and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want in themselves and no

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advantage to themselves?' 'Thou reasonest,' said my guide, 'as one of thine own degree, who to the eyes of the full-born ever look like chrysalides, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The man here that doeth most service, that aideth others the most to the obtaining of their honest desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, *Give me, friend, of thy loaves,* a man may answer, *Take of them, friend, as many as thou needest*—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou will perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy for a night to scale the tower of a hundred bells, and send the great meteors of music-light flying over the care-tortured city? Would every one even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go? Thou knowest, I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theater, all seek to spend and be spent for the love of all.'

"And I said, 'One thing tell me, sir, how much a man may have for the asking?' 'What he will—that is, what he can well use.' 'Who then shall be the judge thereof?' 'Who but the man himself?' 'What if he should turn to greed, and begin to hoard and spare?' 'Sawest thou not the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what below they call a church; for every one hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldest be present then, thou wilt see him more tenderly ministered unto

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than all the rest.' 'And if such a man prayed not?' 'If such a man slept ere he repented, he would wake with hatred in his heart toward the city and every one therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would be the life of one of these least of living things that are in your world born of the water; and there must he grow up again, crawling through the channels of thousand-folded difference, from animal to animal, until at length a human brain be given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousand-fold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not.' 'It is good,' I said. 'But how are men guided as to what lies to them to provide for the general good?' 'Every man doeth what thing he can, and the more his labor is desired the more he rejoices.' 'If a man should desire that he could nowhere find in the city?' 'Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same.' 'Now, sir, methink I know and understand,' I answered. And we rose and went further.

"I think that *could* be!" said the curate, breaking the silence that followed when Rachel ceased.

"Not in this world," said the draper.

"To doubt that it *could* be," said the gate-keeper, "would be to doubt whether the kingdom of heaven is a chimera or a divine idea."

Time

I COR., VII. 29—"THE TIME IS SHORT."

The great broad field of time is portioned out, like the strips of peasant allotments, which show a little bit here, with one kind of crop upon it, bordered by another little morsel of ground, bearing another kind of crop. So the whole is patchy, and yet all harmonize in effect if we look at it from high enough up. Thus each life is made up of a series, not merely of successive moments, but of well-marked epochs, each of which has its own character, its own responsibilities, its own opportunities, in each of which there is some special work to be done, some grace to be cultivated, some lesson to be learned, some sacrifice to be made; and if it is let slip it never comes back any more. "It might have been once, and we missed it, lost it forever."—*Rev. A. Maclaren, D. D.*

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The Power of the Christ

J. W. A., In "Bible Review"

AND Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.—Matt. xv, 29-31.

This paragraph of Scripture gives us a glimpse of some of the wonderful healing work of Jesus. He gave power to the lame, he restored the cripples to their normal condition, he loosed the tongues of the dumb, and even gave sight to the blind. Naturally enough the people were greatly impressed.

The question is asked: Is the age of miracles past, or can we in the twentieth century expect Jesus to heal our diseases? This is a question, friends, which I have often pondered over.

When Jesus was about to leave this world he commissioned his disciples to carry on the same work of preaching and healing that he had been doing, and to confirm and strengthen them he gave them these two assurances: "All power is given unto me in heaven and in earth," and, "Lo, I am with you alway, even unto the end of the age." Now, I do not know of anything in the New Testament which teaches that the divine ministry of healing was to be confined to the first century. We believe that Jesus saves from sin the same now as he did then; why should we doubt that he will save us from sickness? We believe in the *living* Christ; and if he is living today, he must be all-powerful, as he said. Let us not doubt that Jesus is still the Great Physician. He can heal the body, strengthen and illumine the mind, remove the burden of sin from the soul, and give freedom and peace to the spirit of man. When he healed the palsied man he put the question, "Whether it is easier, to say, Thy sins be forgiven thee; or, to say, Arise and walk?" It was as easy for him to heal disease as to forgive sins.

Why, then, do we not have miracles today? I believe it is because the people have to a large extent lost faith in Jesus Christ. It is very significant that Jesus' works of healing were usually performed in answer to the prayer of faith. We are told that when he was among his own townspeople of Nazareth he did not many mighty works there because of their unbelief. Man's vision of Jesus has been obscured by the fog of a gross materialism. But I look forward to the fulfillment of that grand promise of God through Malachi: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." I believe that when men come to revere the name of Jehovah, to follow the teachings of the Christ and to live in his spirit—when it becomes the supreme aim of our lives to realize that

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prayer that Jesus himself taught us: "Thy kingdom come, Thy will be done on earth as it is in heaven"—then will the healing powers, as well as the saving powers of Jesus be manifested among us.

I do not for a moment disparage the magnificent achievements of medical, surgical and sanitary science. I believe they all have their place in the divine order. Their work, however, is largely of the preventive kind. Many of the diseases that Jesus treated in his day would not arise today because we have learned how to prevent them. It is estimated that tuberculosis can be stamped out of the State of New York by 1920. We praise God for the knowledge we have gained along these lines. But the point I wish to bring out here is this: When Jesus performed miracles he did not necessarily interfere with or set aside natural laws, but rather invoked the operation of higher, spiritual laws, of which he, being the Son of God, was master.

And I believe that when we come to live the life of regenerate children of God and make it the supreme purpose of our lives to know and to do his will, we shall gain knowledge of, and power over, all manner of disease, comprehending and far transcending our present attainments. For Jehovah is the source of all science and all power; and when we through the Lord Christ come into complete harmony with him, we shall gain access to his great storehouse of knowledge, and the prayer of faith will bring us into contact with his divine omnipotence, which will bring to us the blessings of healing and restoration. As the Apostle James said: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Class Teaching

I will commence the teaching of a special class November 7, devoted only to those who wish to make their lifework as healers, teachers and lecturers. The price of tuition is $100. This will not include the students of former classes. The course consists of 22 lessons, five each week. Those who wish to take this instruction should make arrangements before entering.

BISHOP OLIVER C. SABIN,

1329 M St. N. W., Washington, D. C.

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Suiting the Job to the Man

CHURCHMAN In "Washington Star"

"IN MY judgment," remarked my neighbor at the restaurant table to his neighbor, "about half the men at work today are doing jobs for which they are not particularly suited."

"That's a pretty large number of misfits, isn't it?" replied the man addressed. "I don't like to think that half the men eating dinner in this room are going back this afternoon to jobs for which they are only partly fitted."

"Well, anyhow," persisted the first speaker, "most of them have probably taken the first thing that promised them a living, without stopping to see what their special talents are and how they could best develop and apply them."

The conversation opened up the extremely interesting subject of vocation and preparation for vocation. In a few weeks a number of persons interested in young men and young women are coming together in one of our large cities to hold what is to be called a "vocation congress." The idea is to devise measures whereby the rising generation shall be trained and directed toward the occupations for which each is best fitted, so that waste of effort shall be avoided and greater efficiency be secured in all departments of industrial and commercial life.

Already in some parts of the country the public schools are giving vocational training—the pupils are not being treated as so much raw material to be put through a big machinery, but each as a living organism, different from every other child in the world and capable of developing its own peculiar endowments and of making them serviceable to the general welfare.

In the business world one man can often succeed where another fails; while the man who fails, if he tries something else, may succeed. A man was a very indifferent bookkeeper in a big factory. His employer relieved him of that work and set him to picking out the help for the different departments of the large business. At once he struck his proper level. He was just the one to talk with men applying for work, to assign each to his special place and to oversee them after they were placed. Now he has become so good a judge of men that he goes about from factory to factory, spending a certain period of time at each, and to him virtually the hiring of all the help has been committed.

Since we have but one career to run it pays to become acquainted with one's self. Then, having decided what one can do, what one wants to do, let him try hard and persistently to get a foothold in the calling, and then to work his way up If one can discover no particular aptitudes in himself let him consult wise friends and sympathetic. Let him ask God what He would have him to do in this great working world, where God has some use for every man who really wants to live worthily and helpfully.

Of course, we cannot always do the thing we would like to do, and there are

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certain occupations which none of us would choose. One of the last articles which Prof. William James, the Harvard philosopher, wrote before his death related to the difficult, hazardous and repulsive things that must be done if civilization is to go forward. He would have young men of position and wealth, as well as young men from average homes, trained to serve for a time as stokers on ocean steamers, as fishermen on dangerous coasts and as workers in mines and foundries, where the risks are exceptionally great. By so doing he thought men would get the toughening that usually comes in fighting, and such service he calls the moral equivalent of war.

Jobs, jobs, jobs, plenty of them all about us. Only let us try to pick out and faithfully discharge the job that is meant for us, and let us include in our ambition the service of others as well as ourselves.

Commit This to Memory

Thought I speak with the tongues of men and of angels and have not LOVE, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is LOVE.

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Unchain the Truth

For the first four years of my ministry in this mission of unchaining the Truth, I endeavored to teach the Truth in such a way that some great church would take it up and proclaim it and give it character and caste; thus what would take me a life time to accomplish could be done in a very short time. I continued to write books, send them forth to all the world, until they have gone out, more than a million of all descriptions, books and periodicals, and the sowing of this seed, I am rejoiced to be able to say, has commenced to bear its fruit and the harvest is beginning to ripen. The recent session of the great Episcopal Church, in its general convocation in Cincinnati, Ohio, took this matter up and thoroughly discussed it in committee, and finally reported the resolution which I hereby republish, as follows:

"In view of the widespread desire and earnest longing for some recognition of the possibility of a healing of the sick through the power of prayer with symbolic anointing, manifested by bishop, presbyters, and laymen of the church, and in view of the very general seeking after divine healing by faith-cure people, Christian Scientists, followers of spiritual healing, and others, it seems eminently fitting that a suitable, proper, and wisely prepared office for the unction of the sick should be put forth by the church on true lines:

"1. Looking to and praying for a restoration to health, not in anticipation for death.

"2. Avoiding the comparatively recent diversion toward the idea that the scriptural unction of the sick is a true sacrament in our Anglican use of the word.

"Your committee would, therefore, recommend that a commission of two bishops, two presbyters and two laymen, be appointed to prepare and report for an office for the unction of the sick, on

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the lines of the scriptural and catholic usage, avoiding any appearance of a sacramental rite immediately preceding death."

All that this Truth needs to establish itself is investigation on the part of those who are honestly seeking the knowledge. God healing has been true at all times, in all ages of the world, and the same law exists now that existed in the days of our Savior and that existed prior to His advent. In other words, there is no change in the divine omnipotent law. God-healing has always been, and always will be. It is remarkable, the ignorance and superstition and almost criminal unbelief that is exhibited by the ministry at large in regard to this God healing. The ministers know that they cannot heal the sick, they will not learn the fundamental principles of the science and they refuse absolutely to attempt it. One of the leading divines in one of the great churches told me that if he saw it with his own eyes, he would not believe it, and yet these ministers in their congregations pray to God to heal the sick. But when it comes to the general conference or body of their law making people they will vote against possibility of such things as they did in Cincinnati. The resolutions as published above were published only by a small majority, but revolutions never go backward, the eternal Truth is mighty and will prevail and these people have no more power to stay the hand of this divine work than they have to fly. It comes to this: simply will you accept of the Truth or will you let the car of knowledge run over you and crush you. Every church that fails to acknowledge and accept of this great Truth that God does heal the sick in answer to prayer is bound to go down, is bound to be destroyed, and is bound to be wiped out and relegated to the realms of past ignorance and dead superstitions.

I feel encouraged, I feel that God has helped me in my work and I feel that I through Divine love have been permitted to be one of the instruments which has been the means of bringing this great Truth to the forefront.

May God Almighty bless me in this work, may God Almighty bless every one of my students and fill them with earnest vigor and life, determination to succeed is my sincere desire and prayer.

Lovingly yours,

Oliver C. Sabin

Bishop.

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Bright Eyes

J. MACDONALD OXLEY

I HAD a good many pets in my boyish days, but none of them ever filled the place in my heart that Bright-eyes did. It was quite by accident that I came across him. I had gone with my father to market, and while he was busy buying berries and vegetables from the market women, my roving eyes caught sight of something that at first looked a good deal like a brown rat in a cage held by a countryman on the other side of the street. Of course I hurried right off to see what it was, and much to my delight it proved to be a beautiful red squirrel, with a pair of the brightest, prettiest eyes in the world, and a tail that was simply superb. The countryman, seeing my interest, asked me if I didn't want to buy the squirrel. "He is perfectly tame," he said, and opening the door, little bushy-tail immediately sprang out, and running up on the man's shoulder, looked down at me so roguishly that I felt as though I would give the world to own him.

Just then my father came along, and I begged him to buy the squirrel for me.

"Tut-tut!" he objected; "what do you want with a squirrel? You would get tired of it in a week."

"Indeed I wouldn't," pleaded I, earnestly. "Just see what a beauty he is, and how cute! No fear of my getting tired of *him*."

We were right in front of the countryman now, and the squirrel, as if taking in what I had said, looked full at me, and the next moment sprang fearlessly on to my shoulder, whence he quickly scrambled down into my coat pocket, where I happened to have a bit of apple.

This settled the matter. Yielding to

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my entreaties, my father paid the price asked, and presently I was trudging homeward the happiest boy in all the town, carrying my prize in the cage which had been purchased along with him. Thus did little Bright-eyes, as he was at once christened, become an inmate of our household, where he gave us great delight and amusement for many months.

It is a very rare thing for a red squirrel to become thoroughly tame, and we were correspondingly proud of our pet. The secret of his perfect fearlessness was that he belonged to a litter of baby squirrels which had been found by a farmer's son in an old tree, and taken into the house, where they were brought up in the constant presence of people, and had consequently lost all fear of them. At first we kept him most of the time in his cage, but little by little he was allowed greater liberty, until after a while he really spent more time running at large than shut up. He had just come to his full growth, and was in perfect condition, his fur being as smooth and sofe as satin, his eyes as bright as diamonds, and his tail, which curled over his shiny back in fine style, round, thick, and bushy enough to satisfy anybody. A more interesting pet I never had or saw. One could watch him by the hour without getting weary of his antics. Creeping carefully along the mantelpiece, or leaping recklessly from chair to table, and from table to chair again; tearing across the carpet at the top of his speed, or scampering over the oil-cloth with his sharp little toe-nails making such a pattering that you might imagine there were half a dozen of him; chattering with delight when he got hold of something to his fancy, or scolding like a fish-wife because he could not get into the sideboard, where, as he knew right well, the apples and nuts were kept; as full of fun and frolic as any kitten, and ten times more knowing—there is not room to tell one-half of his "tricks and his manners."

Bright-eyes seemed to have no preferences among the household, nor, indeed, to make any great distinction between members of the family and visitors. All were his friends alike. Tiny as was his body, it held a heart big enough to take in all the world. Sometimes the readiness with which he enlarged his circle of acquaintance was rather startling to the visitors, as when, for instance, he would come quietly into the drawing-room where my mother was receiving callers, leap suddenly up into a lady's lap, and thence spring to her shoulder, or even to the top of her bonnet. This he did so often, and with such success in evoking screams, that we began to suspect him of enjoying the diversion he created. But perhaps this was giving him credit for a little more wit than he really possessed.

Dogs and cats were, of course, the terror of his life, and he had several narrow escapes from both. Once I almost gave him up for lost. He happened to be in my pocket when I went to the front door to see a friend, and becoming frightened at my friend's big setter, Bright-eyes foolishly ran into the street instead of into the house. The dog immediately made hot chase after him, while I frantically pursued the dog, full of fear as to the result. Fortunately, however, the squirrel, before going very far, dodged into a corner so narrow that his burly enemy could not follow, and I rescued him uninjured.

When studying at my desk I used to allow him to play freely about, until he developed such a fondness for putting

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his nose and fore-paws into the ink-bottle, and then scampering all over the place, leaving his autograph on everything he touched, that I was compelled to banish him from the room. He generally had the run of the sitting-room during the evening, and was put in his cage before we went to bed. He very decidedly disliked being shut up, and would often hide just before the time came, so that it would be quite a job to hunt him out. As a rule he was found, but several times he succeeded in eluding our search, and as sure as he did, about an hour after all were in bed and the house wrapped in silence, Bright-eyes' little feet would be heard pit-pattering over the hall oil-cloth, up the stairs, and round about the rooms, until somebody took him into bed, where he would snooze peacefully until morning. It was just in this way, as I shall presently tell, that my poor little pet lost his precious life.

There was no difficulty in feeding Master Bright-eyes. Apples and nuts were, I need hardly say, the joy of his life, but a crust of bread was not despised, and many other things were thankfully acceped. It was a charming sight to watch him sitting up primly on the table with a bit of apple or a nut kernel in his paws, and eating it as daintily as any lady, every now and then pausing to chatter his thanks.

Once he had a very narrow escape from death. It happened in this way. He had climbed into a drawer of the sideboard, and when I went after him he tried to escape by creeping out at the back. Unfortunately there was not room even for his small body between the top of the drawer and its casing, and in pulling out the drawer the breath was completely squeezed out of the poor little chap. He was quite limp, and apparently dead; but hoping for the best, I laid him on his back in the palm of my hand, and gently stroked his breast. Soon he began to revive, and in a few minutes delighted us all by being as lively as ever. The next time, alas! he did not fare so well. None of us knew just how it occurred, but one cold morning in late autumn our darling little Bright-eyes was found dead, beyond all hope of reviving, in the bed which my youngest brother and myself shared. He had been left out of his cage when we went to bed, and no doubt some time during the night had pattered upstairs in his usual way, climbed on to our bed, crept in between us, where he knew right well it would be deliciously warm, and then in some thoughtless movement made by one of us his little life had been crushed out without our even knowing of the calamity.

We all, reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to a better still, from that to one still more complete, until, by slow degrees the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence. Reflect the character of Christ, and you will become like Christ. —*Henry Drummond.*

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Kisses for You

"One for the lips, that they may say
The kindest things in the pleasantest way;
Two for the cheeks, that they may smile,
And never need blush at sense of guile;
Two for the eyes, that they may see
The sweetness of love and charity;
One for the forehead, that you may be wise,
"And never earth's poorest ones despise;
One for each hand, that they may do
Only the deeds that are good and true;
Two for the ears, that all day long
They may be hearing the angels' song;
And, wishing you happiness one and again,
There is the end of the kisses ten."

—*Selected.*

The Japanese say, "A man takes a drink, then the drink takes a drink, and the next drink takes the man."

Drunkenness places a man as much below the level of the brutes as reason elevates him above them.—*Sinclair.*

Comrades

God and I are comrades, don't you see!
But it's a secret 'tween you and me;
I find Him always good and mild,
And love him, 'cause I'm his child.
I don't mind his followin' 'round all day,
He never bothers anything I play.
And when I'm naughty, cross or pout,
God says: You go and have it out.
He never tries to nag or boss,
But says, it's your own loss;
You know we think our thoughts are *real,*
And that's why dollies seem ideal.
I even teach my dolls to pray,
'Cause we don't think they're made of clay.
I have to trust some one, you see,
And mother says, there's only God and me.

—*Harriet Doane Prentiss.*

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Testimonial Meeting

At the Evangelical Christian Science Church, September 18, 1910

MRS. SUSAN MORRIS: Last summer my grandson was taken very ill at our house. His father is a doctor, and so is my son here in Washington, and his father's doctor friends came in; one of them was a specialist, took a blood test from his ear, and he was certain that the child was going to have typhoid fever. We treated him and he speedily recovered from this fever.

Then his mother was taken just in the same way as my grandson. She was around him and over him all the time, and she was taken just as he was, with fever, to mortal mind. A number of doctors were called. I never went into the room while the doctors were there. As soon as they went out I went in and treated her. From the very first we held that there could not be any typhoid fever. She got well, right away. They said that they had never known anything like it, never saw such a case in their lives, never saw a case that got well so quick. She was perfectly well in a short time.

Last winter I was walking out in the morning. I had on a pair of low shoes. I put my foot on one of those chains that go around these little parks to tie my shoe. When I took off my foot, somehow it threw me back on my arm and fractured this left wrist. It was broken right over the joint, one of the worst places it could be broken. There are two surgeons in my own family, and they were determined to put splints on my wrist, but I said Never. They were almost ready to take me to the hospital. I never was so determined in my life that nothing should be done to my arm but treatments by Evangelical Christian Science; that God alone should heal my wrist. I knew there was nothing impossible with God. They said, "Mother, I think you are going crazy. Suppose it grows this way, and you have no use of it, what will you do?" I never even put splints on it. I put a cloth on it. This is the wrist and I can use it just the same as the other.

Some time after my wrist was broken there was a lady came to my house, and she said that about seven years ago she had her wrist broken, and they put it into a plaster cast for six weeks, and after they took the casts off she said that for one year that wrist troubled her so that she could not use it, and she held up her hand and showed me the wrist. There was a large lump on her wrist. My wrist is perfect. She could not understand it, and when I told her it was cured by Evangelical Christian Science, she got up and walked out of the room.

MRS. MAE B. PREY, OF LINCOLN, NEB: It is one of the greatest pleasures of my life to tell you of the good Christian Science has done me during the past two years. It was about the first of December, 1908, that I fell backward and broke both bones in the left arm near the wrist, turning the small bones over, and throw-

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ing the hand to one side nearly an inch. A physician was called, chloroform administered, and the wrist bones were set, as the doctor said. The splints remained on the wrist for about two weeks, and when removed the hand was found to be in a very bad condition. One physician after another was employed, until eighteen of the best physicians and surgeans, including orthopedic physicians, had been employed, four ex-ray machines were put into use at different times, I went to the hospital for two weeks, and all that money and human aid could do was done. At the expiration of five months the finger nails had turned brown, the hand and arm were blue in spots, and the arm had withered to a great extent, the thumb, fingers and wrist were perfectly stiff.

I had been told by one doctor that the hand must be amputated in order to save the arm; by another that if the hand remained on the arm that I would never close it, or use it again in my music, which up to that time had been a great enjoyment in my life; and all the doctors agreed that I could not use the hand except in a clumsy fashion, if ever at all, and some said that when storms came up, or when I was where there was dampness, that hand would always bother me with pains and aches.

About this time I received a letter from one of my friends near Washington, telling me of the wonderful work done in Evangelical Christian Science, and urging me to come to Washington and try the treatment. In sheer despair of ever again using my hand, I concluded then to come to Washington, which I did, and entered the home of my Scientist friend began taking treatment of Bishop Sabin and his healers.

When I left Lincoln, Neb., en route for Washington, the hand and arm from the fingers to above the shoulder joint were wrapped in three thicknesses of surgeons' cotton, outside of which were the surgeons' bandages, and a woolen shawl, and the whole arm and hand were cold and could only be made warm for a short space of time by being inserted in a large basin of warm water, and when taken out, after a few minutes it would become cold again.

At the first treatment given by Bishop Sabin the cotton was removed, and I sat quietly in the room while taking the treatment. At the end of the treatment by Bishop Sabin I said, "What shall we do with the cotton? " "Toss it into the grate." I did, and put a match to it. Burned it up. From that time on my hand never had any wrapping of any sort or description on it, and has been warm and comfortable as the other.

For a period of three months before coming to Washington the pain at the base of the thumb, and from the shoulder half way down to the elbow was at times unbearable. Sometimes I would nearly faint with the severity of the pain, and could not stand to have anything touch those spots except the softest cotton. During the third treatment the pain seemed to be more severe than ever before. With my eyes full of tears I looked at the healer and exclaimed: "It is more than I can bear. No word came in reply, but the treatment was continued. In shorter time than it takes me to tell it, the pain tore down through the flesh, resembling the cut of a knife, and left instantly. From that time on I have never had any pain in that hand, arm, or wrist.

In all this long time of seven or eight months I had not been able to comb my hair except with one hand, because of

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the stiffness of the joints of the shoulder, arm, wrist and hand, but gradually during the treatment the joints grew limber, flexibility took the place of stiffness until it has entirely disappeared, and strength came back as it had been before. The arm, which was withered and dead looking, filled out, the muscles become hard, and now I use it in perfect naturalness, as you all can see by looking at it now.

Since the hand has been healed I have crossed the Atlantic twice, have been on the Pacific Ocean, the Mediterranean Sea and other large bodies of water, have been in numerous storms in Europe and America, and in no place has my hand ever caused me any pain.

About three months after coming to Washington I was called back to my home in Lincoln. One of my friends met me at the train in Lincoln, and the first thing she said was, "You are carrying your suit case in the hand that is cut off." I said, "Yes; it looks like a pretty good hand, doesn't it?" Ever since I have been using my hand the same as if it had never been injured.

My heart swells with gratitude to Evangelical Christian Scientists and to Him who heals all diseases.

The Thirst of Man

Have you ever noticed in your daily conversation with your fellow-men the soul-craving thirst for something better and to live better (I mean men who are not awakened to a life in Christ) a life filled with possibilities and in harmony with his Creator, and if any man who has this thirst would only search for the Truth he would find in the words of one of the old prophets how easy it would be to find relief.

Ho, everyone that thirsteth—everyone, not only your Christian next-door neighbor or that Christian friend that lives up the street, but everyone! Come ye to the waters—the waters that are ever giving forth their overflowing abundance to satisfy the cravings of every hungry soul!

Come without price; come, buy and eat! Does your soul crave happiness? Come to these waters? Does your soul crave peace, or health, or honor that is lasting, or anything that one who is seeking a life of purity and righteousness, whose soul is craving after higher ideals or greater opportunities? Why, everyone come ye to these waters. Come, buy and eat. And in the words of a hymn of recent date: "Bring your pitcher of prayer to the fountain of Life." This fountain of life whose waters are always sweet with love, truth, happiness, peace and health. Come, drink your fill to the satisfying of your soul.

—*Charles A. Wenrich.*

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Thoughts Concerning God's Purpose

EZRA In "Bible Review"

PRINCIPLES are things. A principle is a well-defined group of ideas leading to the demonstration or proof of a truth. Principles appeal to the mind, for mind alone can grasp and apply principles. Principles, then, are mind factors, or mind-builders, since it is through the application of, or by reasoning from, a known principle, as a base—through the leading out of the mind to a comprehension of truth—that we develop true mind-power. And mind-power is creative-power, for thought is the essence of life. We believe that God by a word, thought, endowed with his omnipotent will, created the world and all things.

But, in order to work intelligently toward the end of the developing of the mind, we must have made some clear discriminations, we must have marked out the way for ourselves, so to speak. We must have decided clearly what it is that we seek, and what we are to accomplish in ourselves. In other words, in order to make the ultimate of our labors clear, we must have determinedly set our minds in order and harmony with God's purpose in our creation, as declared in Genesis i, 20. Knowing this purpose to be the only true purpose of life, we shall have resolved to live up to our very highest ideal of right and of personal purity, and shall seek truth solely for the love of truth.

We shall find that all principles are relative, that no one principle, so far as human knowledge extends, stands absolutely alone, but that all have a common bond of cohesion and of value by reason of leading to a definite, underlying truth. Truth animates and is the substance of all principles. Having grasped the basic truth of which any particular principle or law is the manifestation, we can explain all that follows in its train as self-evident and necessary facts.

Having in mind our purpose, which is interiorly harmonized with the purpose of the Creator, we shall perceive that the Spirit of Truth which the Lord Christ promised should "lead us into all truth," precludes, by its presence within us, any possibility of error or of disappointment. With a knowledge of God and with faith in his abiding Spirit, one is able to comprehend and to define all truth, for God is the One Truth, the One Absolute Principle.

This underlying principle of faith in the Spirit of God, which brings the mind into harmony with God and with the substance of all truth, is properly based upon the clear understanding of God's purpose in the creation of man, and upon the intelligent desire to do all in our power to work consistently in the direction of its fulfilment. Since the accomplishment of this purpose is the ultimate of all creation—that is, all men and all things in nature tend toward this single end—this understanding, and the intelligent co-operation therewith on the part of man, must of necessity bring the

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whole being, body, mind, and spirit, into harmonious accord with all the laws of creation. Man will then have become united to the mind, the will, and the very reason for his existence, namely, to become like unto God, and to have dominion over all things.

The obtaining of this understanding, and of the will and determination to abide in the realization of it will be no great task. It will, in fact, become natural to us when the mind has been brought into divine order and harmony through faith in the Spirit of God, through seeking to know and to do the will of God, and through diligent application in our daily life of the truths, laws, and principles of thought and action which the Spirit of Truth ever seeks to reveal to us. Thus faith in God and the understanding of his purpose are the two fundamental and concurrent principles that lead to a knowledge of the truth.

It is readily seen, therefore, that unless we are thoroughly grounded and unswervingly fixed in our faith in God, we do not have the aspiration and the will that are necessary to urge us to seek and to inspire those qualities of mind that will relate us to God through the love which he has implanted within us. This inspiration, when it is free and active, must clearly open out the consciousness to the operation of God's Spirit. The mind will then be illuminated from within, and we shall know the vital truths that are essential to a well-ordered, Christian life.

The inspiring of the mind-qualities that elevate us to the new and higher order of life is a passive process on the part of the Creative Mind; that is, all truths, and all qualities of mind are subject to the will and desire of the individual. He may take, by faith, whatsoever he will. On the part of the individual, then, this inspiring is an active, positive process, as he will see plainly the necessity of a definite, decided direction as to his mental endowment and tendencies, and of the firm control of his desires. He must, in no uncertain manner, have determined what he wills to be.

The polarizing of the mind in the right direction and the intelligent use of the faculty of discrimination in all things are the essentials for a successful life in any field of endeavor. *If the mind and desires are fixed in the direction of the accomplishment of God's purpose,* we shall inspire those qualities of mind which will tend to our growth in that direction—all will then be well. If, however, we have any trace of clinging to error, if we have any fixed ideas or abnormal desires of our own nature to satisfy, we shall but add the strength of our mind and inspirations to them, and it is only too evident that evil results will follow. For where error is upheld, truth does not thrive; truth and balance of mind and heart go ever hand in hand—the one explains and compensates the other.

It is the hope of realizing happiness that inspires action. As Paul says, "Faith is the substance of things hoped for." But, with the greater number of men, this ideal state of happiness that they long for is never quite clearly defined or consciously worked for, and for this reason it is seldom realized. This yearning to realize an ideal life of love and happiness is inborn in the nature of man. All created life represents, and must, in time, come to express fully, God's purpose. But the fact that this ideal is scarcely ever made manifest in its full meaning to the reasoning consciousness has led man to experiment

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with his own life, to seek novelty and sensation, and often into grievous error and folly.

How may this ideal be realized? Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." God has given us, through the instrumentality of the Christ, the strength of mind and will that is necessary in this attainment in pledging his Great Name to be our power. It remains for us to take and intelligently to apply this power in our daily life.

If, then, this divine ultimate that we seek is within us, and the power to realize it is also within us, by what means shall we intelligently utilize this power? The "way" is plain. In making this covenant with God, and taking as our power his holy Name, we have accepted all of the conditions, and the first condition is: "If ye will obey my voice." Jesus said, "I have overcome the world." That inner voice will teach us that we too must ovecome the world, subordinate all desires, command the body, and prevent all waste of the vital fluid. "Be still, and know God." This is the secret of secrets. This requires faith, attention, and persistence in doing the right.

In this way only can we realize happiness and grow into a complete comprehension of God's purpose, and obtain the blessings that God has promised to those who will do his will.

Put a Stop to Their Lies

Suits are about to be begun at Washington under the pure food law against the manufacturers of certain patent medicines. The charge will be that they promise impossibilities in order to sell their wares, and thus are seeking to get money under false pretenses. Some of these audacious traders on human credulity say that their nostrums will cure all diseases. Everybody ought to know that that must be a lie, but there are simpletons who do not. Other manufacturers allege that their compounds will cure certain ailments which, as medical men know, cannot be cured by the drugs used. The malady may indeed be aggravated by them. The men whose industry, so profitable to themselves and so hurtful to the public, is to be attacked have a defense in readiness. It is that it is not unlawful to lie as regards the effects of their remedies. All that they are obliged to do, they will allege, is to specify the ingredients. They hope this plea will be strong enough to enable them to continue to defraud credulous invalids through assurances of a "sure cure" at so much per bottle or dozen bottles. If the trade of these arrant deceivers can be broken up as far as interstate business is concerned, much will be gained, and if the states shall follow suit still more. There are lies which no law can prohibit and no court punish, but that patent medicine lying which imperils life and health cannot be classed among the venial falsehoods.—*Chicago Tribune.*

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The Law of Good

STELLA M. TEMPLEMAN

"And God saw everything that He made, and, behold, it was very good."

ALL is good. This is no new slogan invented by metaphysicians, as some suppose. In the beginning God pronounced everything that he had made *good*. "All things were made by him, and without him was not anything made that was made." There is, therefore, higher authority for this saying than the riotous use of human imagination. Back of these three little words stands God. God said, Let everything be good—and it was so. The creation of God expressed the nature of God; it was all good.

Whence, then, comes evil, the belief in the devil and his power? Is the devil co-existent with God? No. "In the beginning was the Word * * * and the Word was God"—nothing else. There was in the beginning but one creative power—Good. Did God, then, create the devil? How can good create evil? They are opposites, and the tendency of opposites is to destroy each other. God is too pure to behold iniquity. He is Law and, therefore, change not. "Thy righteousness and thy law is the truth." God is Truth. The devil is a lie and the father of lies. God did not create the devil, for truth can not create a lie.

Then who did create the devil? Let us not shy around this question, let us settle it once for all to our own satisfaction, and, being satisfied, put it forever out of mind. All down through the ages, God, Good, has been accused of evil; Peace has been named as the author of confusion; Law and Order have been held responsible for haphazard caprice and chance. "Yet ye say, The way of the Lord is not equal. Hear, now, O house of Israel: "Is not my way equal? Are not your ways unequal?" The law of the Lord is perfect, the testimony of the Lord is sure, the statutes of the Lord are right, the commandment of the Lord is pure, the judgments of the Lord are true and righteous altogether. There is no semblance of evil in this Law. Then we must have looked elsewhere, or we would never have seen it. This is just what we have done.

Man has created the devil in his own imagination. "O house of Israel, are not your ways unequal?" Man has misused his free powers. He is the freest creature of the Almighty God's creation. When he was made God said to him, "Be fruitful * * * and have dominion over every living thing that moveth upon the earth." This gave him dominion over himself. Man was made fruitful. Every attribute of his nature is fruitful and naturally bears fruit after its kind. Imagination is an attribute of man, or mind, and as such is fruitful. Man, in the exercise of this fruitful imagination, in his inherent freedom, closed his eyes to the Light and behold! darkness enfolded him and fear clutched at his soul. In that hour the devil idea was conceived in his imagination. He became vain in his imagination and his

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heart was darkened. Then he lost his God-given dominion over himself and over the rest of creation and, casting about for someone on whom to lay the responsibility and to fix the blame, laid it upon God, his Creator, the only one higher than himself. He said, "God has made both good and evil, he is the author of peace and confusion, the God of love and the God of hate. He is a variable God, loving me when I obey him, hating me when I disobey, planting me in righteousness, plucking me up in fury and then repenting of the evil which he has done after it is all over."

A changeable law is no law. A variable god is no God. Man is not the creature of a God of human attributes, but God with human attributes is a creation of the misused imagination of man. "There is one come *out of thee* that imagineth evil against the Lord." "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" Are not your ways unequal? "Therefore, I will judge you everyone according to *his ways,* saith the Lord. Repent and *turn yourselves* from all your transgressions; so iniquity shall not be your ruin." Cease to imagine evil and imagine good. Yes, *imagine* "All is good," even though you may not be able to see how it is. Imagination is the imaginating power — the mirror of thought. When you imagine "all is good," you will soon begin to discern that you are not making a vain use of your imaging power, but are causing it to perform its true function. You will discover that it is reflecting Truth. You will see that God's decree, "All is good," has come down to us through the ages unchanged and is, indeed, Law. You will awake to the yearning love of the Father, calling you, "Cast away from you your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" You will begin to realize that you have within you the power to obey the Father, even to making you a new heart and a new spirit, or changing your old thoughts of good mixed with evil for the ever new thought of God—all Good. You will believe the Father when he tells you he does not want you to die, but wants you to live. "For I have no pleasure in the death of him that dieth, saith the Lord. Wherefore, turn yourselves and live ye."

Don't sit back with folded hands and darkened thoughts, waiting for God to let you die and then save you afterwards in some mysterious manner. God has done and is doing his part fully and completely. He has given you dominion over yourself. *Turn yourselves* and *live ye.* You are what you imagine yourself. Your thoughts make you. Turn your *thought* to God. Keep your eye single to good. Fulfill the law. Be single minded. Then you will fulfill the law in your body and affairs also. You will realize that "All is good" is *your* law and that it is true; and your whole body, mind and soul shall be full of light.—*Unity.*

The sight of a drunkard is a better sermon against that vice than the best that was ever preached on that subject. *Saville.*

The first draught serveth for health, the second for pleasure, the third for shame, the fourth for madness.—*Anarcharsis.*

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Selfhood

CLARENCE J. GUNN In "Unity"

"Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power."—*Tennyson.*

YOUR first duty, then, lies in attending to the individual and those higher needs of the individual echoed by saints, sages and teachers of past and present time. Christ insisted upon this duty to self. Before attending to others one must right himself. And the duty to self becomes the duty to the community at large. "Cast out first the beam out of thine own eye, and then shalt thou *see clearly* to pull out the mote that is in thy brother's eye." In other words—first engage in self-improvement, self-knowledge and control, in order to *see clearly* how to set about rendering assistance to others. All good you are capable of expressing comes from an interior self, and as the stream can flow no higher than its source see that the source is pure. See that the intentions and motives are good and sincere. We have then first to consider self. This is a primary requirement in progress.

But what is this *self* that we are admonished to pay such heed to? We might easily conceive of a number of different selves enveloped in our organism. The reasoning self, the emotional self, the conscious or objective and the subconscious or subjective self. At times we become devoted to one of these many phases of self and hence result corresponding thoughts and feelings. It is of utmost importance what you hold yourself to be in thought. A writer has said, "If you take yourself to be just an animal, you will live as an animal, probably a civilized, scientific animal. But if you recognize that involved in you, as your true Self, is the very Cause and Power and Substance underlying the whole phenomenal universe—if you have a new self-idea which identifies you with the Universal God—your career will be a progressive career, victoriously expressing that true, good, mighty Self." Another, writing upon this subject has said, "Wonders and growth are possible to him who believes in a better self than has yet appeared in him, and laboriously digs it out."

One may justly inquire whether there is a danger of vain self-glorification or a grain of selfishness in this desire for self-power. Does this self-seeking spell selfishness? All motives, ambitions and desires must necessarily take rise in self. The question then becomes—What will distinguish a rightful self-interest from a wrongful selfishness? Is this self-betterment aim a sign of selfishness? This is all a question of motive. What is the motive back of all effort? Christ said—"Seek ye first the kingdom of God and His righteousness; and all these things (food, clothing and comforts), shall be added unto you." If we misinterprit his injunction and commence seeking the kingdom *in order to secure the added things,* then it is a true indication of selfishness. It is when the kingdom is sought irrespective of mundane

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considerations that selfishness may be said to be absent.

The higher self within demands the higher food but not for the glorification of self alone but that it may impart to others of its abundance. One cannot identify selfishness with this divine self-hood because it is a fragment of a still greater Self; the Self in which we all "live, move and have our being." Promptings from this higher source are at the very basis of true spirituality, and in responding we voice not merely individual longings, but *universal spiritual demands*. What this higher and diviner self demands is for the good of the whole. In a true sense you are not your own property, you do not belong to yourself alone. We are all brothers and co-workers together under one supreme ownership. Whilst you think yourself a separate being and a completed entity having separate wants, your thoughts and actions become tinged with selfishness. Those noble desires come from a part of you which in reality is not *you*, in the sense that you have so far considered yourself a complete and isolated unit in this physical universe. You have not yet recognized the *larger selfhood*.

The recognition of true self-hood will not be the outcome of a wrong self-abnegation nor a partial loss of individuality brought about by rigid asceticism. It must be gained by a more positive process; a recognition of one's inherent powers and capabilities to draw upon the spiritual supply and transcend all influences that would destroy or turn aside true self-realization. In order to accomplish the greatest good in the world it is necessary that the right use of all you have and of all you can become through harmonious self-development is thoroughly compatible with the highest usefulness.

Be not afraid to make a demand for the things you wish, but let your demands be *unselfish*. It is not selfish to demand health and strength for one's self; but when such requirements are sought for the benefit of self only to the exclusion of the needs of others it takes on the nature of selfishness. We should demand for ourselves *and for others* and hold on to those thoughts which attract to us our desires. We should meditate upon *perfection, strength, beauty* and *holiness* and thus draw to ourselves these blessings.

What is it you most desire? A writer has well said—"He who seriously desires any worthy attainment can get it, if he unites that desire with perfect faith that the good he wishes will come to him. Once he grasps the full power of the ego within him, he will know that desire implies in itself the power to reach and satiate it." If your aims be high and pure, if you are actuated by high motives, you will attract by thought and conduct what is best for you. Your self as you have been wont to think of it is only a segment of a *deeper self*. You are joined to a *larger self*. This thought you should dwell upon often and try to realize what it means to be so connected. What vast accomplishments you would perform were you to fully realize this truth. In the language of another exponent of Higher Thought—"If you recognize that, involved in you, as your true Self, is the very Cause and Power and Substance underlying the whole phenomenal universe—if you have a new self-idea which identifies you with the Universal God—your career will be a progressive career, victoriously expressing that true, good, mighty, Self."

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Meddling

THERE seems to be a universal proclivity in humanity to be mindful of, and usually busy in, the affairs of others. When two persons meet casually, having disposed of the weather, their several inquiries concerning the health and happiness of mutual friends quickly degenerates into a quizzing match intended to draw out what knowledge the other may possess concerning the private affairs of those same mutual friends, and each other as well. The more petty the item, or the more sacred its privacy should be, the more eagerly it is sought for. If a matter of moral delinquency or business short-sightedness is unearthed, it becomes a text for a preachment in dialogue that would honor an "elect" one.

Every person, either for assumed cause or on general principles, has been subjected to a vast deal of gratuitous expostulation, advice or exhortation, that either failed of its purpose or, worse, really produced the state of mind it was offered to remove. Such misapplied zeal more often confirms the one who was so unfortunate as to be the perpetrator of a publicly known mistake, in a practice which, otherwise, likely would never have been repeated. A child scolded and threatened for a trifle is impressed that the trifle is important rather than venial (which he knows it isn't). Or, if he becomes "convicted of sin" his self-respect so suffers from the severity he receives that he becomes a ready subject for a similar temptation.

Now, it is a wonder to me that this practice could have become so universal in the face of such marked failure to secure the sought-for good. Good seems to be the principal aim in it all, and good would be attained if the methods used were adapted to the end desired. The method mentioned is one of the precept purely. Undertake to teach a child what a sphere or ball is by giving its exact definition and you fail. Show him several, varying in non-essential qualities, with the name applied to each, and he quickly catches the idea.

The argument is that example is the true method of instruction. We "children in the kindergarten of God" need this method just as much as the infant. There is no method of demonstrating a moral or social truth equal to that of living that truth. The Universal Good has long enough failed to find its convincing and compelling expression in precept, "for the letter killeth." Let the truth be taught—be lived, out-pictured in relief, "that they may see your good works and glorify your Father which is in Heaven."

Now I conclude that it is the New Thought alone that can teach us and the other fellow to mind our own business. The whole practice is one of erroneous thinking, while its energy is of the Universal Good. If the ones annoyed by meddling will remove themselves from all thought of evil as an existent thing, and realize that Good is the all in all, their peace will not be disturbed. Let those who would instruct, know that they can teach no social or moral problem

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that they have not demonstrated in their own lives, and that such a life will do the teaching all alone. When I and you shall have attained to these states of realization, meddling will have vanished into thin air as a two-fold nothingness.

Each for All

THE harmony and safety of the world is dependent upon each individual living right, just as the harmonious existence of the individual depends upon all the atoms, faculties and organs of his mind and body working in harmony. As a cinder in the eye will make the whole being uncomfortable, so the wrong living of any class of individuals will make miserable the whole body politic.

The attitude of the vast majority is that of careless indifference to all things going on in the world that do not apparently affect them at the time. "I don't care as long as I'm right and safe and have plenty of money" is what many tell you by their actions.

But are you "all right and safe" wrapped up in selfish indifference?

That which gives life and engenders death is invisible to physical eyes. Diseases, disaster and death lurk in the food you eat, the clothes you wear, the cars you travel in, the houses you enter and the human beings you come in contact with.

You cannot involve within your life that which leads to happiness if you trample under foot Love, Wisdom, Justice in your daily relations with your fellow-beings.

If you make money the leading object in life, that low ideal and idol will permeate the world, and men will set traps for you at every corner, and falsehood and corruption reign supreme. For money your food will be adulterated; even the wife you take to your bosom will have schemed to become jointed to you for mere mercenary considerations; your children will enter the world wrongly born; the physician you call in to cure you of sickness may prolong it that his fees may be greater; the slums will send their curses to you through the clothes you wear made in sweat shops; the baker will give you a fit of indigestion, if not worse, with his bread made in filthy surroundings and impregnated with the influence of diseased minds and bodies; the butcher will poison you with the flesh of animals killed in a state of terror; the grocer will sell you canned disease; the minister in his pulpit adds to your danger by coinciding with all your errors in order to get the salary you pay him for doing so.

The present state of the world, and its culminating mental and material inharmonies, are the natural results of idol-worship—money idolatry, clothes idolatry, society idolatry, etc.

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The Shining Countenance

BRIGHTER than the most brilliant of gems electrifying with 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; center them on 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 interpreter 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.—*Fred Burry.*

Some one commending Philip of Macedonia for drinking freely, "That," said Demosthenes, "is a good quality in a sponge, but not in a king."

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Evil Is, Only Because We Think That It Is

IT IS time for us to create a world that shall be founded on Faith—faith in the living presence of a living God amidst a living people. Most of us accept traditions of a God who lived down through the Hebrew prophets and the early Christian Apostles. But the idea that God is living now, in the midst of a living people, inspiring and teaching them even more directly than he inspired and taught the people of centuries ago, with revelations concerning our present problems as sure and safe as any revelations of the past, and with judgments as swift and immediate as any judgments of the future—at such a faith we grow pale, or turn from it in anger. The reason, of which we are unconscious, lies deep in the spiritual and intellectual requirements of such a faith. It is easy enough to assent to formulated beliefs, coming from constituted religious authorities, concerning the God of yesterday and the God of tomorrow.

* * * * *

Evil is, only because we think that it is. It has no reality beyond our belief in it; no power save such as our belief invests it with. Evil extracts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously worship his as the real power, when we think we are worshiping God. We have strife, competition and struggle because we believe in strife, competition and struggle. We have the palace beside the sweatshop, the wretched tenement behind the church, the monstrous lobby in the legislative hall, the swarms of political and commercial parasites on the social body, because we believe in all this hideousness and tyranny as real and potent, as having been, and as therefore always to be. But there is no evil except our belief in evil.

The real faith of man consists in urgent and steadfast fidelity to his noblest ideals. To believe in the practicability of the highest conceivable righteousness in human life, by whatever name we call that righteousness, is to have the faith that makes and remakes the world—the faith that finds the real presence of God in the living people and their problems—whether that God be named or unnamed. This sort of faith is the substance out of which society and the soul get their building material; the substance from which great ideas and lofty ideals rise to lead the world toward perfection.

When Gariel on the final day
Doth set the echoes humming,
They'll hear the horn and clear the way,
And think an auto's coming.
—*Cleveland Plain Dealer.*

The Lord bless thee, and keep thee:
The Lord make his face to shine upon thee, and be gracious unto thee:
The Lord lift up his countenance upon thee, and give thee peace.

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The First Step

THE man who makes a venture immediately opens out new conditions which have a bearing in the direction of success. An initial step discloses a wide field of action—as though by planting one's foot forward, a door was opened automatically.

It is all right to sit down and think and plan; all right to dwell in silent ecstacy on the ideal; but surely it is better to *express*—to objectify the ideal in glorious reality. And this we may do. The world of matter is here for that purpose. Man is himself creature and creator. A genius only typifies the potencies of every individual. The secret of genius is self-reliance. But just think how much self-reliance implies. It is no mere vain-glorious egotism or bombastic assurance. It is all that is meant by faith. Faith in self, because of one's recognition of an infinite parentage and faith in all; because of the recognition of an eternal, underlying unity! Does this seem too metaphysical and abstruse? However, just look into it a little more, and you will see there is "something in it."

It is faith that gives all the charm to life. Faith and love are one. All creations of worth are born of faith and love. It is faith that makes one take the *step forward*—thus leading to success. This is not to say that one should be foolhardy and reckless; at all times should reason have dominion. In fact, the idea is the opportunity, which only needs to be grasped and trusted and acted out to produce mighty results—in due time.

All men have hosts of ideas of some sort or other, from day to day; and with our eyes wide open, our minds receptive, we shall have greater mental conceptions. These thoughts all have their value. Let us use them for what they are worth.

In the first place, a thought seeks expression. It yearns to be born. And for a perfect manifestation, there must be prompt, concentrated, faithful recognition. You see, then, that faithfulness is required. It takes courage to venture. But surely it is worth while. Those fears! They seem insurmountable. Face them boldly; or rather ignore your fears, and face your problems. You will find their solution not so difficult, after all; your courageous attitude will strengthen you, and thus your troubles will become relatively smaller and smaller, until they fade entirely away, all in proportion to your courage, which will grow—as long as you are *in earnest*.

The Magic Skin was fabled to empower the wearer to realize every wish, but it shrank with every new gratification until at last it stifled him. Selfishness is the Magic Skin, and our very indulgences shrink and shrivel us up until there is a sort of mental and moral atrophy.—*A. T. Pierson.*

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NOW

Belle Bearden Barry

If for me you have a flower,
Give it now!
Give it while life's pulse is beating
To the tune of Time fast fleeting,
Give it with a life-time greeting—
Give it now!

If for me kind word you have,
Say it now!
Say it while my ear can hear it,
While I've memory to review it,
Say it gently—do not fear it—
Say it now!

If for me a visit have you,
Pay it now!
While with joy I gladly meet you,
While mine eyes may foldly greet you,
Before death comes to defeat you—
Pay it now!

If for me some love you cherish,
Show it now!
Show it while my heart doth need it,
In kind actions let me read it,
While my soul is hungry—feed it—
Love me now!

—*Exchange.*

"Man is his own star, and the soul that can
Render an honest and perfect man,
Commands all light, all influence, all fate,
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fateful shadows that work by us still." —*Magazine of Mysteries.*

DISTURBANCES

A cynic he essayed to be
With thoughts that were serene.
A little bird hopped on a tree,
And warbled sweet and clear.
A bullfrog bellowed in the spring,
A katydid sang high—
How could he think of anything
With all that racket nigh?

And so he changed his mind and sought
To weave a kindly lay,
And every wild companion brought
New aid. And every day
The harmony of life became
More subtle, sweet and strong,
For he alone had been to blame
For discord in the song.

—*Philander Johnson in The Star.*

"The kingdom of God will never be found outside your own individual self. If the domain seems small to you, it is because you have yet had no glimpse of your real power and divinity. Let me say that there is one key that unlocks every door and solves every problem. That key is Love."

When we have faith enough in the law of opulence to spend when necessary our last dollar with the same confidence and assurance as we would if we had thousands more, we have touched the law of Divine supply. A stream of plenty will not flow toward the stingy, parsimonious, counting thoughts; there must be a corresponding current of generosity, open-mindedness going out from us. The Creator never intended that man should be a pauper, a drudge, or a slave. There is something larger and grander for him in the Divine plan than perpetual slavery to the bread-winning problem.—*Success.*

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THE EVERLASTING THOUGHT

Richard Realf

O Earth! Thou hast not any wind that blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every little hedgerow flower that grows,
And every little brown bird that doth sing,
Has something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.

All shapes and sounds have something that is not
Of them. A spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunset and the hills.

"Instead of returning evil with 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.*

THE BRIGHT SIDE

Mrs. M. A. Kidder in "Philadelphia Bulletin"

There is many a rest in the road of life,
If we only stop to take it,
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet, blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is ever a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayers to heaven;
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, slender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder.

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Gratitude

HARRIET DOANE PRENTISS

To Him who floods the gates of light,
Sends moonbeams peeping through the night,
Gives lustre to the lily field,
Enrices earth, and makes it yield
A harvest of rare fruit and tree,
My gratitude I give to Thee.

For every blessing I enjoy,
For all that helps me to destroy
The thought of anguish, doubt or fear,
And brings God's loving presence near,
Let me now manifest my part
By showing gratitude of heart.

For every pledge of love I'm given,
For kindness that is born of Heaven;
For inspiration through my soul
That leads me to my cherished goal,
May I accept this bounty, free,
With gratitude of mind to Thee.

For every tender, soothing word,
Relieving hearts by trouble stirred;
For each small ray of pure delight,
That makes the tear-stained faces bright,
Give thanks, and let the "love tide" flow
Upward from each heart below—
God's benediction will be found,
Where gratitude and truth abound.

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 thanking.

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I WILL

"I will try," implies that the speaker has a doubt of his own ability. So long as "I will try" rings in his ears he is in danger of failure.

"I will," or "I can," means so much more than "I will try," or "I think so," that when an applicant for a position uses them in response to the query as to whether he can do the work, he not only gains the confidence of his new employer, but he strengthens his confidence in himself and enables himself to take a better hold.

Unless a man is foolhardy enough to undertake the duties of a position that he knows are beyond his ability, "will" is the word to use. If a man says "I will," he will. If he says "I will try," he virtually says "I will try, but do not be surprised if I fail."

Aloud say, "I will." To yourself, say "I will! I must!"—and you surely will.—*H. J. D., in "Chat."*

Give strength, give thoughts, give deeds,
Give Love, give tears, and give thyself;
The more we give
The more we live.

All excess is ill, but drunkenness is of the worst sort. It spoils health, dismounts the mind and unmans men. It reveals secrets, is quarrelsome, degrading, impudent, dangerous, and mad. He that is drunk is not a man, because he is void of reason that distinguishes man from a beast.—*Penn.*

THE PRAYER PERFECT

Dear Lord! Kind Lord!
Gracious Lord! I pray
Thou wilt look on all I love
Tenderly today.

Weed their hearts of worries,
Scatter every care
Down a wake of angel wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again.

And with all the needy
O divide, I pray,
This vast treasure of content,
That is mine today!

—*James Whitcomb Riley.*

Fear, worry, anxiety, malice, jealousy, covetousness, discontent and hate as well as a guilty conscience are likely to disturb the soundness of one's slumbers. Make up your mind to do your duty and then let come what may, you are not going to be troubled about it. Decide absolutely that worry is useless and harmful, and that you can do your work more efficiently without it. To worry is like drawing a loaded wagon whose axles are creaking for oil. Don't carry your business to bed with you. When you have anything to do, fix a time for doing it, and concentrate the mind upon it and accomplish it. Don't be sending scattering thoughts about it during the hours devoted to sleep. Learn the lesson absolutely that nothing in the universe can harm the man who is doing what is right.—*Osteopathic World.*

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Had To

"As a man thinketh in his heart, so is he."

"In his heart." Mind the phraseology. It is not what a man thinks in the circumference of his being, in the changeable, superficial part of himself, but what he thinks in the supply house of veins and arteries; what he thinks in the deepest and most alive part of himself.

These thoughts are taken up in circulation and distributed to every part of the body. They become material fiber. They petrify or loosen, according as they are bond or free.

It is a serious thing to think in the heart.

It is life more abundant and death inevitable.

It is sickness, sorrow, and distortion, or health, joy, and symmetry.

The "had to" is the thought that petrifies.

It has filled the earth with gravewards, and when dirt became scarce, invented the fiery furnace.

Release from "had to" is escape from all that hurts and binds.

You have been taught in the school of "had to" and "got to," but you are the only one in the universe who could make the personal application of the lessons.

The banishment of "had to" must be by the knowledge of "I will to."

The I is mighty and will prevail.

The I is God and his stuff and his tools are always ready to work with.

"Had to" is the child of ignorance, and must be driven out by intelligence.—*Eleanor Kirk.*

Class Teaching

I will commence the teaching of a special class November 7, devoted only to those who wish to make their lifework as healers, teachers and lecturers. The price of tuition is $100. This will not include the students of former classes. The course consists of 22 lessons, five each week. Those who wish to take this instruction should make arrangements before entering.

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PEACE

The golden age of peace has come on earth!
Lo, in the blood-stained fields the lilies bloom,
And softly on the alien soldier's tomb
Is laid the wreath that owns his manly worth.
No more, thank God! the cannon thunders forth,
Or sabre flashes in the smoke and gloom.
Peace, Peace!—for snowy-mantled Peace make room,
And Love, that in the heart of God hath birth,
Henceforth let children on the bastions play,
And wild flowers blossom in the cannon's throat.
Let every banner over brothers float;
Let bitter memories be washed away.
Rise, Star of Love, on every land today;
And, bugles, blow the sweet evangel note!

—*James Buckham.*

A PURPOSE

Have a purpose in life and stick to it. The boy gets the apple that climbs the tree. Be sure you're right—that the purpose is worth your effort, that to win is just the thing, and then stick. Live plain, be honest and work hard. Steady work and plain food will keep a man in the path of rectitude when sermons fail, and contribute not a little to his success. The brain cannot do its best work when sprinkled with the ashes of a desolute, ill-directed life. Be sure you're right, then stick.—*Dr. Abbott.*

SPIRITUAL GROWTH

Spiritual growth means literally the making for you of a new mind which not only believes differently, but whose workings will bring altogether different and better results as regards health and fortune than the old mind and the old self, which must be gradually rooted out and destroyed.—*Prentice Mulford, in Your Forces and How to Use Them.*

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Every street has two sides, the shady side and the sunny side. When two men shake hands and part, mark which one of the two takes the sunny side; he will be the younger man of the two.

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Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate;
If sleeping, wake: If feasting, rise before
I turn away. It is the hour of fate,
And those who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore—
I answer not, and I return no more."

—*Ingalls.*

PROPAGATING HAPPINESS

He who takes pains to foster joy accomplishes a work as profitable for humanity as he who builds bridges, pierces tunnels, or cultivates the ground. So to order one's life as to keep, amid toils and suffering, the faculty of happiness, and to be able to propagate it in a sort of salutory contagion among one's fellow men, is to do a work of fraternity in the noblest sense. No one finds more pleasure for himself than he who knows how, without ostentation, to give himself that he may procure for those around him a moment of forgetfulness and happiness.—*Charles Wagner.*

And the inward voice was saying:
"Whatsoever thing thou doest
To the least of mine, and lowest,
That thou doest unto me!"

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OLIVER C. SABIN

Bishop of the Evangelical Christian Science Church

This Book is dedicated to the students of Truth and to all persons who desire to learn the philosophy of God's intercourse with man and to know how man may approach the Father.

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Oliver C. Sabin

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE

VOLUME XVI. WASHINGTON, D. C., DECEMBER, 1910. NUMBER 3

How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

THERE should be no mystery attending the series of lectures upon the mode of teaching how to heal the sick, that I purpose to give Everything should be plain, everything should be based upon a Scientific foundation. This Science should be as susceptible of explanation, as susceptible of demonstration, as any other Science.

I was somewhat amused in reading the press reports of the Episcopal triennial meeting, at which ministers voted upon a resolution sanctioning the doctrine that "God does heal the sick," which was carried by a small majority. All of the preachers who voted against it no doubt will pray to God to heal the sick, but when you ask them to vote affirming their belief that God does heal the sick they vote against it.

There was another amusing feature occurred in that meeting. The great financier, J. P. Morgan, of New York, who was a lay delegate, denounced the idea of miracles, and when the next speaker, a minister, took the side of miracles, Mr. Morgan got up and left the house. He said he would not listen to such nonsense.

Now Mr. Morgan is right. A miracle means a displacement of some natural condition. If you were to define it in a legal phrase you would call it extra-judicial, something beyond the law, something above the constitution. All infinity bases on God Almighty law. There is neither change nor variableness

* This is the first of a series of free lectures, twelve in number, delivered at the Evangelical Christian Science Church by Bishop Sabin. The News Letter publishes these lectures as delivered—four in each of the issues of December, January and February.

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of turning in it. From all eternity to all eternity forever, the same law and the same rule, always the same; there can be no change, and the idea that God would disjoint nature in order to perform something outside of the law would be an absurdity, and we prove that in our daily work by performing those so-called miracles in accordance with perfect Scientific rules.

Coming to our subject proper, Teaching how to heal the sick, it is necessary to understand the basis. All of this Science is dependent upon three general propositions, formulated upon answers to the following questions:

First, Who is God; what is God; what is relationship of God to us?

Second, What is man, what is his relationship to God and what his relationship to his fellowman; what are his rights and privileges as guaranteed by his charter rights at his creation?

Third, What is the language between God, the Father, the man, the child, or what the mode by which man, the child, can approach the Father with a request and receive an answer?

You can make all the requests imaginable, fill the earth full of them, more or less of them go up from every spire and pulpit throughout this broad land and throughout this broad world today, and these requests, a very large majority of them, will never be answered, because they are not asked in a way that they should be answered.

A very eminent divine—I will not mention the church to which he belonged, but he was a Godly man and with the light he had he was doing the best he could, asked me why it was that he could not heal the sick by prayer as I did. I told him it was simply because he did not know how to pray. It would seem presumptuous in the extreme that I, a lawyer, should say that to a man who had studied theology all his life; and yet it was true.

Jesus Christ when He chose his ministers when He was here, did not go to the priests and the doctors of the law, did not go to the learned. The fact is that class treated Him as they have treated the same thought today, with contumely, with scorn, with contempt, with unbelief, and finally they killed Him to reward Him of His good works. He went to the fishermen, He went to those in the lowly walks of life, and taught the simple lesson of Love. That is the key which unlocks the vast treasures. Never has anybody gone forth as a healer who has not been taught. Nobody ever was born a finished mathematician, or chemist, or filled with any of the natural sciences. All have had to be taught, and you that want to know this science as well as any other have to be taught. You have to be taught the rudimentary rules upon which the whole superstructure rests, and then the SERIES must be filled out as Jesus filled it out to His disciples.

When you are endowed with this power, this realization of the understanding, this gift of the Holy Spirit, which will come to all who ask, seek and knock, then you can go forth and preach your gospel to all the world and not before.

First, what is God? Of course this lecture will seem old to many hundreds and thousands of my readers, but every time we begin to teach mathematics we cannot make a new multiplication table. We have to get down to the primary rules. We have to take the primary rules every time. Professors in college have a new class every year, and they

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commence at the same place in the same book as the year before. It is so with my teaching. I have to teach the primary rules. In telling you what is God I necessarily have to rehearse more or less the things that have been said, and some things that have been heretofore written and printed; but know that none of you can learn your lessons too well, and that there are thousands and tens of thousands of readers who know nothing of this Science comparatively, that need and must have these primary lessons in order to understand the mode of operation of the Science as it shall be developed. Therefore, for the good of all, these lectures must be largely repetition.

Our conception of God as I was taught, and most of you perhaps, was that God is a personal being. I had in my mind a large being, sitting on a great big throne. I think that must have been the idea of the Buddhists about their God, because if you go over here to the Smithsonian museum you will find there one of the images of Buddha that was brought from India, almost as big as the side of a barn. My idea of God was a Being larger than that, sitting on an immense throne made of solid gold. Now God is not a being of that kind. God is more than that, infinitely more. God is Life, and Love, and Good, and Wisdom and Power, and is All and in All. And yet there is something more. There is a personality, if I might use that expression, which does not represent a person, but it is an individuality, so to speak, in the great Power of the great God that leads you along the pathway of life and nurtures you as a loving parent would nurture his children, watches over you and cares for you, grants your requests and makes you a success along the pathway of life.

The apostle says it is impossible for us to understand this yet, but that by and by we will understand, for we will see Him and know Him as He is. We have absolute knowledge that God is Life. Everything that represents Life, motion, is God and God manifest. The Power that drives the blood through your veins and through mine, the Power that makes the blade of grass spring from the earth, or the leaves to bud on the trees, or the flowers to bloom, or the birds to sing, the fishes to swim, the beasts of the fields to exist, the life that controls the world in its motion, both daily and eternally, and that controls these systems of worlds throughout their entire endless vast universe, is the same Life as is manifested everywhere, and is God, the All and in All; and we all live, move, and have our beings in this infinite God-Life. We can understand the statement of the apostle when he told the Athenians that this God whom ye ignorantly worship I declare unto you. Among other things he told them that they lived, moved and had their beings in this infinite God. Now we can see how we do live in Infinity. The infinite God, which is in every globule of water, if we might term it a globule, is the same that is in every atom and molecule of the universe, because all is motion, all is in motion, and all motion is God manifested.

Did you ever notice, or stop to think, that nothing is still in all the world? Take the mighty oceans, and you see their currents going with the exactitude of the rising and the setting of the sun. Every drop of water has its mission, and it must rush on its mission to the second, and the instant its motion there is

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done it keeps on in its mad rush; it goes on and on until it has encircled the world. And so with the currents of the air, everywhere motion, everywhere God is present and manifest.

There is no such thing as being still, because stillness is death. When Jesus said to the young man, Follow me, the man, he said wait; he wanted to go and bury his father. Jesus said, Let the dead bury the dead; follow thou me. We have nothing to do with dead bodies, or with dead conditions; all is Life and all is Power, and it all must go on forever and forever without stopping and without cessation.

Life centers everywhere and there is no circumference, because there is no limit. All that is is infinity, and the infinite God Life is there, God is manifest there.

Now when we come to look at God from this standpoint we can see reason in it. I can remember back about as far on that subject as on any other, and that was from the way my father denounced the writings of Tom Paine, because he looked at everything from a reasonable standpoint, and held that reason must control. The old Christian was like the Irishman in the lawsuit about a horse. He had testified that the horse was seventeen feet high. When they came to the cross-examination and they asked him how high the horse was he said the horse was seventeen hands high. They told him that he said before that the horse was seventeen feet high. He denied that, and they brought the notes of the testimony to him where he said the horse was seventeen feet high. "Well," he said, "if I said the horse was seventeen feet high I will stick to it."

And that is the way with those old Christians. Here was a laid out rule. If it was necessary to pick the sun up in your hand and hold it there while Joshua slew the Midianites, hold him still. If it was necessary to turn the moon into blood, there is blood in the moon, as the saying is. In other words, ignorance and superstition controlled, and that has been the curse of this world for the last eighteen hundred years, and longer than that. It was ignorance and superstition that overwhelmed the teachings of Jesus Christ, and when the great Constantine made Christianity the religion of the State he filled the churches with images to bow down to, inculcating the idea of a person that has to be worshipped. He robbed Christianity of its vital spark, and that is why the name of religion has been a curse to the world and why its pathway has been marked with bloodshed and persecution, forgetting that all that is is infinite Love.

If you are going to succeed you have to be surcharged with the Love of God Almighty, and that must be made manifest by your loving your brother as you do yourself. This is the first and the last of all the tests of all loyalty, and until we get strong enough and big enough and broad enough to do this, and carry it into our affairs, and let it dominate our lives, we will be lacking in the power which belongs to us as the chosen children of God.

He comforts, guides and blesses me,
From every ill He makes me free;
And His love does cover me,
As the waters do the sea.

I thank Thee, God, for All is Good,
For home to shelter, raiment, food,
I thank Thee for Thy love and power,
Which keeps me every hour.

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Two Little Words

PHILIP O. HOARE

You say that you are worried—discontented,
And you "reckon" you are going to let things slide;
Just remember, when you seem to be demented,
That there are two little words with you allied,
And there is a similarity between them;
In fact one little letter does the trick,
For LUCK is what you generally harp on,
While it's PLUCK to which you always ought to stick.

You invariably look around outside you,
The prospect just in front seems pale and thin;
Did you ever stop to ask yourself the question,
I wonder if there's anything within?
If you did you naturally found it,
And these lines can bring no benefit to you;
If you didn't—Just contrive to get around it,
And I think you'll find that what I've said is true.

You must remember LUCK is right beyond you,
And never to be reckoned with at all,
But just add that little letter I have found you,
And worries once so big will seem quite small.
Troubles so dark will quickly disappear then,
Your horizon will grow brighter every day,
To LUCK you'll say I never should have sought you:
To PLUCK you'll say, I like you, Come and stay.

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The Other Self

If others think differently from what we do, they are no more different from us than we are from them. If they have no right to differ from us, then we are equally at fault when differing from them. No one can change his thought at a moment's notice. One may not at any particular moment think exactly what he would wish, but must think along lines indicated by his state of development and existing environment.

If others are blind or deaf, we do not rebuke them for not seeing or hearing as we do. We do not feel affronted when others wear glasses or use ear-trumpets. We do not feel insulted when others fail to enjoy the odor of our favorite flower or perfume, or the flavor of the vintage we most esteem, or the taste, and that individuality in physical taste is inevitable.

But when another expresses a thought, in word or in act, which is in conflict with our own particular view of things, we are disposed to conclude that this is due to his ignorance, or his lack of judgment or integrity. It does not occur to us that the other person necessarily senses everything from a point of view different from our own, and that his thoughts concern his universe and not ours. We accept as fundamental and necessary the difference in individual physical tastes, and do not at all resent the direct evidence of it; but the indirect and equally necessary result, by way of thought expression, is attributed to some moral defect or lack of understanding.

If different people receive varying sensations from an identical cause, necessarily they must form different conceptions of it, and of its relation to themselves and others. If various people hear, taste, smell or see differently, their thoughts concerning what they physically sense must necessarily be dissimilar. With every desire to sense as others do, it is quite impossible to do more than approximate their condition.

When we realize that each one of us is, and ever must remain, an individual, and that it is inherently impossible for any two of us to be exactly alike, it will be borne in upon us that others must be right in thinking or doing exactly what their nature impels them to think and do. We shall come to see also that we may be free only to the extent that we accord freedom to others. We shall cease to judge others, for we shall understand that we cannot fully know the premises upon which they found their conclusions. We shall finally conclude that if we were placed in the exact position and state of development of any other person, we should do exactly what that particular person does.—*Eugene Del Mar, in Thought.*

Thy wisdom, too, that's guiding me,
And for the Truth that makes me free,
For health and strength, the same—
All in my Savior's name.

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How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

THIS being the second lecture in the series of teaching, I necessarily must continue the subject that was commenced on last Sunday; that is, the subject of God and What He is, and Our Relationships to Him.

During the week I received a letter from a gentleman who heard the first lecture of this series, in which he asked the question, why I should discuss the subject as to whether God is a personal being or not. He affirmed that it made no difference in the healing whether we believed that God is a personal being or not; and while I did not answer him in a letter, I thought, perhaps, of our great army of readers, many might be troubled by the same query, and I thought I would answer it in this morning's lecture.

There has been since the earliest history of man is known, a principle taught, that religion was something different, something that you had to take on faith a blind faith, I might term it, but it was something that not only taught that the universal laws of nature, the everlasting laws of nature, could be set aside at will in the performing of miracles, but that if reason came into conflict with religion, reason must step aside. Of course this subject is susceptible of days and nights of discussion, but the epitome of the whole subject is this: Man has been governed by his ignorance and his prejudices, and that has constituted the basic thought of his religion.

For instance, you take this subject of a personal God, a God that can be measused by metes and bounds. I do not care how big He may be, He might be a million miles around, or He might be a hundred millions, it does not make any difference, because if He were a hundred million miles around He would be no larger in infinity than if He were no larger than a cambric needle, because there is no way to measure Him. There is no such thing as filling space or any part of it.

Now this thought of a personal God originated away back in the ignorant days of man. Originally the patriarchal system is about the earliest we have of the historical knowledge of man. In that state of society the father of the family was the arbiter, the judge, the general, the law, and everything; and when he died they deified him, and the oldest son took his place and became the ruler. These fathers deified were the gods of the family.

You remember the incident in the life of Jacob when he went down to Laban and worked for his daughter, and when he left and started off for himself, Laban missed some of the family gods, and he assembled a retinue of armed servants to

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overtake Jacob and slay him and get his gods back. Jacob knew nothing about it; he told him, You are at liberty to search; Rachel was sitting on her couch or something, and had the gods under her, and she made the excuse that her father would not require her to move, and he didn't; consequently, Laban did not find the gods.

I mention this incident to show that this universal thought existed as far back as we have any history of man. The ambition of kings and great generals was to be deified after their death, and back as far as we have any knowledge it has been the rule to worship a personal being, handed down from generation to generation until it is part and parcel of the religions of the world today. That is not true, and those who believe in a personal God cannot heal the sick, and I defy them, because it is a fatal error. A person who believes in a personal God cannot have this power, because he is praying to something that does not exist.

Look at your churches throughout the civilized world today, filled with eloquence, filled with sincerity and honesty. Prayers go up and those prayers are unanswered, and when you come to put it to a test vote, those very preachers in most of the great assemblies vote down the belief that God does heal the sick. But in Cincinnati in the triennial meeting that has just closed of the great Episcopal Church, they did by a close vote carry the resolution that God does heal the sick, and that it is for them to bring their church into harmony with this thought.

Now, mark you, another point. Religion must be rational, must be reasonable, must be logical, must be philosophical, like all others of God's great phenomena, and when it runs against any of those rules it is running against the Truth and is false. All truths, mark you, must run in parallel lines. There is no crossing, there can be no crossing, and every truth is in harmony with every other truth; and when we are told that religion is not bound by the laws of reason and of logic and of philosophy, we are told that which is not true, and it has been the enginery by which wicked man has from the earliest days made religion the scourge of the world, and has covered and been made a covering for all the conceivable deviltries and wickedness of past ages.

If this New Thought religion means anything it means an emancipation from error, a bringing you closer to the knowledge of what God is, a bringing you into rapport where you can see and know you are going to receive. In other words, it is bringing us back into harmony with every other truth and every other science.

As I said on last Sunday, God is Love, God is Life, God is Good, God is Wisdom, God is Power, and God is something more than all these. He is something of which we affirm, ask, seek and knock, go to, and receive responses from. But He is not a person; He is not a something that can be measured by metes and bounds.

The apostle Paul in discussing this subject said we could not understand it with our present environments, but the time would come that we could understand it, and that we would see Him as He is, and that we would be like him. That is all the definition I can give you or anybody else can give as to what this inner power is. We come to God, we come to Truth, we come to Life, and we come to Love; and we ask, we know we are going to receive, and we do receive.

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We do not ask in the older way of praying, but we affirm.

Now in that, before I leave this part of it, we are told that God is omnipresent and that we live, move and have our beings in God. We are told that in two or three places in the Bible. Paul was brought before the Athenian law-making power for preaching a strange doctrine. They brought him up and accused him and wanted to know what he was doing. He said, In walking through your city I saw an altar erected to the Unknown God, and Him whom ye ignorantly worship, Him I declare unto you. And he went on from that text and gave them a lecture, and among other things he told them that we live, move and have our beings in this unknown God; and that this unknown God is omnipresent. Now how are you going to live, move and have your beings in God, God in you and you in God, if God is a personal Being? Don't you see the absurdity? It is unreasonable, it is not true and can't be true, unless you are going to swallow an absurdity and have religion blot out common sense again, as it has been doing. It is the only way you can get over these things.

But God is Life and this Life is in us. It is God, the God of Life that drives the blood through our veins, it is God-Life that makes us breathe; that gives us action; that gives us bodily health; that gives us bodily functions; that makes us perfect; and it is the realization of that perfection that the healer makes which heals the sick.

It is not a bowing down and worshiping some being that does not exist. Those who pray to a being that does not exist receive no answers to their prayers; they can't heal the sick because they are praying to a power that does not exist, and when we come down to the perfect realization of perfect Life—and that life permeates us all, and is in all—that realization heals the sick and destroys this idea of a personal God; and we prove it. As Jesus Christ told his disciples, if you do not believe me believe me for the very works' sake. I have told you hundreds of times through my writings and in other places that any truth, so-called, that is not susceptible of self-demonstration is a false coin, and if it can't be demonstrated it is not true. All truth is susceptible of demonstration.

How could God be omnipresent, be everywhere and be a person? Did you ever think, suppose that right from the point where I stand four messengers were sent forth, one to the north, one to the south, one to the east, and one to the west, let them travel with the velociy of light for as many millions of years as there are figures in the enumeration tables, and then square that result by itself, then let your messengers stop. Each one is no nearer the end than when he started; and yet God-Life is everywhere; God-Life fills all this endless, infinite space; God, Good, controls it all, covers all; God's power covers everything and controls all in that department. God's Love goes out and covers all who will come under its sheltering wing, and blesses all who will receive the blessings. That is the infinite Father, the infinite Good and the Infinite Love that heals the sick, and the proper realization of that thought will make you all healers.

I will take up the next thought, which is that GOD IS LOVE. Love is the creative power of the Infinite. It was Love that created us. It is Love that controls, it is Love that makes us masters, if we have it in our hearts.

Our Savior knew perfectly well the

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power of love. He told them if a man smite you on the one cheek turn the other, and to heap coals of fire upon the heads of your enemies, do good unto those that despitefully use you. If you do these things you are a master; there is no person on the face of the earth that could ever smite you a second time if you turned the other cheek. I believe that he would be struck dead before he could hit you. Divine Love covers you; mark you, divine Love covers you as a shield; you live in it, and if you rely on it and depend on it, it is a perfect protection against every possible ill so-called in life. Love will protect you from the storms; it will protect you from catastrophe; it will protect you from everything and give you everything that is good, if you ask, seek and knock, by the proper realization in a Scientific way, which we will try to teach you later on. Love is the power that controls.

A lady came to see me not long ago. She said, "I am a good Christian, I have been a member of my church for a great many years," I have forgotten the number, she was quite an elderly lady; "I have this trouble," mentioning it, "I have prayed to God earnestly to remove it and I have come to you for help." I asked her if she loved everybody. "No, I do not love everybody, I love some, I love my friends. There is a certain family that I do not love, because they have done me a great deal of harm, taken some property from me." "Have you any malice towards them? Would you not like to do them a favor?" She said, "No, I would not like to do them a favor." In other words she felt as though she would like to get even with them. Now, my sister, I cannot heal you, I might pray that devil our of your heart, and then you might be healed, but as long as that devil is in your heart you can't be healed, you have to come to God as a little child, full of Love, full of trust, full of confidence. You can no more heal a person whose heart is filled with hatred and malice than you can put a healthy skin over a running sore. It can't be done. I said to the lady, "When you get ready to be healed of your malice I will treat you, but otherwise I do not want anything to do with your case, as I have no time to throw away on anybody that can't be healed." That is the way that we should come in this thought, as a little child. "Some fellow has abused me." That is not the thought.

I think perhaps that I had as much ground to hate people as anybody else. They used to have a knife out for me all the time, and I had a knife out for them. It was war to the hilt and nobody cared to ask any favors. That is the kind of life that I was in politically. I did not want their forgiveness, had no forgiveness to ask or to give. But I learned to love, learned to love the bitterest enemies I ever had. I used to go over in my mind and tell them that I did love them until they became the lovely and beautiful children of God Almighty. You can practice Love, you can treat yourself for love; you can fill your heart with love.

It used to be one of my brags I suppose, if I could use that offensive word, that I was like an Indian, I never forgave anybody. Now I do not say that that is true of the Indian. I have a very great respect for the Indians, I have too much respect to say that they are filled with revenge, but I used to say I was like an Indian, I did not forgive.

You have to forgive, you have to love, you have to learn to love, you have to have love in your heart. It has not got

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to be a love that comes out of your mouth with a great big dagger in your heart to stick into them the very first chance, but you have to have love in your heart, it has got to be part and parcel of you, and when this power permeates you, which it will by study and by affirmation, then you will be mighty and can heal. When you get so that you can say in your heart, I love God with all my mind, might and strength, and I love my brother as myself, and are able to put that latter part into practice and prove by your practice that you do love your brother as you do yourself, then you are invincible and can heal everything. So far as you are concerned your power is omnipotent.

Thought

"Thought is not, as is many times supposed, a mere indefinite abstraction or something of a like nature. It is, on the contrary, a vital, living force, the most vital, subtle and irresistible force there is in the universe.

"In our great laboratory experiments we are demonstrating the great fact that thoughts are forces. They have form, and quality and substance, and power, and we are beginning to find that there is what we may term a science of thought.

"Everything in the material universe about us, everything the universe has ever shown, has its origin first in thought. From this it took its form. Every castle, every statue, every painting, every piece of mechanism, every thing had its birth, its origin, first in the mind of the one who formed it before it received its material expression or embodiment. The very universe in which we live is the result of the thought energies of God, the Infinite Spirit that is back of all. And if it is true, as we have found, that we in our true selves are in essence the same, and in this sense are one with the life of this Infinite Spirit, do we not then see that in the degree that we come into vital realization of this stupendous fact, we, through the operation of our interior spiritual thought forces, have in like sense creative power."—*Ralph Waldo Trine.*

"Thank God every morning that you have something to do that day which must be done, whether you like it or not. Being forced to work and do your best will breed you a hundred virtues which the idle will never know."

"Of all the teachings, that which presents a far distant God is the nearest to absurdity. Either there is none, or else He is nearer to everyone than our nearest conscience of self."—*George MacDonald.*

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He That Doeth Truth

THE one great lamp that has lighted the path to Truth and stood foremost before Truth-seekers for centuries is Jesus Christ, and we gain much by a study of his life.

We find him in his early years teaching the wise men; later we find him at the wedding feast turning water into wine, then cleansing the lepers, healing the sick and raising the dead, and all through his history we find him constantly *doing* for mankind.

Neither did he stop with doing, but he taught that others should do. In all of his miracles we find him requiring some act on the part of the recipient of his ministry.

At the wedding feast he required that they first bring water that he might turn it into wine. It goes without saying that one who so well understood the law of Universal Supply did not need water from which to make the wine; but he wished to impress upon people in all of his works, the importance of an act upon their part, in order to reap the benefits of his power.

So with us today. If we are to reap the benefits of this Christ Consciousness within us, we must be up and doing. As we gather here and there a Truth we must lay hold of it and make practical application of it if we would come into the light.

If you have a Truth that will help another, pass it on. Say the word or do the deed whenever the opportunity presents itself. It will not only aid the one in need, but open the way in your own consciousness for a greater realization of Truth. The joy of service is known only to him who serves.

All through the Bible, and all through history we find men and women who stand in the eyes of all mankind, and who among them can you say was not a "servant" to humanity? Greatness consists not only in being, but in doing.

We have heard so often "Some men are born great, some achieve greatness, and some have greatness thrust upon them." But was ever one born great who retained genuine greatness unless he was willing to *do*, willing to be a servant? Even achieved greatness can only be retained by continued service, continued doing of the things that brought about the greatness. And was ever genuine greatness thrust upon anyone?

Then let us do what lies nearest us, and willingly; "for inasmuch as ye did it unto the least of these, ye did it unto me." Each little act that is done for even the least, is done unto the whole, and all mankind is brought to a higher standard, a broader plane, nearer the Goal of Life.

"Be ye doers of the word, and not hearers only."—*E. V. Ingraham in Unity.*

Just to let the Father do what He will,
Just to know that He is true and be still,
Just to follow hour by hour as He leadeth,
Just to draw the moment's power as it needeth.

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Is Christianity Declining?

THE peculiarity of this age is that everything we know and everything we think we know is being put to the severest test. Our theories of physics, of metaphysics, of economics and even of religion are in the crucible, and the ultimate purpose is to honestly discover the truth. The end sought is not destruction, but reconstruction on a more solid basis.

These matters are being discussed in the pulpit, on the lecture platform and in the magazines and the daily papers—proof postive that all classes are interested in them. We are told, on the one hand, that Protestantism is slowly lapsing into agnasticism, and again that Catholocism has been forced by the spirit of the times to fatally liberalize itself, and still again that Christianity, which includes both forms of worship, is losing its hold on the people. The Presbyterians are in mourning because certain preachers insist on scholarly research and openly accept the results thereof, while the Catholics are startled by the fact that such devoted scientists as St. George Mivart will not surrender the doctrine of evolution at the dictum of the Church.

It is evident that the world is becoming thoughtful, but also evident that profound thinking will not endanger the cause of the truth. Faith in its larger sense seems to be on the increase, while faith in certain dogmas heretofore accepted is decreasing. What men have chosen to call Christianity is being defended with more and more difficulty, but the Christianity of Christ, in all its simplicity and beauty, and with all its ideals, is not only undisturbed by criticism, but brought out into stronger relief by it. The desire to believe both in the duties of this world and the hopes of the next was never more eager than now. It is not an agnostic age, but an intellectually and spiritually hungry age. The appetite for real facts, fundamental facts, facts about which there can be no reasonable doubt, was never keener, and it grows by what it feeds on. Men must have religion of some kind, and if what is offered is not acceptable it does not show the absence of faith, but rather its presence, when they reject it, and search for something which the church does not appear to be able to give.

Official Christianity—that is, theological or dogmatic Christianity—has suffered greatly during the last generation. A kind of chaos prevails, but out of this chaos will ultimately issue a new and higher order of thought. The old orthodoxy is doing its best to hold its intrenchments, but its kopjes are being taken one after the other by the assault of critical scholarship and scientific discovery. The world is none the worse for these victories, but all the better. The attack is not made by agnostics for agnostic ends, but by some of the noblest Christians of the day, and for the purpose of establishing Christianity on a firmer basis. The enemies of dogma are the friends of Truth. Copernicus did not destroy the science of astronomy when he declared that the stellar theory of the church was wrong, but on the

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contrary, did it a service, and reverent scholarship will do a larger service to religion when it tells us that if the building is to stand certain stones must be removed in order to give place to others fresh from the quarry.

Dogma is not Christianity, but an insignificant incident in connection with it. A man may not comprehend the mysteries of foreordination, and so refuse to assent to that part of the Westminster Confession, and still live a New Testament life and receive his reward. The dogma of infant damnation has been universally repudiated, even as it was universally accepted in the old days, but the world was not injured by the shock. The purely material views of future punishment with which our childhood was terrified have been rejected by a consensus of the whole, and the consequence is spiritually good rather than bad. It is possible to cut loose from some of our dogmas and still retain a faith which will make life useful, tender, helpful and glorious.

Real Christianity is a life rather than a belief. Faith in the ethical ideal which the Master created never had such a hold on the world as now. Progress means clearer ideas of right living, and if an arbitrary theology attempts to dictate in what channels our dogmatic thought shall run, it will inevitably fail in its purpose. It has made and is still making that experiment, but with very slender success. It may call its clergy to the bar for cross-examination, and expel them unless they answer to its satisfaction, but in the province of true religion the vital question is not how you think, but how you live. Churches are being emptied, not because people do not wish to believe more, but because they cannot believe what they are taught there.

The world can get on without the creed of Athanasius, but it will never try to get on without the Sermon on the Mount. The people are reaching a higher level with every century, and religion—the religion of Christ, not as you find it in the creeds, but as you find it in the New Testatment—furnishes the upward impulse. Agnosticism is depression, faith is ennobling, and the proof of the prevalence of an ennobling faith is found in our larger charities, our increasing philanthropies, and in the innumerable endeavors to dignify human nature, and produce a society in which Christ shall be a living factor.

There is no decadence of faith either in the possibilities of this life or in the reasonable hope of another life. If the church does not fall in line it must go to the rear, but the world will still march on, believing more, thinking more, and living better lives than ever before.

"Have faith and work. Believing that the will and purpose of the God who created this earth is that it shall grow unto a perfect paradise; that the object of life is to express the power and majesty of the Creator; that we should live in a state of Heaven, here and now; that a yielding to the promptings and leadings of such a Divine Spirit can only lead you in the direction and fulfillment of all that is necessary to its complete accomplishment."—*God's Will.*

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How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

IN THE practical healing of the sick the realization of what God is is everything. Therefore, I make that one of the strongest points in my lectures. It is the realization that God is Life, and that there is but one life, and that that Life permeates all animate nature, that enables you to know that you have perfect life and that the life within you is deathless. You must remember that all healing is done by the realization of the Truth and the denial of the existence and potency of evil. Evil, so-called, has all the power and effect of reality, if you so recognize and give it that power in your mind.

For instance, this often repeated story of the telegram. A telegram comes to one of us that one of our loved ones is badly hurt or killed; so long as you believe that it has a depressing effect upon you, but as soon as you learn that it is false, the depression is immediately lifted; that is, it destroys the error. So long as you believe in the error it depresses you.

Now you take a case of sickness. As long as you believe in its power and in its existence, and recognize it either in your own mind or in your body, or in him you are trying to heal, you give it power and effect, and it depresses. There is only one way. There is only one remark it occurs to me that covers this situation, that is, Put a beggar on horseback and he will ride him to the devil. You have all heard that. So long as you recognize evil it creates the condition recognized, and when you deny its influence and its power and its existence by the realization of the allness and perfection of Good, all so-called evil is destroyed, and you or your patient, whoever it is, is free.

Now a great many of those treatments that we give all the time—for instance a person is very much fatigued, suffering with lassitude, in run down condition. How many hundred of such cases we get during the course of every year, knocked out, no strength, general debility. I know when I was in the army that old General Debility, as we called him, had almost as large an army as any of the other generals. Well, as long as you realize the existence of such error, it has its power and effect upon you, but when you realize the Truth, which is that God is all Power, it has no power whatever, except it comes direct from God, that the supply is inexhaustible, and that you can have all the power you can exercise, why it destroys these so-called beliefs of weakness, in general debility and places you where it fills you with the power of God Almighty that sustains you in every vicissitude of life.

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* This is the third of a series of free lectures, tweleve in number, delivered at the Evangelical Christian Science Church by Bishop Sabin. The News Letter publishes these lectures as delivered—four in each of the issues of December, January and February.

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Now these are the thoughts that heal; these are the thoughts that you send out to the subconscious minds of your patients, that the perfect power of God Almighty is within you, and you have no weakness and you can have no weakness, and therefore you are perfect and strong, and this belief in general debility is a lie, false, untrue, does not exist and cannot exist. Drive the nail through and clinch it on the other side, and the result will be harmony, the result will be strength.

Sometimes you will catch yourself saying, "Well I am tired." The last case of that kind that I had, I have told it before, was several years ago, and I got on the cars and rode several miles and back and treated myself during the time, it was about an hour and a half, against the belief of fatigue. I will not say that I have not had the old devil to come back and tempt me occasionally since, because he has, and I denounce and deny him.

These old men and old women that go bent over, walking through life filled with fear and trembling, what are they doing? They are digging their own graves, they are condemning themselves, they are barring the doors of eternal life against themselves, for as a man thinketh in his heart so is he. That is what Solomon told you and Solomon told the truth. You can have exactly what you want, and you are responsible exactly for what you get. It will not do to lay it on Providence, or any other thing, but if things are not in perfect harmony with you, lay it on yourself.

But this does not hold true in this way, with those who are not responsible. For instance, a baby is born impotent, blind, crippled. Now that child itself had nothing to do with it, but the sins of the fathers, of the parents, come down upon the child. The great burden, ninety-nine-one-hundredths, if not nine hundred and ninety-nine-one-thousandths, of the so-called ills of life are those that have been sent down to us by our fathers. This universal belief in death, this universal belief in sickness, this universal belief in sorrow, and the veriest things that are so-called beliefs along the pathway of life, have been sent down to us; but we are responsible when we know the Truth, if we permit them to stay with us.

Jesus Christ said, You shall know the Truth and the Truth shall make you free. You were not free before. Those who have not the knowledge of the Truth are in bondage; they are suffering with fear, the fear of disease, the fear of catastrophe, the fear of want, the fear of death, the fear of sorrow, because they are ignorant of the Truth. But when you know the Truth it sets you free.

This great bugaboo of poverty! So much of the world is bowing down with the fear of poverty. Go right back to God and make the realization, stick to it. It does not make any difference, if you starve to death, starve, don't be a baby. Trust. Job says even though he slay me yet will I trust in him. What are you? You are the heir of God Almighty. What does that entitle you to? It entitles you to the whole world of good things everywhere; it all belongs to you. You say, "It does not come to me." I got a letter from a woman the other day, she said, "I took up your treatment just to test it, now I am going to test it one more time." I wrote back to her and told her for Heaven's sake to stop. Jesus Christ said no sign shall be given to this wicked and adulterous generation. Unless you come to God as a little child

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there is nothing for you. Do you understand? Except ye become as a little child you cannot enter the kingdom of heaven, the kingdom of harmony, the kingdom of good. You have to come with the understanding or with the trust. I will commit my ways unto the Lord, and the promise is that He will bring it to pass. How He will bring it to pass is none of your business, you have nothing to do with it.

I took up this healing when I commenced to study this Science. I hired a healer, I did not believe in it the least bit, but I was trying to dig to the bottom of it and find out what was in it, and I hired a healer, I did not hire her with any expectation of it ever doing me any good, but to test it; the result was that I was under that same healer for twenty months, but by and by, by dogged and persistent pounding at my subconscious mind and through my reading and research, the Truth came down through my consciousness, and after a while I commenced to believe, and then I commenced to get well. But if you come testing you will receive nothing. Don't worry about that. You have to come to God as a little child. Commit your ways unto the Lord and trust in Him. That is the command, and the promise is that He will bring it to pass.

Now that is easy, that is simple and the whole beginning and ending of this whole phenomenon of this so-called divine healing in a nutshell. Commit yourself unto the Lord, affirm the truth, and trust for results, and you will succeed and be made every whit whole.

Now the next general thought in this course of lectures that you have to understand is what you are yourself, what man is, and what are his relations to God. So far as we have any written history of man, or traditional history of man he filled the world; the world was filled just as it is filled now. When Abraham was driven out of the Chaldean nation because he recognized only the one true God, he left the country where the Nebuchadnezzars were, where the mighty Babylon was, a seething population filling that land. When he came into the land of Palestine, it was filled with people. His children were taken to Egypt, it was filled with people. The great nursery of the human family, as it is termed in history, India, China, and the regions north of China were then filled with people. But a few years after Abraham, one of the great generals of the Tartars, called Ghenghis Khan, had a cavalry army of one million five hundred thousand horsemen. I am simply rehearsing these things to you to show you the absurdity of the thought that man was created only some six thousand years ago. I do not believe that the time ever existed that man in some form or another was not on this earth, I do not believe it. Of course there never was a time when this earth did not exist. There never was a time when it was one scruple less in weight than it is today. There never can be, because the law of philosophy prohibits absolutely such an idea. It can't be. If this earth had any portion of it taken from it this law of attraction and gravitation would be thrown into a jingle, and the whole universe would be affected and harmony would not exist. The law of God Almighty is universal harmony, and everything works in perfect unison, and there can be no change, there never was a change, and there never will be. God himself is unchangeable, without variableness or shadow of turning.

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Therefore when we come to understand these great, broad principles, we become broader, we become stronger, and we understand more and we become better fitted to go on with this great study of the Infinite than the fellow that is hooded with ignorance and superstition, lying behind some book or some church or some other dogma set up by man to hold him down. It is only the Truth that gives you freedom, and the Truth does free you; frees you from superstition and gives you wings to fly; and those wings are yours, and they are mine, and I thank God that we are becoming so that we can use them.

Man is the image and likeness of Infinite Life, Infinite Good, Infinite Power, Infinite Wisdom, and he was so created. I have not any doubt but what the first chapter of Genesis gives the powers that man has. I have not any doubt but what all those are his powers, because we prove them. Therefore, when you come to understand what you are, and that all that is subject to the dominion of man, then we understand something of what we are, and what our rights are.

It is a great mistake for a person to come into the church and get the idea of humility into his mind. I met a fellow in the church that I used to belong to in Washington who was so humble that he could hardly look up when he came into the little Tuesday night prayer meetings that we had, but when he did get up he roared like a lion pretty nearly, telling how mean he used to be, how he and his fellows would steal in Chicago and would bring things out and would take them away; now he thanked God that he was neither a thief nor a pal of thieves.

I often think of what Talmage said to his congregation when in Washington, when they had their little experience meetings. He said, It is not necessary, if any of you have ever stolen anybody's chickens, to get up and tell that; just cut that out, is the substance of what he told them. It is the idea with some of them that you have to be a worm of the dust, to humble yourself, that you may be exalted.

Here is man, the cap-sheaf of this phenomenon of creation below the planets. Man is the cap-sheaf. He has more intelligence, he is the controlling spirit, he is the image and likeness of Infinite Mind. Now it is degrading to say of that character, a worm of the dust, groveling in the dirt; it is simply a slandering of the character of man. You do not have to grovel and bemean yourself, blackguard yourself in order to be acceptable to the Infinite Mind. Every denunciation you throw out against yourself is an affirmation that you are that, and it has a tendency to drag you down, and every affirmation that you give to the contrary builds you up. "I have life, I have wisdom, I have power, I have success, I have intelligence;" fill yourself full of the good things, of the things that you want, and stop this denunciation.

Now what I think that means, to humble yourself, etc., is this: I can illustrate it with the story of Nebuchadnezzar. Nebuchadnezzar had built the great city of Babylon; it was fifteen miles as I remember square, and had a wall on which six chariots could ride abreast. Such a wall as that during that period of man's methods of warfare made the city invincible, and the only way the city of Babylon was ever taken was by Cyrus digging a canal and letting the Euphrates run around the city,

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so that he walked in through the river bed.

But to go back to Nebuchadnezzar. He was there looking at this mighty city, and then he made this affirmation: Look at this wonderful city that I have builded. Now it was putting the personality of the creature above the creator. The power that does everything is Infinite Mind, Infinite Love, Infinite Good; we call it God; we call it Jehovah; we call it AUM; we call it by various other names, but it is the Infinite Power; it is the Power of which Peter said in speaking of Jesus Christ on the day of Pentecost, that God did, through Jesus Christ many wonderful works. It is God working through you and through me that enables us to heal the sick, to accomplish anything. Then give God the glory, don't absorb it yourself. That is my idea of what is meant by humbleness. Give God the glory for all. If God gives you success, it is God's work. If God heals the sick for you it is God healing the sick, and don't get puffed up. The most—disgusting thing to me, I was going to say, I will not make it as strong as that, it is not disgusting, but it is sorrowful—is to see any person getting up and bombastically speaking of what he has done. Give God the glory, my dears. God Almighty does all, and if He works through you and enables you to do such things, or does such things through you, thank Him for it and give him the glory. Trust and all will be well.

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 ghosts 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.*

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Be Not Conformed to This World

We must influence the world or the world will influence us. We must act or we shall be acted upon. If we do not try to straighten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maxims, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences, we must plant our feet on the Eternal Rock, we must oppose the current of worldly influences, even though we resist unto blood, striving against sin; and we must be steadfast, unmovable, always abounding in the work of the Lord. If we are passive and listless we shall be overcome; we must actively oppose those influences which seduce us or assail us; we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.

The spirit of the world is the spirit of concession, compromise, and conformity; but "all that is in the world" "is not of the Father," and is contrary to the truth of God and to the word of Christ. If we are to be Christians we are "not of the world;" if we are followers of Christ the world will hate us as it hated our Master. Let us learn to take his yoke, knowing that if we do follow him, the world will reject us and despise us, but God will honor and bless us, and if the world shall crucify us here, the Master will crown us by and by.—*H. L. Hastings.*

Breaking From Bad Habits

At first breaking away from habit is difficult, because the mind doesn't respond to the feeble cry of the better impulse for recognition, the older habit being the stronger and much more readily started; but in the face of persistent patience the bad habit gradually weakens and finally the better one registers first on the dial of impulse, with sufficient force to maintain the balance of power when the old habit, like a prairie coyote, slinks out of sight, and wonder lingers entranced that such a weakness could ever have existed. These harpies of the mind often return to roost in their old accustomed places or on some other piece of mental bric-o-brac. Gun for them, persist in winging them, and in time they will all be bagged and the mind cleared; this is often a task, but it is a feasible one. However much these birds may fly over our heads, we must not let them build nests in our hats. The thought that flits does no harm, the thought that sticks does harm.—*John W. Achorn, M. D.*

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Borrowing Trouble

Every day brings enough trouble of its own, and why should we be borrowing of the future? And yet that is what constitutes a large part of life's unhappiness, this continual suspicion and distrust of the beneficence of the days to come. How much happiness and success could we woo into our lives by living and acting in confidence and trust!

But, you say, that might bring untold misery by encouraging improvidence. We have to provide against possible untoward occurrences, or suffer. Very true, and there is no objection to that sort of action, which, I need not say, is far from the one I am herein condemning. We ought to fortify ourselves against contingencies, but once having done so we should live in perfect confidence and assurance. This amounts to the injection of abundant optimism into our thought and conduct to fill the place of pessimism with which the human instinct of fear, begotten it may be by the experience of past ages, when every man's hand was turned against his neighbor, has filled man's mind.

The gateway to better things is open to humanity, and it is time that we enter into our heritage of peace and joy; and I may add that that gateway is TRUST —trust of the deeper forces working in and through ourselves. "Trust thyself," says Emerson. "Every heart answers to that iron string."

"I do not stop to reason out the why and where,
I do not care, since I know this—that when I doubt
Life seems a blackness of despair;
And when I trust sweet blossoms spring up in the dust."

"The world is run by faith in promises, and success is won in every branch in proportion as men act, and act most promptly, on their faith. * * * In things intellectual, in things spiritual, faith is the power, every time, that brings men up and makes them float on the top in life's ocean. That is why young men are the successful heads of many of the largest business concerns in the world. They will venture more on faith than the old fellows, who either "think they know" or "want to know before," and by that time the chance has gone by.—*Thought.*

"It is easier for the man who has faith in himself and the Law, to scale the heavens, than it is to make a freeman or a truly good citizen of a man or woman who is afraid to think and judge for themselves."

The sources of joy and glory lie solely within us. If a man's heart be not at peace; if he does not possess his own approval; if a peaceful conscience does not shed its light upon him, then nothing can make him happy.—*Farrar.*

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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.*

Work Only Conquers

Virgil, the great Latin epic poet, was the son of a potter.

Plautus, one of the greatest Roman comic poets, was the son of a baker.

Doctor Samuel Johnson was the son of a book dealer.

Robert Burns, the Scotch poet, was a plowman in Ayrshire.

Oliver Cromwell was a brewer's son.

William Shakespeare, the "chief literary glory of England," was a yeoman's son.

The celebrated American engineer, Robert Fulton, was at one time a jeweler's apprentice.

Daniel Webster was the son of a small farmer.

From the most humble origin, Thurlow Weed became one of the leading journalists of the United States, and a great political leader.

William Cullen Bryant was the son of a physician.

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How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

IN THE healing of the sick we must always bear in mind that all healing is in answer to prayer. Now it is very difficult to define what prayer is. We know what is said is prayer, prayer to a certain degree, but the prayer that heals the sick is the prayer of the understanding. You know to whom you are praying and for what you are praying, and the reasons why you know.

If you go to the blackboard and add up a line of figures, say, three two's, you know that you have six as the sum total. You can prove that, and you know why you have six, because you have three times two. It is so with the prayer of the understanding. When you come to God, realizing the fundamental principles, and make the realization, or understanding, and voice it, throw it into the vibrations, you know you have the prayer which will be answered. There is no more doubt about that than there is that this earth will continue to revolve upon its axis, because the prayer and the earth's revolution are both based upon the universal and fundamental principles of God Almighty Life and Truth and power, and there can be no variation nor change, not one particle.

Of course that proposition of the certainty of the answer to prayer is based upon the supposition that the environments are correct. You can't take three times two, and then put in another three and add it in and call the sum six and have it six, because you have an error in the quantities added.

For instance, you can't take a person who wishes prosperity, and pray that God Almighty will give him prosperity, and know that that is going to be done absolutely unless the person deserves prosperity. Take a person who is living openly in sin, who is a liar, who is filled with malice, hatred and envy—you can't cure any such person as that at all. You simply can't cure him; you can heal his mind; you can drive the dishonesty out of him and then you can heal him, but you can't heal him until that has been done. You have to come to God as a little child, honest, with nothing standing between you and the sunlight of Truth. Therefore, it is important in this preliminary talk on the subject of prayer to understand that if you expect to be heard that you can't come to the altar with your heart filled with malice against your brother, because Jesus Christ tells us in substance that you should lay your gift before the altar and go and be reconciled to your brother. If you do this, then you can come back and offer your petition and

* This is the fourth of a series of free lectures, twelve in number, delivered at the Evangelical Christian Science Church by Bishop Sabin. The News Letter publishes these lectures as delivered—four in each of the issues of December, January and February.

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you will be accepted. It does not say that you may love one and hate another. That will not do.

A lady in this town, talking to me once said, "I have a perfect right to pick out my neighbors. It says that you shall love your neighbor as you love yourself, but I have a right to pick out who my neighbors are, and I can hate the other fellow, and I know that I love my neighbor." Our Savior killed that proposition when He said that you do not deserve any credit for that kind of love, for everybody loves his friends. The Savior said, Love them that hate you, and do good unto them that despitefully use you and do harm to you; in other words, heap coals of fire upon their heads. Destroy this thought of malice, this thought of holding up a grievance against anybody for anything; blot it out, because it has no place in the mind of him who wishes to go to God and ask and receive an answer.

Now, I would advise you, my students, when you take a case to treat, always treat that God does fill his heart with righteousness, with holiness, drives out all malice and fills him full of love, love for Good, love for God and love for his brother; clear the decks for action, get the rubbish away, and then when you come to offer your prayer for the healing of the sick, all is harmony, and your prayer must and will be answered.

I know in my experience as a patient, if you might term me a patient, I was treated about twenty months by one healer. I was not a saint by any means when she commenced to treat me; I had many bad habits. One time I was walking along the street with some lawyers here from Omaha, who had been visiting here several days, friends of mine, and we began talking about swearing. I said, "Boys, have you heard me swear since you have been here," No, they had not. "I quit it," said I; "I do not know when, but it simply left me. I have not sworn in I don't know when. I have no desire to swear." The healer had cleaned it out; had driven out a great many bad habits.

I had a habit of kicking. I used to kick the toes out of my shoes, and had to wear irons upon them. That kicking habit was treated out, along with a number of bad habits that were destroyed in my moral structure. There came the healing of the body of this and that and that, until gradually I became perfectly well and perfectly harmonious, and my heart was filled with love for my fellows. I could look back at the meanest man on the face of the earth and say truthfully in my heart, "I love him." It is a making over, and you have to do that oftentimes with your patient.

I remember the case of a lady patient that I had. We were treating her very strongly, I think twelve or fifteen of us. She came to see me and said, "I am no better, I believe I am worse, and if you can't do any better than this I am going to stop the treatment." I noticed there was considerable of vinegar in her talk, and I said, "I think we will have to go to work and hunt something out and see what the trouble is. These healers that are working on you are healing other people of every conceivable kind of disease. It is not all with them, because some of them are all right to say the least, and people are being healed by these identical people that fail with you. Now where is the trouble? Is there anybody in the world that you do not like?" "Yes, there is." "But," I said, "you have to love your enemies." "I

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am not going to love a certain class, because they tried to do me up; I hate them." "Well, the result of that conversation was that I explained to her the wrong of hatred, and that she must learn to forgive. We treated her along that line, and it was but a short time until she responded and became perfectly healthy.

You see there was an error there that had to be rooted out; it had to be uncovered. You will find that in your experience often. You treat one patient and he responds beautifully right straight along and gets well as fast as can be. Another the treatment does not help, and sometimes they get worse. Now go to work and find out where the error is, and when you uncover it you destroy it.

These are practical thoughts that you as healers have to understand. You can't heal iniquity. Iniquity is error, and when it is confronted with the Truth it is destroyed; but it must be so confronted, for belief in error is as destructive as if it were true so long as it is believed in. If a person that believes he is going to take the smallpox is thrown in contact with it he will take it. But a person who knows that he can't take anything of the kind, is immune. God Almighty love covers him, and he never takes it. It is an impossibility. Find out where the error is and destroy it.

In your search for error always look first at home. See if in your own heart you are all right. If your heart is not filled with love, if you have any enmity or evil desires they must be destroyed before your prayers are of any good; destroy them, and then go to your patient. In treatment deny mentally all possibility of error; affirm that God Almighty Love does fill you, and after you have prepared the soil put it in a receptive condition, sow the seed and it will bring forth an abundant crop.

In considering the subject of prayer, of which particularly we are talking this morning, we must realize that we must learn how to pray. Now it would be very poor taste in me, and it would be very false in me, if I were to state to you today that the great majority of these good people who are praying today are not honest; because they are honest. A person believed a hundred years ago—and more recently than that perhaps some believed—that God from all eternity did foreordain that certain persons should be brought into the world predestined to go to hell and there burn forever. These persons were honest, there is no question about that. The woman who throws her babe to the crocodile in the river, believing it to be sacred, and that she must do that to save herself and her child from perdition, is honest. There is no question as to the honesty of the fellow that lies down and lets the car of Juggernaut run over him and smash his bones and crush the life out. But honesty is not everything. You must be honest, but you must also be intelligent. The promise is not that he who is honest shall be made free, but it is to him who shall know the Truth. It is a question of knowledge.

It would be singular indeed if God in all of His creations had been thoroughly and explicitly exact and Scientific in every department, except in that which we call intercourse with Him. I say it would have been a singular state of affairs if that were true. But it is not true. The world has gone adrift, we might term it, through the teachings of error until that which is called religion

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is something that nobody can define. It is something that has neither beginning nor end.

I read a magazine article not long ago regarding a man who became very much disgruntled at a certain idea that was advanced in the early days of Christendom, and concluded that he would leave the civilized world and go to the forests, which he did. There he found a cave in the mountain where he lived about a year. He had not been there a great while until he determined to take a walk and went up further on the mountain. He found another man there who was old and white with age, a lifetime recluse. He also had been driven from civilization by his conscience, and had resolved to go out and voice his own religious thought without intrusion. These two men conversed with one another as to what had driven each of them out. The cause which had driven out one was exactly the opposite to that which had driven out the other. They began to discuss the situation, and the one man took up a club and told the other that if he did not get out he would brain him.

You see that religion was something that nobody knew anything about. Religion has been productive of wars and persecutions. *Mahommet* was the only fellow that ever went at it straight without any hypocrisy. He took a sword and said, "Now you take this religion or I will take your head off," and it was a very successful way of making converts. In two or three centuries the Moslems converted nearly the whole eastern world. There are nearly as many, if not quite as many Mahometans today as there are followers of what we term the Protestant religion. The Moslem method of conversion seems to be effective.

The first great convention of Christian religionists, of which the Emperor Constantine was the moderator, was something nearly four hundred years after Christ. At this convention the Christian religion was declared the religion of State, and the paraphernalia thereof was worked out. They decided in that great convention—it was about four years in session as I remember—that what we term the Lord's supper, as represented by the bread and the wine, was the actual, real turning of those elements into the body and the blood of Christ. Another class believed the communion merely was emblematical. When these were voted down in this Nicene council, most of them went over to Egypt. It was but a short time until, in their religious fervor, the regulars got to burning those who believed in the emblematical, throwing them to the wild beasts, and destroyed them in every way they could. This went on for some time. Finally, after Constantine's death, one of his brothers became emperor and favored the other side. Then in turn they commenced to burn the others who believed in the real presence. It is said by Hume and other historians that probably one million of people were destroyed upon that one thought during those persecutions, showing that religion, even though it is honest, is not always necessarily correct.

You have to know the Truth, and, as I have told you time and again, any so-called truth that is not susceptible of self demonstration is worthless. Not every one that says Lord, Lord can enter into the kingdom, but it is he who can prove his works. As our Savior told His disciples, If you do not believe

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my words, believe my works. The old saying is, Nothing succeeds like success. If you have a philosophy that is not susceptible of perfect self demonstration, it is worthless. If it is susceptible of self-demonstration and proves itself, even though the whole world is against it, it is the truth, because all truths run in parallel lines; it will live forever, it is the truth, and aways was the Truth.

In our lecture next Sunday we will tell you, so far as we can, how to pray. It will be as important a lecture as you will receive during the entire course.

Millions of good people who are today praying all over the world, are praying with sincerity, the great body of them, and yet their prayers are utterly worthless; they are nothing but sounding brass and tinkling cymbal. They pray to something that does not exist, and they have no realization or understanding of what they are praying, or to whom. The knowledge of this Truth which brings the world back to the teachings of Jesus Christ is making mankind free.

Give All To Love

Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromise. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while. You have often thought you have loved. But if you once love you will see that you never loved. Love is not a meal set for two, but a feast providing a universal providence. Give all to Love. Not the love that at home is called patriotism and abroad called treason. Not the love which legislates favors into individual treasuries. Not the love which sends armies to subdue. But such love as recognizes the human principle.

Insist upon a well of pure sunshine, perpetually full and overflowing with Faith, Hope, and Love. Hold your inner life in this spirit, and then no task will seem to be a hardship.

Love lightens all labor.

We all need to come into closer *rapport* with the spirit of our work. It is not enough to make a sense of duty wait upon it; it is not enough to brood over it in thought; you must learn to love it. Love your work and fill it with the life of your being, if you wish it to delight others—*Exchange*.

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Christ In Politics

THE political party who is willing to stand on the principles laid down by Christ in dealing with the great problems of humanity; the party who is willing to search the Gospel for planks to its platform, and to keep the platform together in spite of assaults; that party will eventually win because it is backed by Truth, and Truth never fails.

Truth crushed to earth shall rise again,
The eternal years of God are hers;
But error wounded writhes with pain
And dies among her worshippers.

Christ was the redeemer of humanity and offered a solution for all problems. When man is willing to accept his precepts, the evils of injustice can be remedied.

Christ offered a solution in that great rule, "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them." Or if this rule were to be condensed into one word of four letters, it would spell Love. Love cures all evils, while hate never cured anything and never will.

War and bloodshed may have accomplished certain ends, but those days, thank God, are over, and we can see in the future the flag of Peace waving over a Christian world.

Love, reason, knowledge, patience will solve more problems than hate, strife and denunciation. When rich and poor, labor and capital, education and religion meet together and grasp hands in a common fellowship for the good of humanity, the law of Christ, the law of brotherhood, will overthrow those evils which today are gnawing at the vitals of the nations.

We plead for men of character, men of religion, men of education, men of wealth, and men who are struggling in poverty to unite in fighting the great social evils which are destroying the youth and spreading crime and disease broadcast over the land.

Let us say with Kipling,

"Lord God of hosts be with us yet,
Lest we forget,
Lest we forget."
—*Emanuelist Episcopal Herald.*

"Doctor, I will take no more physic. We are, as I have already told you, a machine made to live. We are organized for that purpose, and such is our nature. Do not counteract the living principle. Let it alone. Leave it the liberty of defending itself; it will do better than your drugs. Our body is a watch that is intended to go for a given time. The watchmaker cannot open it, and must, on handling it, grope his way blindfolded and at random. For once that he assists and relieves by dint of tormenting with his crooked instruments, he injures it ten times and at last destroys it."—*Napolcon Bonaparte.*

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Grasp De Lifeline

HARRIET DOANE PRENTISS

Dar's nuthin' in dis whinin',
  Dis frettin' an' repinin',
Dat weary, dreary feelin' so intense;
  Jes' laugh an' see de sunshine,
Wake up an' grasp de lifeline—
  It brings glory to yo' soul dat is immense.

When you feel yo'self a dreamin'
  Dis yere worl' wid grief is teeming,
Jes' look yonder over Jones's cottonfield,
  See de moonbeams 'cross it streamin',
Look to Gawd an' see de meanin',
  Git on His side, an' brighten up yo' shield.

Dis ole' worl' is full o' glory,
  'Taint jes' a sad ole' story
Wat makes us feel de creeps all day,
  Gawd fills it wid his brightness,
Makes it shine wid His own whiteness,
  So jes' look up an' see de grand array.

See de Lawd in trees an' po'ses,
  Buildin' cabins 'mong de roses,
Growin' yaller yam taters fo' dat pie,
  Makin' sugarcane an' cotton,
Pourin' sweetness by do qua't on—
  Gawd's a wo'kin'. Think He's ever gwine t' die?

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Unchain the Truth

The arrangements have been perfected for the lecture course at Atlantic City, N. J., next year. I give notice of it at this early date so that our students in foreign lands, especially, may make their preparations and be there. The lecture course will commence July 20, commencing at 3:30 P. M. each day, Sundays included, until and inclusive of August 10. Those who wish to profit greatly by the lectures and become healers will be required to enter their names as students at the commencement or near the commencement of the course, and continue during the entire session. Those who expect to become proficient healers should read at least four of my books, and study them as much as possible beforehand. The books that I especially mention are Christian Science Instructor, Christology, Christian Science Made Plain, and Divine Healing. These books will cost $2.50, or if taken in connection with the News Letter and the other books, will be $5.30. This will not include the book called the Lesson Course, as we believe that the Instructor will supplant the necessity of that book, although it is a good book.

Metaphysical Science cannot be learned except as every other science is, which is by study. It does not come by inspiration, and it does not come down through the roof, like the negroes' religion of the South, but it takes hard study to become familiar with the fundamental principles and learning how to apply them in a scientific way. Those who wish to become proficient in its application and demonstration must be bright in the fundamental principles.

Those who go through the Atlantic City course and do as they are instructed therein may obtain a diploma from the Metaphysical Board in Washington, which will recognize them in any country as commissioned workers in this Science.

There is another subject that I wish to call the attention of our students to,

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and that is the subject of giving. I have students who complain of being poor and hard run for money, which is the rankest kind of error, not the complaining only, but the fact that they are poor shows that they are simply faulty in the fundamental principles of this Science. The book, Christian Science Instructor, deals exhaustively on this subject, and it should be read and studied by all. The principle of giving is like the principle of sowing; if you give sparingly, stingily, you reap your crop in the same way. If you give with a broad, liberal hand, you will receive in the same way. It is the same doctrine that as you sow you reap, which applies to every department of active human endeavor. Every person should make it a point to give something towards the spreading of this gospel. Every person could give a dollar a month for the booklets and scatter them. For the purpose of giving I will give ten copies of Divine Healing for $1.00. The books must be to one address in this case. The book, Christian Science: "What It Is and What It Does," can be sent for the same price.

To the careless and those who are wedded to their idols, this advice will be of no benefit; to those who wish to succeed, it is of vital importance.

Lovingly yours,

Olivier C. Sabin

Bishop.

Come! clear the way, then, clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the after-math—
Our hope is in Heroic Men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for Man.

—*Edward Markham, Practical Ideals.*

I think that good must come of God,
And ill of evil—surely unto all
In every place or time, seeing sweet fruit
Groweth from wholesome roots, or bitter things
From poison stocks: yea, seeing, too, how spite
Breeds hate—and kindness friends—or patience Peace.

—*Edwin Arnold.*

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The Moon Lends A Hand

IF YOU drop a lump of sugar into a cupful of tea, or stir the tea about with a spoon, there will be little bubbles floating on the surface. Watch these bubbles, and you will see that they soon slide off and gather along the edge of the cup. Boys in the first class in philosophy know what that means. It is the attraction of the cup. It is larger than the bubbles, and, as they are free to move about on the tea, they are attracted or pulled toward the sides of the cup.

If you lift the tea-cup, you will find it is heavy. The great earth, that is millions of times larger than the cup, pulls it downward. We call it weight. We say the cup is pulled down by the attraction of gravitation.

Out or doors you can see the sun. It too has an attraction for the cup and for the whole round world and all it contains. It is bigger than our earth, and is pulling it toward itself. So strong is this attraction for the sun that everything that is lying loose on the earth would fly away if it were not that the world is so much nearer, and is attracting it the other way at the same time. There are some things that really start to go to the sun every day, but very fortunately they soon come back again.

Then there is the moon. She too is trying to pull everything toward herself. Poor Mrs. Moon! She is in an unfortunate postion. She is pulled away toward the sun, and at the same time the earth attracts her this way. She wants to fly away and tumble into the sun, and she feels a great desire to fall down upon the world. She can't go both ways at once, so she contents herself with flying round the world once every day, and keeping us company in our journey round the sun.

The moon has her revenge on the earth. It pulls hard on the world all the time, and some of the things on the surface, that, like the bubbles in the tea-

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cup, are free to move, try every day to jump up to the moon. There is the air and all the water in the sea. They can move about, and whenever the moon passes overhead they move up as if to meet it. They can't go far, but they make a good start, and never seem tired of trying. If we could go up in a balloon to the top of the air we would probably find the air at one place piled up in a heap, as if it wanted to fly away to the moon if the earth would only give it a chance.

As it it not convenient for us to go up to the top of the air, we will go down to the beach to see how the water behaves when the moon goes by. No matter what time of the day or night you go to the sea-shore, you will find the water either rising up toward the moon or falling back again. It never seems to be discouraged, but as soon as it fails it starts again. You can not see it move, but if you put a stone at the edge of the water, and wait an hour or two, you will find the stone has been covered by the water or is left quite high and dry. It seems as if the whole of the great sea was forever slowly rising or falling, up and down, with a slow and solemn motion.

Any boy who lives by the shore knows that this is the tide. He knows that all his fun depends on this regular rising and falling of the tide. At high tide the fishing is good. At low tide the flats are bare, and the boys can dig clams or watch the long-legged plovers wading about in the shallow water. This curious rising and falling of the tide is caused by the attraction of the moon. The sun also helps, but in a lesser degree. How and why it all happens would take a long time to explain. We do not care for that just now, as the strange effects of the tides upon the land are more interesting.

The tide is like a wave. It is not very high, but wonderfully wide. It is so broad that a single tide-wave will reach half round the world. Out at sea it is impossible to tell whether it is high or low tide at any time. Near the shore the tides behave in a curious and often wonderful manner, and we can walk along the beaches and see how they work. One of the best places to do this is the vicinity of New York City.

South of this city is the harbor. Still farther south, past the Narrows is the beautiful bay called New York Bay. Sandy Hook at the south and Coney Island at the north mark the broad entrance to this bay from the Atlantic Ocean. The Hudson River, that stretches far back into the country, runs along the west side of the city. On the east is the narrow and crooked arm of the sea called the East River. You know all this, and it may seem a trifle like a school-book, but your books never told you of half the wonders of this familiar place. The East River opens into Long Island Sound, and the Sound opens into the Atlantic at the farther end of Long Island. Thus it is possible for ships to start from New York and go to sea by the way of the harbor and bay, past Sandy Hook, or they may sail up the East River into the Sound and reach the sea at Block Island, more than a hundred miles to the east of Sandy Hook.

In the same way the tide coming in from the sea may reach New York by the way of Long Island Sound and the East River, or by the way of Sandy Hook and the bay. Suppose it is low tide off Block Island, at the east end of Long Island (you should look on your map for all this). The tide begins to

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rise, and enters the Sound. In two hours the wave reaches Sand's Point, and begins to enter the East River. Now happens a curious thing. The Sound grows narrower, and the river is narrower still, and as all the water has to pass at the same time, it rises higher and runs faster. At Block Island the tide rises only two feet. At Hallett's Point, near the city, it rises more than seven feet. The quiet peaceful tide at Block Island becomes here a swiftly flowing stream that surges with foam and fury between the rough rocky banks, and making many a dangerous eddy and whirlpool. It is no wonder the sailors used to call this place Hell Gate.

Let us look at this place a moment. The East River is open to the sea at each end. It is not like a real river, flowing down hill, and with a current constantly flowing in one direction. It has no current of its own, and were it not for the tides that surge backward and forward through the place twice every day, its waters would be dull and stagnant as any of the quiet lagoons behind the beaches that we have been studying. You can guess what would happen then. The place would soon fill up with mud and sand. Oysters and shell-fish would make it their home; seaweeds and mosses would cover the bottom, and before long the river would be filled up, and Hell Gate would be closed. This wild turmoil of water just here, this swift-flowing current, keeps the place clear. The tide scours out the river bed, and helps keep it clean for the ships. There are more vessels passing through Hell Gate in a year than at any other place on this continent. If it were closed, our commerce would be sadly injured. Millions of dollars have been spent to make the channel clear, but it is the moon that keeps this great water gate open.

The same tide that first appears off Block Island, and travels through the Sound, also travels along the southern shore of Long Island, and reaches Sandy Hook. As the water grows more shallow, the tide piles up higher, and at Sandy Hook it is more than four feet high. It sweeps on into the bay, and past the Narrows into the harbor, growing higher at every step. It rushes past the Battery, and into the East River, and now it is a swift and powerful current. It rushes onward along both sides of Blackwell's Island, and at Hell Gate the two tides meet. This only increases the war and turmoil of the waters. One tide seems to be piled upon another, and the currents become more furious. In a very little while one or the other gives way. The current turns, and rushes as swiftly the other way. All this strange performance is the work of the moon and the sun.

Everywhere on the sea-coast all round the world the moon lends a hand to help the sea carve out the land. At Sandy Hook it also holds the key of the bay, and keeps the harbor open, that ships may pass out and come in. Were it not for the moon, Sandy Hook would creep slowly out over the shallow waters until it nearly reached Coney Island. The friendly tide comes sweeping in from the sea, and spreads far and wide over the bay. It fills miles and miles of bays and rivers with water, and then when the moon passes on, and the water can follow her no farther, it turns in a mighty flood, and scours and sweeps out all the channels. The outflowing tide is a big broom to brush away the sand and mud, and keep the front door of our port open

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to all the ships of the world. Did not the sea every day try to reach after the moon, perhaps there would be no tides. Were the tides to stop, our grand front gate would soon be shut, and our convenient back way into the Sound would be closed. It is in this way a great and wise Creator has commanded even the moon to lend a hand in controlling the sea and the land.

Personal Treatment Against Malicious Mental Malpractice

OLIVER C. SABIN

I am the perfect image and likeness of God. God being Spirit, my life is spiritual. I live, move, and have my being in God, a spiritual being living in Spirit. I live in perfect harmony; am in the enjoyment of perfect health; am covered by God's love, supplied with His goodness, protected by His power and guided by His wisdom.

Those who practice malicious mental malpractice can have no power or effect over me, my business affairs, my mentality, my health, or my family, or anything in, around, or about me. All such practices are evil, and it matters not who the practitioners are, what their object may be, or how they attempt to carry it out, whether through Black Magic, Necromancy, Sorcery, Witchcraft, or the misguided mental treatments of misguided so-called Christian Scientists, whatever their evil arts may be, they belong to the realm of materiality, are evil, unreal, do not exist, and have no existence, for the reason that God created all, and all that He created was good. Therefore, nothing exists that is not good.

God does bless me, goes with me in my journey through life, blesses me in all of my affairs, gives me happiness, plenty, affluence, contentment, perfect ease and perfect joy.

"Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven; Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptaion, but deliver us from evil. For Thine is the kingdom, and the power, and the glory forever. I ask all in the name of Jesus Christ our Savior. Amen."

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Race Thoughts to be Denied

CHARLES FILLMORE In "Unity"

MIND has a definite object in its creations—that object is use. A creation that is not useful to the creator has no place in existence.

The object of mind working through man is to form a consciousness which will be useful in carrying out the creative plans of Universal Good.

Thus it devolves upon man to form his consciousness so that it shall harmonize with Divine ideals. To do this he must exercise the faculty of *discrimination*—he must choose from the great storehouse of God those potentialities best suited to his needs.

All men at all times exercise discrimination—we are every moment choosing to do this or that, choosing to think this way or that way, and we always get results according to the *wisdom* which we have chosen. To exercise choice without knowledge how to choose the best is blundering ignorance. Yet men and women are not always wise in choosing those conditions which are for their highest welfare. The cry goes up continually,

"Of all sad words of tongue or pen,
The saddest of these—'it might have been.'"

Unwise choosing always arises from lack of understanding. If men knew how to choose they would always choose well, and satisfaction would follow. Understanding is of the Spirit, and those only who look to Spirit for wisdom will choose with regard to the ultimate good of themselves and the creative whole.

When man knows his place in creation and his relation to Being he opens out his mind on a higher plane. What was the unknowable becomes the known, and what was mysterious becomes plain.

"Spiritual things are spiritually discerned," and this faculty of knowing opens inward instead of outward. It is not a knowledge gained from the world, from the study of nature or books, but all these are made plain to the one who studies in Spirit, and with Spirit. Having raised himself from a contemplation of himself as flesh and blood, to a realization of his spiritual being, man cannot help seeing things spiritually, and to see them spiritually is to see them truly. To choose wisely after seeing truly, follows as a matter of course.

Those who have not learned that mind is reality, and ideas the generating energies back of all existence, have believed that choice could be exercised with tangible results only in the domain of things. They have thought that in order to get health medication was necessary, or food, or water, or climate; that money could be had only by looking to money itself as the object sought; that wisdom could be acquired only from those who had wisdom; that the real things were those in sight, and that aside from these there was no source for anything.

But it has been found by students of mind that all things that appear depend for their existence on that which does

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not appear. The truth is that the things that are seen have no originating power in themselves. Paul states this—"so that things which are seen were not made of things which do appear."

All who have thought deeply and seriously about creation have arrived at this conclusion, but only the few have discovered that it is possible for man to consciously enter that interior realm of cause and manipulate its factors. No discovery is of greater importance than this: that ideas stand as cause to all that appears, and that man can control ideas. This is the *summum bonum* of knowledge. When man knows this, and sets about using his knowledge, he ceases to be an ordinary man; he becomes extraordinary—he is counted as a Christman, because he is exercising the creative powers of Being. When man learns that he has this power of changing all things about him, including his body, through changing his ideas, he ceases to deal with anything less than ideas. If ideas have within them all the causing power, he knows that a quick and sure way to bring about reform in body and affairs is to cast out the old and bring in the new causing factors.

This process is so simple and easy that the intellectually wise pass it by as foolish. Yet we are told that we must become as little children before we can enter the kingdom of heaven, and we find that we must be as simple in this practice of realizing Truth as the little child just lisping its first words. The whole secret is in *denial* by word, silently or aloud, of those conditions which we do not want, and in affirmation, silently or aloud, of those conditions which we *do* want. This is exercising discrimination in the realm of ideas, and the fruit of our choice always shows forth in the realm of effects.

We do know that God is Spirit, All-Wise, All-Powerful and All-Present. Knowing this, our first step in the practice of Truth is to bring ourselves into unity with this Mighty Presence, regardless of appearances and sense environments. There lurks in sense consciousness a subtle belief that we lack the *power* to do this; hence our first denial should be of this idea of powerlessness. Its negativeness will weigh us down and keep us from saying the true words, unless we dissolve it and let into our consciousness the mighty power of God.

A belief in evil, whether personalized as devil, or made a principle as the universal opposite to good, is almost without exception found intrenched in the minds of humanity. Nearly all fear and weakness have their origin in this widespread race belief in a power opposed to the good, and which in the world is more potent than God.

Yet "God is good and God is all" is a statement that no one disputes. The narrowest, most creed-bound orthodox Christian will accede to this proposition without a moment's hesitation. It is a self-evident truth which the mind unhesitatingly accepts without question. It is one of those clear-cut propositions that admit of no argument. It has no opposite upon which to hang a thread of negation, and the mind accepts it without doubt of its truth, as it does the statement that two times two equal four. The average man of the world assents without thinking deeply about it, because he is universally taught by press, pulpit, and pedagogue that God cannot be anything but good.

He who contemplates in spirit and

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looks to mind for Truth arrives at the same conclusion, and the spiritually inspired become glorified with its transcendent truth. "O my brothers, God exists. There is a soul at the center of nature and over the will of every man, so that none of us can wrong the universe," sings the inspired Emerson, and in almost identical language in the Hindoo sacred scripture, the Bhagavad Gita, Krishna said to Arjuna, "The man whose mind is endued with devotion and looketh on all things alike, beholdeth the Supreme Soul in all things, and all things in the Supreme Soul."

God constantly whispers this great truth in the inner sanctuary of every man's soul, and they who listen there always hear it, and they see no reality in evil from that time, henceforth and forever.

Yet from the sense plane of perception appearances indicate evil as a working principle, and there inheres in the sense consciousness a conviction that it has foundation somewhere in Being. So long as this belief holds place in the consciousness men will look upon evil as reality and fear its consequences. So this wise one must deal with this belief intelligently. He must reveal to his own consciousness its unreality in principle. Evil and sin are from the same root and both are susceptible to intelligent explanation. We count as evil that which does not bring us good results, and the word "sin" is attached to those premeditated or willfully indulged-in acts that we have learned by experience result in discord, inharmony, and unhappiness. So we find evil and sin are not causes, but results; hence they cannot by any possibility be placed among principles. God is Life, Love, Substance, Spirit, in abstract perfection. Man is the instrument through which these are made concrete. Man exercises free volition in his work. When he fails to do it intelligently he has sinned —he has fallen short; which is the original meaning of the Greek word from which our word "sin" is derived.

But effects may become secondary causes through the thinking faculty of man, and when the whole race comes to believe a certain thing they generate through that belief the thing itself as an active force. It is the experience of people that, after violent exercise, getting in a cool draught of air will produce congestion of the fluids of the body, commonly called "a cold." This effect has become fixed in the minds of the people and they are born with the inherited belief that a cool draught of air gives them a cold, although the conditions under which this belief had its origin do not exist in their case at all. So men have transgressed the law of their being and gotten discord; this effect they have named sin and evil, and through their own formative and generative thought, have sent it out into the world as a causing factor. Thus sin and evil have become mental burdens which the whole race carry in addition to the original effect, or "falling short."

This belief has been added to, age after age, by every one who believed in it, or feared it and sought to combat it. It has been personalized as the "devil" for ages. Then when the higher reason saw the inconsistency of a God only good creating a devil to oppose him, the devil and his place of abode were annihilated. But the belief still inhering in the mind and claiming recognition, the next step was to believe that there was a great negative side to Nature, or God, out of which came the condition called "evil."

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That is where we find the majority of mentally free people today.

But spiritual discernment shows that there is not even a negative side to God, or Nature—that this plane of opposites is apparent to the human sense only. When man makes the at-one-ment with his higher consciousness, the Christ, he beholds the relation of principles in truth; and as he proceeds to carry out in his thinking these right relations, Nature and the whole universe of effects begin to take on an entirely different character. Where he saw discord, he now sees harmony, and where he saw evil, good comes uppermost as necessity, because conditions have been made right and only good could come.

So we find that it is not only necessary to deny the belief of sin and evil out of the consciousness, but also to put ourselves in such relation to God that only good results will flow from our thoughts and deeds.

To deny evil out of mind and affirm good is but the first step out of bondage. If we continue to do those things which brought about the belief in evil we are running around in a circle. And if we continue to do certain things which bring no permanent satisfaction it is evident we are holding certain ideas of their legitimacy, or we should not do them.

Do not try to reform yourself without first going to the plane of causes, which is always the mind. But if you find that a so-called physical act brings weakness and discomfort, you should deal with its mental cause first; then by denial and restraint, and affirmation of the opposite, the reformation is made complete.

The appetites and passions of the human family as we find them today are all abnormally developed, and we shall never attain that spiritual condition to which we aspire until they are restrained and spiritually disciplined. We eat and drink more than we require, because the idea of eating and drinking has been cultivated. This fills the system to repletion with the grosser life force, which react upon the passions, which in their turn are allowed full sway to the end that the whole physical organism is in due time filled with discord, weariness, and weakness, and finally death.

It is in our ideas that we manage this whole machinery; but we should remember that ideas have their secondary causes—that is, ideas become incarnated, take form. The body with all its intricate and wonderful organs is the incarnation of a great idea somewhere in Being, that man has caught and worked out through millions of years of experience. Each organ in the body is the incarnation of an idea, and that idea incarnated in that organ, is itself a thinking, generative center; under control, of course, of the self-conscious I pervading the whole.

But the great majority of people do not exercise the directive power of the free "I" with discrimination. Past ideas have become incarnated in their bodily organs and are carrying on their line of thinking and acting after old patterns, while the free "I" is deluded with the belief that it is his superior will that is being carried out.

Here is where denial and affirmation should go into the very vitals of the system. If you are following your desire, so-called, and are getting poor returns, rest assured that the root of that desire may be found in some idea incarnated in your organism, and which is carrying out its own sweet will, regardless of the higher wisdom. But it may not be your own particular idea that has been in-

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carnated in that organ. As a race we are one—and the belief in body is one consciousness. So we say that certain beliefs are inherited, but this inheritance can only be on the sense plane, because mind is free and independent of all such limitations. Man is given full and free dominion over all these "beasts of the field," or ideas of the human consciousness, and it is his divine office to go into that department of Being and change the ideas there reigning.

We should be careful to discriminate between the fleshly organ and the idea which it represents. Here is where the whole medical world is astray. By the study of organs, doctors attempt to get at causes of disaster. It is the idea coexistent with the organ, and invisible to sense, that makes the organ what it is. That idea can be reached only through a medium life itself, which is mind. Doctors agree that our bodies are undergoing constant change; that in less than one year's time every person has formed an entirely new body, so far as constituent elements are concerned. It has been a mystery to them in face of these facts, why diseased organs should be constantly built up in their abnormal condition, when new, fresh elements were given them from the great storehouse of Nature. They fail to see that the idea back of the organ decides its form, and that a false idea will take the pure essences of Nature and build out of them a form of festering discord.

All the elements of Nature are pure. All the forces of existence are harmonious. But man, the supreme monarch in the realm of effects, may take those perfections of Being, and through his thinking, make a world of sin, sickness, and death. He may so educate all his faculties that they will join in a state of consciousness where these conditions to them become reality. This has been done by the human race, and we live today in a world of so-called "matter" that has no reality outside of the five senses. It has come to be a fixed belief in the race mind that substance is that which can be seen and felt; that it has length and breadth and thickness; and that outside of these limited dimensions, substance does not exist. This belief must be dissolved in the consciousness before the real substance, of which matter is but the limited perception of the senses, will be revealed. This is an individual work, because it is through the generative thought of each member of the race that this delusion is sustained. So we take it up in mind and cleanse the consciousness of its limited concepts through denial; and we affirm that larger perception of substance, which it is the privilege of man to behold.

Looking upon matter and things formed as the end and all of supply, men have sought to acquire its various forms for individual use, in the belief that it was limited as to quantity. Houses, lands, gold, silver, raiment, and the various products of Nature, have come to be looked upon as having value in themselves, and the good which men get out of them has spurred them on to great exertion in their acquirement. This has formed a great belief in human consciousness that many material possessions are necessary to man's welfare, which belief is human selfishness. Not that the products of man's creative powers are evil, or that it is wrong for him to have whatsoever he needs; but the belief that the supply is limtied has brought a new factor into the race consciousness, and that is greed.

Spiritual man knows that supply is ab-

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solutely without limit in the omnipotent and omniscient providence of God. All things whatsoever man needs are, at his intelligent word, brought into visibility under Divine law. The Father withholds nothing from the Son, when he is in understanding—"Ask what ye will in my name and it shall be done unto you."

But when this spiritual source is lost sight of, and man grovels in the darkness of sense-substance, he strives to lay up in barns and storehouses the things of earth, and in so doing he is not careful whether or not his brother man lacks. Generations of this greed for and acquaintance of the things of this world of sense has led to unequal division. Some have acquired superabundance and others have been left with nothing. Looking upon his lack, man has come to say, "This poverty." This image of lack has been held in mind until it has generated in human consciousness a secondary causing factor, known as poverty and want. Men have come to believe that riches and plenty on one hand, and poverty and lack on the other, were somehow interwoven in Divine providence. They have had this taught to them by the pulpit, and ground into their very lives by hard experience.

But we know that poverty is a human belief like any other disease, and that its only permanent cure is in realization of its nothingness. When it is dissolved in consciousness and the omnipresence and abundance of God's Spirit-substance let into the mind, great and rapid transformations frequently take place in the affairs. The Spirit-substance of God is a mighty magnet that draws through invisible currents those things needed by the one who gives it place in his mind.

Wrong thinking and unwise use of the powers of soul and body by the man-ego brought discord into his members, and witnessing its effect in his body, he called it sickness and disease. Thus the idea of sickness and disease reflected into the consciousness becomes another secondary cause that has fastened itself upon the whole race.

When these disturbing factors became so violent as to disintegrate the bodily members, man looked upon it and called it death. Thus death became another destructive mental image whose generation in the race consciousness has slain its billions.

So in dealing with ideas we must take these secondary beliefs into consideration, and through understanding and spiritual discipline, cast them out of consciousness; and this is part of the great regenerative process that goes on in the redeemed man.

Not the verbiage, but the glowing truth which flows through the Bible, is infallible. There is but one form of captivity to which it is our privilege to yield, and that is a sweet subservience to spiritual ideas. They not only mold us into their image, but also constitute our highest authority. The higher selfhood is crowned with its own authority and is above theology and dogma, for these linger upon the subordinate intellectual plane. True authority is, least of all, arbitrary, and true liberty is not license or disorder.—*Henry Wood.*

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Reform Your Thought

THIS is distinctly the age of reforms. Never before have there been such widespread and persistent efforts by both men and women to right the wrongs of religion, society, and politics.

From the hearts and souls of millions goes up the cry, "Set us free from our burdens." Every imaginable scheme of release is proposed, and the claimants for the widely divergent panaceas for the people's ills each stoutly affirms his to be the only one of virtue. It is observed that the majority of these reformers are clamorous that laws be enacted to force their theories upon the people. In this they are following the same old methods in curing the ills of the body politic that they have followed in the body physical, and the result will surely be of like impotency.

Laws, whether natural or artificial, are but the external evidence of an unseen power. They are simply effects, and effects have no power in themselves; and when man looks to them for help in any condition of inharmony whatsoever, he is departing from a universally recognized principle of sequence. God, Spirit, or Mind, as you choose to name it, is the Supreme Dictator, and Thought is its only mode of manifestation. Mind generates thought, perpetually; all the harmonious and permanent affairs of men, and the innumerable systems of the infinite cosmos, are moved in majestic measure by its steady outflow. All power has its birth in the silence. There is no exception to this whatsoever in all the evidence of life. Noise is the dying vibration of a spent force, as it echoes in decreasing measure out into the empty void. All the clatter of visibility, from the harangue of the ward politician to the thunder's roar, is but evidence of exhausted power. As well try to control the lightning's flash by wrapping about it the thunder, as to attempt to regulate mind by statutory enactments.

All reforms must begin at Cause, and Cause is Mind, and Mind does all its work in what the world calls "the Silence," but which is in reality the only realm where sound and power go hand in hand. The physical visibility, with all its social, religious, and political laws, customs, and ceremonies, is but the flimsy screen upon which mentality throws its congruous opinions. God's thought is Love, the inherent potentiality of the God-Man, which knows neither persons nor things, mine nor thine, but a universal brotherhood in which perfect equity and justice reign supreme. All philosophers and sages have recognized this silent Cause, this perpetual outflow from center to circumference. Emerson says of Plato: "He was born to behold the self-evolving power of Spirit, endless generator of new ends; a power which is the key at once to the centrality and the evanescence of things." Jesus Christ said: "The kingdom of God is within you—seek first the kingdom, and all these things shall be added unto you." Elijah found God not in the whirlwind, the earthquake, nor fire, but in the "still small voice." All who have ever moved the world to better things have received their inspiration from that Spirit within, and have always looked to it for instruc-

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tion. This God is not a person that has set creation in motion and gone off and left it to run down like a clock. God is Spirit, Infinite Mind, the immanent force and intelligence everywhere manifest in nature. It is the Silent Voice that speaks into visibility all the life there is. It builds with hands deft beyond the comprehension of man, and keeps going with all its intricate machinery, universe upon universe, one within another, yet never conflicting. All its building is from center to circumference. From the molecular and atomic theories of the physicist to the mighty swing of a universe of planets around their central suns, is this evidenced.

Every act of man has its origin in thought, which is expressed into the phenomenal world from a mental center, which is itself but a point of radiation for an energy that lies back of it. That point of radiation is the conscious "I," which is, in its correct relation, *one* with the Great Cause, and has at its command all the powers potential in that Cause. That conscious "I" can look in two directions—to the without where the thoughts that rise within it give sensation and feeling, which ultimate in a moving panorama of visibility; or within, from whence all its life, power, and intelligence are derived. When "I" looks wholly within, it loses all sense of the eternal. It is then the Hindoo Yoga, sitting under his banyan tree with his eyes riveted on the point of his nose, denying his very existence until his body is paralyzed. When it looks wholly without upon sensation and feeling, it loses its bearings in the maze of its own thought creations. Here is built up a belief of separateness from, and independence of, a causing power. Man sees only form, and makes his god a personal being located in a city of dimensions. This belief of separateness leads to ignorance, because all intelligence is derived from the One Divine Mind, and when the soul thinks itself something alone, it in consciousness cuts itself off from that fount of inspiration. In belief separate from his source, man loses sight of the Divine Harmony. He is like a musical note standing alone, looking upon other notes as having no definite place upon the great staff of nature, the Grand Symphony of Life.

Life is a problem backed up by a principle whose essence is intelligence, which the wise man always consults. The ignorant and headstrong trusts to his intellect alone to carry him through, and he is always in a labyrinth of errors.

A belief prevails that God is somewhat inaccessible; that he can only be approached through certain religious ordinances. That is, a man must pray much in a formal way and attend church in order to know God. But it will be readily seen by the logical mind that these are mere opinions that have been taught and accepted by those who perceive the letter instead of the spirit. For if God is Spirit, the Principle of intelligence and life, and everywhere present at all times, he must be just as accessible as the principle of mathematics, and fully as free from formalism. When a mathematician finds that the answer he has gotten to a problem is not correct, he consults the principle and works out the correct solution. He knows that all problems inhere in that principle and that only through it can they be worked correctly. If he persistently ignored the principle and blundered around in a jumble of experiments, he would be attempting to "get up some other way," and prove himself in the end a "thief and a

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robber," for there is but One Way. God, or Infinite Mind, is the way, and he is always within reach of every man, woman and child. It is not necessary to go in state to God. If you had a friend at your elbow at all times who could answer your every question, and who loved to serve you better than your earthly father, you certainly would not feel it necessary to go down on your knees to him nor ask a favor with fear and trembling.

God is your higher self, and is in constant waiting upon you. He loves to serve, and will attend faithfully to the most minute details of your daily life. If you are a man of the world, ask him to help you to success in any line you may choose, and he will show you what true success is. Use him every hour of the day. If you are in doubt as to a certain business move, no matter how trivial, close your eyes for an instant and ask the Silent One within yourself what to do, just as you would send a mental message to one whom you knew and who could catch your thought. The answer may not come instantly, but when you least think of it, and you will find yourself moved to do just the right thing. Never be formal with God. He cares no more for forms and ceremonies than does the principle of mathematics for fine figures or elaborate blackboards.

You cannot use God too often. He loves to be used, and the more you use Him the easier it is and the more pleasant his help becomes. If you want to buy a drink of whisky, a dress, a horse, a house, or if you are thinking of driving a sharp bargain with your neighbor, or going on a journey, or giving a friend a present, or running for office, or reforming a nation, ask God about it in a moment of silent soul desire. Nothing is too wicked or unholy to ask God about. If you are doing things that are considered wicked, you will find swift safety in first asking God, then acting or refraining, as you are moved. Some people act as if they thought they could hide themselves from the One Omnipresent Intelligence, but this is the conclusion of thoughtlessness. God knows everything you do, and you might just as well have his advice. God doesn't want you to reverence him, for reverence means fear, and he certainly never can get your confidence if you constantly stand in quaking fear of him. He will do you a favor if you ask in a jolly, laughing way, just as quickly as he would if you put it into a long, melancholy prayer. God is natural, and he loves the freedom of the little child; and the fact is, when you really find yourself in his glorious Kingdom of Love you will have become "as a little child."

God's Kingdom of Love and Unity is now being set up in the earth. His hand will guide the only ship that will ever sail into the Arcadian port, and the contented, peaceful, and happy people that throng its decks will sing with one voice, "Glory to God in the Highest."

Any moment may be a miracle moment. * * * At any instant the glory that shone around the shepherds on the Judean plain may transfigure our pathway.—*"The Outlook Beautiful."*

The narrow-minded ask: "Is this one of our tribe, or is he a stranger?" But to those who are of a noble disposition the whole world is but one family.—*Hindu.*

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How to Be Free

A WISE man will never allow anything to come into his conscience that he don't want to exist. This is why Jesus was the wisest man that ever trod the earth, and it is why he never sinned. If Jesus had allowed false beliefs to take possession of his conscience he would have been a sinner like all other men. "Jesus was proof against false belief because he was not born of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i, 13. Jesus came not to save man, but he came to teach mankind, in all ages, how to regain his primitive or original state of existence, called Paradise. Jesus said, the Kingdom of God is within; although we are not conscious of that fact because of false belief, because of a belief in a lie rather than the truth. What is truth? Truth is the word. A truth is not a truth until you have proven it true; like a mathematical problem, we must have proof of its correctness. "Prove all things, hold fast that which is good."—Paul. "As a man thinketh in his heart so is he." This is a truth, but who believes it? To deny this is to believe a lie, to own it is to own the truth. Jesus said, "All power is given me in heaven and in earth;" but who is it that believes this? We say by word, and much more so by actions, that it is not so; it is not the truth. Thus we make God a liar. Jesus said, "If you believe in me, the works that I do shall you do also, and greater works than these shall you do, because I go to the Father;" do we believe this to be of a truth? (remember the word of God is Truth), if not we then deny God's word as being truth. God's man will be ever vigilant and watchful that nothing enters his conscience that he does not want to exist, or that will control either himself or his neighbor, and to yield to a conscience (false) that will burden himself or his neighbor with the ills subject to mortality is sin, and the man is therefore unconscious that God's Kingdom is within him. These are they whom Paul called Gentiles. "Set your affections on things above and not on things of the earth." "He that is a friend of the world is an enemy of God." "Heaven and earth shall pass away, but my word shall never pass away." The word is God. God made all things by the word. The word was made flesh and dwelt among men. God sent the word to heal the people, and the word said, "Whatsoever you ask in my name that will I do." "If you ask anything in my name that will I do." "If you love me keep my commandments, and I will pray the Father and He will give you another comforter that He may abide with you forever." "Even the spirit of truth (remember the word is truth), whom the world cannot receive because it seeketh him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." "I will not leave you comfortless: I will come to you." "If you love me, and my words abideth in you, my Father will love you, and we will come and take up our abode with you." Who can say that these declarations, these spoken words of truth, have a place in the heart and conscience of the people? Why is it that

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prayers are not answered? Because they ask amiss that they may consume it upon their own lusts.

The Kingdom of God is within you; that is, God's power is yours if you believe in what Jesus tells you. Kingdom means power. You shall have power to tread upon serpents and upon scorpions and over all the enemy; but suppose we have not the power to destroy the enemy, as Jesus tells us we shall, then God's Kingdom is not manifest in us, and we are, therefore, not the children of God. It is evident that if God's Kingdom is not in us we are without power, or, in other words, without God.

The Psalmist was justified in saying, "I shall be satisfied when I wake up in His likeness because the Savior had not yet come when He spoke this, but it will not do now since Christ has come; they who teach such lessons are yet in the dark. The veil is untaken away, such are not in Christ. They know not God."

Any one who is willing to accept the teachings of Jesus as truth is bound to recognize the fact that the mortal man is not God's man, in any respect whatever. The following explanation ought to satisfy any consciencious person of this fact. Jesus said, "God is a spirit and they that worship Him, must worship Him in spirit and in truth." Again, my words they are spirit and they are life, I speak not of myself but the Father, He tells me what I shall say. These are the words that Jesus spoke. It is, therefore, evident that Jesus never spoke a word of his own accord, but that God told him what he should say before he spoke. Therefore, if we are to believe that God is the Father of the mortal, or flsh man, then we must acknowledge that God is not true, for Jesus told the Jews who said to him, we be not born of fornication. We have one Father even God, and in reply Jesus said, "You are of your Father the devil, for the lusts of your Father will you do." He was a murderer from the beginning and the truth abode not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of a lie. We must recognize the fact that God told Jesus to say to these Jews, mortals as they were, the above declaration. Therefore if God is the Father of mortal man and if He told Jesus to utter this sentence, then God would be the liar, and the thief and the murderer, just what Jesus told the Jews their Father was. He that committed sin is of the devil for the devil sinneth from the beginning. For this purpose the Son of God was manifest, that he might destroy the works of the devil. It is possible for mortal men to rise above mortality and to loose the sting of death, as long as he believes that the body or flesh has a life to give up, and that there is really a mortal soul and that it is possible for a man to be dual. We may believe in a dual life, a dual being, but does this make it true? No man can be double-minded. He cannot serve two masters. God's Kingdom does not exist where mortality exists. Man must be stripped of mortality, he must rise above the din of mortal sense where Jesus reigns before he can become a child of God. The world means to mortals just what they make it. Men may be so imbued in the things of the world that they scarcely ever think of a spiritual life.

He knows that he exists, but by what means he is unable to explain. Jesus said, "My words they are Life, and if my words abide not in you, ye have no life." Thus if man believes not the words that Jesus spoke, he has no life.

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The word of God is power, it is creating and sustaining power. Jesus showed this in the case of Lazarus when he said, "Lazarus, come forth." The word here had the power to raise Lazarus from what they called death. Jesus gives us to understand that Lazarus had no life to give up, that such a belief is false, and therefore robs God of life giving power. Mary, the sister of Lazarus, went so far as to say to Jesus, you cannot raise him now for he has been buried four days, and by this time his body stinketh. But Jesus paid no attention to her false opinion, but said to the sleeping Lazarus, "Lazarus, come forth." Thus we can see that it was the words that Jesus spoke that raised Lazarus, that the body had no life to surrender. God's word, or the belief in the word cannot exist in the flesh, it belongs to mind. Mind and sense differ in their relationship to each other as does night and day. Sense belongs to the corporeal or false man and perishes with him. Mind belongs to the spiritual man and is as eternal as God is eternal. Therefore, they who will be controlled by the senses which belong to the corporeal man are sinners, have never been renewed in Christ, and while continuing in this condition are cast away from the mother-vine, to be withered and finally burned. God knows no mortal being, mortality exists by virtue, and a sham virtue at that of a belief in mortality, and this belief Jesus came to destroy so that man might be spiritual as God originally made him. All mankind must come to recognize this fact before they can inherit God's Kingdom. God tells us that every man must know himself as God knows him, and God knows no man in any other term than spiritual, for God is a spirit and His creation must be spiritual. The Apostle Paul said, "The children of the flesh, these are not the children of God." And Jesus said, "flesh and bones cannot inherit the Kingdom of God." And again he said, "handle me and see that it is I for a spirit hath not flesh and bones." God is a spirit, and they that worship him must worship him in spirit and in Truth. God's word is Truth, we should be very careful how we deny God's word and how we make light of those who do believe in His word and obey His commandments. We should remember that when we make light of those who are faithful to the word of God, and are trying to prove their fellowship with Christ by signs following, that Jesus said, must follow the believer, that we are like Saul of Tarcius who, when he was persecuting the true believers, casting them into prison and burning them to the stake, God called him to an account, and said to him, Saul, Saul, why persecutest thou me? Jesus gave Paul to know that he was persecuting him as much as he was his followers, and just so it is with the persecutors of this age, they are as thoughtless and ignorant of what they are doing as was Paul, because they know not God's word, they know not God. Yet they are like the Jews who said to Jesus, we be not born of fornication, we have our Father, even God.

We but mistake ourselves when we think that the mind that is in Christ guides these mortal bodies, while we attempt to figure out the elements that compose these mortal bodies in order to establish the belief that they are real and eternal, and that when the life that is in these bodies dies the body is laid away in the grave to await the second coming of Christ, when it shall be resurrected and brought forth to answer

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before the judgment bar of God for the deeds done in the body. This is one of the most subtle and dangerous forms of insanity that has ever fastened its iron clutches upon the human family. Knowledge is power; to know a thing is to do it. Thus to know how to do a thing and why it should be done, is to have knowledge or wisdom; we are wise when we know how and why a thing should be done. Thus Jesus came to restore to mankind the power that God originally gave him, and if we are wise we shall know of this power, and it shall make us free. The Yoke of material bondage shall be raised and we shall be free. Jesus said, "If I make you free you shall be free indeed."

HARMONY IN THE HOME

There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be that which we would draw unto us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves. Faithfully and persistently deny the appearance of that which seems to be inharmonious, and silently and faithfully affirm the omnipresent peace, love and harmony that you would see made manifest. That which we hold in consciousness will be made manifest unto us; therefore, we should not hold in consciousness anything that we would not see made manifest.—*Unity.*

"They grow too great
For narrow creeds of right and wrong, which fade
Before the unmeasured thirst for good; while peace
Rises within them ever more and more.
Such men are even now upon the earth."
—*Browning.*

LOVING THOSE WHO LOVE US

Loving those who love us is all well in its way. Sometimes it is easier to do this than not to do it. But there is no special merit in such a course on our part. The true test of Christ-likeness is loving the unloving and the unlovely. That is the test we ought to judge ourselves by. "If you love them that love you," says Jesus, "what reward have ye? Do not even the publicans the same?" We ought certainly to be above the average heathen if we consider ourselves followers of Christ. If we are not, we reflect no honor on his name and add no glory of his cause—*Exchange.*

"O purblind race of miserable men,
How many among us at this hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here, through the feeble twilight of this world
Groping, how many, until we pass and reach
That other where we see as we are seen!"
—*Tennyson.*

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The Personal Treatment

OLIVER C. SABIN

FOR the benefit of our many readers who desire to treat themselves, (and we desire all to do so who possibly can), I submit a formula of treatment which will be found very effective if closely followed and thoroughly realized.

Any person can use this treatment for the treatment of others by changing the tense of the person addressed.

FORMULA.

I am the perfect image and likeness of God, living, moving, and having my being in God, and am a spiritual being residing in Spirit. This being true, I live in perfect harmony, in heaven, in perfection, and have all the blessings which God gives to His children.

Therefore I have perfect health, perfect harmony, am covered with God's love, supplied by His goodness, protected by His power, and guided by His wisdom. God is Omnipresent Good and an ever-present help in time of trouble; God is with me, and He is with me now, and He is my help, and His Truth is my shield and my buckler. I do dwell in the secret place of the most High, and abide under the shadow of the Almighty. The Lord is my refuge and my fortress, and in Him do I trust absolutely and implicitly without doubt, without hesitation, without misgivings and without fear. I have no fear, my life is perfect, and I love God with all my heart, and perfect love casteth out fear. I have no fear and cannot have any; there is no such thing as fear, it is but the evil manifestation of carnal mind, but on the contrary I have perfect trust, perfect reliance, perfect dependence, perfect faith in God. I have a perfect understanding and know that God is Spirit, and that I am His image and likeness; therefore I know that my life is a spiritual life, and not a material life. I know that Spirit is All and that matter is transitory and amounts to nothing, for God is All and God is Spirit, therefore Spirit is All. This being true, I living, moving, and having my being in God, am perfect and am in the enjoyment of all perfection. My heart and my mind are filled with joy, with peace, with contentment, with ease, with comfort, and perfect satisfaction, and am perfectly happy. God is with me, watching over me and taking care of me, and sustaining me in all things and under all conditions, and under all circumstances; He guides my every footstep, my every thought and act; He supplies all my necessities, and He gives me plenty of money, money in abundance so I have sufficient, not only for myself and for my family, but He gives me money to spread His Truth and advance the kingdom of heaven on earth. God being with me He fills me with the righteousness of the kingdom of heaven.

These manifestations of disease which appear to me (here name the disease or diseases) are but the manifestations of material thought, carnal mind, and they are false, untrue, do not exist and can-

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not exist, because God's child, living, moving and having its being in God cannot have anything the matter with it, it is perfect and therefore I am perfect. God drives out all beliefs of these material manifestations. He drives them out of my mind so I cannot even think of them, and He gives me perfect liberty and perfect freedom, and fills my heart with love. I love God with all my heart, and I love my brother as myself. I love God's work and love those who work in God's Kingdom, and I love all good and those who work for Good. Nothing can come near me or around or about me but perfection, for I am God's child and He blesses me and takes care of me in all ways, under all conditions, and under all circumstances, and I am happy, happy all the day long. The sun of happiness shines bright and the sky is blue, and my spirit and mind are lifted up with perfect contentment, perfect ease, and perfect joy.

Dear Father, I ask all this in the name of Jesus Christ, my Lord and Savior. Amen.

The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for God is with me; His rod and His staff, they comfort me. He preparest a table before me in the presence of mine enemies; He annointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

Our Father, who are in Heaven; hallowed be thy name. Thy kingdom come; thy will be done in earth as it is in heaven; give us this day our daily bread, and forgive us our debts as we forgive our debtors; lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power, and the glory, forever and forever. Amen.

This treatment may be repeated or may be varied in any way to suit the patient, but the thought here given will heal the sick if accompanied with perfect realization.

Child's Evening Prayer

E. K. ISAACS

Now I lay me down to sleep,
I know that God my soul will keep,
For God is Love, and always here;
I am God's own child, and have no fear.
God is good, and He is all,
That makes me good, for Good I call.
God is my Life; that makes me strong,
In doing right, in work or song,
He keeps me well both night and day,
In Him I live and think and play,
Through Him I love and learn and do;
God helps me to be kind and true.

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Religion and the Ideal

THE law of the survival of the fittest may be read not only in nature, but in the history of civilization. That which causes a nation to develop from a lower to a higher condition, that which is essential to the life of humanity will be retained; while that which hinders or retards progress will eventually be discarded. Civilization, like a growing child, discards the clothing which has been outgrown.

Growth is a process of overcoming surrounding conditions through continual changing and through the assimilation of that which is good in the environment. As the plant life by means of its own potential energy bursts the shell and forces its way into the sunlight, so humanity by means of a power inherent within it, gradually forces its way through those conditions which tend to retard its growth and struggles upward to its innate ideal.

Those things which are essential to humanity, live in it, and are retained by it, because of necessity. A godless nation never has and never will exist, because men cannot exist without God. It is essential to the law of growth. Man from the beginning has worshipped an Unseen Force or Cause, that which cannot be perceived by the senses but is known by means of intuitive powers or inner knowledge. His name for this Cause, and his concept of the Deity, changes as his intellect develops and with it comes the change in the outward and visible form of service which man calls religion.

While it is true that man imbibes a character from environment, the molding power is the religious thought force which controls the community. The religious leader sets the standard, and the mass of men accept the ideal or standard of right living and teach it to those growing up in the community. As in business or social life men fall short of the ideal, so in religious life do men fall short of the ideal which is set forth by the teacher; but the struggle to attain to the ideal uplifts him and, little by little, humanity grows up into the sunlight.

The mass of men reject at the first presentation that which the intellect cannot grasp, just as the boy in school wearies of the difficult problem and says it cannot be solved. To the world, the inventor is a fool, the reformer is a crank, the religious idealist is insane; during their life time they are ridiculed and stoned, after their death men gather the stones that they may build monuments to honor them. Those who are capable of receiving the new ideal gather around the originator and gradually, because of its superiority, and because it is essential to the growth of the race the new ideal is assimilated and the old ideals, like the old bark of the tree, drops into decay.

Mohammed was the idealist for the Turk, Buddha, for the Hindu, Confucius for the Chinese, and Jesus Christ for the world. Jesus Christ came with an ideal not for one race, or one people, but with an ideal capable of reception by all races and all peoples. The world today does not regard the na-

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tional problem alone, it looks beyond the nation, beyond the race and the problems are becoming world problems, for today we are looking and studying those things which are of benefit to humanity.

Humanitarianism is a new name for the Christian religion. Man will not discard a religion until it has outgrown the ideal. The Christ ideal has not yet been attained, and because men have been striving for two thousand years to attain the high standard of manhood set by Jesus as the ideal, the nations will outgrow self for humanity.

At its first presentation, Christianity was received by the cultured Greek and the intellectual Roman, and spread rapidly among the savage Gauls, Celts, Saxons, and Danes. Every new concept is added to the Concept of the Deity already formed. The new ideal contained much of the elements of heathenism and it was not until the Reformation or the Renaissance that the old ideal of heathenism was cast aside. Because humanity is not able at once to attain the ideal the ideal is not to be condemned. No man can create that which he is unable to perceive. Men are only just now beginning to perceive the perfect Christ ideal of manhood they have perceived in part hitherto.

At the present time, the religious leaders and thinkers are setting before humanity the new concept or interpretation of the Christ Truth. The new ideal is the man of power, the man in dominion, the man whose heaven is within and whose Deity is within himself and within his neighbor, the man who regards the right of his neighbor to worship that Deity in whatsoever way he thinks best, the man who is his own priest, his own lawmaker, his own judge. The new concept of God, taught by Jesus is just capable at this time of reception, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Jesus demonstrated this ideal. He came not only teaching but living the ideal, and because he demonstrated the possibility of the ideal therefore he is the ideal maker for the world.

Jesus proved that man has within himself the power to dominate by means of spirit the material forces of the universe. His word to his followers was "These things shall ye also do." The command of the sea, the power to dematerialize the body, the power to heal the sick by a thought or a word, the power to cast out the spirit of insanity, the power to raise the dead, the power to feed the multitude, the power to reappear in a material body after death, all these powers are inherent in man yet undeveloped. The man exercising these powers in the Christ ideal which is during this age placed before humanity. All men will not attain at once to those powers, but as we see the healing of the sick without drugs or physician now, so we will see little by little the other powers developed.

The nations which already have accepted the Christ Truth in part are the Thought Force for humanity. To them the other nations are looking as a child looks towards its teacher acknowledging the superiority which is felt rather than known. Humanitarianism in Christian lands has freed the slave because of the Christ ideal of manhood; it has freed the woman because God created man and woman in His likeness, and made her a responsible individual. It has raised her from the position of an animal which could be

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bought and sold as is the case in India, China, and Japan, to the position of a free individual capable of existing and obtaining a living by means of her own intellectual powers. It has made man responsible for his neighbor, therefore in Christian cities are enforced laws for sanitation and comfort that do not exist in non-Christian countries. It teaches man that there is no separation and that when a part of humanity suffers, that which is an evil to the part is an evil to the whole; therefore when there is a calamity the Christian lands are the first to send relief to the sufferers.

Gradually the Christ ideal of Manhood will be received by the whole of humanity because those truths demonstrated by Jesus are inherent in humanity and as the intellect is capable of grasping the truth it will be received and men will grow little by little to the attainment of the perfect, Christ character, or the Christ Ideal.—*Martha Griffith Bingham, in Emmanuelist Episcopal Herald.*

THE IDEAL CITY

What makes the city great and strong?
Not architecture's graceful strength,
Not factories' extended length,
But men who see the civic wrong
And give their lives to make it right
And turn its darkness into light.

What makes a city full of power?
Not wealth's display or titled fame,
Not fashion's loudly boasted claim,
But women rich in virtue's dower,
Whose homes though humble still are great
Because of service to the State.

This is a city that shall stand,
A Light upon a nation's hill,
A Voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor wood,
But Justice, Love and Brotherhood.

—*The Christian City.*

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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"I Can Do ALL Things Through Christ Who Strengthens Me"

PHIL.—4-13

In reading the commands of our Lord we are impressed with the fact that in all the instructions given to His apostles and disciples they were delivered in a positive manner and with power to accomplish all things through His name. You will notice that in every instance where Jesus commanded His followers to go forth and preach the Gospel He also instructed them to heal the sick, and they realized that He who commanded them to do His work would give them strength and confidence to perform the same.

They were given the Christ power and whenever the opportunity presented itself they used the power thus conferred to preach the Word and heal the sick. Not wavering they accomplished much good and did many mighty works in the Name of the Lord. As the Master bore our sins and iniquities, so He took upon Himself our sicknesses.

When Jesus sent out the twelve He said, say that "The kingdom of heaven is at hand, and heal the sick." To the seventy He said, "Heal the sick, and say that the kingdom of heaven is come nigh unto you."

Our Lord's command at all times to the disciples was, that they should minister to the body as well as to the souls of men.

Jesus said, He that believeth and is baptised shall be saved; and to those that believed, he said, "These signs shall follow them that believe, in My name; * * * they shall lay hands on the sick and they shall recover." All the great promises here depend upon the one word, FAITH.

Whosoever would confine the healing of the sick to the apostolic age, would also confine the promises of salvation and the command to preach the gospel to the same age.

If the words of the gospel are not true we might as well take the dear old Book of Life and close it up forever. If we believe only the promises concerning those things which appeal to us and disregard all that fails to meet with our approval or that is not popular we simply turn our backs upon God and our Saviour and by so doing repudiate His Word.

The reason that the preaching of divine healing is not more generally observed in the churches is that it is not popular to the layman, and the clergy close their eyes to the divine healing promises given by the Master, and at the same time condemn those who practice it. This ecclesiastical bigotry and intolerance fails to harmonize with the teachings of the Saviour.

In Saint Matthew's version of the Great Commission we read: "Teaching them to observe all things whatsoever I have commanded you." Can we doubt that Christ commanded them to heal the sick? If, then, the command, "Teach

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all nations, baptising them," etc., is for us is not the other for us also?

In the Book of Acts, we find that the beloved apostles preached the gospel and healed all those who came to them. During the period following the ascension of our Lord, and the passing away of the apostles, we find them laying hands on the sick and healing all manner of diseases and we are told that "He, by the hands of His chosen ones, wrought many signs and wonders among the people."

It is said by some that the days of divine healing is passed and that we must not look for the healing touch of Christ by the laying on of hands but must first consult the physician. For such statements we find no authority in the word of God, but on the other hand we find abundant proof in the Bible that this healing power of Jesus is just as strong today and not only fulfilled but that greater works are yet to be done.

Our Lord said: "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."

There is no hint in God's Word that the display of divine energy should cease; on the contrary we find in the New Testament as it nears completion the words of James, giving to the world a perpetual prescription. James, 5:14, 15: "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 if he have committed sins they shall be forgiven him."

The natural inference to be drawn in reading this passage of scripture is the established and perpetual usage of Divine Healing in the church.

In the Great Commission Jesus said, "Go ye therefore, and teach all nations, * * * Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the age."

This age has demonstrated the fact that these works of healing can be done and will continue to be done whereever the faith in His promise is a ruling power in the individual. We can testify as to this great TRUTH by our own experience, as the facts speak for themselves.

God is all powerful, and we ask the question, Have we not the same God as in the time of Abraham? Have we not the same God who restored Job, who led the Israelites through the Red Sea, who sustained David, who rescued the three Hebrew boys from the fiery furnace, and enabled Jesus to overcome all manner of sin and disease, to raise the dead, and finally to overcome death and the grave? What can be the trouble? In conclusion let me say, the answer is a simple one: Sectarian strife, ritual, creed, and dogma have parted the seamless robe of our Saviour and appropriated it to denominational whims and fancies. The result has been and is, that the Christian Church gropes in darkness, more or less blinded to the glorious healing truth which is ever present and which is just as demonstrable today in the overcoming of sin and diseases as it was two thousand years ago when our Master taught it.

Let us ever remember to keep Calvary in view in the preaching of Divine Healing.

The prayer of faith is only made ef-

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fectual through the blood of the Lamb. We must rest our faith upon Him who died upon Calvary and for all His promised blessings the atonement is the key that unlocks the door for the believer.

O Adorable Saviour, perfect man and perfect God, Thou great Divine Healer, hasten the coming of the blessed day when all of Thy ministers shall obey Thy commands in preaching Thy Word in all its fulness, that at Thy name every knee may bow in heaven and earth and every tongue confess that Thou art Lord and Saviour of all. Amen.

(Sermon delivered by Archbishop Geo. Hargrave MacNeill, D. D., in the Church of Saint John the Divine, Buffalo, N. Y.)

Present Treatment Compared With Absent Treatment

OLIVER C. SABIN

We are often asked by our patients and students whether absent treatment is as effective in the healing of the sick as is present treatment.

I have given this subject a great deal of thought and am of the opinion that absent treatment is the best. My reasons for this conclusion are as follows:

In order to make a perfect healing, the healer, so-called, must realize in his or her consciousness that there is no such thing as disease; that God is Spirit and that God is All, therefore, the patient being the image and likeness of God, is a spiritul being, living, moving and having its being in God, is a spiritual Being residing in Spirit.

This brings us to the position where we can see our patient living in God, a spiritual being living in harmony, living in heaven, living in perfection, and when the healer makes this realization in his or her mind the patient is healed because God forces, by natural law, the physical being to respond to the spiritual thought. This is the problem and this is the way it is solved.

These things being true the healer can more readily reach the perfect spiritual realization of his patient's condition in the absence of the patient, than in the presence of his patient, for the reason that in the presence he may have the manifestation of the fever, or whatever the case may be, before him which to the healer's mind will become more or less real, and as it becomes real to the healer in such proportion does he lose his power to heal and the power to reach a perfect realization.

It can make no difference if the healer could reach a perfect realization in the one case as well as in the other, whether it is absent or whether it is present treatment, because the success of the treatment depends upon the perfect realization of the healer. So far as I am concerned personally I prefer absent treatment, because I can reach a more perfect realization and have perfect results with less effort than I can in present treatment.

With God it makes no difference, for time and distance are not in the Kingdom of the Infinite.

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The December **Nautilus** is the Christmas special. One of the features is "A Florida Christmas" by Emma Bell Miles, illustrated with the author's thumb-nail sketches of everything from tropical Christmas trees to alligators. There are also character sketches of two people who have received the world's O. K. Telling new thought articles are "For Man Must Work and Woman Must——," by Thomas Dreier, showing what a man and his wife can do in a pinch; and "Mental Foods and Poison," by Adelaide Keen. "Your Will Power," by Fred G. Kaessman, makes you wonder if you have any. Some of the other articles are "Lessons in Constructive Science," by Wallace D. Wattles; "Giving," by Lannie Haynes Martin; "Fatigue," by Hereward Carrington. Edwin Markham and others contribute beautiful poems.

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—*E. L. Dehoney.*

O GERM! O FOUNT! O WORD OF LOVE!

A nameless man amid the crowd
That throngs the daily mart,
Let fall a word of hope and love,
Unstudied from the heart:
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust,
It save a soul from death.
O germ! O fount! O word of love!
A thought at random cast!
Ye were but little at the first,
But mighty at the last!

—*Selected.*

"Avenge not yourselves, * * * but overcome evil with good."—Rom. 12: 19-21.

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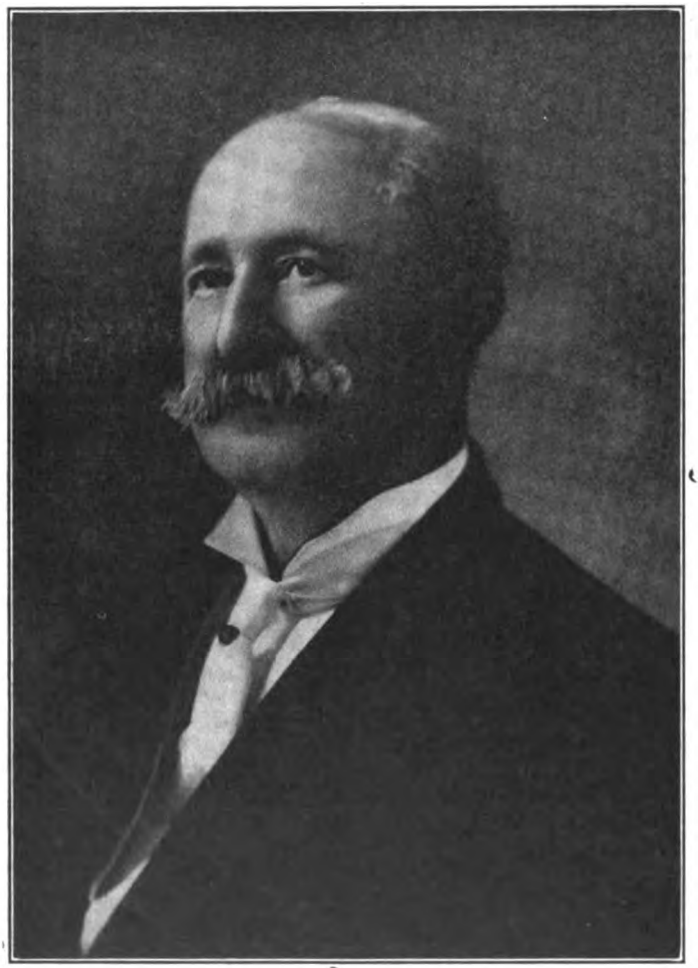

Oliver C. Sabin

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VOLUME XVI. WASHINGTON, D. C., JANUARY, 1911. NUMBER 4

Washington News Letter

PUBLISHED MONTHLY.

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OLIVER C. SABIN.....*Editor*
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OLIVER C. SABIN, JR.....*Business Manager*

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Editorials

With the new year, the News Letter is making good resolutions, and has determined that each edition shall be better than the one that preceded it. With this number we increase our editorial force, as will be noticed by the heading of this column, and have announced the name of Vinnie MacLean as associate editor, and Paulina B. Sabin as managing editor, both of whom are experienced metaphysicians, good healers, and able writers, enjoying the benefit of a liberal education, and bring to the work earnestness, sincerity and intelligence as guarantees of their fitness.

We hope by their assistance to make the News Letter more readable, more entertaining and more generally instructive and cosmopolitan in its character, and feel assured that this will be one of the means of increasing its circulation during the year.

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Through the printing press, the universal facilities and the tide of intelligence that give us transportation to all parts of the earth, it is possible to preach this gospel to all the world, and every edition of the News Letter that goes out is read more or less in all parts of the world, and in every part of the world where is goes its number of readers should be increased. The price of the News Letter is but nominal, and everybody who is interested in the upbuilding of their fellow-man should endeavor to increase its circulation. It is a civilizer and a proselyter, and bears healing in its wings. Wherever it goes it is a benediction to those who read it.

In my writings and in my lectures I have tried to impress this great Truth upon the minds of all, that giving does not impoverish, that as you sow you reap. Persons who withhold, who are close-fisted and stingy with their money, receive their money in the same way; they do not and cannot enjoy what they have. But those who give with a free hand receive with a free hand, and what they have they enjoy and God blesses them with the comforts of life. We are absolutely responsible for our own condition, whether it be in health, happiness or prosperity. If we would be prosperous, we must sow liberally to the good and to the advancement of the Truth.

Persons who go into a church and put copper cents into the contribution box, when they are amply able to put in more, reap their crop in penury and ultimate want. Those who give liberally expand their souls and come under the promise of our Saviour that to him who hath shall be given. The man who hides his talents, or refuses to give, impoverishes himself and even that which he hath is taken from him.

I urge every subscriber to the News Letter during the next sixty days to send us one or more new subscribers. This can be done easily if your heart is in the work, but if it is not, of course, you won't do it. If you wish to do good, show it by your acts and in that way you will be the means of spreading the blessings to untold thousands.

Your resolutions for the New Year should be to scatter the Truth, live closer to God, trust Him for everything, and declare that He does lead you and direct you in all of your undertakings, and if you thus resolve during the new year you will be blessed as you never have been blessed before. Try it and the result will prove the blessings of the trial.

Lovingly yours,

OLIVER C. SABIN.

In making my bow to the readers of the News Letter as its managing editor, I ask your indulgence and kindly cooperation that we together may make the News Letter one of the greatest mediums of spreading the message of Truth. Our Saviour told us that we should know the Truth and the Truth would make us free. It is the knowledge

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of the Truth which we should have, and every one must be taught. During this wonderful age of printing and world-wide intercommunication, it is an easy matter to send out this message of Truth if we all work in harmony.

I should like short letters from our friends in all ports of the world, giving experiences in healing, sentiments of Truth along our lines, words of encouragement or advice, or education; just such letters as will have a tendency to aid those who need enlightenment and instruction.

If I can have your hearty cooperation in this way we can make the News Letter one of the greatest propagators of Truth now before the world, and I hope and trust to receive such cooperation.

PAULINA B. SABIN.

It affords me pleasure to be introduced to the readers of the "Washington News Letter," especially at such an opportune time as the birthday of our new year. The pleasure of knowing you is intensified in that there are so many of you. And our magazine, being such a noted traveler in our own country as well as in foreign lands, enables me to send a joyous greeting to you—God's children—in every nation and clime.

The new year spreads before you a fertile field of three hundred and sixty-five golden days; a glorious gift from the Father. Many of you, beloved, are students well-grounded in the principles and practices of metaphysics; then, again, there are many of you who are just beginning to unwind the ball of truth and to whom the study may seem intricate and unsolvable. To each of you we have a message and to each it is the same. It is the message of the necessity of sowing seeds of truth during the year of nineteen hundred and eleven.

May I ask what you are going to sow in your new year? Are you going to sow each day of it to the brim with constructive thoughts, love and service to mankind, thus continuously enveloping yourself in a halo of thanksgiving and light? Or, are these God-given days which are given you in trust to be sown with destructive thoughts and actions which blight and deaden? Remember, that this soil in which you are ever sowing is a fertile soil and bears fruit according to the kind planted therein. One does not pluck violets from the thistle; neither does one gather roses from the cactus.

One of the most effective methods of sowing seeds of truth, and of turning light in upon the soul of mankind, is through the agency of the printing press. Human teachers are not always accessible. Written teachers can be studied and re-studied at the pleasure of the student.

We have one of the best magazines published; one that is carrying the message of love to thousands of readers—a magazine for which you will gladly invite your friends to subscribe; one tha

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you will willingly pass on to your neighbors, knowing that they will find in its pages the Truth their souls need. The Washington News Letter promulgates the truths that Jesus Christ taught. It is a way-shower; therefore, it should be a welcome and regular visitor in every home in the land. This can be accomplished only by your hearty cooperation, by your helping us to increase its circulation, thereby sowing the seeds of Truth which will bear a harvest that God alone can measure.

VINNIE McLEAN.

Beautiful Thoughts For January

PAULINA B. SABIN

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 5-8.

Make yourselves nests of pleasant thoughts. None of us yet know what fairy palaces we may build of beautiful thoughts, * * * houses built without hands, for our souls to live in.—*John Ruskin.*

While we instantly shut our hearts against all that is impure and unholy, all thoughts that would tarnish, or stain, or blight, we should open them just as quickly to all thoughts that are pure, and true, and honest, and just and lovely. —*James R. Miller.*

Open your heart; open it without measure, that God and His love may enter without measure.—*Francois Fenelon.*

A bright smile, a beaming countenance, a playful word; these find an entrance into the closed heart, and raise the downcast eye, and bless him that gives and him that takes.—*Dean Stanley.*

The higher you think the more harmonious will your body be, for the body is merely the garment of the thought.

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Mary Baker G. Eddy

OLIVER C. SABIN

WHEN Mrs. Eddy died at her home in Boston on December 3, one of the world's great reformers passed on.

Hers was a character of strong will, great intellectual faculties and power to organize possessed by but few.

Early in the seventies, Mrs. Eddy commenced to propagate what is known as the New Thought or metaphysical healing, but at that time those who believed with her could be counted on the fingers of one hand. She was the master mind, the spirit which controlled the movement and led on to what has since proven to be a phenomenal success.

The editor of the News Letter was personally acquainted with many of the facts of her early history, and intimately conversant with her methods during the past decade. In common with tens of thousands of others, he regards her memory with feelings of affection, and recognizes the fact that to her and to her wonderful powers of teaching and of concentration they are entitled to health, happiness and progress.

It was by the healing of a member of my political staff that my attention was first called to the fact that there was any such thing existing in modern times as God healing the sick. The healing of my employe led to investigation, and later exhaustive study of the entire subject was forced upon my mind that God did through man heal the sick and that the same power which was exercised by our Saviour and His disciples yet remained unabated in force and in the possession of mankind, the same as it ever had. This was proven to me by wonderful healings. My own body was healed from that of a decrepit, old man, to that of one enjoying perfect health, perfect vigor and increasing youthfulness. To-day my health is better and I am stronger than I was forty-five years ago, and my health is growing better year by year.

Mrs. Eddy, in her early practice of this Science, did not have the advantage that I had. She had to teach all of her own students and her own assistants, whereas I had the advtantage of not only what she had done, but what I was doing all the time, and my helpers out-numbered hers a hundred to one.

It is to Mary Baker G. Eddy that the world owes the present advancement and successful promulgation of the truths of metaphysical healing and the power of this Science and its perfect demonstration.

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It is a fact to be very much lamented that many of her followers, like all of the people who have lived in ages past, wanted something to worship and to deify and carried this worship of Mrs. Eddy to such a degree that she issued an order threatening to turn anybody out of the church who came to Concord and there made a spectacle of himself in worshipping her as she drove through the streets in her carriage. Mrs. Eddy, I am sure, had no desire to be treated as the equal of Jesus Christ. She had no desire to displace Infinite Mind and Infinite Love, but she did have a desire to promulgate the great truths of metaphysical science which made of man the master instead of the slave.

All historians know this to be true, that where one has achieved greatness, he or she is surrounded by sycophants, flatterers, place hunters and those who prostitute their manhood or womanhood for the purpose of ingratiating themselves with the ruling power which they seek to placate, and Mrs. Eddy, as she grew stronger, was surrounded by a set of sycophants who doubtless did, at times, turn her mind as it has turned almost everybody's else, to the thought that she was a greater person than her fellows. The great body of Mrs. Eddy's disciples were high-toned, honorable, upright Christian people, but many of them, and I am sorry to say any of them, who have thus ingratiated themselves, obtained rank and position, where they made the name Christian Science to the world at large the synonym of disgrace and contempt. This I know to be true, because I have seen it exhibited by men of minds strong on all ordinary subjects, who lived in every part of the United States.

I am of the opinion now and I always have been that Mrs. Eddy made a mistake in ignoring and prohibiting the employment of physicians. It worked badly in many ways. First, it put the bars up against 99 per cent of the people of the world, and prohibited them from receiving the benefits of this great science, because they could not discharge their physicians without the fear of being accessory to the murder of the sick ones. She made a mistake in prohibiting the use of medicines. Many medicines are simply God's creations. The whole botanical world is used by the profession, and many medicines are purely and solely nature's products, and have done the world a great deal of good. Animal life cries out for certain elements existing in nature. The wild animals of the plains came hundreds of miles to salt licks because there was something in these which satisfied the cravings and necessities of their natures. Fishes by the myriads and millions rush into the fresh water rivers from the ocean in order to get rid of the vermin on them, which are destroyed by the fresh water. Cats and dogs eat certain herbs and revel in them. A kitten that has never seen catnip in its life, when given some, will go into ecstasies over it, thus proving that in nature, those peculiar animals that live upon nature alone, require at different

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times these natural remedies. I entirely agree with the most highly educated and most renowned physicians in the world that *materia medica,* as it is practiced, is very often a curse, and many of them hold that it would be better to have none than to have it as it exists today. Error is rampant in the system of surgery, as practiced, and the destruction of life caused by surgical practice is upheld by many heartless practitioners for the purpose of gain and gain alone. While this is true, we do not condemn the really honest surgeon or the really honest physician who works from conscientious and moral principle, and we believe that this class is doing great good to the world.

In the matter of church organization and church methods the Evangelical Christian Science Church differs from Mrs. Eddy's church in many respects. We do not believe that Mrs. Eddy's books, my books, or anybody else's books have given to the world all the Truth that it is to receive, because everything in God's kingdom goes onward, onward, onward; there is no such thing as having a finished product. If we live, as we will, forever and forever, our work, our life, our methods, will continue to improve and to go forward forever and forever.

Between the system of healing adopted by the Evangelical Church and the system adopted by the First Church of Christ Scientist, there are many radical differences, all these differences on the part of our church having been introduced as advancements along the lines of metaphysical healing. We mention as most notable, the spoken word, the laying on of hands, the blessing of handkerchiefs and other methods adopted by the Evangelical Church which were not recognized by Mrs. Eddy's books. Yet in such practice marvelous work is being done.

Admitting these differences to exist, my mind is broad enough to recognize in Mrs. Eddy a mental giant, a person who has done the world more good than can be estimated, a person whose name will live forever as that of one of the great reformers of this, the greatest age known in the world's history, and we rejoice that we thus are privileged to recognize and add our testimony to the love and affection which all good people should hold toward Mary Baker G. Eddy.

"WON PLACE IN HISTORY."

BISHOP SABIN, OF EVANGELICAL CHRISTIAN SCIENCE CHURCH, HAS NOTHING BUT PRAISE FOR MRS. EDDY.

WASHINGTON, Dec. 4. — Bishop Oliver C. Sabin, head of the Evangelical Christian Science Church in Washington, which is opposed to some of the doctrines of Mrs. Eddy's followers, had nothing but praise for Mrs. Eddy herself.

"Mrs. Eddy," said Bishop Sabin tonight, "was a wonderful woman. She did a great deal toward bringing out and making practical the fact that God does heal. Her methods have been crit-

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cized by many, notably physicians and the clergy of all denominations.

"Some of these criticisms have been just, some unjust, but Mrs. Eddy has surely won a place in history and as long as healing exists her name will be foremost.

"Pretensions have been made for her rather than by her that she was the founder of the so-called metaphysical healing. Of course, these claims are unfounded and her followers have subjected her to unjust criticism in their attempt to deify her and will probaby continue to do so now that she is dead.

"Mrs. Eddy says in her book that the fundamental principle of healing or science is the realization of the fact that the spirit is all and the matter nothing. That principle was published to the world in its best form by Bishop Berkeley, of Cloyne, Ire., in 1710.

"It has been republished and can be found in all good public libraries in the works of Berkeley, a renowned and thorough student.

"Mrs. Eddy put this doctrine more thoroughly into practice than any one since Christ and his apostles, and her work has done a world of good. Her followers weakened her by claiming her to be the founder of the doctrine, but any one who reads can easily discover the falsity of such claims.

"Personally I have the highest respect for her memory and her work. I am willing and anxious to do anything in my power to honor her memory.—*Boston Globe, Monday, December* 5, 1910.

BISHOP SABIN'S WORDS.

HEAD OF SECT FOUNDED BY HIMSELF AS A SCHISM FROM THE ORIGINAL CHRISTIAN SCIENCE CHURCH.

WASHINGTON, Dec. 4.—Bishop Oliver C. Sabin, head of the Evangelical Christian Science Church, a sect founded by Bishop Sabin himself as a schism from the original church of Christ, Scientist, said:

"Mrs. Eddy did a great work in the world, but a vast amount of harm has been done, not only to her but to the faith itself by the efforts of ill-advised and unthinking followers to deify Mrs. Eddy and to ascribe to her the divine power of having developed the whole thought and scheme of the Christian Science faith from within herself. The truth is the essential principles of the truth of Christian Science were enunciated by Bishop Berkeley, of Cloyne, Ire., as early as 1710, and were embodied in his sermons and other writings. I have always deprecated this effort on the part of the followers of Mrs. Eddy to deify her. I have never felt that their efforts were countenanced by her." —*Associated Press, Boston Daily, Dec.* 5, 1910.

Mirth is the medicine of life:
It cures its ills, it calms its strife,
It softly smooths the brow of care,
And writes a thousand graces there.
—*Practical Ideals.*

The philosophers of old have told us that no man can harm another except he harms himself, and that the one who makes a slave of another ties himself to that slave.

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New Year Resolves

OLIVER C. SABIN

THE usual new year resolves as we have had them practiced and known of them being practiced for the last sixty years at least have generally been along reformatory lines.

A fruitful source of resolve is to reform personal habits. But in the resolutions that I speak of, we are proposing to take with us into partnership Divine Power and Divine Mind, and by the exercise of our own power, aided by that of Infinite Love, we expect to be able to carry out every resolution we are making.

The first resolution that we should all make is, that we are going to have during the year 1911 perfect health; that the wrinkles, if there are any of them in your faces, will not be there at the end of the year; that our muscles will have grown stronger and more firm, and our step become lighter; that we will have turned the dial of time, so-called, back, and instead of being a year older than we are today, we will be a year or two younger at the end of 1911. This can be done. It is on old saying, which is quite true, that a person is no older than he thinks. The person who is determined to grow older and says "I am getting on in years," is fitting himself for death. I have had it dinned into my ears two or three times this week, by people who ought to know better, that they are growing old. I am willing to forgive those who do not know this Science, in this talk about growing old, but when I have taught students nearly to the end of a class teaching and have them talk to me about their growing old, it astounds me to think that anybody can be so densely ignorant and so wilfully persistent in dragging down and belittling themselves. Are not we the image and likeness of Infinite Life? Can the image and likeness of Infinite Life grow old? Infinite Life lives forever. You are its image and likeness, and yet you belie that image and likeness by telling yourself that you are growing old and that you are diseased and going to pass out, or getting ready. It is a monstrous proposition. Hold to the thought that you are the image and likeness of infinite Life, God Almighty's perfect child, and that you have youth, you have beauty, you have strength, you have vigor; and hold to these thoughts. Affirm this great truth, throw it into the vibration, and soon the Godly, beautiful smile of intelligence and of love will lighten up your countenance, the wrinkles will have passed away, your health will become vigorous, the flesh of your body will become firm, your step will become light, and you can then rejoice that the scythe of old time has no force, and has no terrors for you, for you can rejoice in perpetual youth.

The next resolve that I propose, is that we are going to be successful during this coming year in everything we undertake, and that the wolf—so-called—shall not call upon us, or have

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occasion to call upon us during the year. In other words, that we are going to realize who we are and what we are; that we are the children of Infinite Good, of Infinite Supply, who is All and in All, and who has all to give to those who ask, seek and knock. We purpose to ask, and we purpose to seek, and we purpose to knock and to demand our rights, which are that all that belongs to the entire universe belongs to us, that there is no lack, that all the money in the world, all the houses in the world, all the lands in the world, the beautiful skies and the beautiful earth, belong to us, to each and every one, all that we can absorb. We go out into the sunshine, each of us get everything we can from it, and yet the sunshine is not diminished one particle or one iota. So it is with this infinite supply. Affirm in your consciousness that God does give me success; that He leads me, directs my every footstep along this pathway of Life, prevents me from making mistakes, directs what I should do; and hold on to these affirmations and you will make no mistakes. Everything you touch will blossom as the rose, you will have success in everything, and money will come to you in unlimited quantity to supply your every need.

The trouble which defeats most people who work along these lines is that they affirm, they ask, they seek, and they knock, and then go to watching for God for the answer. They want their answer right away. Then they want to do the answering themselves. They are not willing to trust God. The command is Commit your ways unto the Lord and trust in Him. If you do that the promise is that HE WILL BRING IT TO PASS. With the answer to the prayer, you have nothing to do, and every doubt, every question and every fear that you throw out against the perfect fulfillment of your demand is a species of fear, which, if strong enough, will belittle and destroy your power and the answer will not come. The apostle James says that he who doubts and wavers has no answer, his prayer is worthless. So with all of the apostles in the early days. When you read of them doing anything they did it with the hand of a master; they commanded. You have a right to command. Are you not possessed of power and dominion? Is not that part and parcel of your original charter rights? God's power is given to you. The command is, to go forth and subdue. Know that you have power to command and you will be obeyed, unless you kill the command by your beggarly doubts and fears.

The next resolve to which I call attention is that we are going to be happy, so that we can sing the beautiful song, "There can no wave of trouble cross my peaceful breast." How often we sang that, when we were children. It was one of the old-timers. I have the advantage of most of you people, because I was not born yesterday and I run back into ancient history. But that literally is the truth, if you will follow in the line of Truth. There cannot a wave of trouble cross your peaceful breast. You have to get close to infinite Love; you have to get where you trust implicitly and infinite Love will bless you with happiness.

When I am preparing to go to sleep, instead of depending on barring the doors and locking and chaining them, I offer to Infinite Love a little prayer, something like this: "Infinite Love covers my home tonight, protects it from catastrophe, earthquake, fires, storms,

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burglars, thieves, murderers, and protects every member of my family and gives to each of us sleep, beautiful, healthful, restful, happy sleep; and drives out all fears from each of our minds, and fills us with righteousness, holiness, spirituality, and makes our work and life a success; and I thank God and I praise Him, in the name of Jesus Christ, my Lord." That is the end of the prayer. No thief will ever steal anything from you. They have been in my house now three times and they ran. We saw their tracks in the hall and other places. They fulfilled the Scripture, which says, "The wicked flee when no man pursueth." If you live in touch with Infinite Love, realize that it covers you as the waters cover the fishes of the sea, you have a shield over you that is adamantine and cannot be broken through. The old Macedonian phalanx in armor was nothing compared to it, because this is invincible to all kinds of darts of evil. There can be no failure, happiness will crown your life with perfect success.

Another branch which I want to speak of in connection with these purposes is where people have lost friends that have gone out, so to speak, through death. In order to realize their perfect happiness and destroy the pang of sorrow, you have to realize who you are, what you are, what man is, and that your loved ones that have gone on are not dead, any more dead than you are, but they are doing their work, traveling up this ladder of knowledge and will do so forever. There is nothing still, all is going forward, and this so-called death is simply a change, no more than if I were working in this room and transferred my labors to another and went right on with the work; it is all Infinite Love. They occupy one mansion for the time being; we are in another. "In my Father's house there are many mansions." We are in one, they are in another, but that is for the time being only; that is all. Either through the spiritualization of our bodies, or in some other way, we will come into this blessed thought of the oneness in God Almighty Love. Then there can be no more sorrow.

I believe really that we do wrong, and that we are hurting and injuring the feelings of those who have gone before, to mourn. I think it hurts them for us to mourn them, for they are perfect, going on with their work. I believe that those who have gone before are in the possession of God Almighty Love as we are in its possession here and now.

The next thought, and I have only time to touch on it slightly, is that we each have a resolve to push this work, and to take the command of our Savior in his last discourse to the disciples. He commanded them to go into all the world. He doubtless had been talking to them as they were walking up this hill, about the work that He had been doing. Historians estimate that there were about five hundred of them. In substance He said, Take this gospel, preach it to all the world, and heal the sick. That was the command He gave. We have facilities for preaching the gospel now that they did not have then. We have the mighty art of printing, and can send into all the world a constant flow of knowledge, into the very farthermost parts of the world. This lecture that I am giving today will be read in Alaska; it will be read at the farthest point of South Africa; it will be read in the tropic zones and other remote parts of the earth. But it should be read more than it is. It should be the aim and object of every one in this work to preach this gospel, to scatter

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this Truth, to send it out. We see the world rushing on in its mad career, going over the precipice called death, sinking down into oblivion. That is all wrong and it should be avoided. It makes my heart grieve when I see this one and that one passing on, when they should have had the knowledge of this Truth that saves.

There is another class that I want to mention for a moment, it was brought so forcibly to my attention this week. That was one of our students, a good healer and worker, who lapsed back, until his child, the last one that he had, died a few nights ago. I received a telephone message to treat it, but it was dead within fifteen minutes after the message was received, and before all our healers had got hold of the case, destroyed by the lack of knowledge of the Truth, and by carelessness and lack of attention. How often have I told my students that it is better for you to know nothing about this Truth, than not to live up to what you do know. You are held up to the responsibility of what you know. The man who had the ten talents was held up to the responsibility of that charge, and had he not made as much he would have been condemned. You must use what you know, put into practice what you know. I do not say that because I am a member of this church or that church or any other church, but it is one of the great fundamental principles of life that everything must go forward. There is nothing still. The currents of the air, the rivers and the oceans, everywhere, even the center of the great rocks, reverberate. There is nothing still in all the universe, except the dead, and Jesus Christ said Let the dead bury the dead. Those who have lapsed back into death, we have thrown them the lifeline, and all we can do is to give them the right hand of fellowship, of love and go on preaching the gospel and healing the sick, which is the command of Jesus Christ. Now let us in our onward march during this year of 1911 do our work, and do it better than we ever have done it before, and God Almighty will give each of us the power to carry out everything, if we but ask, seek and knock; but He will do nothing for those who will not do for themselves.

An old negro minister used the word phenomena so frequently in his weekly discourse, that his congregation grew curious. A committee was appointed to interview him as to its meaning. "Well, Brudern," replied the venerable pastor, "I can't just tell you its zakt meaning today, but I will find out and 'splain to my people next Sunday." True to his word, at the close of the following Sunday service, he gave the following lucid explanation; one that is graphic enough to satisfy the most fastidious:

"My dear Brudern and Sistern," he began, "if you should at any time see a cow, dat wouldn't be a phenomena; if you should see a thistle, dat wouldn't be a phenomena; if you should see a bird, neder would dat be a phenomena; but if you should see a cow settin' on a thistle, singin' like a mocking bird, dat would be a phenomena."

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Be Faithful

MRS. SUSAN MORRIS

SOLOMON says, "A faithful man shall abound with blessings." And the greatest blessings which can come to man are happiness, prosperity and perfect health.

Therefore, we, as Evangelical Christian Scientists, must be most faithful in all we undertake.

The Bible is full of the blessings which are ours, if we are true. He who does God's will, and faithfully performs the tasks given him to do without question or delay, reaps the rich reward which God reserves for His faithful children. When God spake to Moses out of the burning bush, and commanded him to go before Pharaoh, Moses questioned his own ability to carry out so great a mission, but at God's command, and with His help, he went forth to the great work which was set for him to do. It is this great plan of the faithful child of God performing the will of his Father, unquestionably, which brings the greatest blessings in this world and that which is to come; and he who does this, honors God in the doing. "They that honor me, I shall honor," saith the Lord.

Why is it, then, that sometimes those who seem so much in earnest, and meet with us in our services, and have the benefit of the literature, which is so great a help, and are seemingly so happy in this great peace and harmony which they have found, many of them having experienced the healing power of this great Truth, are missed, after a time, from their places? Have they been faithful? Have they tried earnestly to lay hold on this beautiful Truth? They will say that their environments are such that they cannot be among us, when the blessed part of this Truth is that we learn how to change our environments. God made His children to be well and happy. This is the law, and it is demonstrated every day. "We know the truth, and it has made us free." Our birthright is to be happy, and to receive the blessings which God has promised to His children. He is infinite, spiritual, intelligence; the center and circumference of life, truth and love. The only creator, who pronounced good all that He had made. The Christian Scientist does not believe that our blessed heavenly Father makes men sick, or lame or blind, or that He enters your home like a thief in the night and closes the eyes and seals the lips of the tenderest and dearest thing that binds you to earth, and hides it away until some far away resurrection day. Our concept of God is that He is the embodiment of all good, whom we may approach confidently, knowing that "Whatsoever we ask, in faith, believing, we shall receive." That is what Christian Science, the evangel of good, teaches, and that is why it has brought to mankind more peace, joy, hope and love than the world has yet known since Jesus was here upon earth in the guise of a mortal man.

We know that whoever comes to God for help must come as a confiding child to a tender, beneficent father, knowing

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and believing that our prayers are answered. Should not such love as this beget love? And should we not be faithful and true to such a One?

Jesus came into the world the harbinger of peace on earth and good will to men, accommodated himself to the standard of civil conduct He established for others, and everywhere emphasized the thought of man's ministry to man as the highest human expression of man's love for God.

If we are faithful students, determined to learn and demonstrate this Truth, we can be ministering angels here and now, and can create for ourselves a new world in which to live. There shall be no room in this beautiful new world for the old thoughts and beliefs. They shall be forgotten, and shall pass out of the mind forever. "Old things shall have passed away, and all things have become new."

If you have lived three score years and ten in the old belief, come into the belief of health, harmony, strength, vigor, and youth more abundantly. Accept this new belief which is as old as the world itself, and you will be made new. If you have had grief and sorrow and pain in the old life, they will all be forgotten. You will have abundant supply, forget that you ever believed in evil and want, and have the blessed consciousness that you are supplied from a divine source; for are we not told to ask, and it shall be given, seek, and we shall find, knock, and it shall be opened unto us? Many have found this beautiful Truth by diligently seeking it, and have experienced the harmony and peace which comes to those who faithfully follow in His footsteps. It is free to all who have the believing heart and understanding mind.

To these faithful few our Lord spake when He said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." May the time soon come when the knowledge of this great Truth shall fill all the earth.

This is a progressive time in which we live, and if we hope to accomplish anything, we must endeavor to be in the very front ranks, and keep step with the onward march. The lagging soldier never reaches the fore.

"Keep step at the front of the moving line,
Keep step in the march, keep step.
Keep step where Christ is the blazing Light,
Keep step in the march, keep step!"

"Keep step with a tread that is faithful and true,
Keep step in the march, keep step.
There's need in the ranks of the Lord for you,
Keep step in the march, keep step!"

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near that can listen.—*Henry Ward Beecher.*

Whether any particular day shall bring you more of happiness or suffering, is largely beyond your power to determine; whether each day of your life shall give happiness or suffering rests with yourself.—*George L. Merriam.*

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How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

OUR lectures, as you are aware, are teaching lessons, this being one of the series of twelve which we give annually teaching how to heal the sick, and necessarily it may be very familiar to many of you who understand the fundamental principles of metaphysical healing. However, you can congratulate yourself upon this one thought that the oftener the story is told either by yourself or anybody else, the more you know. I never have given a lecture upon the subject of metaphysical healing that it did not make me stronger and open up some new avenue, as does the reading of the inspired portions of the Bible. You always see something new in it, new developments. As you go forward in intelligence you see things that you never dreamed of before, and it will be forever and forever the same story.

The real subject under discussion this morning, is How to Pray, in order that your prayer may be answered. As I told you on last Sunday the efficacy of prayer is not all a question of sincerity. Persons pray with as much sincerity as is possible for any one to have, and yet their prayers are utterly worthless because they are given without the understanding.

The only prayer that is effective, we are told, is the prayer that is given in the spirit and with the understanding. It thus becomes very important for us to understand and know what this understanding is. The spirit, as I told you, is much easier to understand. You come to God Almighty with the understanding that you are part and parcel of spirit, and all that is is spirit and spiritual phenomena. Then it is very easy to understand how you are in the spirit. God's spirit fills you and controls you and leads you, if you ask, seek and knock, but the understanding is really the more difficult with the student.

As I have previously told you in these lectures you have to know who you are and to whom you pray. You pray to Infinite Love, Infinite Life, Infinite Good and Infinite Spirit. You are the image and likeness of all these, and you not only pray but you affirm, which is a part and parcel of prayer. Praying too often is considered as a matter of petition. In reality the prayer of petition is not the prayer of the understanding, but you must understand, as our Savior says, that you have that for which you ask before you ask it. You must understand that you have that when you pray for the health of yourself or anybody else. You must understand who you are—that you

*This is the fifth of a series of free lectures, twelve in number, delivered at the Evangelical Christian Science Church by Bishop Sabin. The News Letter publishes these lectures as delivered—four in each of the issues of December, January and February.

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are a spiritual being, living in spirit, covered with the Infinite Love of the Infinite Father and therefore there can be no imperfection there. You affirm perfection, throw it into the vibration and it comes back freighted with health and harmony. If I pray to God to give me health, my prayer is a denial that I have health. The truth is that all healing is done by the realization that everything that is is perfect. When I am called on to treat a patient, I never look to his infirmities, I look over them and beyond them and see the beautiful perfect child that God made; then I affirm perfection and that affirmation destroys the seeming error of so-called sickness, and the answer to such prayer is the restoration of harmony in the seeming as well as in reality.

There are various ways to pray; you can pray when you are walking, or when you are sitting; you can pray kneeling down if you want to, but you do not know to whom you are kneeling. Are you kneeling to Infinite Love that fills you, or are you kneeling to Infinite Life that animates the whole creation, or are you kneeling to Infinite Good that supplies you and your every want? Kneel if you want to do so. I do not kneel when I pray, because I have God Almighty Life within me. I raise my eyes to the beautiful blue sky and sunlight and I thank God for health and harmony and happiness and perfection.

As I told you in speaking in some former lecture of what God is, God is Infinite Life, Infinite Good, Infinite Wisdom, Infinite Power, and the personality of God is something even beyond that. When I use the term "personality" I do not mean a person. It is the characteristic of this Something that creates all, that gives us all, protects our every step, gives us prosperity and happiness and harmony here, that makes us love, fills our hearts with the song of gladness, our minds with intelligence, and enables us to see as God Almighty directs, always. As the Apostle says, pray without ceasing and in all things give thanks. I used to wonder how it was that people should be praying all the time, but when you come into this science your life is a constant prayer, either for yourself or for some one else. If I am walking on the street, or riding on the cars, or wherever I may be alone, I am praying for this or for that. It is your life, it is your pleasure, it is your mission; throw out the lifeline, bring up the suffering, so-called, and destroy all inharmonious conditions. That is your mission, preach the Gospel, heal the sick. That is your mission, is the command of your Master. It is your duty, now do it.

Sometimes in discussing this subject of prayer, I have divided prayer into certain divisions. Of course, these divisions are arbitrary and only made for the purpose of illustration. The first division is what we term the primary, or preparatory division. You have to be in a certain frame of mind and a certain thought must prevail in your body and mind and control you before you are fitted to pray or ask. Our Savior said, when you go to the altar and there find thy brother has aught against thee, lay down thy offering and go and be reconciled and after you have done that, come back and offer your prayer and your offering will be received. That means this: that before you pray you have to examine yourself, and if you find in your heart or your conscience or your so-called mind that you are cherishing hatred, meanness, scoundrelism, jealousy, and all that kind of doctrine, just sim-

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ply know that you are not fit to pray.

I can illustrate that in this way. I once took a lady to treat a patient one night. Without going into the details I may say she did not know whom she was going to treat until she got nearly there. She asked me who it was, and I told her. She had heard stories about that person that created a prejudice in her mind against him, and when she sat down to treat the patient, she told me afterwards, she treated herself for fifteen minutes until she got the prejudice out of her mind, and began to see in the patient only the perfect child of God. Then she went on and treated and at the end of forty-five minutes as bad a case of inflammatory rheumatism as I ever saw was perfectly healed; but if she had commenced the treatment before she purified her own mind she would have settled the disease upon the patient and it would have been a monstrous evil to him.

You cannot go into the presence of the sick with your mind filled with devilism and not injure them. You should no more permit yourself to touch the mentality of any person when your mind is in that condition than to take a firebrand and put it to his house. It is a sin that you will have to repent of. Years and millions of years may pass, but you have to be purified before you can come back as the perfect child of God. I am earnest in this matter because I want it to be understood that God Almighty uses no tarred ropes. Everything must be pure, you must have an honest heart and you must be filled with love. If you have not, you are no more than tinkling brass and sounding cymbal.

Therefore, when you come to pray see that you are all right, and when you find that to be the truth then you can go forward into the other divisions of prayer.

The next thought, or division, that we have taken up in this arbitrary manner is what we term the denials. The rule of thinking or denying is to deny everything that you do not want. Do I want sickness for myself or friends? No. Therefore there is no sickness. Deny it, and when you make these denials throw them into the vibration, send them out that they may have force and effect, because unless you do they are utterly worthless and powerless. You have to seek, knock and ask. You have to do your part and throw it out and make it an individuality. You send the thought forward that John Smith is perfect in his health and that he has no disease; you send out a loving thought that does its work and annihilates the so-called ailment of John Smith. That is the thought that creates, the thought that emanates from the Divine love of Infinity.

Deny everything, never acknowledge anything against your patient or yourself, or anybody that you have any consideration for. Never acknowledge anything against your enemies, but hold fast to the thought that you love your enemies. If you love your friends, why everybody does that; it is easy enough to love your friends without getting any credit for it, but when it comes down to loving the fellow that takes you by the top of the head and drags you around by your hair and makes you bald-headed, that is the love that makes you good. Our Savior says love those who despitefully use you and do good unto those who would harm you; manifest it. He is our pattern and unless we can follow the pattern we cannot be perfect, but we can follow it and let us do so. Deny all seeming evil and have nothing but

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perfect harmony in your minds, and then there declare it and you will be as mighty as giants in the field of metaphysical healing.

The next thought is what we term the affirmation. We not only deny the possibility of evil, but we affirm the allness and perfection of good. John Smith has no fever, but on the contrary is filled with love, with harmony, with health, with perfection, and perfect good, the image and likeness of Infinite Life. You throw into the vibration thoughts of that kind and they lift you up. Sometimes in treating cases you will find, or you will notice that the words that you throw out will almost lift the patient up. You can notice by the countenance and by the condition of the mind they are in that they are lifted right up. I have had them come to me with their faces sorrowful and sad from so-called devilism. I drive it out and lift them up, and in fifteen minutes they are smiling and have this sweet, heavenly thought filling them. The error is destroyed.

The Truth given in a scientific manner destroys all kind of so-called error and manifests the only thing that is, and that is Infinite Good, all that is good, and these so-called manifestations are lies and unreal and do not exist. Make the thought in your affirmations like this: Claim everything you want and deny everything you do not want. Ask for all good, deny the possibility of all evil so-called, do not be afraid. Do not be a coward, certain things belong to you. This idea of humility is very much misunderstood. The humility that you want to exercise is to give God the glory, not to debase yourself. When you are debasing yourself you are simply blackguarding the Infinite child of God. You are perfect and you thank God that you are perfect. I thank God that He does work through me, I thank God for the blessings that He gives. Give God the glory in all things and in all ways; that is the proper thought, that is the humility that you should exercise.

After you have gone over all these you look up to heaven and you thank God for the truth, thank God that all is good; you thank God that you have a healthy body and that your mind is perfect, and that you are perfect through and through. And let all these prayers be in the name of Jesus Christ.

Either branch of these three last divisions will heal the sick. You can deny the existence of evil and thank God that it is true, and evil will be destroyed. You can affirm the perfection of good, the allness of good, and that you have perfect good or your patient has perfect good. Do that in the name of Jesus Christ and you will heal the sick. Through any one of these divisions you can heal the sick, but the most important is the primary thought that you must love your brother, love him as you love yourself. If you are strong enough and perfect enough to do that, you can bid the mountains flee and they will go.

With a disposition to be happy, it is neither this place nor the other that can render us the reverse. In short, each man's happiness depends upon himself. —*Thomas Hardy.*

If you wish to see all men and women pure, see them illuminated with truth. Bless them, call them good, declare them divine and put upon their brave and noble brow the diadem of divinity.

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Man's Place In Nature

L. D. N.

SINCE man is the ultimate of creation and the highest form of organic life possible to our planet, he must perforce take his place at the head of the organic world, its rightful lord and sovereign.

Standing with his feet upon its summit and his head among the stars, his psychic or soul powers are not held to the limitations of physical perception, but rise in the higher range of activity to acquaintance with the cosmos and fellowship with the immortals. Though the last to come forth, he stands first in position and importance, and, by virtue of his progressive nature, he is to unfold and to bring to perfection in his own being the supreme spiritual attributes of Life—wisdom, goodness, and power—and thus to become Godlike in attainment and character, "perfect even as the Father in heaven is perfect."

Since the constitution of the human soul is progressive in its nature and character, and the unfolding of its powers is but the organic evolution of germinal attributes of spiritual or absolute being, their integral development and training must and will give him final control and actual mastery of all his physical, social, and moral conditions and environment.

As the kingdoms below man and the entire world without are represented in him, when he has full control of the animal and physical being he will find himself in possession of the key to the mastery of the animal kingdom and of the rude forces and conditions of the world without.

This mastery and high achievement of man as a spiritual being and Son of God must thus begin in the sphere of his own personal and organic life through obedience to the law of the Spirit in the life. He must be loyal to the divine nature and character of which he is the offspring, if he would enter into its power and personally realize the identification of his nature with it.

The mastery of the external and physical is fully attained only through first securing the functional supremacy of the internal and spiritual. This gives illumination and crowns man with intuitive wisdom which secures him against mistakes, the misuse of his powers and any possible perversion of his high attainments. To realize this we have but to contemplate the life of the Model man, in whom a misuse or perversion of power would surely have been an impossibility. * * * *

God said, "Let us make man in our image and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all earth, and every living thing that moveth upon the earth." Having brought man forth in His own image and likeness and stamped him with the impress of His own nature, the eternal Father has thus bestowed on him the inherent power, with unlimited freedom, to rise through cooperation with the divine providence to the divinest heights of possible being. The Mastery rests with man.—*Bible Review.*

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Creative Power

VINNIE McLEAN

CREATIVE POWER is a universal gift which comes from Divine Mind; one person has access to as much of it as another. The only difference in its manifestation is the degree in which it is utilized by the individual.

It is a law of nature that nothing can be acquired without effort; there can be no effort unless a cause is first set in motion. Every result must be preceded by a thought, a word, or an action.

"I am thirsty," calls a pedestrian to a passer-by. "Where shall I find water?" "There is the fountain in front of you," responds the neighbor, "help yourself."

If we are to actualize creative power in the degree that it will bring into expression those things which seem to us most desirable, we must draw direct from the Power-Fountain, the God-Spirit within us. Each soul is a repository of all good gifts. The Spirit is no respector of persons. There is no partiality in Divine Mind. However, God does not force His benefactions upon any one; they are at our disposal; we can use them or not, just as we please.

Many persons seem to be environed by love, happiness and luxury who have not consciously brought them into expression through the recognition of Universal Law. But to the student who knows that nothing happens accidentally, the method of haphazard getting is a very precarious one, for the moment fear makes a permanent abode in the mentality, material possessions begin to take wing; and for a dearth of understanding as to how these possessions were obtained, the loser does not know how to retrieve them. It is a pathetic thing to hear one of God's children, heir to Infinite abundance, reciting a woeful tale of "the has been days," or "the might have beens." He does not realize that each time the narrative is thrown into vibration, by thought or word, the grip of poverty and sickness is tightened; that he is pleading guilty of ignorance.

He who would build upon the rock of certainty must burn in upon his consciousness that all thoughts do create. That words, like a fractious, run-away horse, must be guarded and guided by wisdom or ultimately both speaker and driver will be destroyed. The scriptures testify to the fact that all that exists was created by the spoken word. We speak the word, furnish the raw material, as it were, and according to its kind, it returns to us a product in tangible form, giving expression in the perfection or imperfection of the body and environments.

A field of wheat with a deficient supply of moisture and sunshine would lose its potency to develop grain. If we desire our word to become invincible, to aim true, and to express more than candle-light power, we must draw direct from the great commissary of all power, and this is done by the prayer of affirmation.

We are admonished by the Master to

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pray in a spirit of faith, believing we already have what we ask for. Therefore, he who desires creative-power more abundantly should affirm that God Almighty does give him the power to speak the word understandingly and effectively; and that he will use it only for good; then he may ask for whatsoever he will in faith and thanksgiving and it shall be given unto him.

Begin Again

Every day is a fresh beginning,
Every day is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight;
With glad days, and sad days, and bad days which never
Shall visit us more with their gloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in His mercy, receive, forgive them;
Only the new days are our own,
Today is ours, and today alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun and to share with the morn,
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

—*Susan Coolidge.*

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The Definition of Health

HEALTH, though the greatest asset in life, can neither be bought nor sold. A Rockefeller may offer millions of dollars in vain for a body free from disease, while a man living on an acre lot, without a penny in the bank, may never have experienced a headache, backache or disordered stomach.

Health is the simplest thing of life; yet, upon it depends happiness, pleasing personality and success.

Health is that which sends the rich, warm blood coursing through every part of the body, maintains the normal condition of the vital functions, builds up the tissues, produces firm muscles, brings elasticity to the step, a rosy glow to the cheeks, brilliancy to the eyes, poise to the body, a smile to the lips. It banishes all adverse emotions, such as fear, worry, anger, hatred, etc.; it sweeps out all weak or negative and destructive qualities, such as cowardice, indecision, doubt, indifference, heedlessness, diffusiveness, inexpediency, boorishness, foolishness, confusion, tardiness, inertness, recklessness, rashness, inactivity, extravagance, carelessness and negligence, laziness, fickleness, fretfulness, despair, dishonesty, injustice, indolence, awkwardness, etc. It awakens the strong or positive forces, such as courage, purpose, confidence, enthusiasm, observation, concentration, tact, culture, wisdom, order, punctuality, prudence, self-control, energy, economy, thoroughness, industry, perseverance, serenity, hope, honesty, justice, animation, dexterity or grace. It produces strength of mind, body and spirit; attraction to and by all that is beautiful, good and inspiring; a realization of the invincible power that is the result of patience in small things and the cause of achievement and attainment of position among the leaders of the world.

Health, though the simplest thing of life, is yet the greatest, for it means wholeness of mind, body and soul. It means the turning away from the trivial things, upon which we are wont to waste our forces, to all that is uplifting.

The truly healthy man is an optimist, cool, keen and balanced. While he decides quickly he never jumps at conclusions. His capacity for enjoyment is unlimited, but only the high and beautiful appeal to him.

The confusion of the city does not try his patience nor disturb his equanimity, neither is he lonely in the quiet of the country, but feels only its whispering silence, its grandeur of solitude, and in the awe-inspiring glory of the solemn night his soul seems to meet and touch the soul of the Infinite Spirit who so mysteriously hovers over all.

Health, though the simplest thing in life, is that which every man and woman seeking true advancement desires above all else, for without it there can be no real happiness.

Do you wish it, my friends? Live aright and it shall be yours and all these other things for which you have wished in vain shall likewise be given unto you.

—*Alice M. Long, D. P., in Liberator.*

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How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

THE subject of the lecture, as has been announced to you, is How to Heal and Demonstrate Along the Lines of Metaphysical Thought. The particular point that I desire to emphasize this morning is, How to Think. It is just as necessary for you to think right and build up your body along with proper and healthy thought as it is for you to have the sunshine, or air or water. It is a builder, thought is a builder.

The boy or the girl who in childhood and youth has aspirations along certain lines, thinks and yearns for it, builds castles in the air, and when they develop into manhood and womanhood excel in the lines of their youthful yearnings. The great Grecian orator Demosthenes was troubled with an impediment in his speech; he stuttered, but his heart's desire and his whole aim was to become a great speaker, and history tells us that he used to go to the seaside, and talk above the roaring of the water and when he could not stop his stuttering he would fill his mouth with pebbles and talk in a loud tone. And he overcame the impediment through persistent application along the lines of his special endeavor, and he is counted among the great orators of the world. I know of many instances, which it is not necessary to detail, showing where the thought of the child was but the shadow cast before of the greatness of the coming man or woman.

Applying this to the common affairs of life, take the person who is always blackballing himself. Say he is a merchant, and you ask how is business? Oh, it is very poor. Or if he is in any kind of business requiring success along the lines of finance, he says, Very poor. I know a person in this town that used to have clerks by the hundreds and money by the barrel almost, and if you asked him how business was, Oh, it is very poor, very poor. But a short time ago that man had to give up his desk room in an office that he was paying five dollars a month for, because he was not able to pay the rent. There is nothing more certain in life than that if you everlastingly deny and denounce your own success you will fail. You can't do otherwise, and you have the whole world to assist and drag you down, and you go down and you are a failure. But take the other side. The boy or girl that believes in himself or herself, and always knows that they are going to win, is successful every time. And so with the great successes that have been achieved along the lines of finance by Rockefeller and these other great money kings. Read their lives. They knew no such word as fail, there is no such

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thought as that going into their minds; they concoct their schemes and they believe in them, and do everything to push them ahead, and they are always winners. And so with those of lesser degree. In the degree that you believe in yourself; in the degree that you think right, in that degree you are going to be a success.

Now there is a rule of How to Think. Those of you who have read my books are familiar with the rule, and I am going to try to apply it. One will say, "How am I going to change my thinking, How am I to think? I see failure ahead of me. How am I going to think any other way?" The rule to think is this: Never think anything that you do not want. Everything that you want, think that you have it. Do you want poverty? you ask yourself, or I ask you. You readily say No. I do not think there is a person in this audience today who is hungering and thirsting for poverty. Then if you do not want to think that you have poverty, think the reverse. Have I money, have I affluence? Yes. Why do I say Yes? Because I want it and it belongs to me, it is mine and it belongs to me, and I throw it into the vibration, and it creates affluence. It is Truth thrown into the vibration in the form of an affirmation. "I have affluence, I have money."

You say you can't tell a lie. But are you telling a lie? Go back into yourself. You are the image and likeness of infinite Good, infinite Wisdom and infinite Love, you live in infinite supply, and when you were created you were given power and dominion over all the world and all that is in it and commanded to go forth and subdue it; you are declared to be the heir of God Almighty, and joint heir with Jesus Christ. But if you are the heir and have all, and you so declare yourself, are you not telling that which is true? You say you have not got it in your pocket. It makes no difference if you have not, that is nothing. The answer to all these prayers does not belong to you. It belongs to the infinite supply.

The great trouble, and the greatest trouble and cause of failure that I know of and the most specific to the student of metaphysics and the practitioner of metaphysics, and still more to the world that knows nothing about this Science, is that they want not only to pray, to ask, seek and knock, as they are commanded to, but they want to transfer themselves immediately to the other side, get into God's place; they want to answer the prayer. Is not that true? You affirm affluence. You say, How am I going to get it. You begin to dicker at once how are you going to get affluence, how is God going to answer your prayer. You say, I am on a salary, I can't be helped. I am on a salary, who is going to raise it? In this government the places are all filled, and by the time you have it figured out that God can't help you, and He does not, you are set adrift and your prayers are worthless.

You are commanded to ask, seek and knock; you are commanded to commit your ways unto the Lord and trust, and the promise is that He will bring it to pass. You have nothing to do with that. I think I might talk this way to some people as the saying is, till Gabriel would blow his trumpet, and yet they would go out and be so mean, so groveling in their thoughts of avarice that they would defeat the very angels in heaven. But thank the Lord there are others, and the world is being built up by the great big minds that trust; and the New Thought,

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so-called, which the brother read in our hearing this morning from the words of Jesus Christ, You shall know the Truth and the Truth shall make you free. If you believe in Me and believe what I say it belongs to you and makes you great. But learn to trust, learn to think right. Do I want health? Yes. What is the next proposition? "I have health." You must throw it into the vibration. I asked my class the other night the question, which I believe is a pertinent question, and I am going to answer it today.

"What is throwing into the vibration." Now I will suppose that I have a pebble or a stone in my hand and I am standing by the sea, and I throw that stone into the sea. It goes down into the sea. From where that stone went into the water there are wavelets that go off in every direction, and those wavelets go to the uttermost shore. Each of them will meet the shore somewhere, sometime. I liken that unto throwing a thought into the vibration. I enunciate the grand proposition that I have perfect health, that it comes from God Almighty, and I thank Him for it and I throw it into these wavelets of air, and it goes on and on and goes on and lives forever. Every thought, every word that you enunciate and throw into this vibration lives forever. Your life, your thought and your acts are a printed book, and the infinite Mind instantly knows everything you ever did. It is there before it.

Now I say that thought is a living thing, an entity; it is what might be termed a noun. Thought is a thing. You throw it into the vibration and it lives forever, and if you throw out a mean thought it is there registered against you. If you throw out a thought of an unfriendly character against your neighbor or your friend, it is registered against you, and it remains there until such time as through Divine Love you will be permitted to take up that error thought and make restitution and blot it out. The time will never come when you are as white as snow and perfect in infinite Love and infinite Good until you have had time to go back and take up these laches and make restitution where you have done wrong, and take up the evil thoughts that you have thrown out. When you do, then you are the perfect child of God Almighty, and you never will be before. I had a notion to put my hand on my breast and say "Thou art the man." I guess we all will have something to do in the future to take up these evil thoughts and evil deeds and make proper restitution. You have to do it. Never a sin will go unpunished. Restitution has to be made before you can be perfect. You can't go out and lie on your brother and slander his character and cheat him and rob him and stop it and let that be the end of it. That is not perfect restitution. But it stops there. It is better to stop, because you will have less to do hereafter. But you will, through Divine Love somewhere, have the right given you and the power given you to do right, and you will do it.

Therefore be careful what you think. If you want health affirm that you have health. If you want righteousness, affirm that you have it. Affirm that you have everything that you want, and deny the thing that you do not want. Here will come disease and attack you—what we might term disease, nothing but a tramp thought. It says, "I am headache" and comes and knocks at your cranium; "I want a home, I am headache, I want

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a place to live." I say, "All right, I have your headache, I have got it," and you never get rid of it until you have paid the uttermost farthing. But if you say, "Not much, you can't come in, get behind me, Satan, I will have nothing to do with you, headache, you can get out," it will go away. Now try it and see if it does not demonstrate as I tell you. Denounce it and kick it out.

I could give you hundreds of instances probably in my own body in years past. But you do not have to go to past years, you are being tackled almost all the time. Jesus Christ was taken on the mountain and tempted forty days and forty nights. You are not above temptation, and you never will be so long as you are in any way environed by what we call this carnal mind. But you know the Truth, and that gives you power to resist. When you are commanded to turn the stones into bread, you say "We do not live by bread alone." When you are commanded to fall down and worship evil for the sake of the loaves and fishes, you say "Get behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." When you get strong enough to throw away these seductive influences then you will sail above the clouds amid the Truth and only the Truth; then you will be free; then you will be perfect in Divine Love, and you will go on in this endless, ceaseless Love. You will travel this endless road to perfection.

I see that my time has expired sooner than I wanted it to, but we will come again next Sunday and these lectures will continue. I want you to apply everything you get. The fellow that lives in the shadow is left among the dead, and is dead. It is only those who work that succeed. It is only those who apply what they know. The man who hid the talent got no reward, and it was taken from him. Therefore it is not a slothful world. Everything in God Almighty's kingdom is onward and upward. Everything is in perpetual motion, going ahead. The earth on its axis, the worlds in their orbits, everything is onward and upward, going on forever, and there is no such thing as stopping. When you stop and become lethargic and lie down and sleep upon your beat, as we termed it in the army, you are amongst the dead, and until you are awakened you are lost.

It is the duty of all to lay aside their prejudices and learn this Truth, and the signs will follow as they are following thousands and tens of thousands today throughout the world. In every city and in every clime there are some who believe; the spoken word is healing the sick; truth is dispelling error wherever you go and the "signs" do follow.

When we approach God with perfect faith and with the understanding, then the answer to our petitions is perfect and sure, and almost always instantaneous. The reason why the answer is not always instantaneous, is either because of the lack of our understanding, or some unbelief belonging to the party for whom we are petitioning.

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Generosity

ONE of the most sublime lessons of nature is that of generosity. She is prodigal in her art of giving, and this bountiful generosity is the secret of her infinite resources. The measure she metes is measured to her again, pressed down and running over. The paramount lesson of the Bible is that of generosity. Even God set the example of Divine generosity; for it is His good pleasure to give us His kingdom. Jesus saw the philosophical side of this great virtue, saying: "Give, and it shall be given unto you."

Nature is a spendthrift, but she hoards nothing. Man is the only miser. Nature cares no more for the gold hid in her hills than she does for the clay that adheres to the farmer's boots. To nature there is no discrimination in values; all of her infinite products are alike valuable to her. Poverty is introduced into the world by man's discrimination as to values. Let nature fundamentally discriminate between the value of a brickbat and a diamond, and poverty instantly becomes a cosmic law.

An atom of dust is as valuable to nature as a ton of gold, for the loss of the atom would disturb her equilibrium. Value lies in the use of things and not in the hoarding, and for this reason nature causes her products to spoil the moment they are hoarded. We may use them all to our heart's con'ent, but when we hoard them they decay and wither away. This is the law of her infinite province. Things were not made to heard, but to use. A dollar hoarded loses all of its intrinsic value, for its value is in exchange. Giving is the only thing that can ever eliminate poverty, discord and distress, for nine-tenths of all the diseases and discord of life is caused by worry over monetary matters.

A person is richer by giving and greater by being broad, but we have not yet learned this art, for we are afraid to give, believing that giving diminishes our resources. The farmer knows that if you sow grain you get more grain, and if you sow dollars you get more dollars. God loveth a cheerful giver, for it is the law of increase. It is the Divine method of replenishing one's resources. The time is coming when money will be abolished, but, so long as we have a medium of exchange, we should use it to enhance the happiness of humanity, and to promote its spiritual advance.

The mind that shares its inspiration with humanity is never unproductive, and the purse that is depleted for the good of humanity is never impoverished. "There is that scattereth, and yet increaseth; and there is that withholdeth, but it tendeth to poverty."—*Francis Edgar Marion.*

Wife—"Dear Doctor: Before taking your medicine, I was too weak to spank the baby, but now I can lick my husband. Heaven bless you!"

The race advances only by extra achievement of the individual.

YOU are the individual!—*Elizabeth Towne.*

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Success

PAULINA B. SABIN

HOW many times do we have to do those things which seem unpleasant, commonplace, or insignificant! Surely we have the strength and ability to do that which God calls us to do, or else it would not have been given us. But how, then, are we to perform the unpleasant duties with the zest which we use in doing the more pleasant things? Our day is made up of a succession of duties, and in order to have a successful day, each duty must be successful, it matters not whether it is small or large. We are told to love. Let love be the motive power. Don't sit down and grumble at your hard lot in life, but get up and do—love to do the unpleasant things. Affirm that you love to do this insignificant or unpleasant duty—you love it—and in a little while you will be burning with desire to do it. Of course you do it well, you couldn't help it. You have put forth your best efforts and the result surprises you. Try it and see how you will glow with pride. You have overcome an obstacle which is but a stepping stone to something higher. Don't worry about what you will have to do on the morrow; know that you have done the best you could today, tomorrow your strength will be increased and the unpromising things will not seem quite so hard to perform.

Henry Van Dyke has so beautifully said—

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
'This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in the right way."

"Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I, cheerful, greet the laboring hours,
And, cheerful, turn when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."

'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

O, Thou eternally young, the years have no hold on thee, let them have none on thy child. I, too, have eternal life.—*Geo. MacDonald.*

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How the Sick Are Healed

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church*

CONTINUING our series of lectures teaching how to heal, we have come to the part of our lecture that teaches of the modes of healing, and I hope I may be clearly understood this morning, because it is very important that we should realize the difference between our methods and those of others.

Many intelligent, intellectual, sincere, good people are practicing what is known as Mental Healing. They write books, which are filled with learning and beautiful thoughts, but they are skimmers on the surface. Now I want to see if I can be understood here. Suppose I am treating a friend of mine in the back part of the hall, and I am going to treat him through what is called Suggestion, Mental Suggestion, as advocated and understood by the New Thoughters, so-called, as the only method of healing. My suggestions to him, and his sub-conscious responses to my suggestions involve only the human intellectuality. There is no question that we can throw thoughts into his thoughts; there is no question that his mind will respond to those thoughts. This idea of throwing thought, giving out thought through what we term the sub-conscious mind, is as old as the history of the human race. That is the power of simple mental Suggestion as practiced by the New Thoughters. There is one of those very learned ones, one of their really great poets now in France, who, in speaking of a very recent author who has written ten or twelve books, boasted to me that the words Jesus Christ were not in the book once, and that the word God, if it existed, was very seldom used.

One of them who achieved perhaps the most wonderful financial success in mental healing had her patients at a certain hour sit down and hold the thought on her, the healer, and the healer would give out thoughts of healing. She said that she could treat a thousand in that way as well as one, and in the trial that they had, to show that she was swindling people, they proved that at that time she often went fishing. Whether the fish were expected to send out the thought or not I do not know, but she got lots of money, and it all went to pieces as a rope of sand. I refer to Mrs. Helen Wilmans Post, known in her writings as Mrs. Helen Wilmans.

The thought of the divine healer is the thought that takes God into the patient and gives out the thought through Divine Mind, and in the name of Jesus Christ. That mode of healing will heal the sick and accomplish demonstrations along metaphysical lines that cannot be accomplished or touched by the others.

*This is the seventh of a series of free lectures, twelve in number, delivered at the Evangelical Christian Science Church by Bishop Sabin. The News Letter publishes these lectures as delivered—four in each of the issues of December, January and February.

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I have in mind a minister of this city, a gentleman for whom I have a very great respect, who got this mental suggestion into his mind. He left his church and wrote a book. It is a book filled with beautiful things, and he commenced to heal, but he heals through the human element entirely; and he, like many others in like condition, drifts, if you will permit that expression, attaching this subject of hypnotism on to mental suggestion, and the two work hand in hand.

There is a great school in Missouri which has had a very large success in many respects, and one in California, of Mental Suggestion. It is of the human.

Now I have no doubt that persons are healed through hypnotic influences. You can take possession of a man's mind, as you do when he is hypnotized. I have seen them laid out on chairs, and the operator would sit on the patient's body at the waist, the body being as rigid as a piece of iron. Tell the patient anything when he is in that condition and his mind is utterly powerless, and must respond to what you say. But after he comes out of it he is infinitely worse than he was before. This man that I was speaking of, this operator, used to lie in store windows here in Washington for nearly two days at a time. His best subject committed suicide soon after he left Washington.

To permit anybody to take possession of your mind through hypnotic influences is to surrender your liberty and voluntarily place it within the power of somebody else to control you. Every time you are subjected to his mind the less responsive power you have on your own part.

I remember we used to practice that when I was in college. One day some young gentlemen and myself were walking along, and nearly a block away was a boy. One of them said, "There goes a boy that we have hypnotized. I will make that boy turn and come to me." He gave his finger a snap and called the boy's name, and told him to stop. The boy stopped as quick as if he had been shot, and the young man ordered him to come back, and the boy came back.

Now that was placing the boy's mind under the surveillance and suggestion of the other completely, and I tell my students everywhere to permit nobody to control their minds. Have nothing whatever to do with hypnotism; it is destructive; it will destroy anybody that permits its practice upon him to any great extent.

I have read the history of hypnotic practices as published by an English surgeon in India for a number of years. Instead of using chloroform and other anaesthetics he used to hypnotize very generally, and he taught a number of his native doctors how to control in that way. He says that in extraordinary surgical operations it is often beneficial, but he warns the public never to practice it except in cases where the patient is either dying or almost passing on.

The great sheet anchor of mind healing, you might term it divine healing, is the realization of the presence of Infinite Mind and Infinite Spirit, and then and there declaring and throwing the thought into the vibration that your patient, whoever he is, is part and parcel of this universal whole. When you make that realization through the spiritual manifestations of your mind, and so declare throwing that thought into the vibration and sending it out, you are spreading divine healing thought, which will never return without its fruitage of

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good. In every kind of demonstration along these divine manifestations, demonstrations for your field, you always rely solely and wholly upon the divine Truth and Power to accomplish that which you ask. Man has no power whatever within himself to do; only the power to ask, seek and knock.

The command is, commit your ways unto the Lord and trust in Him. That is as far as you are permitted to go, and the promise is that He will bring it to pass. The trouble with most metaphysicians in so-called divine healing, is that the operator desires to do not only his own part in asking, seeking and knocking, but becomes impatient and wants to get on the other side and do God's part of it, thereby throwing into the equation a system of doubt which is destructive in its effects, bringing on fear that destroys and nullifies the good of all such treatments. Only the operator, who, when he asks and throws into the vibration the Truth and the affirmation that so and so is true, and takes that to be a fixed fact and then throws it out of his mind and lets God do the rest, succeeds in an eminent degree.

If God does not heal the sick in answer to prayer, the prayer of the realization and the understanding, we are all of us following a false philosophy. But we know that we are not. Why? For the very same reason that Jesus Christ told us. "Who do men say that I am?" One said this and another said that. Finally He told them, If you do not believe me—for my words' sake was what he meant—believe me for the works' sake. There is a test by which you can test everything, and that is results. Nothing in the world succeeds but success. That is one of the axiomatic rules. If you have a system here by which, through Divine Love, you can control not only disease but the environments of so-called human existence, including the earth and the water, and it is susceptible of demonstration, that system is true; and if it could not be demonstrated it would not be true. We know it is true because we prove it, and our students prove it all over the world everywhere all the time. It is going out and it goes wider as it advances.

It was but a few years ago that this church started. Now I presume, without knowing exactly, that there are at least fifty thousand healers in the world that are working under the Evangelical Christian Science system, as taught in the books emanating from this church. They are not only here, but they are in every part of the world. The class that is now being taught by me and whose instruction has almost closed, has students from South Africa, from Japan, from Panama, and from other foreign countries, and they are but a few of the thousands that are being taught by the books; and the demonstrations of which they write are always the same story, that it is the knowledge of the Truth that makes men free, the Truth that Jesus Christ came teaching; and in His teaching He told them in this conversation to which I referred that they should know the Truth and the Truth should set them free.

Peter, on the day of Pentecost, in speaking of Jesus Christ affirmed that God through this man did many wonderful works. Jesus Christ never was supposed to be God until Paul created Him. He never pretended so himself. Peter, in speaking of Him, said that God through this man did many wonderful works, and Christ said that you shall do

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the works that I do and even greater. Paul got a new religion, and he made Jesus Christ the cornerstone and the structure, which nobody else ever claimed. Jesus Christ was the way-shower. I am the way, the truthful way that teaches the road to eternal life, but that which gives you eternal life and makes you perfect is the knowledge of the Truth. Therefore it is the Truth, and no personality; it is God Almighty, it is axiomatic Truth that heals the sick and demonstrates over the affairs of life and makes you, as you should be, the image and likeness of Divine Mind, of Divine Life and Divine Power; and when we come to that perfect realization we are ourselves perfect.

Now there are several other systems of healing that I must give before the close of these lectures. I can't take them all up this morning because of the lack of time. All I can say in conclusion is this: Take God Love, God Wisdom and God Life into partnership with you in your work, carry them out, rely upon the Truth to do the work, trust, commit yourself unto the Lord, and you will be successful. Everything being equal with the patient, and you yourself with the perfect realization you will have an instantaneous healing every time. But if your patient is surrounded by error, filled with malice—I wrote to a patient of mine yesterday, when I saw symptoms of hatred in the mind that unless that could be eradicated we could not heal—you cannot heal a person that is filled with hatred and malice. You have to have a recipient soil. Love must be the dominant feeling of everybody who is God-like; and when you become perfect in your love, the Truth's realization will take effect and the healing will be instantaneous. Now in your practice teach these lessons.

"Cheer Up, Dearie"

"The world is all awry," quoth I,
And sadly shook my head;
"There's nothing that I ever try
That doesn't fail," I said,
"I am a-weary."

But Robin in the cherry tree,
Peeked out amid the bloom,
And cocked his little head at me,
And sang to ease my gloom—
"Cheer up, dearie!"

He looked about, and in and out,
Then gaily trilled to me—
"Why how can you your Maker doubt
When He takes care of me!"
"Cheer up, dearie!"

—*Eleanore See Inslee, in Nautilus.*

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New Year Resolutions

WINFIELD SCOTT WHITMAN

NEW Year is here, and with it comes the long list of new resolutions. Some of them we hardly expect to keep, some of them we almost know we can't, and some few of them we hope to keep. If they were all kept it wouldn't make us much better, for New Year resolutions don't, as a rule, have very much value, and if they were all followed out to the letter we would find less tobacco used and less wine used and some other habits gone.

"Man is a creature of habit." Habits once formed, either good or bad, are not easily broken, and it is just as easy to form a good habit as it is a bad one, and just as hard to break a good one as it is a bad one, so while we are resolving and making an effort to improve the New Year, let us make our resolutions of a nature that we can easily make into a habit and not easily break, like the following:

Resolved—That for the year of 1911 and all the other years to follow, I will be happy, cheerful and contented. I will not bore people with my so-called troubles, but will make myself better and the people I come in contact with better, by appropriating those better and higher qualities that God has given me.

If we can overcome the habit of a daily rehearsal of our ills and shortcomings, stop telling people how bad we feel and how bad business is, we can keep them out of our mind and thus let them "die a natural death." We can keep the seed out of the mind of others and prevent its growth. If we can overcome the tendency to be "cranky" and cross, and always have a smile, we can change a real mean disposition into a very good and desirable one. If we can always be happy when everything wants to make us otherwise, we can take a long step toward a real heaven. Cheerfulness, contentment and a smile are heavenly virtues.

People say that the son of a drunkard will easily learn to form the father's habits. The children of God easily learn to form Godly habits, and when we make a real trial at it we have God's help, and love lends a helping hand. We are all made of the same kind of material; we know people that always smile and never complain, and we can be like them.

Let us start the New Year forming a habit that will make us better, one that will improve us and help other people and in so doing help the world. You know "One little drop influenced the whole lake" and one person can and does influence the people that he associates with. Habits are catching; form the "happy" habit and see other people catching it.

Those of us who know the Truth, know that we can do what we want to do, and while we may not have any really bad habit to overcome, yet all of us have room for a new one, provided it is good, and I am sure that my New Year resolution will help you if you will try it. The habit is easily formed and hard to break, so start now to smile and to sing, and make no more complaints, and God will open a new door to you and show you a happy spot that you never knew existed.

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The Boy Who Couldn't Be Hurt

DAVID KERR

MANY, many years ago, about the time that Hendrick Hudson was smoking his first pipe with the Manhattan Indians on the site of New York, a group of school-boys were assembled one quiet summer evening in front of a house in the quiet little Swedish village of Hornelen.

"That's where the nest is, up there by the corner of the highest window," said one. "But who's to get it?"

"Oh! can't you really, Karl?" piped a poor little pale-faced cripple in the center of the group. "That's just the egg I've been wanting ever so long. *Can't* you get it somehow?"

"I wish I could, little one, if only for *your* sake; but I've tried it twice, and got nothing but a good tumble for my pains."

"And so has Austrian Moritz here—haven't you, old fellow?" cried another, clapping the sholder of a slim, dark-haired boy, who was spending his holidays at Hornelen with one of his father's Swedish friends.

"Thue enough," said Moritz von Arnheim, with a grimace. "But here comes Johnny Banner, and *he'll* do it if any one can."

"Hurrah for the boy who can't be hurt!" shouted several voices, as a big, square-built lad, with a bold, bluff, sunburned face, joined the group. "Why, Johnny, man, how dusty you are!"

"And so would *you* be, if you'd just been run over by a wagon," grunted Johnny.

"Run over by a wagon!" echoed the boys, staring.

"Just so. You see, I was up in the big elm yonder, having a swing on one of the boughs, when Farmer Jansen, not seeing me, let fly at a rook that had perched there, and put a charge of shot through

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my cap. Look here;" and he held up the riddled cap to view.

"Another escape, I declare," laughed Moritz. "We shall have to call you 'Jack-of-Nine-Lives,' at this rate."

"So then, as you may think," pursued Johnny, "I came down again faster than I went up, and got into the road just in time to meet old Nils, the carrier, rattling along at his usual slap-dash pace. In trying to avoid him, I slipped and fell right before the cart, and horse and cart and all went merrily over me. Luckily, I had fallen lengthwise, so that the wheels went on each side of me, and here I am, all right."

"Well, old boy," cried Karl, "here's another chance for you. Try if you can get those eggs up yonder for little Olaf. None of *us* can."

The words were hardly spoken, when Banner was over the fence, and the next moment he was seen scrambling up the side of the house by the notches which time and weather had made in the masonry. Once he slipped, and came down with a run; but he only set his hard mouth a little more firmly, and went to work again. Inch by inch he worked his way upward, the boys holding their breath as they watched him, until at length a general shout proclaimed that he had got a firm hold of the ivy.

Once there, the rest was easy. Another minute brought him within reach of the nest, and the eggs were carefully stowed away in a kind of pouch in the breast of his jacket.

Just then the village school-master came by, and seeing what was going on, cried, indignantly:

"You cruel boy! it would serve you right if you were to fall and injure yourself."

The words were truer than he intended, for Banner, startled by the shout, lost his hold and fell headlong to the ground. A cry of horror burst from the lookers-on, who were all over the fence in an instant, and the old teacher, dismayed at the effect of his rebuke, was not the hindmost. But to their amazement they found that "the boy who could not be hurt" had deserved his name once more. He had alighted upon a heap of straw, and though stunned and slightly bruised, was otherwise not a whit the worse.

"All right, boys," said he, faintly, "the *eggs* aren't broken, anyhow. Here, Olaf." And he put his prize into the trembling hands of the little cripple, who was crying bitterly.

"God less thee, my brave lad!" said the old teacher, losing all his anger in honest admiration of the boy's courage. "Thou art one who will be heard of yet."

* * * * * * *

"Stand firm, lads! we'll beat them yet," shouted a tall handsome man in the uniform of an Austrian colonel, who was doing his best to keep his men steady in the crisis of one of the hardest battles of the Thirty Years' War.

Few of his old playmates would have recognized little Moritz von Arnheim in that bearded face and towering figure; but it was he nevertheless, and the soldiers who were pressing him so hard were men from the very part of Sweden where he had once spent his holidays.

"Forward, my Swedes!" roared a tremendous voice from the other side, and through the rolling smoke in front broke a long line of glittering pike-heads and stern faces, sweeping down upon them like a mighty sea. There was a crash and a terrible cry, and the Austrian ranks were rolled together like leaves before the wind.

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Foremost among the Swedes, as they swept onward with a joyous cheer, was a big red-bearded man with the plumed hat of a General, whose face every Austrian leader already knew to his cost.

"Here's that fellow again," growled the Colonel. "He shan't escape *this* time, anyhow."

He discharged his pistol full at the General's broad breast, but the ball glanced off as if from a rock, and the next moment Colonel von Arnheim and his horse were rolling in the dust together, under the very feet of the Swedish pikemen.

"Don't hurt him, on your lives!" roared the General. "Take him to my tent, and keep him safe till I come."

"Ha!" muttered the Colonel, "I ought to know *that* voice. A strange adventure, truly, if this be indeed he!"

But all his doubts were ended a few hours later when the Swedish General came striding into the tent, and holding out his huge brown hand, said, with a broad grin,

"Do you know me, friend Moritz?"

"John Banner, sure enough!" cried Von Arnheim, grasping the offered hand cordially. "Well, I see you're still 'the boy who can't be hurt,' for I'm certain I saw my bullet hit you right on the breast."

"Hitting's not killing," answered Banner, throwing open his uniform, and showing a breastplate of fine steel underneath. "I've had many a narrower escape than that since I climbed for the nest at Hornelen."

"Well, speaking for myself, I'm very glad you *have* escaped," said the Colonel; "but for the sake of Austria and the imperial flag, I rather wish *that heap of straw hadn't been there.*"

Banner answered with a hearty laugh, and the two old comrades, thus strangely reunited, spent a very merry evening together.

UP AND DOING.

Boys, be up and doing,
For the day's begun;
Soon will come the noontide,
Then the set of sun;
At your task toil bravely
Till your work is done.

Let your hands be busy
In some useful way;
Don't neglect your study,
Don't forget to play;
There is time enough for each
Every blessed day.

—*Christian Work.*

HO! FOR ATLANTIC CITY!

Bishop Oliver C. Sabin, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty lectures, teaching how to heal the sick, at Atlantic City, commencing July 20, and continuing daily until August 9.

These lectures will be delivered in the Greek Temple on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. They will be absolutely free. Students and others from all parts of the world are cordially invited to be present.

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My Shadow

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see;
He is very, very like me from the heels up to the head;
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to grow—
Not at all like proper children, which is always very slow;
For he sometimes shoots up taller like an India-rubber ball,
And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,
And can only make a fool of me in every sort of way.
He stays so close beside me, he's a coward, you can see;
I'd think shame to stick to nursie as that shadow sticks to me.

One morning very early before the sun was up,
I rose and found the shining dew on every buttercup;
But my lazy little shadow like an arrant sleepyhead,
Had stayed at home behind me and was fast asleep in bed.

—Robert Louis Stevenson.

Inspiration

Open the windows of your soul,
  And let God's light shine through;
Absorb its purifying rays,
  That it may glow in you.

Let perfect love your heart control,
  To moods of gentleness give birth,
With golden sunbeams of good cheer,
  Destroy the somber thoughts of earth.

The mind reflecting no false jar,
  That registers harmonic chords,
The heart that thrills with gladsome joy,
  Attracts the charm that life affords.

Do not accentuate the din of discord
  By your own false note,
Co-operate with peace and love,
  Concordant forces to promote.

Let God smile through your human face,
  Through you may His fond dreams come true;
Let His glad message to the world,
  Be taught to other souls by you.

—Harriet Doane Prentiss.

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Attitudes of Mind

CHARLES EDGAR PRATHER

UNDERSTANDING what Mind is, universal Intelligence pervading all, we know it is in us individually. It is our intelligence, our understanding. Without going into a discussion of this universal Presence in its different phases of expression, let us take this fundamental rule of being: "Since you know that in this Presence is all power, you have the power to raise your thoughts into a positive, active, masterful attitude."

The lesson is this: If you expect to be master in your rightful inheritance, you must not only know how to become receptive to the good and true, but how to become strong, positive, active, masterful. "The power within me is mighty." You have no intelligence except that which comes to you, or through you, from this Infinite Presence. You say you learn from books. The book is but the vehicle of the consciousness of the writer. The Bible is but the consciousness of truth which the writers had when they inscribed these statements. It is not you that are wise, it is God shining through you; and you express that of which you have become conscious concerning God. Since God is omnipresent then God must be the power; and when you recognize that power within you, you are mighty.

You have the power (understanding all the time that your consciousness, or individuality, is God, and not you as person or mentality) either to raise your thoughts into an active, positive, masterful attitude of mind, or to lower them into a passive, negative condition. You have experienced it in your lives, that you can either be strong and therefore free, or you can give up and be weak. Most people live in the latter attitude, the negative condition, and do not know how to get into the strong, positive attitude.

Negativeness and receptiveness have different meanings. There is value in being receptive. Negativeness is simply that open attitude which receives everything as it comes along, without any discrimination, while receptiveness is that attitude of mind wherein you determine to be receptive, open. It is through receptivity that you place your mind in an open condition, ready to receive the highest. It is through receptivity that you are able to enjoy, to learn. A teacher must be positive; he must know what he is teaching. If he expresses doubt or uncertainty, the pupils will catch that uncertainty, and will not be receptive to the truth expressed. The teacher should be in the positive attitude at the time he is giving out truth, and the pupils in the receptive, open attitude.

Your attitude is catching; your thoughts are forces. As soon as you think them you have liberated that force, and they carry their own vibrations, because force is a mode of motion. If your attitude is strong, masterful, cheerful, people will be benefited and uplifted by your influence, but if you are weak, negative, you not only have a depressed feeling within yourself, but you depress

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those about you. They catch your thought-force, and, being receptive to it, they become like unto it.

The positive attitude of mind is one which is cheerful, strong, able to execute, to do that which you desire; it is self-reliant, and filled with energy. The negative, or passive attitude, is, in itself, just the opposite. Instead of being cheerful, it is gloomy, weak, yielding, indolent and dependent.

If you are living and thinking love, life, power, you are radiating these things, and you will find that all things are co-operating with you in that positive attitude; all things are working together for good. Your influence will affect everyone, and they will fall into line if you are strong in your attitude. You will become a leader, not in a personal way, but through your good influence. If you are negative to condition, to others' thoughts open and receptive regardless of what your own attitude should be, you will be a follower, you will be subject to all these thought forces, and therefore you will be driven about by every little wind of belief. You will not know where you are going. One minute you will be happy and the next you will be depressed, according to the thought-force you have received. If we are all thinking good thoughts, we are not leading each other, but we are co-operating.

If you are in a negative condition, you will find that you will be opposed. People do not like negative things. Therefore if you see lack, whether of health or money, you will find people do not like your atmosphere. They do not want to be with a person who always sees limitation. They would rather be with one who sees opulence, abundance. People catch that thought influence, and it begins to work out into expression.

Be strong; that is the injunction, and of good courage. Have faith in yourself, in God within you. Begin to use God, and you will find that you are not mighty in yourself but that the Spirit is mighty through you to the accomplishment of all good things. Be positive, be masterful. When you walk down a crowded street, do you always have to walk around people? It is because you are negative, and they are positive. If you walk along briskly and strongly, you will find that people step out of your way.

The attitude in which we are almost unconsciously negative to the people we think are above us is negativeness. That is, we are subject to people and things. It is not true receptiveness. The receptive attitude is through the act of the will, which comes from desire through aspiration. You place yourself in an open, receptive state of mind, willing to receive, and through doing this you do receive.

Negativeness arises also from our beliefs in inheritance, financial condition, social position, our education; and therefore volition, the will, has nothing to do in the matter. We have simply permitted ourselves to be subject. When you go back to the foundation and find there is but One Intelligence pervading all, and you are partaking of that Intelligence just as much as the so-called "wise man," you have the same Source from which to draw as has he. Therefore, there is no difference except that as he has received the Truth, to a greater extent than have you; by giving his attention to it he is unfolded in the consciousness to a greater extent. What is true to him might not be true to you, but

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you must not let that disturb you. Live what you see, and more truth will be revealed to you.

We have come to be habitually subject to things, to conditions and to people. We want to rid ourselves of that attitude, and the way to do it is by turning our attention, through desire, determining that henceforth we will trust the power within us. That is turning from the negative to the positive. You should only be receptive when you so desire, and it should be a conscious act and not simply an unconscious habit. To live strongly you should, in the main, live positively. Every attempt you make increases your strength, your positiveness, and it will last longer, until the positiveness becomes your very life and the natural expression of it.—*Power.*

An Interpretation

HARRIET DOANE PRENTISS

What is the meaning of this birth,
The message that was sent to earth;
What purport to the world is given,
Through the word Christ brought from Heaven?

Dominion over earth and air,
Our Saviour came this to declare;
Jesus our model day by day,
Gave His dear life, to show the way.

Dominion! It is not a dream,
These promises we may redeem;
If we but pray and listen well
We too may know this magic spell.

The key to power from God above
Is through the avenue of love;
Until our own souls are in tune,
From discord we are not immune.

Let us awake on Christmas morn,
And greet the day with life new born,
Weave into our word and deed
The teachings of this sacred creed.

Let each moment be the birth
Of thoughts expressive of our worth,
That we to every one may say,
Christ in us is born today.

You must be honest with yourself. There are a great many people in this world who are honest with the world at large; they pay their debts, they do not tell lies; they are good citizens; but, when it comes to their own selves, they are dishonest with themselves. They will pretend to be that which they are not. In this study you must be honest with yourself. You must throw aside every prejudice that has ever been given to you.

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What It Means To Love

M. EVALYN DAVIS

THE Summer-land of love that is athrob with the Divine Spirit is as much in advance of the old self-land of love that knows only "me and mine," as daylight is in advance of the midnight gloom.

If you are a "lover of *all* life," you will lose the *self*-consciousness and find that you are a boundless and universal soul. This conscious oneness with all life heightens the love and reverence in which personal friends are held to such a degree that it gives perfect freedom to each and all.

Loved ones not held in bondage of limitations, petty exactions and jealousies, never seek to leave the company of the great and loving friend. Neither could they if they would; for everywhere, in every phase of life, they would meet *that* love which beams from the eye and radiates through the self-less being of the Universal Soul that has come into their life.

Man too often seeks happiness in certain walks of life, in one or more individualities to the exclusion of all others. He it is that makes a sad failure of love, becomes a cynic, a hardened, disappointed, restless waif on the ocean of life.

You can no more limit a loving soul than you can cage up the sunbeams. You can no more claim *all* of the love of a soul that knows what the real joy of the love of *all* life is, than you can fence in the Universe of God.

Life is vibrant with Love, and *Love* is *God*. Love bountifully, generously, sacredly; not merely those of earth who are dear to you, but launch out from just where you stand, and become one with the great resistless tide that does its perfect work through the power of attraction.

Love Old Mother Earth in her infinite sweetness, her mountains and forests, glens and dancing waters; her valleys abounding in bloom and brilliant foliage, her bodies of water, both great and small, that she cradles in her bosom; her vast wastes of desert lands sentineled by the lone yuccas. Love the varied lights and shadows playing to and fro in merry mood upon her carpets of many colors. Love *all* that speaks *Life,* the morning so fresh in all her glory, the day of sunshine and showers, the calm still night of peace and the canopy of blue o'erspread with twinkling lights.

Grasp, too, the beautiful thought that animal life is also an expression of the Great Over-Soul, and is given you to *love;* not to tyrannize over, kill, eat and subject to your selfish desires, but to love and companionize with.

Everything that has life springs from the Divine Source. Every particle of life there is, everything that lives, every blade of grass, is God, and *God* is *Love.*

One of the most beautiful expressions of love is the faith that the animal kingdom reposes in mankind. Who has not seen in the soulful eye of the canine, as he looks into his master's face, a matchless love? What friend more faithful?

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Sad to say, a love that is oftentimes answered by unkindness; in such a case, alas, man has proven himself the brute while his faithful dog still holds his relationship with the Divine.

All species of animal life can be won to do man's bidding through the power of love.

Drummond says "to love abundantly is to live abundantly and to love forever is to live forever." Hence limitless love in the individual means continuous life. One cannot live the limitless life unless he becomes a *Universal* lover.

Through the life current of the one who loves with all the ardor of his being, flows the water of eternal youth, buoyancy, joy and light. No debris can gather in the stream of unselfish love. The channels are open, the flood-tides of infinite energy vitalize the entire being and man becomes conscious of his mastership; death is hereby defeated, and youth and beauty out-picture in the consciousness of him who awakens into the great realm of universal love.

This song of love is not the "new thought," but the *old* thought ever *new*.

If you think you have not a loving nature, go out into the open air and sunshine, hourly, and breathe deep and full of God's pure air for a few moments; with every breath think joyously: "O, how I *love* you, great, beautiful life, in all your varied expressions; and how deeply *you now* love *me*."

Such thoughts as these mean much. Under their influence the aged manifest youth and the young grow more beautiful and wise. The loving nature which is the substance of your being will manifest under these realizations.

The waves of thought portraying the power of mind in its upward trend toward oneness with Deity, manifesting as universal love, harmony, health and abundance in mankind, are resistlessly moving onward. It is useless to strive against it. The law of evolution is outworking in the soul of man.

Throw yourself into the one sweeping tide of intelligent and universal love and become at one with its force, its joy and its gleaming jewels of wisdom, and it will mean to you an abiding-place on the heights, in the eternal Summer-land of Love.

LINCOLN'S RULES FOR LIVING.

Do not worry, eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow and go easy. Maybe there are other things that your special case requires to make you happy, but, my friend, these, I reckon, will give you a good lift.—*Abraham Lincoln.*

PERSONAL.

Mrs. Elizabeth Towne, editor of *Nautilus,* will lecture Saturday afternoon, July 22, for Bishop Sabin in the Greek Temple on Young's new Million Dollar Pier, Atlantic City, N. J., and we hope that her many friends will be present to greet her. Mrs. Towne has a beautiful personality, and her lectures are gems of metaphysical truths.

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Stop That Thought

J. M. HOLMES

IT WAS in your mind all day yesterday and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day, unfitting yourself for your work, and destroying all happiness out of your heart. Are you going to continue it all day today, and by so doing waste more of your life in the foolish if not insane habit of tormenting yourself now because someone or something made you unhappy in the past?

That thought has no more right in your mind than a black snake has in your bed room. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it or it will break you. You must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize but which enables you to develop your character and shape your life according to your own choice.

Take the advice of one who has suffered and can sympathize with you, and resolve that you can and that you will undertake this great work, and keep at it till you accomplish it. If you have a bad case, and have indulged it for a long while you will not succeed in a day, but after a few months' persistent effort on a well formed plan you will be able to say, "I will not think on that subject now," and dismiss it as easily as Christ dismissed the devil.

When you begin this work never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it, live in the open air as much as possible, get acquainted with the birds, watch the clouds, study the flowers, talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book near at hand and compel yourself to read a few lines or a few verses, visit a friend, do some work that demands close attention, study a picture, and whenever the hateful, tormenting thought presents itself turn your back on it and your attention to something else till you can say to it "Not at home."—*From the New York Observer.*

Man is God's image and His likeness, and is like Him in love. Love is the power that moves all the universe. If you want the power to exercise this dominion, you can get it only through love.

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Value of Encouragement

Mr. Moody once said in his striking way: "You have heard the story of the child who was rescued from a fire that was raging away up in the fourth story of a house. The child came to the window, and, as the flames were shooting up higher and higher, he cried out for help. A fireman started up the ladder of the fire escape to rescue the child from its dangerous position. The wind swept the flames near him and it was getting so hot that he wavered and it looked as if he would have to return without the child. Thousands looked on, and their hearts quaked at the thought of the child having to perish in the fire, as it must do if the fireman did not reach it. Some one in the crowd cried "Give him a cheer!" Cheer after cheer went up, and, as the man heard them, he gathered fresh courage. Up he went into the midst of the smoke and the fire and brought down the child in safety. If you cannot go and rescue the perishing yourself, you can at least pray for those who do, and cheer them on. If you do the Lord will bless the effort. Do not grumble and criticise; it takes neither heart nor brains to do that."

Taking Advantage of the Situation

A member of the military band at a certain barracks came to the surgeon recently with a long face and a plaintive story about a sore throat. "Sore throat, eh?" said the surgean pleasantly. "Let me see. Oh, that's not bad—a slight irritation, nothing more! You'll be all right in a day or two. I think you had better take no risk by using your throat though, so I will recommend you for a fortnight's sick leave." Armed with the surgeon's certificate the bandsman obtained two weeks' sick leave. The two weeks had just come to an end when he met the surgeon on the parade ground. The bandsman saluted, and the surgeon, recognizing the face, stopped. "How's the throat?" he asked pleasantly. "It's quite well, sir," was the reply. "That's good," said the surgeon. "You can get back to your duty without fear. By the way, what instrument do you play in the band?" "The small drum, sir!" said the musician.

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Responsibility For Our Thoughts

NO ONE can hide himself from the world.

Affectations, tricks of manner, dignity, assumed democracy, will not conceal the real man.

You proclaim what you are every hour of every day.

You cannot afford for one moment to be otherwise than strictly honest with yourself.

You are responsible to the laws of the universe and your account is being kept with the utmost exactness.

Every thought that you entertain has its effect upon yourself or upon others.

It is foolish to think that we can hide our thoughts. Why, they leave their trail upon our faces, in our actions, in the movement of our bodies, perhaps in the lines of our hands and in innumerable other places.

If we strike a false note it is bound to jangle in the harmony of our lives. We cannot do violence to our ideals and not pay a penalty.

Is there ever a criminal who is indifferent to repentance at some time in his career?

I do not think so. Criminals are made such by reason of a stubborn will which leads them to resist the conventions. Then when disgrace comes they grow hardened, because they find the world, as they come in contact with it, is not looking for any good in them but is only too willing to condemn.

So they grow reckless and hardened. And yet I believe the great majority of criminals experience the strongest longing at times to become once more a part of what is called respectable society. They would like to feel that they were not outcasts.

The work of Ben Lindsay and the other judges of juvenile courts is to make tough boys (embryo criminals) feel that they are really a part of humanity, that they are not outcasts, and that society wants them, for their own good, to remain within its fold.

Society has been largely responsible for its criminals. It has been, and still is, suggesting, by the most powerful means, to the transgressor that he is an outcast. Instead of trying to reform it is pushing him further away.

The tide is turning, however, and the criminal who really desires to reform has a better chance today than ever before.

We are beginning to learn that we are responsible, in degree, for our mental attitude toward the wrongdoer; that his crime is in part our crime.

Thought carries far. If you condemn only in silence it may yet have its effect.

It is a new idea that man may be responsible, in degree, for the thoughts he entertains as well as for his acts.

Lincoln Steffens has an interesting little story in one of the current magazines (*Everybody's*) about a negro who grew jealous of a girl and allowed the fiercest hate toward her to accumulate in his mind. Then one night he drew his revolver and emptied its bullets into her body, as he supposed. Frightened, and once more sane, he ran to an officer, confessed that he had killed the girl and that he was glad he had done so. It so

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happened that not one of the bullets from his revolver had taken effect. The girl was unharmed. Yet so far as the negro was concerned he had committed murder. In him nothing was lacking to complete the elements of murder.

The real point of responsibility in such a case surely begins back of the act itself.

Thoughts long held become built into character; and character cannot be concealed from the world.

We can no longer evade, altogether, responsibility for our thoughts.

The thought life of one person may be so harmonious and filled with good will towards all that you instinctively unfold and expand and feel at ease upon coming into his presence. Another will repel in equal ratio because his thought life is filled with pride, coldness and perhaps envy and ill-will towards the rest of humanity.

It is a pretty good plan to entertain only such thoughts as you would be willing to have announced from the housetops.—*William E. Towne, in Nautilus.*

How To Make Home Happy

To make home duties of the first importance; not to despise the very smallest, but to perform it even unto God.

To undertake no work outside which may cause the neglect of any duties at home.

To think of the happiness of others before my own, for even Christ pleased not himself, and went away leaving us an example, that we should follow his steps.

To try to add to the happiness of every member of my family, sympathizing in both what gives them pain and pleasure.

To find out my besetting sin, and fight hard to overcome it, for I can do all things through Christ, which strengthened me.

To remember God has formed my home, and as long as he leaves me in it, no one but myself can fill the niche in which he has placed me.

"Content to fill a little space,
If Thou be glorified."

To improve the talents God has given me, especially those that will give pleasure or be of use to others, remembering the command, "Whatsoever ye do, do all to the glory of God."

Let us be like the bird for a moment perched
On a frail branch while he sings;
Though he feels it bend he continues his song,
For he knows that he has wings.
—*Victor Hugo.*

One constant element of luck
Is genuine solid old Teutonic pluck.
Stick to your aims—the mongrel's hold will slip,
But only crowbars loose the bulldog's grip.
—*Oliver Wendell Holmes.*

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HEALING HYMN

Oh, when shall sickness and disease
Their persecuting warfare cease?
And weakness die, and grief and pain,
And death itself at last be slain?

Doubt not that better day is near,
The suff'ring sons of earth to cheer;
Disease and pain are born of sin,
Their remedy is found within.

Let Christ, descending from above,
Become incarnate in Thy Love;
The inward ills and wrong subdue,
And make thy fallen nature new.

Let the great Healer make thee free
From sin's corroding malady:
And then the Life that's in the soul
Shall make the suffering body whole.
—*Prof. Thomas C. Upham, in Hymns of the Christian Life.*

Small calibre is no longer a reproach. It used to mean only a popgun, now it means the most effective army rifles. Science has discovered that, if you put high power behind, you can do the most effective work with the calibre of guns that was once used in boys' playthings. It is a good lesson for Christians. It is not so much largeness of space or fortune or opportunity that counts; it is putting the Divine power behind our work. We may be of distinctively small calibre in many ways, and know ourselves to be so, but if we will only take of God, who giveth to all men liberally and withholdeth not, we shall not find our calibre any hindrance; we can be greatly efficient in our lives. There is no place too small to do God's work if we let God's power work through us in that place.—*S. S. Times.*

"JEST DO YER BEST"

The signs are bad when folks commence
A-finding fault with Providence;
And balking 'cause the earth don't shake
At every prancin' step they take.
No man is great 'till he can see
How less than little he would be,
If stripped to self, and stark and bare
He hung his sign out anywhere.

My doctrine is to lay aside
Contentions, and be satisfied;
Jes' do yer best, and prase or blame
That follers' counts ye jest the same.
I've allers noticed great success
Is mixed with trouble more or less,
And its the man who does the best
That gits more kicks, than all the rest.
—*James Whitcomb Riley.*

DON'TS

Don't attempt to punish all your enemies at once. You can't do a large business with a small capital. Don't say "I told you so." Two to one you never said a word about it. Don't worry about another man's business. Don't imagine that you can correct all the evils in the world. A grain of sand is not prominent in a desert. Don't mourn over fancied grievances. Bide your time and real sorrow will come. Don't throw dust in your teacher's eyes. It will only injure the pupil. Don't worry about the ice crop. Keep cool and you will have enough. Don't borrow a coach to please your wife. Better make her a little sulky. Don't imagine that everything is weakening. Butter is strong in this market. Don't publish your acts of charity. The Lord will keep the account straight. Don't color meerchaums for a living. It is simply dyeing by inches.—*Mark Twain*

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DOING HIS BEST

It somehow seems little enough when you say
That a fellow "is doing his best."
It means that he toils and he hopes day by day
That Heaven will attend to the rest.
He is jostled aside by the hurrying crowd,
Unsought by the lowly, forgot by the proud.
He earns what he gets, no more is allowed
To the fellow who's "doing his best."

But whenever a crisis arises, we look
To the man who is doing his best.
The prince with his splendor, the sage with his book,
Full oft fail to answer the test.
And when there's a home or a country to serve
We turn to the man with the heart and the nerve
The man whom adversity's touch could not swerve,
The man who kept doing his best.

—*Washington Star.*

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God."—*Romans* iv, 20.

Unbelief in the promises of God, the Loving Father of All, is what keeps man in woe, misery and unhappiness.

Lack of Love for God and lack of Faith in Jesus Christ, the Master and our Saviour, to save us from sinful and evil tendencies, is what staggers some men today.

No man can be strong and powerful and helpful until he is strong in faith and gives glory to God by his works.

GOOD THINGS TO LEARN

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business. A very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own heart to be bothered with any of yours.

GIVING

"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.*

If all of us knew
What all of us do,
And all of us knew
THAT all of us knew,
Then some of us might
Not do a few
Of SOME of the things
That all of us do.

Author unknown.

To be alive in every part of our being, to realize the possibilities that are in us, to do all that we can, to become all that we are capable of becoming, this is the aim of life.—*Charles Wagner.*

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Victory Through Confidence

"Thus saith the Lord God, the Holy one of Israel; in returning and rest shall ye be saved; in quietness and confidence shall be your strength."—*Isa.* 30: 15.

"Thine is the victory."—*Chron.* 39: 11.

"What is thine is mine." "I and my Father are one."—*Jesus.*

As there is but One All, one must return to this truth to find rest from the belief that here is God, the Good, plus a devil or evil power—mortal mind, malicious animal magnetism, animal nature, lower self, a fall of man, that there is impurity, and that there is a higher nature evolved from a lower.

In returning and rest we shall know salvation. Returning means accepting the All Good for one's self, and self as being it; it does not mean going from one locality to another, nor experiencing death of the body; it means returning here and now and resting in quietness and confidence. We gain nothing through struggling and striving so overcome and become. From the standpoint of the truth that One is all, we can send forth judgment unto victory, and know that what we have held as belonging to God alone is also ours; that what we have held as His work exclusively is also ours, and that what we have supposed was accomplished by Him separate from us is accomplished by our identity. So, it is true, that what is thine is mine, and I and my Father are one.

Victory means conquest, success. The fact that we are what we are is victory, dominion. "Whatsoever is born of God overcometh the world, is saved, and has the strength of a quiet confidence."

The Art of Forgetting

Plutarch records that when Simonides offered to teach Themistocles the art of memory the latter said: "Teach me rather the art of forgetting." How much the world needs to learn that art. Paul spoke of forgetting the things that are behind. We should forget our mistakes and failures, so far as these cause discouragement. We should forget our successes if they cause pride or preoccupy the mind. We should forget the slights that have been put upon us or the insults that have been given us. To remember these is to be weak and miserable, if not worse. He who says he can forgive but he cannot forget is deceived by the sound of words. Forgiveness that is genuine involves forgetfulness of the injury. True forgiveness means a putting away of the wrong behind the back and remembering it no more. That is what God does when He forgives us, and that is what we all must do if we truly forgive.

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If It Is True

OLIVER C. SABIN

IF IT is true, as alleged by the friends and champions of Christian Science, that it does give the information through Divine Love to destroy all sickness, all illness of every kind and character, and every kind of inharmony connected with man, either in the mental or physical, or financial, and if such fact, if known to the people at large and practiced by them, would relieve the world of all sin, of all suffering, of all poverty and of all sorrow, what an universal blessing it is.

The adherents of Christian Science affirm that the foregoing statements are true and that Christian Science does do and perform, or give the information to do and perform, all of those things, and that emancipates mankind from all the ills incident to this material life.

The mere enumeration of such an array of facts to a person who does not know anything about this Truth is almost enough to paralyze (if we may be allowed the expression) their comprehension, because it is so foreign, so much beyond what we have been taught to believe, that the human conception can hardly measure such a condition of affairs.

The writer of this article was perhaps as much of a bigot, if we may be allowed the expression, as any person in the world upon the subject of religion, but my bigotry was in the line of no religion rather too much. I had studied the subject of the Vicarious Atonement as ordinarily taught in the churches, that God, in order to have His own wrath satisfied, had required His Son to step into the breach and suffer death that I might have life. This doctrine I did not believe and could not believe. I stayed in the churches during my youthful years, and found it was impossible for me to be governed by my fear, so gave loose reins to the whole business and threw the churches out of my mind; but I am now thoroughly convinced that doctrine was not taught by the Bible. Jesus did not come to reconcile God to man, but to reconcile man to God. That God is Love, and that our Savior came through love for man and not to reconcile God to man. He came to show us the Way to the Father, and to show us how to live, and to show us how to overcome the original sin that was committed by our first parents, that we might have Eternal Life through the perfect understanding of God's perfect love. Christian Science shows by the true status God's relation to man, and in furtherance of that shows us how to live lives of perfect Christianity, so that we do not have to grope along in darkness; but we know that our Father is a God of Love, a God of Goodness and a God of Happiness, and He is our Father and protects us in all ways and under all circumstances. It gives us a closer and more intimate knowledge of God and proves the position which we take by the healing of our sick, the destruction of our sorrow, the removal of our poverty,

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and the giving to us of the perfect liberty, the liberty which is given to the chuldren of God. In other words, "these signs" do follow us, and we thereby know we are believers, for we fill the requirements of a believer.

The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the crowd is going to do. He does not ask advice of everybody he knows or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and, when he comes to them, he goes through them, not over them or around them. He never whines or grumbles; he simply keeps to his task and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory. It takes courage and originality to step out from the crowd and act independently. The man who acts boldly wins the confidence of the world.—*Bible Review.*

Human life as a whole moves and cannot help moving, towards the eternal ideal of perfection, only by each separate individual advancing towards his own personal and equally unlimited perfection.

What a dreadfully pernicious superstition is that under the influence of which men—neglecting the inward work upon themselves, which is the only thing really needed for their own and society's welfare, and also the one thing in which man has full power—direct all their strength towards arranging the life of others, which is beyond their power, and (for the attainment of this impossible aim) employ violent means, certainly evil and injurious to themselves and to others, and which more surely than anything else remove them both from their personal and the general perfection!—*Leo Tolstoy.*

Lecture Course at Popham Beach, Maine

Bishop Oliver C. Sabin, of the Evangelical Christian Science Church, of Washington, D. C., will deliver a series of ten free lectures at Popham Beach, Maine, commencing July 1 and ending July 10. These lectures will teach how to heal the sick and demonstrate along metaphysical lines, and will be perfectly free. Persons desiring accommodations should write to Mr. John H. Stacey, Popham Beach, Maine, for information.

Popham Beach is at the mouth of the Kennebec River, twelve miles south of Bath, situated on a beautiful promontory extending into the sea.

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Love

THERE are times in our lives when we break through the mist of prejudice, and are forced to recognize and acknowledge the good which once we were loathe to accept as being true. Such were the experiences of the Jews who accompanied our Savior with Mary and Martha as they went to the tomb, where our Master raised Lazarus from the dead. Upon this occasion it is stated that "Jesus wept." What inexpressible compassion and tenderness ever characterized the Son of God. Jesus was the embodiment of Divine Love; all felt the silent power and presence of infinite and omnipresent Good. This people could but exclaim, "Behold, how He loved him!" Truth stirred their inmost beings, and forced exclamations of wonder and admiration. We are thus touched and quickened by this life-giving principle, Love—this bread from Heaven, and are brought face to face with Truth we can not deny if we would. Why could this people not see that Jesus loved all mankind as well as Lazarus? This instance was one among the many object lessons which the Master graciously granted them in that day. Love was the burden of His mission here among men, whom He came to save. Joyful will be the time when all shall discern the Christ, the healing Truth, and be not willingly ignorant; that Love as stated by the Master is the fulfilling of the law, because love worketh no ill to his neighbor, but worketh all good.

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 shapes 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.—*Emmanuelist Episcopal Herald.*

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Creative Thought

HENRY HARRISON BROWN

EMERSON tells us to "Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration breaks out in a great city, and no man knows what is safe, or where it will end." And he continues this thought by showing us how the institutions of man are but the lengthened shadows, each of some one thinker. Civilization is but the materialization of human ideals. Progressive men have thought and civilization has grown therefrom. The great religious systems of the world are but the maturing in human life of the thought of a few thinkers. Buddha and Jesus, Luther and Knox, Wesley and Murray, live in the crystalization of their thought into denominations.

Inventions that have come from the thought of Stephenson, Watt and Edison revolutioned society. The discoveries of Henry and Darwin have been thought granaries of the world. The thought of Franklin, Spencer and Emerson has changed the race thought; while the thought of Copernicus, Galileo and modern astronomers has "changed the front of the universe." Thought in brains of engineers and mechanics has changed the deserts to gardens, and the thought of the architect, "has smitten the rock and now

"Upheaved in pride see towers of strength and domes of taste."

Man thus through the omnipotence of his thought becomes the special creator, who through the laws by which the Universal has made itself into the material universe, carries on the work of creation and is perfecting the world the Absolute left unfinished. Without the grey matter of the human brain the process of creation would have stopped when ape and orang came. But man, as special creator, is limited to thought creations out of that which had previously been evolved. His work lies entirely in the field of ideals, the field of the imagination. Here he builds the models while the Absolute fashions into material shape. In these ideals he expresses his individuality. This Man, as thinker, shapes the Universal Energy into forms of use and beauty through his thoughts in Mechanics and Art.

The Absolute creates within itself by bodying itself forth in a universe cognizant to the senses of Man; first as cosmic energy, then as matter. Man as special creator shapes this crude matter to his thought. Man is thus the Absolute becoming cognizant of itself. Man is God thinking. Elsewhere all creation is God working.

Wind and wave are manifestations of the working of the Absolute; the unconditioned, of the unindividualized. Here IT manifests in lower octaves; in rose and bird it has gained in pitch still higher its rise in human thought. Thought is a form, and the most potent form, of

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Universal Energy. Man is God individualized. "The kingdom of God is within you!" Kingdom! power! thought is this Kingdom. Man is the only individuality among all the manifestations of God, that can think. Can say—"I AM!"

For man to form a mental picture is for him to create that which as necessarily takes material form as it is for inate, latent ideas in the Absolute to take form in worlds and in things. That which is thought created, must be made manifest to the senses. The artist creates the model in his mind, which the hand obeys, and the statue is shadowed forth in marble.

In like manner every condition of joy or sorrow, of pleasure or pain, of wealth or poverty, health or disease exists as models in the mind of the individual, as thought-images, before they appear in the objective life. The artist grows mentally that which he creates in the material. So does each person as the artist create his own life. Each thought has its period of conception, gestation and birth. Rarely do we as "architects of fate," consciously and intelligently working as artists, build our ideals. We allow them to be builded for us, by heredity, prejudice, education and the customs and conformities of society. Race-thought and race-conditions bear us on their currents as leaves in a stream.

Statements of the senses and the reflections of experience are the chief sources of our ideals, when they should come from within, as the reflections of our desires, our aspirations and our purposes. Consequently we, having no definite and pre-determined ideals, are constantly changing them, and our life is a composite of many ideals and the perfect reflection of none. Hence it is unsatisfactry to us. I shall be satisfied only when I awake in the likeness of the perfect ideal. "I the imperfect, adore my own Perfect!" says Emerson.

To be satisfied we must live constantly the wished ideal; the one builded from our desires, and the one which carries with it the purpose of our life. To this ideal we must cling with that same tenacity with which the artist clings to his. Concentration is the key we must hold constantly before us, not as that which we wish to be or hope to be, but that which we now are. For we are not body, are not in this sense life. We ARE the picture which became a spiritual reality the moment we thought it. And that REALITY WE ALWAYS ARE, for I am that which I think I am. This reality is reflected in body. With the imperfection or the perfection in which I mentally see it Life is the only reality. LIFE IS! And Life is to the individualized consciousness that which that consciousness conceives it to be.

That I may manifest health I must think health and thus create a wholesome body as the reflection of that which I, as mind, create. To have health now, I must think it now. To think I shall be health, or that I will be health, only puts the dream as an igneus fatuus ever before me. To think of future possession, is to never possess. Present tense, first person, indicative mood, comprises the whole grammar of Soul Culture. I am health! I am wealth! I am power! The Absolute is! I am! As the artist carves the present ideal into his statue, I carve the present into life. We may create *now* wholesome conditions for ourselves.

As flowers in seed; as song in egg; all possibilities exist in the Human Soul. But unlike seed and egg, Man has conscious thought and is compelled, as an

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individual, to choose and thus create out of Absolute Life his own individual expression. How and when these possibilities shall be expressed, he is either consciously or unconsciously constantly deciding. He learns the better choice by making the lesser.

If man thinks he is controlled by circumstances he builds from Suggestion, from without, and is the slave of matter. But if he builds from within, embodying his desires and aspirations in his ideal, then he is a freeman; realizes his divinity and becomes a law unto himself, is thus through self-conscious control "King of kings!"

Since I build my statue or my dwelling from material created by the Absolute which material is the externalizing of divine ideas, is vibrations in infinity, in loke manner I must build my ideals from the same material, that is, from divine ideas; and I must let them find expression through the materials in which the Infinite has previously embodied Itself. My power as an individual begins and ends with my power to create thought forms. These forms Life takes as moulds into which to flow and shape Itself.

This is the one and the only GREAT fact in human experience. The ONE FACT which when understood, will redeem the race from all slavery to matter—to circumstance—and will give Man control of his destiny. This GREAT FACT is: By his thought power to build ideals Man controls that sub-conscious divinity which he is. The conscious Man controls the God-in-Man.

Then shall we live consciously as "Sons of God" and find that "the Father hath given the Son dominion over all *things*." The lesson for us to learn as freemen, is to think as artists and as *free*-men, and to create the model of that which we desire to be, and to persistently concentrate upon it and thus be it *now*.

As human beings, we live only in our ideals. Under the clinging animal nature, we drift with heredity, follow race conditions and tendencies; like beast and bird are under the control of circumstances. But I am NOT animal; I need not thus be controlled. I may put that animal nature in my physical make-up under my feet and control it, as I have controlled it in dog and horse or may extirpate it as I have in this city in wolf and fox. This nature is a portion of "all things" which has been put in my control. If I will, I may make the animal my servant. As Man, we are to use the body and physical environment as the expression of our ideal. Tennyson admonishes us not to abdicate our human throne, but says:

"Hold thy scepter Human Soul and rule thy kingdom of the brute!"

True we are "sons of Adam," but he was "the Son of God," so will I go beyond Adam, to that which was his origin, for it is likewise mine, and as Son of God, I am not limited by matter, for I am Spirit and inherit all the powers of Spirit, which is also Mind. All creative power belongs to me as the Son of the Most High and already have I, as Man, begun to create a better world than the Father could build without me, His Son.

Thus is the new century, the century of the "coming Man!" Of Man coming intelligently to his own, and ruling, not only "his kingdom of the brute" but also his "Kingdom-of-God" within. Each individual is as independent in his orbit of power as each sun is independent in its.

This is our destiny. Through our

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Realization of divinity, we are coming to accept it. Taught by the Law of Suggestion how "to build more stately mansions" for the soul and to become intelligent in use of ourselves as Power, we are fast coming in expression to be, that which we wish to be, and evils are passing away. Man will learn war no more, and will not even wage war within himself, but will be a united kingdom of Good, because he affirms, ALL IS GOOD and creating Good within his thought, all becomes good without. Through intelligent use of the imagination he creates himself now, that which is his ideal of Truth, Goodness and Beauty. And the "transcendent movement" of Lowell's lines becomes to us the "Eternal Now!"

"The thing we long for, that we are for
one transcendent moment.
E'er yet the present poor and bare, can
make its sneering comment;
E'en through our poetry stir and strife,
glows down the wished Ideal!
And Longing moulds in clay, what Life
carves in the marble Real!"

—*New Thought.*

Beauty of Character

If the great number of women who believe that they are sadly lacking in beauty of face and form, and who spend valuable time and money in vainly trying to acquire it, could but be brought to realize that the highest form of beauty is that of expression!

This is attained by the possession of inward graces, which frequently transform a so-called plain face into one more beautiful and winning than the combination of a perfect complexion and regular features.

One so often sees faces marred by ill temper, selfishness and peevishness, making their owners distinctly plain and unattractive.

What a change would be wrought in that same countenance by good temper, contentment and a little thought for others.

No woman possessing these qualities could be altogether plain and wanting in attractiveness. "That indescribable something" called "charm" and "fascination" is nothing but the innate courtesy of a gracious spirit and natural beauty of character, as well as the art of drawing out the best even in less favored individuals, and of making them forget, for a time at least, their many short-comings.

Such a quality is far more powerful and enduring than mere perfection of form and feature, and even the plainest woman may acquire it if she so wishes.

—*The New York Weekly.*

Be still and strong, * * * and keep thy soul's large window pure from wrong.—*E. B. Browning.*

"Look up and not down; look out and not in; look forward and not back; and lend a hand."—*Edward Everett Hale.*

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Making the Most of Life

THEY who live longest do not necessarily make the most of life. Long life is desirable provided the years are all filled with that which is good. But an empty life cannot be redeemed from vanity by length of days. A life filled with good fruit is better than a long life. Jesus, who made more of life than any other, did not live long. His life was cut short by violence while He was yet a young man. A life poured out in blood for the sake of righteousness is far better spent than one which has been carefully guarded and preserved even down to old age at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some think there is nothing better in the world than to have what they call a good time. They count that day lost which does not bring them some social delight or worldly gratification. But all wise men agree that the mere pleasure should be sacrificed to some higher good. They who live in pleasure are dead while they live. Jesus, whose life was a perfect model, never ran after pleasure. We do not know that He ever sought it for a moment. It was His meat and drink to do His Father's will and finish the work which was given Him to do. The joy of a good conscience and the approval of the Heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not always make the most of life. Money is not to be despised or thrown away. Money is a means of great good when properly used. But "a man's life consisteth not in the abundance of the things which he possesseth." A millionaire may live a narrow and unsatisfactory life. His millions will be a millstone about his neck unless they are used for some good purpose in the world. It is better far to be rich in good work, rich in faith, rich toward God, rich in character, than to be rich in gold and silver.

It is thought by some that learning is the thing that makes life rich and grand. But one may be learned without making much of life. Learning is a good thing. The study of science affords wonderful satisfaction. Few things contribute more to the enrichment of life than a well-stored and well-disciplined mind. But knowledge and learning are not the principle things. Some men are wiser and stronger without learning than others are with it. Jesus was not a learned man according to the standards of this world; yet when He opened His mouth and spake, such streams of truth and wisdom proceeded from His enlightened mind that His learned enemies said: "Whence hath this man these things, never having learned?" Peter and John were unlearned fishermen, yet they made the world richer by their wisdom. John Bunyan was not a learned man according to the standards of this world, yet what scientist or philosopher ever did so much as he to enlighten the world? The wis-

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dom that cometh from above is superior to the wisdom of this world. It is not the scientist, but the saint, that lives that life which is life indeed. It is not the philosopher, but the Christian, that is the light of the world. It is not the scholar, but the good man, that makes the most of life.—*Christian Advocate.*

The True Self

T. TROWARD

We shall find a fountain of Essence-of-Life ready to spring up in ourselves, inexhaustible and continually increasing in its flow, as One taught long ago to a woman at a wayside well.

This upspringing of Life-Essence is not another's—it is our own. It does not require deep studies, hard labors, weary journeyings to attain it; it is not the monopoly of this teacher or that writer, whose lectures we must attend or whose books we must read to get it; it is the innermost of ourselves, and a little common-sense thought as to how anything comes to be anything will soon convince us that the great inexhaustible life must be the very root and substance of us, permeating every fibre of our being.

Surely to be this vast infinitude of living power must be enough to satisfy all our desires, and yet this wonderful ideal is nothing else but what we already are in principio—it is all there in ourselves now, only awaiting our recognition for its manifestation.

The Law of our Evolution has put us in possession of certain powers and opportunities, and our further development depends on our doing just what these powers and opportunities make it possible for us to do, here and now. If we do what we are able to do today, it will open the way for us to do something better tomorrow, and in this manner the growing process will proceed healthily and happily in a rapidly increasing ratio.

Now it is this moving power at the back of our various faculties that is the true innermost self; and if we realize the identity of the innermost and outermost, we shall see that we therefore have at our present disposal all that is necessary for our unlimited development.—*From Expression.*

God is love, God is good, God is omnipresent life, God is omniscient—that is, He knows all, is in all, and is all, and all is God and His manifestation. You have to come to the realization that spirit is all, that this so-called material world is nothing more nor less than the spiritual manifestation of the creative power of God. All is spirit, spirit is the only substance. You have to come with the understanding before you can pray with the understanding.

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THE MIND CONTROLS DIGESTION.

Important as the selection of food is, digestion and elimination are, in the last analysis, mental, says Dr. Allen, food specialist, in Boston *Globe*. The flow of the digestive fluids is under the control of the mind, as experiments on animals have shown, and the movements of the organs, even the circulation of blood and lymph, are actuated by the mind, as the paling or flushing that accompanies certain mental states clearly indicates. Hence, while we recognize the fact that starch or sugar can never supply the place of phosphorous or albumen, worry and hurry directly interfere with digestion and may induce the most serious disease.—*Practical Ideals.*

THE POWER OF CHEERFULNESS.

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine—graceful from very gladness—beautiful because bright.—*Thomas Carlyle.*

THE FOOTPATH TO PEACE.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the footpath to peace.—*Henry van Dyke.*

ARABIAN PROVERBS.

"He that knows not, and knows not that he knows not, is a fool. Pass him by.

"He that knows not, and knows that he knows not, is worthy. Teach him.

"He that knows, and knows not that he knows, is asleep. Awake him.

"He that knows, and knows that he knows, is wise. Follow him."

The happiness of your life depends upon the quality of your thoughts.—*Marcus Aurelius.*

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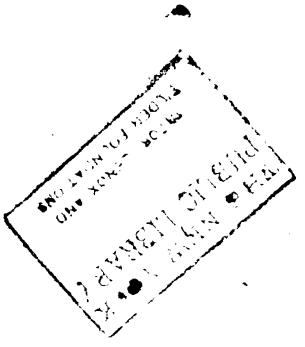

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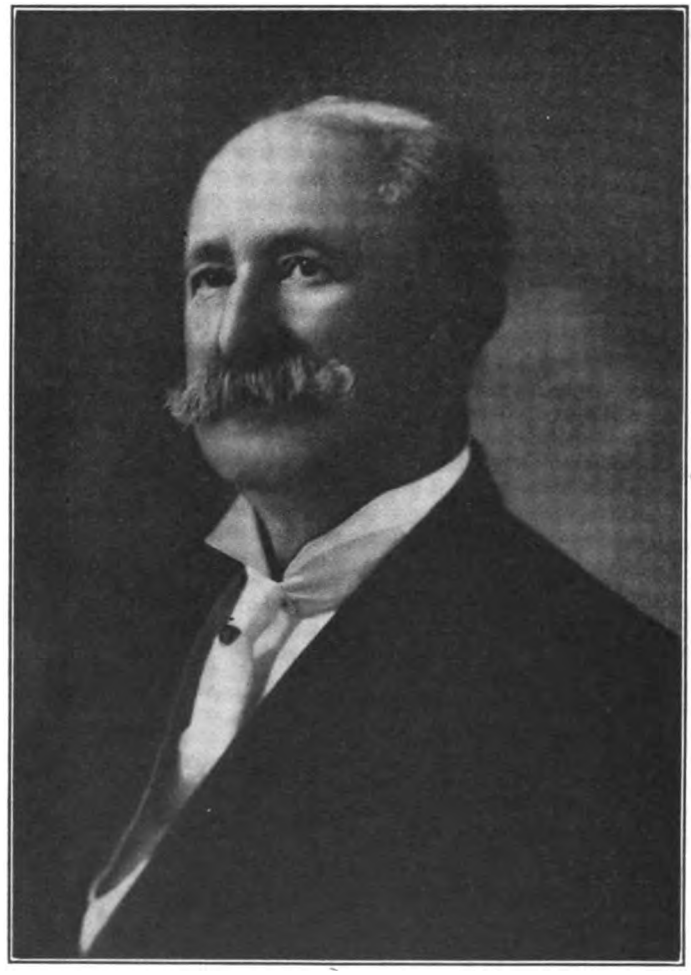

Oliver C. Sabin

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VOLUME XVI. WASHINGTON, D. C., FEBRUARY, 1911. NUMBER 5

Washington News Letter

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Editorials

It is with much pleasure that we can report a large increase in the circulation of the News Letter during the past month. A great many persons have responded to our suggestion that each one send in a new subscriber during the months of January and February and we hope to have one from every one of our subscribers. Some have sent in a great many more. One subscriber sent in a list of twenty new ones.

Let the good work go on and unchain the Truth, that the world may become free and be harmonious and prosperous. It not only blesses the giver but the one who receives.

We hope that our friends will like the News Letter better this month even than

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last. You will notice some new features in the magazine which we may continue making it more of an all-around paper.

We will be glad to hear from you in a short letter, sending some thought that will do somebody some good.

Lovingly yours,

Oliver C. Sabin

Bishop.

Dreamland

OLIVER C. SABIN

THIS Saturday night—Christmas eve—the ground is covered with ice and the fields with snow, and sitting beside the cozy fire, I dream. I dream of the past. I see rising before me the world with its multitudinous history; filled with ambitions and disappointments, life and death, love and hatred, health and sickness. I see the people going, with a mad rush, as it were, along a great highway, like the drops in the ocean, each inspired with its own duty and destiny, going on and on. This human stream comes to the precipice which is called death; they are falling over one another into the chasm of chaos, some screeching and screaming with sorrow and despair and madness; others inspired with hope that there may be something by and by in the unknown, unfathomable, whence happiness may evolve from present misery.

I dream again, and I see amid the hills of Judea a prophet, born a king, whose birthday is on the morrow. He has brought a message to this sin-stricken world of misery, a message of love, love of God the Father, creator of all, Universal Life, Universal Good, Universal mind, Universal Power, and love for our fellow as for ourselves.

Instead of hate, of anger, of malice, power, sword, war, being the dominant powers, all these are to be surrendered and peace on earth is to reign and become the universal practice of the children of men.

I dream again and I see this Beautiful Character being rewarded for this message by the token of hate, carnal mind, and in payment for His beneficent works they have hanged Him on the cross, and have run spears into His side, placed a crown of thorns upon His head, and gave him to drink gall and wormwood. His response was "Father, forgive them, for they know not what they do."

I dream again and I see His faithful followers hunted like wild beasts of the forest, a price set upon their heads, a price set upon the writings and teachings of Our Savior and His apostles, until they are scattered all over the world

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without homes and without shelter; their writings destroyed, so far as possible, and for the time hatred seems to have gained the mastery, wickedness appears to have been enthroned and Truth lies bleeding in the dust.

I dream again and I see long centuries of darkness where selfish man, taking the advantage of religion, has made it an engine of oppression, of cruelty, and of persecution, ignorance being everywhere dominant, until it comes down to us in history as anathema, a synonym for all that is horrible and reprehensible.

I dream again and I hear the voice as that of one of old, crying in the wilderness, that religion and the Bible and its Truth must be liberated, and we find a Wyckliff and a Luther and myriads of others rushing into this great battle of love to redeem the Message of the Savior of Mankind from destruction, and giving it back to the people for whom it was designed.

I dream again and I see this fight going on; I see these so-called reformers taking one another by the throat, I see the wicked passions in mankind coming to the front. But gradually Truth is being advanced, Love is becoming more and more triumphant and fast the time is approaching when "Peace on earth, good will to men" shall be fulfilled and the message of the Master will become the practical rule of man's life.

I dream of today, dream of the New Truth, the New Thought, with healing in its wings, Love as its motive power, being sent out from every center, becoming more and more dominant, converts becoming more numerous, until at length my dream takes in the future, and I see the world liberated, sickness, sin and death annihilated, and Love God and Love for your fellow the dominant thought of mankind. Wars have ceased, the great armaments of nations have passed away, the swords have been beaten into plowshares, the great battle ships, pleasure yachts, and all have learned to love and love shall be all the power there is, and then we will sing the happy songs of freedom, of liberty, of love and recognition of the Fatherhood of God and the brotherhood of man.

"The world is growing better, no matter what they say,
And the light is growing stronger of a radiant, new-born day,
And the world is growing kinder, each day more plain I see
The great eternal purpose working out what is to be,
And I know that sin and sorrow from our earth will disappear,
And I know that joy and gladness will take the place of doubt and fear.
And I know that e'en Death lingers, when a conscious soul cries 'Stay!
Even you, O Death, I fear not; I am Master, go your way.'
And I know, as we grow wiser, we shall learn the law of life
That love brings all things to us. Nothing good can come thru strife.
We are slowly, surely learning what the Master came to tell,
That the kingdom is within us, in the heart where Love doth dwell,
Yes, the world is growing better, kinder, wiser, day by day;
And the weary, heavy laden, find more helpers on the way.
Courage, then, O earnest workers, sow thy seed with lavish hand!
Wait the harvest! Hear the anthem! Peace on earth, good will to man."

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Unity

PAULINA B. SABIN

WE ARE told that in union there is strength, but that does not mean that if you are alone in your belief or creed, you have no force. You may think that you are alone, but in reality you are not, for if you stand bravely for right, Omnipotent Good is with you and as you learn to do everything with thoroughness, not despising the little things, you become great.

The roses do not obtain their fragrance by retaining it, but by giving it out; so with you. If you have learned anything which would help your neighbor, give it to him, let him share the blessings of your enlightened mind.

The widow's oil was not increased by being kept, but by being given out. As we share our joys and blessings with others our own becomes intensified and we are never more like God than when we are doing good.

If the opportunity for great deeds should never appear, you have the opportunity for good deeds renewed for you day by day. Your life to be beautiful need not be great. There is as much beauty in a tiny forget-me-not as in a majestic oak. A beautiful life is one which does that which Infinite Good gives it to do.

You should always remember that the lilies of the field and the birds of the air do not wear their brightest colors or sing their prettiest carols on Sunday only, but wear their spotless raiment and give forth their melodious songs every day, and let your life be free from blemish, ever giving forth the songs of love from Infinite Good.

When your neighbor sees the blessings you are enjoying, he will learn from you, and, in turn, as his neighbor becomes aware of the change in his life, you have awakened him and have unconsciously established an endless chain of good for humanity and instead of being alone and working alone, you will soon become the inspiration and center of a vast and glorious work.

"It is only after our minds are cleansed and purified of all illusion that we can intelligently consider God and the Divine plan. In the pursuit of knowledge one must be fearless, and the mind must not be hampered with fears and doubts."

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served. To be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a crisis of weakness is to know the glory of life.—*Rev. Hugh Black.*

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God Healing—Jesus Christ Religion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

EITHER this Truth by which we heal the sick is a religion, and is the religion taught by Jesus Christ, or else we are woefully mistaken. We find various kinds of cults that heal the sick—the Holy Rollers, the Pow Wows, the mesmerists, the hypnotists, the spiritualists—then there are Christian Scientists and the Evangelical Christian Scientists. Some of them are right and some of them are wrong, and my purpose is to talk this morning of a few that are wrong, and tell you why we are right, and let the sunlight of Truth down into the dark passages and see if we can't clear some of them up.

If they would come out under their own banners and say, "I am a hypnotist, I am a spiritualist, I am a Holy Roller, or I am a Pow Wower," and heal under their own names it would be better.

As against hypnotism, per se, for example, I have nothing to say, if it is practiced by the professional hypnotist, who holds himself out as a hypnotist, and works along that line. That is his business, and the business of those who employ him, and it has nothing to do with me. But if he comes out under the guise of Divine healing and hypnotizes his patients and works along those lines, he is a fraud and a most dangerous one.

I have no doubt that hypnotism, per se, has been the means of alleviating a great deal of suffering when exercised by the honest and conscientious practitioner. There was an English surgeon by the name of James Esdaile, an officer of the English Government, who had charge of a large Government Hospital in India, in which, instead of using anaesthetics, such as chloroform, etc., Esdaile brought his patients under control by virtue of hypnotic influence. He said that the experiment worked most beneficially, and his work was examined by a large number of boards of physicians and was very generally approved. But it was not adopted, because everybody did not know how to hypnotize. I do not know anything about the underlying principles of hypnotism. I have had a great many books sent to me from hypnotists, and I have never taken the time to read through them. I have read so much and have heard so much about what is termed Black Magic that I concluded that I would get a set of those books and see what kind of a system of deviltry they had given out. I read, I think, about one-third of one page, and I laid the books away and I have never looked at them since. I saw at once that it would fill my mind with black pictures that I did not want in it. And it is so with all of those other systems. I have received perhaps a majority of their books but have refused to read them, because I do not want my mind filled with hobgoblins.

I went to a patient at one time who was suffering from erysipelas. His eye was

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swollen until he was blinded; it was a very bad case. I kneeled down by the side of his bed, and I asked God Almighty to heal that young man and to destroy this manifestation called erysipelas, and I asked it in the name of Jesus Christ. I got up and said, "Young man," calling him by name, "you are well and you don't have to stay in this bed unless you want to." In an hour's time he was up and dressed, although his eye was still shut. By the next morning the swelling had gone out of the eye, and the next day he went to work.

Now there was a healing in direct answer to prayer to God Almighty and the spoken word. There was no hypnotism about it, there was no other kind of manipulation.

A person who wants to hypnotize—according to all the authorities I have ever read, and I know I have read the best—must have his patient's mind in a diseased condition. You may go to a hypnotist and ask him to hypnotize you, and if your mind is in a normal, natural condition, before he can hypnotize you, he has to influence you by staring at you, or in some other way debauching your mentality until he can get a cinch on it, and then he commands and you do what he wants you to do.

One of these so-called healers called to see a lady down here on Indiana avenue to rid her of some little pain or another. He sat down in front of her, and said, "Look at me, look at me." Her eyes wandered. "Look at me." She said she looked at him about fifteen minutes and said, "I do not think that I care to look at you any longer, and I have no further use for you." She went out and did not get the benefit. If she had given herself into his control he could have made her as a stick of cordwood, as they do lots of them—make them as stiff as sticks, and pile them up. There was one of them up here in Pennsylvania walking back and forth over one of his subjects and he broke the subject's back. Of course it did not pain him, he did not have any sensation, but when he came to there was something doing. Now that is hypnotism put into practice.

You must, as I have said, in order to obtain the benefit of hypnotism, have your patient under your control, and when he is once placed under your control you always have him afterwards. I remember an incident once when I was nineteen years old. A lot of us boys were coming out of college that I attended at the time, five or six or seven of us together. One of them said, "See that boy yonder?" I should think the boy was a block and a half away. "See how soon I can stop him." I do not know what he said; he did not say anything aloud, but that boy stopped as quick as if he had been shot. The young man said, "I will make him come back." The boy turned and came back and looked silly. He did not know what he was there for.

I am going to read a short extract from this English surgeon's book in regard to the influences of hypnotism. He says:

"I am now able to say from experience, that debility of the nervous system predisposes to the easy reception of the mesmeric influence; and I argue favorably of the patient's powers of submistion" (that is, that you can control him more easily), "when I recognize in him the languid, listless air that characterizes functional debility of the nerves."

I give an incident of that kind that came under my knowledge, when I was a boy. One of these mesmerists came

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to our town and created a great furor. He made people sleep, and they would kick up and act funny, and we all would go there and laugh. There was in that community a woman of fine education and fine intelligence. She was raised in New York, and had gone out to that western country, the then wilds of Illinois. She was by far the most cultured woman in the community. When the hypnotist gave his performances she came under his control very readily, and at every performance he would have, this lady would be under the control of the hypnotist. The result was that within four or five years from that time she was sent to an insane asylum, incurable, and thereafter was never able to leave it, staying there until she died. Mental depravity and dissolution are quite sure to ensue if a person permits another to take charge of his mentality.

Now suppose I was healing the sick by virtue of hypnotic influences, as I will show you later, and as is true, every time that I place you under my power, I have that much advantage of you and you have less power to resist. Suppose that I am a man of improper character as to honesty and love for my fellows. It would be in my power to use that influence I had over you to your disadvantage. This was so recognized in one case that I read of in the State of Kansas. A man had been kept under the influence of a hypnotist, and there was a man with whom the hypnotist had a falling out. The hypnotized man afterwards killed him, by mind direction given by the hypnotist. The hypnotist was tried as accessory to the murder, and was convicted and executed.

This may be on the theory of the case of the drummer boy that we read of in one of Aesop's fables. A lot of fellows were out in war and a drummer boy was with them. They were all captured. The drummer boy said, "Do not put me to death, I did not do any fighting, I did not have any weapon." "Yes," said they, "but you are the devil that set the other fellows on." That, I suppose, is the principle on which he was hanged.

I am going to read further from the English surgeon's book: "The fact is sufficiently established, and experimenting on the healthy ought to be discouraged, as it is only undermining healthy constitutions for no possible advantage. The artificial disease is not so transitory or light a matter as it seems to be reckoned by so many mesmerizers, who go about upsetting the nerves of every one they can lay hands on. In proof of this I may mention, that after prisoners have been working on the roads for two or three months, I have found them still as much under my command as ever."

I am going to read what he says on hypnotic influence by way of caution, to which I want to call your attention. He says:

"It is proper that gentlemen and ladies who beg to be mesmerized for fun should know this; and then they will probably choose some other kind of amusement."

I can remember when I was a young man we youngsters in our play would play mesmerism; somebody would say, "See if you can mesmerize me." I suppose some of the older ones here can remember these things. Hypnotism is wrong. It is destructive.

There is another class of people that I want to mention, those who are in what is termed this Emmanuel Movement, although that is split into divisions. In one division they eliminate God from the healing. They say Jesus Christ never had any virtue or any power in

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Him to heal, that it was the patient's faith that did the work. Now I ask of these people if, when Lazarus was in the tomb and was raised from the dead, it was his faith that brought him out? I ask if it was the faith of the Roman officer's son, who was healed; he whom Jesus did not even go to see; if it was the faith of the son, who was unconscious; whether the son's faith healed him or not?

I ask whether Jesus Christ stilled the storm; if it was the faith of the elements that stilled the storm? I ask if it was the faith of a certain banker in this town, who was sick and had been unconscious for days, never knew he was treated, and I do not know that he knows it now, who was healed by Evangelical Christian Science; I ask whether he was healed by his own faith or not?

I could go on and tell this or that incident of people who were healed and did not know anything about it. There was a young boy up in Ashland, Wis., within the last few months, who had been unconscious from typhoid fever for several days before we ever heard of the case, and was healed. Was it his faith that healed him? You see these positions are untenable, and as I said in the beginning of this lecture today, if it be not God Almighty that does this work in answer to prayer, then we are all on the wrong road, and we are all laboring from false promises.

The trouble that we have to contend with is this universal contempt which is in the minds of many honest, upright people that do not understand this thought, which has been created by these numerous hoards of fakirs and of frauds. There is only one true line in divine healing, and that is that principle that comes from God Almighty. There is only one line which can heal the sick and leave no bad results, and that is the one that is touched by the loving power of infinite Mind and infinite Good. We heal through the realization of the spirit of Almighty Good, that is All and pervades all, and that all that is is good. We affirm that, and throw ourselves upon the bosom of God Almighty Love and Power and Truth and ask for results, and results appear. But we cannot make the world understand these things. They do not understand this Science, and we are given no more credit in the minds of those who do not understand than those who come by more spectacular ways and act on a false and rotten basis. I tell you that the time is fraught with danger, and we should know, and we do know that we should not recognize anything but divine Life, divine Love and divine Power, and through that do our work.

I have no fight to make against these people who come out under their own colors. If you are a spiritualist, honest, God-fearing, God-loving spiritualist, do your work; you have my respect. Or, whatever your profession may be, do your work along the line that you profess, but do not in the language of the poet, "Steal the livery of Heaven to serve the devil in." If you believe that hypnotism and auto-suggestion, as they are termed, are the great panaceas for the healing of the sick, come out upon your own platform and say so, but do not come with the thought of divinity and God. I tell you this Emmanuel Movement gives God Almighty no part or parcel in the healing of the sick; gives Jesus Christ no part or parcel in the healing of the sick. Some of the books that I have seen do not even mention Him.

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A lady from Boston was bragging to me about a certain writer who had written ten or twelve books on New Thought healing and the name of Jesus Christ was not in any of these books. He was one of the great writers in so-called mental therapeutics.

Now there is something that we must stick close to; *i. e.*, our old Bibles. We must follow the doctrine that Jesus Christ taught us. Then we will heal as He healed, and will do the works that He did, as He promised we should do.

I know a metaphysician who has gone so far the other way that he has thrown out everything and will not read anything; will not think of anything, except what the Bible says, and he will not heal in any other way, healing only by direct prayer to God Almighty. He has been in the business for twenty years and is a good healer. He leans back too far, I think, because there are excellent morsels that you can find in everything.

Mrs. Eddy was so set in her ways that she would not allow her students to read anything except that which was published by her own publishing house. I think that is going too far. But if they had stuck to it it would have been infinitely better than this great hoard of so-called mental physicians.

I lectured in Chicago a few years ago before one of these international conventions, and I never was in as hot a box in my life, from malicious thought, as I was when I was on the platform. My subject was the mission of Jesus Christ, and the relations that his teachings should bear to us. The fact is that it reminded me a good deal of a story from out West. A young preacher had graduated from one of these theological colleges, and he concluded he would go out West to evangelize among the miners. He went to a camp and had them all called up around him, while he preached. They were sitting around smoking their pipes, revolvers on. Later on, he told them about Jesus Christ, and how Christ loved them; and how He died for them. After he got through he said, "Now, I would like for all of you who love Jesus Christ to stand up." Nobody got up. After waiting some time, an old fellow with broad-brimmed, dun-colored hat, with his revolvers around him, said: "Brother, that fellow that you are talking about don't seem to have very many friends in this camp, and I will stand up for him."

I felt a great deal like that man in this Chicago convention. I was the only one there to stand up for Jesus Christ.

Mark you, that these "isms" are not new thought. In the first century after Christ the whole Oriental country was inundated with a thousand and one kinds of "isms," and the whole atmosphere was filled with them. But those who hewed to the line, followed the teachings of Jesus Christ, and made that their religion, did then, are doing now, and always do, the work of the Master; and we will gradually emancipate the world, and the Truth will become known and in that knowledge we will have freedom; freedom from all the ills of life, freedom from the venoms of human hatred; freedom from everything that is depressing; God Almighty Love and Wisdom will guide us; God Almighty power will sustain us; and God Almighty Good fill us, forevermore.

A man's life counts for more than his words. It is what he is, not what he says.

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From a Student

Editor Washington News Letter:

In the January News Letter Bishop Sabin says, "Through divine love all inharmony, mental, physical and financial, can be destroyed, and all human suffering can be eliminated; if it is not true, then God's word is a myth, and revelation is only the outcome of a distorted imagination."

Printed words are understood by people from the perception of each individual, and the two greatest phrases in our language, divine love and perfect love, are comprehended by each person according to his understanding of Truth.

"Love," says Drummond, "is the greatest thing in the world." "Love," says Swedenborg, "is life itself, or the first cause of life, God."

God is love, perfect love. No one from a human conception, without the aid of revelation, can understand perfect love, but when we enter the spiritual realm of thought and understanding, and by an earnest study of Spiritual Science, which is the Science of Life (Love), then we begin to know that all human suffering is due to a false conception of God, life and love.

To understand these two words spiritually, is to understand the whole problem of human and spiritual life. In this new age of progress the religious and business worlds are awakening to the fact that the corner-stone of all business and religious structures, in order to be permanent and lasting, must be founded on Love and Truth. Business men know too well that to give the best they can, and to be strictly truthful, is absolutely necessary to permanent success, omitting politics and gambling, which are not business but juggling.

God's word tells us plainly what to do in every condition of life. First and most important is to love God with all our heart, mind and strength; second, to love our brother as ourself. Upon these two commandments hang all the law and the prophets.

"Though I speak with the tongue of angels and have not love I am as sounding brass and a tinkling cymbal."

"Though I have all knowledge and faith and bestow all my goods to feed the poor and give my body to be burned, and have not love, it profiteth me nothing."

So to be in perfect health and successful in all things, we must first eliminate all hatred from our minds, and, second, be a friend at all times to every living creature, and last, but not least, be moderate in all things of life. Seek, knock, ask, and all things will be given in abundance, and when God's will is done on earth as in heaven, then all human sufferings will cease.

L. D. Howes.

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Methods of Healing

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THESE lectures, I will state for the benefit of the stranger who may be with us, are in the nature of teaching. The fundamental principles on which this Science of Healing is based have been discussed in the earlier part of this series, but the methods of applying these principles is under discussion today.

On last Sunday afternoon I told you of the realization and of the present application, and incidentally that what we term absent healing is just as effective as is the healing that is done in the presence, but I also explained to you that there is no such thing as absence. There can be no absence. Everything is here and now. There is no place from which to measure time, there is no place from which to measure space. If you desire to measure anything you have to know where you are to measure from; you have to have a starting point. If you have a starting point you can then measure as far as your ability goes, but in this great infinite world of worlds there is no starting point, neither is there any ending; the infinite God Life is omnipresent, through all space everywhere, and it is so forever. There never was a time when there was any creation, and there never will be a time when there is an end.

Now, for instance, in illustration of what I have said of creation, I have in my hands two knives. We will suppose that each of these knives is magnetized, and between them there is a piece of steel. If the knives are equally magnetized and are at equal distances from the piece of steel the piece of steel will remain perfectly stationary. If you move one of the knives farther from the steel than the other it has less attractive force than the one that is not moved, and, consequently, the steel will collapse, you might term it; it will rush immediately to the knife that was not moved, and the nearer it gets the more force the electric current has until it draws the steel right up against the knife that was not moved.

Now this whole universe is held together by and through the attraction of gravitation; this earth is held in its orbit by other bodies, and each in turn has its holding force. Take this earth out of solar system, and the result would be that there would be a lessening of the power of holding somewhere and the planets would inevitably come together; consequently, there would be a collapse and a solidification of all the worlds in this system and of all the systems in the universe. Don't you see it is absolutely impossible that there ever could have been a creation?

There are certain axiomatic thoughts that are self-evidently true. Two and two make four and you can't make it anything else. And it is so with the attraction of gravitation. Throw a

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stone into the air and it comes down. It is a power that is everlastingly the same. Release a barrel of water, and the water seeks the level of the sea immediately in so far as it can, and unless it is withheld by some artificial process it goes on until it reaches that level. And so it is with the entire universe. When we talk of space and when we think of it, we are simply talking or thinking of something that does not exist. All is here, God Almighty Love centers everywhere, there is no circumference. Therefore, when we heal and when we treat we realize these great principles to be true, and it matters not upon what part of this earth the patient may be, whether he be under your hand, or whether he be at the remote confines of the earth, the thought goes instantaneously and does its work. We know these things to be true because we demonstrate them all the time.

Continuing our lecture on the methods of healing, the next particular method which I want the record to show is what is called the Spoken Word. You remember the incident of Peter and John when, as they were going to the temple, they were accosted by a man who asked of them alms. Peter looked at him with John, 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." And he arose. Now there was a healing by the Spoken Word. He made the realization of the perfection of the God Almighty child; he looked beyond this so-called crippled body, and he saw the perfection beyond. When I place my hands upon a man in pain I do not realize that there is any pain there, but I ignore that entirely and look beyond the body to the perfect spiritual child of God Almighty, and then declare in my consciousness and throw into the vibration that there is nothing but perfection there and that this belief of pain is a lie; and the result is that the thought thrown into the vibration kills the lie, and the pain, so-called, is annihilated.

There are a good many persons in this audience today whom I could give as references to prove this identical thought. I remember a gentleman once who was lying ill on a yacht in the river here in front of the city. I heard that he was laid up. I went down to see him, and found that he had been stricken with some kind of a terrific pain. Whether or not it threw him down I do not know, but he was unable to sit up and was confined on his yacht all the night. The next day, it must have been ten o'clock in the morning, or eleven, perhaps, I put my hands on his body and made the realization beyond. The result was that the pain left the man and he was immediately cured, and the pain never returned. I could give numberless instances of this character all over the world, showing that it is the thought, or the realization, of perfection that does the work. Whether it be by the Spoken Word, or the realization, it is all the application of Truth.

Sometimes I illustrate this thought by saying, for instance, "Here is a fire to my right, and unless that fire is destroyed it will destroy this building; here are the waters in buckets." I call these buckets the waters of Truth, and I commence to throw them on the fire, and every time I throw a bucket of the waters of Truth upon that error the fire is annihilated until it is all destroyed. And it is so when you come to treating anybody in any of the various methods. You realize in your consciousness that the so-called disease or inharmony is nothing

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but error, and you throw on this thought of Truth and it destroys it.

The most effectual way of healing will be by the Spoken Word. Jesus Christ had this method in perfection, and He said that the works that He did we could do, and even greater, because He would go to the Father. He spoke the word and they were healed; it did not matter whether they were present, or whether, as in the case of the centurion's boy, He sent the Word, and the boy was healed in that self-same hour by the Spoken Word.

I have spoken the Word hundreds of times, and I have never failed, when I had the power to speak the Word, to have an instantaneous healing. I never knew a healer that did fail. However, we have not the power to speak the Word at will yet. I believe my inability at times to speak the Word results as much as anything else from my telling you here that I have not got it. I never do it with a view of impairing myself, but it is by way of making illustration. I know the power is coming when we will speak the Word at will, when we will speak it in all instances, and will heal the sick instantaneously; and we will raise the dead, and will destroy death, the last enemy of mankind. The apostle said that the last enemy that shall be destroyed will be death.

Take the work that has been done by the great body of metaphysical healers and put it into a book and call it the Bible, and compare it with the miracles, so-called, in the Bible, and we will find more astounding cases than those told of in the Bible, except the bringing of Lazarus from the tomb. Hundreds of them, thousands of them, I could give out of our own experiences here, wonderful cases of healing.

But there is no miracle. It is the realization of the Allness and Perfection of Good; it is the throwing of that thought into the vibration, the sending of it forth, as waters thrown upon the fire, that destroys the so-called evil and makes the healings perfect.

The next thought that I want to discuss and place in the record is what we call the blessing of handkerchiefs. I want to say to my readers and to all the world that we never make any charge for this work. All people have to do is to send their handkerchiefs, with postage to return them, and I bless them and return them.

The first time I ever had occasion to use this method—the thought never occurred to me before that it was for us to apply—was when a lady came to see me regarding her sister. I have already published this case, but I am going to state it again, as I want this record to be correct so that all may understand. She was troubled with some kind of difficulty of breathing. We do not care particularly what ails anybody. We do not feel their pulses, nor we do not put thermometers under their tongues, and we do not ask them whether they are affected this way or that way, because that is simply going into a system of error that fastens the disease upon your patient. If a healer ever should go into the presence of a patient and say, "Oh, you have a fever," or headache, whatever it may be, he fastens that disease upon them, he has no power to heal him, and my advice to all such healers as that, if they must sympathize with their poor dear ones, with their errors, is either to stay at home, or when they get there and fasten the disease on them, go out of the house as fast as they can. If we say "How bad you are, I am sorry for you,"

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we fasten it right on the patient. There is no helping it, we have no power, we have pleaded guilty, and all they have to do is to pass the sentence. If you say you are guilty in a criminal court room, you place yourself with the convicted, and there you belong.

The power to heal is the realization that God is All and in all and through all, and that all that is is Good, and these so-called manifestations of disease, whatever the terms may be, are errors. But as long as you believe in them and give them character and existence, you give them the power that will kill you and destroy you. The only way to annihilate them is to deny them. Never for one minute acknowledge their existence, but always deny the possibility and power of evil and the result is that God Almighty Good will destroy these manifestations and harmony will be the result.

Now, for instance, as I have illustrated before, and it is a good illustration, suppose a person should come and tell my friend, Mr. Whitman, that his little boy had been run over by a street car, and that he suffered a very severe, if not fatal injury. The statement of that case to Mr. Whitman would be enough to almost destroy him, the shock would be so great. Yet all the time the message is not true; the little boy was not hurt, it was another boy who was hurt. Now here comes in Mr. Whitman's little boy himself and tells his father that it was not he, that it was another boy who was hurt. Mr. Whitman is cured. But so long as he believed that his boy was injured he was almost ready to collapse, and such shocks have killed many people, such false reports. As long as you believe in the reality of a falsehood it has the power and effect of Truth. And it is so with these so-called diseases. So long as you believe in their reality you give them license and power and they will destroy you unless you annihilate that thought.

But I go on to this blessing of handkerchiefs. We are told that Paul used to bless aprons and send them away. I blessed a handkerchief for this lady that I spoke about, for her sister, who had this difficult breathing, and told her at the proper time to place it on her sister's breast; to remove all unnecessary pillows, pillows which they had been using for I do not know how long, perhaps for years, and she would go to sleep, and she did go to sleep and she slept till about seven o'clock the next morning, and so far as I know there has been no return of that difficulty. The last I heard of them she was well. I have sent these blessed handkerchiefs to all parts of the world. Sometimes they heal and sometimes they do not, but many of the healings have been marvelous.

The next thought that I am going to discuss is what we might term the spiritualized air of the sanctified Scientist. I am coining some new expressions. None of my pupils ever heard these terms, but they apply. For instance, a room is full of sick people who they want to be healed. As the Bible tells us where the shadow of Peter would go over them they were healed. I would sit down in a chair, say for half an hour; I would treat myself, filling myself with the thought of the perfection of Good, that I was the infinite Child of God Almighty, a spiritual being, living in Spirit, and that nothing but perfection could be in me, around me or about me, and that everything that would radiate from me would be filled with love and

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perfect spirituality and would have a destructive force towards all kinds of so-called error.

Now we will say, for instance, there is a fire. I have a firebrand in my hand. We will say there is a waterfall going over, and, going along, I hold that firebrand in the waterfall. As the fire passes through the waters the result is the waters destroy the fire. Now these people that are going to be healed by contact with this spiritual atmosphere walk by my side. Now, mark you, in all of my illustrations I use the personal pronoun, not that I want to advance the thought that I am different from anybody else, for I am not. I am simply giving the metaphysical law, and you all can do the same thing. I restate this so often for fear that people will say that I am trying to illustrate something from my own personality. There is nothing in that. This Science is as broad as the universe, it is as omnipotent as God Almighty, and it is God Almighty working through man. Jesus said the works that He did we could do. So in all my illustrations please do not consider that I am talking of myself, for I am talking of a law that is generally applicable and can be used by anybody who understands the lesson. Now these people come by me, surrounding me, distant anywhere from two to six feet. People have different aura. At different times the color of this aura changes. It is the aura which surrounds you, the atmosphere. If you had the spiritual power of looking you would see it. Sometimes it is a golden yellow, at other times it is blue. Sometimes it is nearly white. They talk through this atmosphere that surrounds you. It is like bringing that brand of fire through the falling waters, which destroys all error, because they can't go through without the error being destroyed. I have been told by people who practice those methods that fifty per cent of the people who pass before them are healed perfectly.

I have had a good many instances in my own practice. I am going to give one illustration, which was a very pronounced one. There was a lady here in Washington in one of the departments, who was suffering from nervousness, so severe that she had been away from her work a week and the doctors prescribed that she should leave her work entirely and go into the country to get well. She came to me. I had my overcoat and hat on. She met me at the door, she coming in as I was going out. She said she wanted to see me. I stepped back into the parlor, without taking off my coat and gloves, and asked her what she wanted. She told me. I said to her, "I have known of people being healed by being in good company. I am going to the post office; take a ride on the cars with me." She took a seat by me in the cars. I said nothing about her nervousness. When we got back to where I was going to get off—she lived beyond somewhere—I said, "You do not need to get off; you are well, you do not need any treatment from me. Come back in a week and let me see you." She came back in a week perfectly well, and I have never seen nor heard tell of her since. Simply sitting in an aura cured her.

That is why persons should never sleep together. No two persons ought to sleep in the same atmosphere. One will absorb from the other what does not belong to them. You should keep yourselves separate and apart in order to be harmonious and perfect.

I will say in conclusion that all re-

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verts to the one great central principle, that all that is is God Almighty; that God is All and in All and through All, and that everything that is was created by Him, and everything He created was good, and therefore all that is is good; and that these so-called manifestations of error are but the machinations of what we call carnal mind, are false, unreal and untrue, and that these thoughts, with the proper realization thrown into the vibration, will affect a perfect cure in every instance, if the surroundings are harmonious.

What Is To Be

There is nothing that man wants today more than to hear of his great powers and limitless possibilities.

There is no subject more talked about today than this. In all circles, in all sects, and in all classes, the question of man's greatness is of importance.

It is a glorious think to see how it is spreading. It breaks through the strongest wall. It rides over prejudice and overcomes opposition. It springs up on every hand, and from the most unexpected places.

How can it be otherwise with millions of people thinking about it and claiming for man his long denied glory?

One day Life must burst forth in man in all the unspeakable splendor of its being.

One day it must show itself as it is, a deathless power and a magnificent beauty.

One day all men must declare its wisdom.

One day the whole race will adore and reverence the Love which Life is.

One day man will know himself as he is, and the knowledge will wipe all tears away.

In that day the marvelousness of man will usher in a new era.

The world will be stripped of its sorrow, and will shine with the eternal Light of Love, and Life will prove its omnipresent omnipotence.—*Alma Gillen, from Expression.*

A Christmas Thought

CYNTHIA E. SESSIONS

To Bishop Sabin:

Every good wish for Christmas and the coming year.

Christmas, with its memories,
Christmas, with its mirth;
Christmas, with its meetings,
Beside the glowing hearth!
Ah, may its many pleasures
Your every wish fulfill,
May it find you happy,
And leave you happier still.

Christmas, 1910.

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Scientific Thinking

VINNIE MacLEAN

TO SUGGEST scientific thinking to the average person, as a panacea for his woes, is about as unintelligible to him as a foreign language with which he is not familiar.

The effort of the ambitious and enthusiastic student, and we might say of some teachers, to aid others to see and appreciate truth, often proves a detriment instead of an enlightenment, for the reason that he attempts to teach backward instead of forward. He draws vivid and alluring word-pictures of the possibilities of right thinking, and cites results without giving analytical reasons or a clear exposition of how to begin or how to continue. "Just think strongly enough about those things that you desire," he explains, "and you will actualize them."

For the moment the Divine sparkle illuminates the eye and brightens the countenance of the listener. To be told that he can have everything that he wants and as soon as he wants it is a philosophy worthy of notice; and then, too, he reasons, to effect this by such a simple method as thinking. It is as if he were transported to the fairyland of childhood days, where existed the famous magician's lamp which materialized every wish upon a gentle rub of its surface.

For a few moments, thereafter, and possibly for a few hours or days, he attempts to formulate constructive thoughts and to direct them in a regular channel. But, for the lack of understanding or a proper stimulus to persevere, he becomes disheartened and discontinues, firmly believing all adherents of so-called truth to be visionary and warped in mind.

In taking a picture with a camera, the shutter must be open so that the film or plate within may be exposed to the rays of light. If the camera is not properly regulated and the light evenly diffused, the result is unsatisfactory. So it is with understanding. If no clear impression has been made upon the mind, either the picture is obscure or there is no picture at all.

No one can continue with profit or enjoyment in any study or business which he does not understand; without understanding success is impossible; this is the universal experience.

It would be unreasonable to expect a child of first-grade work to solve a problem in higher mathematics. He must first qualify in all the initiative principles which lead upward to a perfect analysis of the problem.

A student of music does not become a finished artist in a week, month or year; neither does any one become proficient in any art or science without taking time in which to prepare, and the application of earnest and prolonged study, diligent and enthusiastic work and an impassioned desire to accomplish results. This thought was presented very forcibly by an artist of note of recent years in a lecture delivered before a class of students. He advised its members of the

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absurdity of any so-called genius making an assertion to the effect that he had painted a picture of worth without study. He further stated that a thorough knowledge of perspective, technique and coloring were necessary qualifications for the making of a picture. And in portraying the human figure or the animal by chisel, pencil or brush, the sculptor or painter must be versed in the underlying principle, or foundation, anatomy.

It is said of the illustrious Turner, that one day while making a sketch in colors of a bit of landscape, he was approached by a young woman pupil. "Oh, Mr. Turner!" she exclaimed, "I can't see any of those colors in that grass which you are depicting on your canvas." "No?" he answered, interrogatively, "don't you wish you could?"

All the illustrations cited above but serve to exemplify the necessity of a sub-stratum of knowledge upon which to build, in order to bring any undertaking, step by step, to a successful issue. This rule, if a rule it may be called, is indomitable and all who would conquer must bend the knee to its mandate; and never is this more true than in the practice of scientific thinking, the science of sciences, which is to transmute the heart's desire into tangible form.

With the determined and sincere student, activity supplants inertia. Each demonstration makes him stronger and more confident. His word grows in power from the weakling to the giant; he knows all things are possible to him; that there is nothing Infinite Mind working through man cannot accomplish.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel but cannot express, and its cheery smile sends the blood dancing through the veins for very joy. There is a world of blessed magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.—*Churchman.*

A worthy Sunday-school superintendent was also the village dry goods merchant, and it is only just to him to say that he was energetic and efficient both in secular and religious pursuits. He had told most eloquently the lesson of the day, and at the conclusion he looked about the room and inquired encouragingly: "Now, has anyone a question to ask?' Slowly and timidly a little girl raised her hand. "Ah, I see there is a question. Well, what is it, Martha? Don't be afraid. Speak out." The little girl cast down her eyes, fidgeted a minute, twisting her fingers and then said, desperately: "Mr. Brooks, how much are those little red parasols in your window?"

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Methods of Healing

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lecture today is on teaching methods of healing. This, of course, is a subject that I cannot fully treat in one discourse, but I can give you an outline.

You must understand first that this word "treatment," that is given out by Scientists and those of the New Thought everywhere, simply means a prayer. It is a method of prayer, and not anything mysterious about it whatever. When I first commenced to hear the word "treatment," it seemed to me as though it was something mysterious, something in the nature of what a doctor would call a treatment in caring for a patient in materia medica. The word is a misnomer and ought never to have been used. A treatment is nothing but a prayer, and our treatment is what we call a Scientific prayer, a prayer in accordance with the pattern given to us by Jesus Christ, and also by David and other sacred writers. Instead of petitioning, as in the ordinary prayer, we affirm, or we deny, or we thank God that it is true.

If I wanted a watch and wanted this watch, which belongs to me, and I should pray to God to give me this watch, you can see that it would be a prayer without any meaning, because I have the watch already. The Scientific prayer is that in which I thank God that I have this watch, that it belongs to me and serves the purposes for which I have it.

In praying to cure disease we realize what we are, that we are spiritual beings, created in the image and likeness of infinite Life, infinite Love, infinite Truth, infinite Wisdom and infinite Power; and that these attributes, if you will call them that, are part and parcel of our existence. You are the image and likeness of Spirit, you are the image and likeness of God, who is Spirit, and it would be absurd to think that Spirit could be sick.

Now we realize that to be true. Where a case is brought for treatment of a person who is laboring under the belief of sickness, we look beyond that belief into what that person is. He is the image and likeness of infinite Spirit, perfect as God is perfect. Therefore, there can be no disease. The realization that this is true destroys the manifestation of error called sickness.

Suppose a messenger should come into this room with a telegram to any one of you, giving the information that one of your dearest friends had met with a very serious accident. We will suppose that that telegram was based upon an error; that there was no truth in it, but that it had been sent through a mistake. Nevertheless, so long as you believed in that telegram it would have all the force and effect of Truth with you. It would crush you as long as you believed in the error, and so with sickness. That telegram is real to you as long as you believe in it. But if, on the contrary, here comes himself, rushing into this room,

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the person to whom the telegram referred, saying that the telegram was sent through a mistake, and that it was not he that was hurt, that it was somebody else, the last information, which was the truth, would destroy and annihilate absolutely the erroneous message, and immediately the depressing influence would be thrown from you and you would rise up to wholeness in your feelings and the contrary would have passed away, because it had the Truth applied to it. And it is so with sickness. When we apply the thought we go beyond all thought of sickness into the Truth, which is that the person is the image and likeness of God, who is Spirit, and we then so affirm and throw into the vibrations that that person could not be sick, because he is the image and likeness of infinite Spirit. Therefore, he is not sick, it is impossible for him to be, and whenever that Truth is thrown out into the vibrations, it takes effect upon the subconscious mind of the patient and annihilates the belief of sickness and the disease is destroyed.

I remember one time taking up my little grandson, who had fallen out of a chair backward from the table, having kicked himself over. Before I could get to him he had a great blue spot. I took him in my arms and walked with him up and down the room for perhaps two minutes, treating him, holding to the thought that infinite Spirit could have no such thing as a bruise, and that he was the image and likeness of infinite Spirit, and could not be hurt, and when I put him back into the chair there was no vestige or sign of a bruise where he had been hurt.

There is only one experience out of thousands. It is the experience of every person who comes into the knowledge of this Truth, and it manifests as occasions may require.

The great beauty of this Science is that you do not have to take anybody's word for it. Now while I believed in my fellows and loved them, and while I was coming into this Truth I had confidence in mankind, I could not believe the truth of what anybody said upon his mere statement. It was utterly impossible. You have to have evidence, to have it impressed upon your consciousness, so that your mind will become convinced. Then you will know that it is no guesswork, you know it is true because it has been manifested in you and through you. Any one can have this manifestation who brings to this work a sincere desire to know the Truth, with a heart that is devoid of hatred, malice, wickedness and rascality, and comes to God with a pure heart. To such the work will prove itself true.

When I commenced to study this Science I did not believe in it. Of course I did not. I thought it was a beautiful thing if it was true, but I did not believe it was true. I thought that they had healed my friend through some kind of system, I did not know what, but I knew that they were not so smart but that I could work it out, and I went to work and commenced to study. Gradually, little by little, the clouds rolled away, and by and by the sun came out and I saw the Truth that God Almighty did through man heal the sick in answer to the prayer of the realization. But it was not a matter of a day, it was not a matter of a month; it was a matter of over six months before I came to that conclusion, although I had been healed of a number of things before then.

There is a disposition in everybody's mind to want to give the credit to some-

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thing else than the Truth. I had a case of rheumatism in the wrist that would come on every once in a while since the battle of Pittsburg Landing, in 1862. It would commence with a squeaking and begin to inflame and ache, and I would have to take something and burn it out; it would go away, but after a while it would come back. So I went to a healer; I had not put any medicine on it, I was determined to try the healer. She treated it about fifteen minutes and cured it. Now I did not believe she had healed it; I felt as though it had gotten well itself, but it never came back; that was the end of it. And it was so with a number of other things. Well, I found some other excuses, and concluded they would have gotten well any way.

I receive letters and statements from our patients almost daily telling of their being healed, but they say it has a habit of doing this and they hope it will not come back. I hardly ever healed anybody instantaneously of a headache that he did not make this remark, "It is gone, if it does not come back." You see it is impossible almost to comprehend in these great truths that we are teaching that we are hand in glove, so to speak, with Infinite Love and that Infinite Love comes to our rescue now and blesses us and gives us the power now that was exercised by our Savior and the disciples; and yet it is true. I used to think in looking over this whole subject that the fact that they thought it was too good to be true was the reason why people would not believe it.

The magnitude of the work that can be performed is beyond the comprehension of mortal mind. This Truth enables you not only to heal the sick, but to control your business affairs and make everything you touch a success. It enables you to do as Jesus Christ did, control the elements; it enables you to annihilate sorrow, it enables you to do just as you choose and makes you a master instead of being a slave to every whim and every belief that comes along. You are a master, you control, and you do so by virtue of the rights that God gave you at your creation when you were endowed with power and dominion. It is bringing us back to the first principles of our creation, when man was given power and given dominion, and where Jesus Christ taught it and sent it forth to the world. This is the only religion that can and will harmonize all mankind under its beneficent wings, because its platform is so broad that all can stand upon it. Love God and love your brother; these are the two fundamental principles brought forth, and as you put those into practice, all else shall be added unto you. Our Savior said you shall love the Lord your God with all your mind, might and strength, and love your neighbor as yourself, and upon these two hang all the law and the prophets. Therefore, we can open our doors to the Catholic, to the Presbyterian, to the Methodist and to the Episcopalian. The whole world can stand upon this broad platform and love one another, and we will then belong to this one family and can sing the songs of liberty in the catalogue of the fatherhood of God and the brotherhood of man.

Now in this healing, as I say, the first is this realization, this prayer of the realization. This is the first method, the great method, that is used perhaps in ninety-nine cases out of a hundred, or nine hundred and ninety-nine cases out of a thousand throughout the world perhaps. Of the thousands of cases that

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we have during the course of a year, there may not be a hundred or more than two hundred at the outside that any of us have ever seen. They come from the four corners of the earth, from the frozen regions of Alaska to the frozen regions of South Africa, and between these extremes from all the nations of the world. But in this thought of the infinity of God, whose center is everywhere and in every heart throughout the vast infinity of space, we realize that all is here and that there is no time, because there is no place to measure from and no place to measure to. All is here and all is now in that great ocean of eternity, and there is no such thing as absence or distance. We have had as wonderful healings from Washington to Japan and instantaneous cures from Washington to South Africa, and Washington to Australia, as we have ever had in the room with the patient beside us.

There is no space that cannot be instantaneously traversed. To illustrate: Suppose we were to calculate how long it would take light to come from the North Star to this earth. The best astronomers say it would take it over a hundred thousand years, light traveling with a velocity of over 190,000 miles a second, but if we wanted to go to the North Star we would think and we would be there. It takes no longer to treat a person in South Africa than it does here. There is no distance. Therefore the healing goes instantaneously wherever it is sent. That covers the objections about absent treatments.

I used to think, after I had studied a while, now if they would stop this nonsensical talk about absent treatment I could endure this other thought. It might be that they could come here and through some machination of the mind heal a person, but the absent treatment was something at which I balked. But demonstration proved that I was wrong, and this shows why I was wrong; and we know that thought goes instantaneously, and that the thought of the Truth is what destroys error.

Now of another system of treatment. You heard read in your presence this afternoon, as Peter and John were going up to the temple, there was a man crying out for alms. In that Oriental country beggars are very numerous. They were numerous in the days of our Savior, and they are equally so now, if not more so. He was there crying for alms. Peter heard him and he 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," and instantaneously the Truth was brought into his limbs and they became strong and he rose up and walked and leaped, shouting glory to God because of his healing.

The Truth there went with the spoken word. I have never found a time that the word was spoken but that there was an instantaneous healing. The power to speak the word has not been with me always, and I have never known it to be always with any of my students, and yet when we give it we always have an instantaneous healing. But I have spoken the word a great many hundreds of times and I never had the experience of being able to speak it that there was not an instantaneous healing. My prayer and my affirmation are that God will give and that God does give me the power to speak the word and that the healing may be instantaneous. That should be the prayer of every student, and I so recommend to each whether

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you are here in this audience or are a reader in some other part of the world. Pray that God will give you and does give you the power; affirm and throw into the vibrations the power to heal by the spoken word, and directly sickness will be annihilated; we will overcome death; we will overcome sin and the last enemy the apostle says that shall be overcome is death. The time has to come, and will come when we will all live and live forever and enjoy the beauties of God Almighty, when our bodies will be spiritualized and we will travel as thought travels, and we will be in what is termed the heaven of the Evangelical Christian Science Church. If you do not want to call it the heaven of the Evangelical Christian Church you can call it whatever heaven you want to, because a rose by any other name is just as sweet.

The next thought which I will take up today, and it must be very brief, is the blessing of handkerchiefs. You have all read in the Bible about Paul blessing aprons and sending them out to heal the sick. I do not know how it happened to come to me. A lady came to see me, her sister had been so that she could not lie down because of difficult breathing and lung affection. They had to keep her propped up at an angle perhaps of forty degrees. I asked her what time they usually arranged for her night's rest, and she said that they usually fixed her about nine o'clock. I went to my bureau and took out a handkerchief and blessed it in words something like the following: "God does send in this handkerchief the Truth which heals (calling her by name), and which will enable her to sleep beautiful, healthful, restful, happy sleep, and will destroy all difficulty of breathing." This lady lived out here, the last I knew of her, at the corner of Thirteenth street and Columbia Road, the southwest corner, if any of you want to hunt them up. I have not seen them for years. I told her at nine o'clock to lay the handkerchief on the sister's breast. They did so, and she went to sleep and slept till the next morning at seven o'clock. I forgot to say, however, that I did not let them leave any pillows, except the natural pillows under the head. She was healed, and the last I saw of her or knew of her she was still manifesting perfect health.

Now that thought of that handkerchief that came to me was instantaneous. The Truth was sent by the prayer and the placing of the handkerchief was the faith, and God Almighty did the work.

I will continue this subject of how to heal. There are a number of different methods that I want to go into during these lectures, and I will continue this subject on next Sunday afternoon.

There is no reason why you cannot all be healers. All you have to do is to know the Truth; you have to know how. You can't take a boy who has just entered school and give him an algebra and a geometry and put him to work and tell him to solve the problems. He can't do it; he must learn the elementary principles.

Our Savior taught His disciples for three years, and even then they were not permitted to go until after they had received the Holy Spirit. When Paul was stricken down in his career of crime he was not sent forth immediately to preach and to heal, but he was sent into Arabia and studied there for three years, historians say. You have to know the Science along these lines that I have been talking about and other lines in order

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to heal. God's work on other lines is scientific and prayer is scientific. It would be absurd to think that of all God's work the most important to man had been left a matter of guesswork. It would be absurd to think so; it is not true, and the reason why I know it is scientific is because we prove it by the fruits of the tree. The churches of today—and I speak of them with great respect—they do not know how to heal the sick, because their religion is a hotchpotch; it is a mystery along lines where there should be no mystery. Nothing but a jumble of ignorance and superstition is being taught, with a mixture of Truth, but there is not enough Truth in it to heal the sick. The vital spark, the germinal life, the kernel has been extracted, and until they go back to the sayings of Jesus Christ and doctrines of Jesus Christ and believe what is said and taught they cannot heal the sick.

I remember a comical incident that came to me once. I have a sister who is an exceedingly devout member of the Christian Church, the church in which I was raised. I had "slipped the cable," so to speak, and in our church the fellow that does not believe as we believe and has not been baptized as we were baptized is a "gone sucker," that is all. I can remember the time when I used to look at these poor Methodists and Presbyterians and Baptists and feel sorrow in my heart that such good people were going to hell when they could be saved by coming into our church and being baptized. That is their view of religion. My sister sent a good woman to me to try to get me back into the fold. The creed of our church is Jesus Christ; we just simply take the Bible; we do not believe in creeds; we take the Bible.

I remember an illustration. One time an old preacher was bringing up the Methodist judgment. "What is this?" The Methodist says "That is our creed." "Where did you get it?" "We got it from the Bible." "Therefore we will put that down." To the Presbyterian he says, "What is this?" "It is our Confession of Faith." "Where did you get it?" "Got it from the Bible." "Therefore we will put that down," and he went through the whole catalogue. "Now if they all take it from the Bible just throw them all away and take the Bible." I told this lady—I was joking as much as anything else—"The reason why I do not go with you folks is you do not believe the Bible." I said, "Does not he that believeth on the Son have life everlasting? Do you believe that?" "Yes, if he is baptized and lives the life." You could not get her anywhere but that she would have an addendum tacked on to the belief.

That is the trouble with religion, and religion is made a mystery of and it should not be. It is plain a b c facts. It is Scientific, and if your heart is filled with Love, Love for God and love for your neighbor, then you will begin to live the life and you will have the power to heal the sick.

EXPLANATORY REMARKS.

Before closing we always give a treatment, so-called. A treatment, as I have explained to you today, is the prayer of the Scientific. It is the realization of the Truth of Being. The trouble with the world today why their prayers are not answered is because they do not know how to pray. They are praying to a being that does not exist in the form or in the substance that is taken to be true by the great world at large. So

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long as the memory of man runneth and so long as we have any history of the condition of the minds of men we have found that they have always been worshiping some being, some being of a person.

It used to be the ambition of the ancient kings to have their names go down deified, so that people would worship them. Constantine, when he placed the Christian religion at the head of the empire, filled the churches with images and pictures, carrying out the thought of a personal being that could be measured by metes and bounds. And God is so held to be a personal being, a being on a throne to be worshipped. Now that is error.

We must know what God is. There is no difficulty about it, because we have been told God is Life and God is Love, and God is Good; God is Spirit, God is Wisdom and God is Mind. Now when we take that into consideration; say, we take the word Life, and what is God? God is Life. "I am the way, the truth and the life." There are various places where God is recognized as Life. Now what is Life? You can't see Life. You can see its manifestations. You can see it in these beautiful palms that surround this room. There is life. You can see it in each one of the persons before me, animated with life. It is life that makes the heart beat, that animates your body and gives you the power of action. It is life that fills the earth with these beautiful grasses, flowers, plants and trees and mountains. It is life that makes the rivers flow into the sea and around the world, around and around in perpetual onward motion. It is life that makes the worlds in their orbits circle, and on their axes turn in the great Infinity of worlds without end, forever and forever. Infinite Life fills all, God is there, and wherever life is there God is manifest. Therefore we recognize in God this great Infinite Life, and that we are created in its image and after its likeness. And yet you will find people that will argue in favor of death, the opposite of Infinite Life, and get mad at you, some of them will, if you do not agree with them, as though death is a real thing that you have to go through with. You may go through it. I will never go through it with my consent. I will be kicking on the other side until there is no room to object. I am the image and likeness of Infinite Life, there is no such thing as death, the opposite. God is All, and in All and through All.

Now we pray to this Infinite Life, this Infinite Love and this Infinite Good, and then we realize what we are, and that we are perfect; and we throw this realization into the vibrations, and they go on in this Lamb's book of Life forever and forever for us, and that we have declared on the right side of Life and of Love and of Good, always an open book to be read by Infinite Mind, and stand as monuments to our integrity and to our understanding.

TREATMENT.

We thank thee, our Father and our God, for this understanding; we thank thee that we are the children of Infinite Life and Infinite Love and Infinite Good, and that in the realization of this understanding, manifestations of Good come to us, and we have health, strength, vigor, life, youth, prosperity, happiness and contentment, and the so-called ills of life have no power or effect over us; but we live above them; we are masters in the knowledge of the Truth which

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Jesus said makes us free, and in the practice of this Truth we have freedom, we have joy and we have peace. God Almighty blesses us in this work, and God Almighty helps us to send forth this Truth and to send it out to all the world and assists us in the liberation of our brothers and sisters, so that all may come to the Fountain of Love and of Health, and know the Truth which makes them free.

We thank thee, our Father, that thou hast made us even humble instruments in this great work, and give to each one of us more strength, more ability, more determination, more wisdom, more understanding, that we may do greater work, and that this improvement may go on forever.

God Almighty blesses this congregation, fills every heart here with love, perfect love. He fills everybody in this room with perfect love and every mind with perfect happiness, all being led by the Spirit of Love through the infinite will of our Father, God. And we ask all in the name of Jesus Christ. Amen.

MUSIC.

Infinite Love goes with each of us to our places of abode, surrounds our hearthstones with happiness and joy and peace, and drives all error away and gives to each of us perfect harmony and perfect health. He blesses us in all the walks of life, leading us and directing us along the pathway of our so-called pilgrimage here and finally God Almighty Love fills us all, and gives us contentment, joy and peace. And we thank Him and praise Him for all in the name of Jesus Christ. Amen.

Ho! For Atlantic City!

Bishop Oliver C. Sabin, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty lectures, teaching how to heal the sick, at Atlantic City, commencing July 20, and continuing daily until August 9. These lectures will be delivered in the Greek Temple on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. They will be absolutely free. Students and others from all parts of the world are cordially invited to be present.

Try to be there.

Courage and modesty are the most unequivocal of virtues, for they are of a kind that hypocrisy cannot imitate.—*Goethe.*

My rule is to go straight forward in doing what appears to be right, leaving the consequences to Providence.—*Benjamin Franklin.*

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What Is Our Pattern?

LOUIS N. TAYLOR

WE HAVE before us, a class of kindergarten children, sitting around a large table in the center of this hall. Each has in his hands a piece of soft clay, ready to mould a pattern.

The teacher may put before them an apple, a potato, a tea-cup, a spoon, or a mug. You will find that each one is trying to make a perfect pattern. The teacher will go around whilst they are at work, and examine as he goes along, giving instructions, so as to have all the models drawn to perfection.

We who are learning this great Truth, How to Heal the Sick, are in just the same position. We are not kindergarten children, but we are metaphysical children.

Sunday after Sunday we appear in this hall, to listen to the Truth that sets us free. What are we bringing in our hands? What are we showing, and by what are we surrounded? Are our hands the hands of fellowship? Are we showing perfect health? Are we surrounded by God's love and harmony? Free from all prejudice, jealousy, doubt and fear? If not, let us all gather around that moulding table. Let us first mould ourselves in perfect health and happiness, and with sweet, smiling faces; surround ourselves with God's Love, God's Goodness, God's Harmony, and God's Perfection.

We have before us plenty of work to do, "The harvest is great but the laborers are few." Our Great Teacher set before us this Pattern: "Go into all the world, and preach the Gospel, and these signs shall follow those who believe." We have to "pray without ceasing," that the full power be given unto us, so that we at all times can see the perfect part of man, looking steadfastly to the perfect child of God, who is made in His image and likeness, a spiritual being, one that is free from all sickness, sorrow, fear and doubt; a being of perfect health, happiness and love.

Having the perfection of this pattern in our eyes, mind, body and soul, we will say as Peter, who spoke to the lame man (who asked for alms), said "Look on us," and as the lame man looked, said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ, rise up and walk."

That power is not dead, but is alive. It is God's power. It is here, it is around us; we have it, and we do thank God that we have it now.

Prayer—My heart is filled with Love for God. My heart is filled with Love for all God's children, my surroundings, my neighbors, my friends, their families, and everything that has life. My heart is free from doubt and fear, prejudice, jealousy, anger, hatred, malice and envy. For this I thank God, in the name of Jesus Christ. Amen.

When we have such love in our hearts, hands, face, mind, action, intercourse and appearance, we will be able to make

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healthy patterns, going around, showing, giving instruction, and healing the sick, and giving comfort to the sorrowful.

Let us all, as students of this great Truth, "Pray without ceasing," affirming that God does fill our minds with perfect love, goodness, health, vigor, strength, power and determination. Let us go forward with steadfast eyes and object, looking to that Great Teacher, who never leaves us, examining, showing and giving instructions as we go along.

To you dear mothers, who have children in your arms and around you I would say this is the time to mould them to a perfeet pattern, whilst they are soft and tender. A very great work lies before you. It is for you to mould them to any shape you want, in beauty, love, health, peacefulness, mildness, politeness, gentleness and quietness. A child when rightly trained in its youth will never depart from the training. Sow your seed now, in this present season; sow your seed now in this youthful time. A seed when sown in soft earth will grow up very quickly and give a perfect pattern. "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

It is not an easy thing for a child to learn to make a true pattern if he does not see before him the one to imitate. Let your daily life, your daily actions, intercourse and appearance, be that of a mother, a creator, a perfect pattern. If you do that your child will be as Timothy, who knew the Scripture from his youth.

Let this year be our pattern year. Let it be our birth year; cancel all the many years of doubt and fear, sorrow and worry. Let us be born again, and be healthy and strong.

"Except ye be as a little child ye cannot see the kingdom of God."

Cast off all doubt and fear. Cling to the Truth, cling to goodness, cling to happiness, cling to harmony, cling to love, and cling to perfect health.

These form the pattern that will enable us to grow up to many years of usefulness to ourselves and to all humanity.

How can anybody enjoy being miserable? Men do, and so do women. They surround themselves with an atmosphere of gloom. They hug trouble to their breasts. They make mountains out of molehills, and there are tears and groans when there should be smiles. Perhaps you have a cynic in your employ. You can pick him out with your eyes shut. From Monday morning to Saturday night he has "the blues." He will tell you that he always gets the worst of it from everybody; that his talent isn't recognized; that his genius is wasted; that he isn't getting enough money; that there is no future for him—and a lot of tommy-rot like that. After that comes the brooding stage. Any man who broods over real or fancied wrongs is dangerous. He is not sane, and he is also a mighty poor workman, whether he is making hoe handles or counting money in a bank. He deliberately destroys his own efficiency and chance for success, and all for the perilous and questionable happiness of being miserable.

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Optimist Philosophy

TRUE optimism never closes its eyes to the formidable enemies of hope and happiness, but goes out armed and armored to meet them.

To hate a man for being something he cannot help, as in color, race, creed, or mental deformity, is to confess ignorance and prejudice the ruling elements of your nature.

Keep sweet—sourness is a sign of disintegration and decay.

Some men hold a dollar so close to their eyes that they shut out the sunshine, and at the same time the sufferings and tribulations of those around them.

Either pity or fear those who cannot smile.

Optimism is the process of distilling the best and sweetest out of life and sharing it with our fellows.

The man who borrows trouble will never lend smiles.

Optimism is a compound of enthusiasm and hope with an intellectual application to the situation.

The true optimism achieves his greatest victories at the gates of defeat.

The true optimist sees sermons in stones, music in brooks, and good in everything.

Envy harbored in the heart is the acknowledgment of personal failure.

A kind word to a tired wife is like a drop of dew to a wilting flower.

What's the use kicking against things you can't help? Meet life with cheerfulness and fortitude, and smile.—*Optimist Club of America.*

The true opportunist is no sluggard, waiting for something to turn up; no idle dreamer, expecting the heavens to pour golden treasures into his lap; no coward calling on some one to stab his opponent in the back. He is like an athlete, alert to fend or give a blow; like a sailor, swift to catch the impulse of every puff of the wanton wind; like the soldier, whose offensive and defensive moves follow each other as swiftly as the shuttle's changing flight. No man can be a true opportunist unless in rising to his opportunities he is ready for sacrifice.—*Edwin H. Byington.*

I hear men speak continually of going to a "better world," rather than of its coming to them; but in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only of another government coming into this, which will constitute it a world indeed—new heavens and a new earth: "Thy kingdom will be done on earth as it is in heaven."—*John Ruskin.*

In order to find people amiable it is necessary to be so one's self.—*Empress Josephine.*

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St. Martin and the Beggar

MARGARET E. SANGSTER

IN THE freezing cold and the blinding snow
Of a wintry eve in the long ago,
Folding his cloak o'er clanking mail,
A soldier is fighting the angry gale
Inch by inch to the camp-fire's light,
Star of his longing this wintry night.

All in a moment his path is barred;
He draws his sword as he stands on guard.
But who is this with a wan, white face,
And piteous hands upheld for grace?
Tenderly bending, the soldier bold
Raises a beggar faint and cold.

Famished he seems, and almost spent,
The rags that cover him worn and rent,
Crust nor coin can the soldier find;
Never his wallet with gold is lined;
But his soul is sad at the sight of pain:
The sufferer's pleading is not in vain.

His mantle of fur is broad and warm,
Armor of proof against the storm.
He snatches it off without a word;
One downward pass of the gleaming sword,
And cleft in twain at his feet it lies,
And the storm-wind howls 'neath the frowning skies.

"Half for thee"—and with tender art
He gathers the cloak round the beggar's heart—
"And half for me;" and with jocund song
In the teeth of the tempest he strides along,
Daring the worst of the sleet and snow,
That brave young spirit so long ago.

Lo! as he slept at midnight's prime,
His tent had the glory of summer-time;
Shining out of a wondrous light,
The Lord Christ beamed on his dazzled sight.
"I was the beggar," the Lord Christ said,
As he stood by the soldier's lowly bed.
"Half of thy garment thou gavest Me;
With the blessing of Heaven I dower thee."
And Martin rose from the hollowed tryst,
Soldier and servant and knight of Christ.

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Nellie's "Sea Angels"

A Story of the South Atlantic

DAVID KERR

"TOM, are those birds *really* the spirits of drowned sailors?"

"Well, if you asks me, my pet, I don't think they be," replied the old seaman, turning his keen gray eyes from the wide-winged seagulls that were circling above their heads to the round, rosy, wistful face of the little girl. "They calls 'em 'boatswains,' I take it, 'cause their cry's some'at like a boatswain's whistle; but as to their bein' drownded sailors transmogrified into birds, that's only one of Jack's yarns, and you mustn't believe all of *them*, bless you!"

Little Nellie was the only daughter of an English missionary in South Africa, and was going out with her father and mother to a snug little house high up among the hills, where there was fine weather almost all the year round. The voyage had done her good already, for her wee face, which had been sadly pale and sickly when she first came aboard, was now as full and rosy as the doll that she was always nursing.

Being the only child on board, she was of course the pet of the whole ship. The passengers never tired of trotting her up and down the deck, or hunting out picture books and illustrated magazines for her to look at; and as for the sailors, any one of them who could make her laugh at some little joke of his, or get her to accept a toy that he had carved for her, was a happy man for the rest of the day.

"I'll tell ye what, mates," said Ben Bobstay, the biggest and roughest of the crew, "if a angel was to come straight down out o' heaven and settle alongside of her, I shouldn't wonder a bit, for she's a deal fitter company for *them* than for the like of us."

Nellie's great friend among the passengers was a tall young English Captain of Native Infantry from Northern India, who used to tell her wonderful stories about Hindoo palaces and Afghan robbers, tiger-hunts, rides upon elephants, and visits to Eastern Kings and Princes. To such tales Nellie would listen for hours; but whenever he began to talk of the battles which he had seen, she stopped him short at once, saying that she "didn't like to hear of anybody being hurt or killed."

Among the crew, Nellie's special favorite was the second quartermaster, old Tom Collins; and a very pretty picture she made at that moment, sitting on the grim old fellow's knee, with her tiny hand clinging to his brawny shoulder, and her long golden curls mingling with the rough gray beard that covered a full half of his iron face. They were still talking of the "boatswain birds," when there came a general rush toward the ship's side, and a shout of "Look! look!" as a shoal of flying-fish came darting like

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silver arrows from wave to wave, their wet wings making countless small rainbows in the dazzling sunlight.

All at once there shot up through the clear bright water a huge black, pointed, ugly thing—the back fin of a shark—which, rushing in among the poor little flutterers like a pirate among a fleet of merchant ships, began swallowing them by dozens.

"Tom, is that horrid, greedy thing a bad spirit?" asked Nellie, in an awe-stricken whisper. "You know papa says the devil goes about seeking whom he may devour."

But before Tom could answer, he was called away by one of the officers.

Next morning, just before breakfast, Nellie came rushing down into the saloon with her face all in a glow of excitement.

"I've seen some *angels* flying high up in the air," cried she. "They won't come near the steamer, for fear the smoke should make their wings black."

"Are there sea angels as well as land angels, then, Nellie?" asked the young Captain from India, catching up his little playmate and perching her upon his shoulder.

"Why, of course there are," said the little woman, with an air of reproach, "with so many poor people at sea to be taken care of. Don't you remember that song that Tom's always singing, about the angels who sit up aloft 'to keep watch for the life of poor Jack?' Come and see them."

Up ran Captain Locksley to the after-deck, and saw far up against the deep blue sky, glistening in the sun like polished silver, the broad white wings of several enormous birds, which he at once knew to be albatrosses.

"Fine birds, ain't they, sir?" said old Collins, the quartermaster, coming up to him. "We cotched one last year, on the v'y'ge out, that was ten foot span from wing to wing if he was an inch; but those beauties up yonder must be a deal more'n that. If they don't span fourteen or fifteen, my name ain't Tom Collins."

"I say, Collins," whispered the young Captain in reply, "can't you find a small hook or two and a bit of pork fat, and catch some of Miss Nellie's 'angels' while we're at breakfast? It would be a grand surprise for her to find them on deck when she comes up again."

The old sailor nodded approvingly, and went off to look for the things required; for, strange as it may seem to talk of catching birds like fish with a hook and line, this is how the albatross is usually taken.

During breakfast a great shouting and stamping was heard overhead, and when Nellie and the other passengers came up again there were two albatrosses floundering upon the deck. Enormous creatures they were, quite as big as old Tom had calculated; but all their grace and beauty was utterly gone. Their heads hung down helplessly, as if sick or giddy, and their splendid white wings trailed limply over the planking like wet umbrellas.

The passengers broke into a loud laugh, and the passing sailors began to make rough jokes upon the poor birds, which certainly *did* look very foolish; but little Nellie's bright face clouded over, and her eyes filled with tears.

"How *can* you laugh at them so?" cried she, indignantly; "it's very wicked of you. Up there in the sky they were all right, but when they come down here

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they get weak and naughty like everybody else. Let them go back to heaven, and then they'll grow good again."

The laughter ceased at once, and the jokers looked rather ashamed of themselves. Old Tom Collins stepped quickly forward, and tossed the helpless birds into the air, and they spread out their great white wings and soared up rejoicingly into the sky, while little Nellie clapped her tiny hands gleefully. But from that day to the end of the voyage the albatrosses were never spoken of by any name but "Nellie's sea angels."

A Rhyme Six Hundred Years Old

Guard, my child, thy tongue
  That it speak no wrong;
Let no evil word pass o'er it,
Set the watch of truth before it,
  That it speak no wrong;
Guard, my child, thy tongue.

Guard, my child, thine eyes,
  Prying is not wise;
Let them look on what is right,
From all evil turn their sight;
  Prying is not wise,
Guard, my child, thine eyes.

Guard, my child, thine ear,
  Wicked words will sear;
Let no evil word come in
That may cause thy soul to sin;
  Wicked words will sear,
Guard, my child, thine ear.

Ear, and eye, and tongue
  Guard, while thou art young,
For, alas! these busy three
Can unruly members be;
  Guard, while thou art young,
Ear, and eye, and tongue.

February

FRANK DEMPSTER SHERMAN

February—fortnights two—
Briefest of the months are you,
Of the winter's children last;
Why do you go by so fast?
Is it not a little strange
Once in four years you should change,
That the sun should shine and give
You another day to live?

Maybe this is only done
Since you are the smallest one;
So I make the shortest rhyme
For you, as befits your time:
You're the baby of the year,
And to me you're very dear,
Just because you bring the line,
"Will you be my Valentine?"

The Editress of the Children's Department would like to have letters from the little folks for publication.

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The World's Important Events

OLIVER C. SABIN

THE friends of the News Letter have requested, for a number of years, that we give an epitome of political events occurring during each month, and discussion of important impending measures, and we have concluded to accede to this request. In so doing, the reader must understand that there is absolutely no partizan politics in the articles appearing in the News Letter. We will have just as kindly words to speak of President Taft, Governor Harmon, Champ Clark, "Uncle Joe" Cannon, as if they were all members of one party.

In a republican form of government parties are a necessity, as has been proven to us time and again since the organization of our government. One party is necessary to watch and hold in check the other. Without this check upon government by an overgrown majority, liberty would be sacrificed in the scramble for profit and place in the dominating party.

The elections held during last fall are significant in this, that there was unrest created in the minds of the people because of the actions of some of our public men. Our ex-President, after his return from Africa, felt called upon to take an active part in State as well as national politics, and made himself the leader, and incidentally preached a new doctrine, that is, a doctrine which is new to the people of the United States, to wit: that the President should be endowed with power sufficient to control, instead of such power being lodged, as it is now, in the Congress and the courts. It was believed by the voters that such a policy would Mexicanize the politics and statesmanship of the great republic, and ultimately lead to a one-man dictatorial government. Hundreds of thousands of votes were cast against the party and the principles that he advocated from this cause alone. Again, it seemed to be a new departure in the politics of American statesmanship for an ex-President to allow himself to be brought down to the level of caucus politics and to rejoice in small victories obtained by one faction of his own party over the other portion of his party. This caused great dissatisfaction, and for this reason many votes were cast against the party.

The editor of the News Letter met an ex-member of Congress, from a Western State, who had been in Congress for a great many years. When asked how he felt about the election he said that he was knocked through the ropes and beaten to a frazzle, and the worst of it all was, he said, that he seemed to be disgracefully pleased with it. This man has always been a Republican and one of the stalwart members of his party, and has wielded a very large national influence.

THE FUTURE OF POLITICS.

Whether this great turning over in the votes of the people during the past election indicates anything as to the future

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prospects of either party is a matter of grave doubt. The election was a protest against a certain man and methods, and incidentally against a certain part of the tariff law. The tariff law, doubtless, will be remedied and the complaint against it will be eliminated to a very large extent before the next Presidential election. The personal reasons which led to the disastrous vote against the Republican party have substantially passed away through the annihilation of the disturbing elements.

DEMOCRATIC PROSPECTS.

The Democratic party will doubtless nominate the Hon. Champ Clark, Missouri, for Speaker, and a better man, probably, could not be found in either party. Mr. Clark is a true statesman, broad-minded, and of wide experience, and a man of perfect integrity and honesty. His experience will enable him to avoid making mistakes, if he will be permitted to have his own way, and it very much behooves the Democratic membership in both Houses of Congress to use wisdom, conservatism, and a level-headed, persistent, consistent mode of procedure. If they can do this in nominating a candidate for the Presidency who is fitted for that place, they have a great opportunity to make a vigorous fight for return to power.

CANDIDATES.

It is doubtful whether it can be safely said that Mr. Bryan will not be a disturbing element in the next election. Mr. Bryan feels that he has been defeated by circumstances over which he had no control. He feels that the principles for which he fought have been generally adopted and indorsed by the opposition party, and that now that there is a chance to win, he should be permitted to reap the harvest of his sowing. But, on the other hand, there is a large vote in every Presidential campaign that always wants to vote for the winner. Persons without experience would be led to doubt that this is true, but those who have mixed with the people during election times have found many more such voters than they had thought possible. This class of voters would vote against Mr. Bryan because he has been defeated so often before. Mr. Bryan in the first campaign received more votes than in any other, and the very logic of events would preclude the possibility of his election if he should be nominated again.

GOVERNOR HARMON.

Governor Harmon, of Ohio, who was a member of Mr. Cleveland's Cabinet, is a lawyer of great ability, has been elected twice Governor in the State of Ohio; the last time by a wonderful majority, and he would seem to be the candidate who would be most likely to be elected if nominated, and he doubtless would make a good President.

WILSON, OF NEW JERSEY.

New Jersey's favorite son has recently won a great victory in his State and he stands for absolutely clean politics and clean methods, and is honest and upright. In dealing with all great public questions, he believes that only men who are clean, honest and upright should be elected to office. While this is all very pretty, and everybody would say exactly right, yet, when it comes to delivering the

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goods, there are a great many people in every State that are elected in the same way as told in the story of the young man who asked his father to come out West and run for office, giving as his reason that there were a great many mean men elected out there.

Governor Wilson's ideal is too high for modern methods if success at the polls is desired, and in saying this I do not wish it to be understood that I indorse any but clean methods in politics, for I do not. But in discussing politics from the world's standpoint, you have to discuss things as they are.

The ticket, probably, which will be nominated by the Democratic party will be Harmon, of Ohio, for President, and Wilson, of New Jersey, for Vice-President.

THE REPUBLICAN PARTY.

In discussing the probabilities of politics from the Republican standpoint, it immediately resolves its prospects of victory to the nomination of one candidate, and that is the present incumbent, Mr. Taft. There is no other Republican who has any show whatever, and none desires to enter the race who can bring into the contest a respectable force.

Mr. Taft has proven himself to be a man of undoubted honesty, whose desire has been and is today to do that which is best for the people. He has made some mistakes, but they were mistakes which his friends could have remedied if they had loved the man as they should.

The controversy that has been going on during the entire summer involving Mr. Ballinger on one side and Mr. Pinchot on the other, has been one of great acrimony, and has done the President harm in the estimation of a great many people. The writer believes in President Taft's integrity absolutely, and believes that he should have been spared this controversy which reflects on his official family from the conduct of that official family itself, but other councils prevailed, and the President has been subjected to undeserved criticism by thousands who do not understand the real facts.

RAILROADS AND TRUSTS.

All Western men who have been conversant with the trend of events as they have existed in this country for the past forty years, can see "a nigger in the wood pile." The same powers that took California, Oregon, Washington and the far Western States generally by the throat and held them up, dictating what they should pay to these powers and the trusts, are seeking, I have no doubt, to combine and control the mineral, coal and other valuable products of Alaska and the far West, and to place them where they in turn can dictate to the people of the United States and the government as well, how much they shall charge for their services and products. If this had not been proven by the conduct of these great moneyed powers there might be doubt. They absolutely have prohibited those not in the ring from making a dollar's profit out of the natural products coming from Mother Earth. They may deny such was their object and aim, but the practice of the trusts as exercised in Nebraska, Colorado, Wyoming, and other states of the West, proves conclusively that the people's rights are rights which they would not for one moment recognize or protect where and when the trusts' interests were involved.

I do not say that any of Mr. Taft's official family have been connected in

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any way since they have been in office with any of these powers, but the testimony and the character of the testimony is such as to have a tendency to place the President's position in an unfavorable light, to which embarrassment he should not have been subjected.

PROSPERITY.

The country at large is enjoying an era of prosperity which every one would regret to see ended. There never has been a time in the history of the world when the country, taken as a whole, has been so universally blessed with favorable prices and wonderful crops, with peace and harmony in the saddle. The South is growing fabulously rich, and all the great agricultural regions of the United States are wonderfully so. Land that thirty years ago was bought at from $10 to $25 an acre, now ranges from $150 to $250 an acre. Hogs that once sold for hardly enough to pay their freight to Chicago or Omaha or Kansas City, today are worth almost their weight in gold, showing that the farm products which enter into the life-sustaining category are making farmers rich.

Doubtless the tariff will be remedied in many places, and wherever it can be it should be amended so as to reduce the cost of the necessities of life to the man who works. This, I have no doubt, both parties will endeavor to do.

STAND-PATTERS.

The stand-patter, so-called, is a creature of compromise. In the passage of the tariff bill certain bargains were made: "If you stand by me, we will stand by you," and thus the stand-patter got through and into the tariff bill many items that should be eliminated and the people will see that they are eliminated. This, I understand, to be the present attitude of both parties. These compromises must give way, for they are not in the interest of the laboring people. The man who works must be taken care of. In everything where American labor is required that labor should be protected, so that the laboring men's children can enjoy the comforts of life, receiving a reasonable education and becoming useful citizens of the republic. Any other course will cause this great nation to follow the example of the Roman republic, where capital became congested and the poor were robbed that the rich might become richer, destroying patriotism, and ultimately being the cause of the republic's destruction.

Every worker should stock up early in the day with good cheer. There is nothing like it to carry a man along safely and smoothly amidst the shoals and riffles. Your associates and even your competitors will like you better for it.—*The Optimist.*

The happiness there is in this life, as compared with that we had when bufeting with carnal mind, is as much superior as the brightness of the sun is whiter than the night; there is no comparison, only that God leads us on the one hand and we are led by error on the other.

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God's Supply

WINFIELD SCOTT WHITMAN

IF ALL the good that Evangelical Christian Science ever did was to heal the sick and help to eradicate the ills of mankind, it would rightly go into history as the greatest movement for real good that the world has ever had.

The question of healing is no longer doubted. Great men with broadly educated minds agree that we do and can heal the sick. One of the great doctors of London recently said that "no sane person would question it." This true light on God's Truth has brought health to thousands that would have long ago passed into the great beyond, and it has made hundreds of invalids, who otherwise would have been condemned to a sick bed for the rest of their lives, healthy and strong. Each one stands as a living monument to testify to God's Truth and its healing power.

A man may be healthy and strong, a man may never have had a day's sickness in his life, yet he needs this Truth as much as the man in bed, for the real value of Evangelical Christian Science does not stop with healing. Anything that is needed to make mankind better and greater, anything that will make God's world a better and happier place to live in, Evangelical Christian Science makes possible, regardless of what it is.

I have often heard it said "I have no need for Christian Science, I am not sick, and if I need a healer I will employ one; no need of my learning it." That person may be a financial failure, who never has been able to be a success, and his life may be one that has no object, just a "drift" going from one thing to another and accomplishing nothing. He needs Truth even more than the sick.

Christian Science will heal your body; it will make you happy, it will destroy that old age that creeps over you, give you a young face and a young body; it will put life, real life, in you, and help you to cast aside the sorrow and worry of life. It will make you over, body and mind. It will do all that and more; it will give you enough of this world's goods to let you live without worry and strife. It will supply your every need.

God takes care of the world. He sends to Mother Earth the rain and snow, the summer and winter to nourish it and make it a beautiful home for His children. The earth does not live in need; there is never a time when the very best conditions are not manifested on it. All of God's forces, the so-called Nature, are constantly at work to keep our home at its very best. "If God so clothe the grass of the field, shall He not much more clothe you, O ye of little faith?"

To realize all the benefits of God's blessings, and His supply, we must learn of Him, His laws, and His wishes. That is the object of our church, and the good each one of us is able to manifest depends upon the way we have learned our lesson. When we learn to abide by God's laws, and put our self in harmony with them, we can expect results, but results will not come until we do. A rose or a

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thorn will alike grow in the garden. One we have to cultivate and care for—it is beautiful and makes us admire it—the other we have to work to keep from spoiling our garden, for it has no value and no beauty. So it is with our minds; we can cultivate them and care for them and plant the seed of God's Truth in them and have minds that will be valuable to their owners, or we can let them alone and have minds that will keep us in trouble, want and sickness.

However, we know this: We can be blessed if we will. God is always ready to give us "whatsoever we ask Him," but it does not come without the asking. "Ask and ye shall receive, seek and ye shall find." And so the real benefit of Evangelical Christian Science does not stop with healing the sick, its value is not confined to destroying pain, but it is used in everything where we need a greater mind than our own, and a power greater than all the world.

The True Self

Edna L. Carter, in speaking of "Eternal Life Demonstrable" in *Unity,* in part, says:

"One thing that keeps death in the consciousness of the race is men's subconscious curiosity about it. They want to delve into everything that promises to give information concerning it. If there is no reality in death (and there isn't), what is there to investigate? It is nothing but a negative condition, and what men really want is to know about life, and to make themselves positive in life; this they cannot do if they are all the time studying about death and trying to understand it. When they determine to know the fulness of omnipresent life, now manifesting in them, it will manifest itself in them in greater and greater abundance, and the negative side will have no place in their consciousness.

"When we want to demonstrate health we do not study disease, but health. When we want to demonstrate prosperity, we do not look up all the cases of apparent destitution we can find and study them, but we make ourselves positive in the consciousness of God as our All-providing Father. So when we want to demonstrate life, we should be just as wise, and instead of investigating all the theories about death, and the condition of those who have died, we should resolutely set our faces toward life, and fill our consciousness with the one Omnipresent Life manifesting in us. This will raise our consciousness of life until we shall find ourselves really able to do what Jesus told us to do, raise the dead. Then it will be worth while for us to go to a funeral. He said, 'The works that I do shall ye do, and greater.'

"When some one sick unto death called for his help, he did not look upon the condition as hopeless, and begin to talk about seting the sick one 'free' in death. He gave no mental morphine of words about death as the way to a higher life, to make the patient give up his hold on life and die easy. Death had no place in His work."

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The Ideal of Christianity

THE ever growing prevalence throughout Christian lands of malignant physical disease and mental insanity, and the apathy which exists in our churches concerning these unmistakable signs of popular transgression against hygienic law, suggest the thought that the sublime Ideal of a worldwide Ministry of Healing, which was exalted by the Great Physician of Nazareth in the minds of His early disciples and followers, has become virtually lost.

For the complete emancipation from sickness, of body as well as soul, which He proclaimed as a present possibility, appears to have been forgotten in these days, and instead, there is preached an imaginary and merely theoretical salvation for the soul alone. The emphasis which He placed upon the necessity for living in harmony with the Divine Will (as expressed in Laws of physical and moral health, as well as in the Law of Love) has been transferred to the inculcation of a general obligation to accept certain theological concepts and to conform to certain religious rites.

The power to cure physical disease which He exhibited, and which by His influence and teaching He conferred upon the earnest band of helpers who gathered round Him, is conspicuous by its absence.

And although it is a fact that wherever the Sabbath bells ring out from the countless temples which have been dedicated to the continuance of the saving work of the Christ, their sound strikes upon the ears of sick and suffering human beings whose bodies are afflicted with painful and distressing maladies, no real concern is manifested by our Christian leaders (except in a few isolated instances), and no appreciable effort is being made by them to ascertain the cause of these evidences of the failure of Modern Christianity to save even its own adherents from the dire penalties that overtake physical wrong-doing.

Before the advent of our Lord it was foretold of Him that He should "save His people from their sins" and heal their sicknesses. And well did He fulfil the prophetic words. Wherever His footsteps marked the Judean soil there could be found emancipated souls who had been healed of their diseases and told to "sin no more" lest worse things should come upon them.

And the first commission that He gave to the earliest batch of disciples whom He sent forth to further God's purpose and His own work, was to "heal the sick" and proclaim deliverance to all who were in bondage to error, sin and suffering.

But, today, we find that this important mission, concerning which a great responsibility rests upon the Christian Church—the cure of sin-sick human bodies—has been virtually repudiated; and the sacred function has been handed over to a separate class of men who generally practice the medical art as a secular profession, and in many cases, altogether irrespective of its connection with the

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aims, ideals, spirit or power of Christianity.

A large percentage of the members of our churches who listen to the Gospel every Sabbath are slowly dying of preventable disease, and are painfully conscious as they sit in their pews, that their religion and its apostles are alike powerless to help them in their need.

Salvation in the next world is about all they are led to hope for, and in most cases, their only emancipation from the worst forms of painful malady is Death. For the Great Physician is virtually unknown to them, and His modern representatives have apparently failed to qualify themselves effectually for their important work.—*The Golden Age.*

Success

Within the hearts of most people is a longing for success and fame. Some are seeking material wealth, some political or social attainment, still others are longing for literary or artistic ability. In other words the ideal within each individual is striving for expression, and if given an opportunity to develop success and fame will come unsought.

Within the acorn is the future oak tree, but before the oak tree can be expressed in the material, the acorn must be placed in the proper soil; so it is with the person who wishes to achieve real and lasting success.We must place ourselves in a position where we shall have the best opportunities to bring forth the life more beautiful, to express the ideal within.

Christ says, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." The kingdom of God is a kingdom of harmony. If we are in harmony with God and His divine law which controls all, if we realize that we are made in His image and likeness, if we understand that we have dominion and power to create, then we must know that our destiny is within, our success is within our own power.

He who seeks this road will find it straight and narrow and he who is mentally or physically lazy cannot reach the end of it. When discouragements come darkening the pathway many lose faith, and turning back call life a failure. To them it is. The command is to go forward. He who sits down or turns back has failed to seek the kingdom.

The oak tree by sinking its roots deep in the ground gathers strength to withstand the scorching sun and wind, and just so must the individual lay the foundation of character by which he may draw from the Unlimited Source, strength, hope, courage, and happiness. We must have faith in ourselves that in spite of the darkness which at times hinders our progress we may see before us the Light where success and fame awaits us.

"Honor and fortune exists for him who always recognizes the neighborhood of the great and feels himself in the presence of a high cause."—*Estelle Hodskin Morse.*

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Chain of Golden Thoughts

February

PAULINA B. SABIN

THE wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality.—James 3-17.

Let your words be few and sweet, few and good, few and simple, few and sincere, few and pleasant.—Maxim of *St. Francis de Sales.*

Write your name in kindness, love and mercy. Good deeds will shine as the stars of heaven.—*Thomas Chalmers.*

"If we lift up our eyes to heaven, God's glory shineth forth; if we cast them down upon the earth, it is full of His goodness. The hills and the valleys rejoice and sing; fields, rivers and woods resound His praise. We will think of God when we play and when we work; when we walk out and when we come in; when we sleep and when we wake; His praise shall dwell continually upon our lips."

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—*Prov.* 16-32.

The only way to get forgiveness of sin is to quit sinning, turn and go the other way. Go back into God's love and nestle there under the shadow of His wing, and if you stay there you will be safe; but when you go out from there you are all at sea and mortal mind will physically destroy and annihilate you. Remember constantly that LOVE is the key that unlocks everything, and the more apparent that the object is unlovely, love it all the more and you will bring it into Godliness. Constantly remember that Love, Love, Love is the key that unlocks everything and GIVES YOU DOMINION.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*R. W. Emerson.*

We can make it a Christian duty, not only to love but to be loving—not only to be true friends but to show ourselves friendly. We can make ourselves say the kind things that rise in our hearts, and tremble back on our lips—do the gentle and helpful deeds which we long to do, and shrink back from; and, little by little, it will grow easier, the love spoken will bring the answer of love—the kind deed will bring back a kind deed in return.—*Harriet Beecher Stowe.*

Love supreme is the only force. Fill your heart with love, let it be your nightly prayer and your morning salutation. Let it walk with you in the day

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and sleep with you in the night; let it be your watchword and the impulse of your every act; let it be your instruments of conquest and your weapon of defense. Then you can say to yonder mountain, Go and be cast into the sea, and it will go.—*Bishop Sabin.*

God sent His singers upon earth,
With songs of gladness and of mirth,
That they might touch the hearts of men,
And bring them back to Heaven again.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent.
—*Whittier.*

A Letter

Milwaukee, Jan. 4, 1911.

Dear Brother: Your letter of 31st ult. was duly received. I take special pleasure in writing you today, because I have a good report to make. Since writing you last there has been a notable improvement in my father's condition. A letter from home says that all the manifestations of evil beliefs have disappeared, and that I may write you to have the treatment discontinued. It is one of the finest victories of the Truth that I can personally testify to. A month ago when I telephoned home and asked to let me telegraph you, he was virtually hanging by a thread, had no more ambition to live; today he is well! A man of seventy! That's going some. We feel deeply indebted to you and your co-workers for the kind attention and service rendered us.

(Signed) ——— ———.

You are the perfect child of God, living, moving and having your being in God. With that realization you cannot be sick. It is impossible; and when that realization fails you, you reap as you sow. If you sow the thought, "I am going to be sick," you will be sick. If you sow thoughts that you are going to be poor, poverty will overtake you. If you sow thoughts of sorrow, your widow weeds will cover you. Just as you sow you reap. Sow thoughts of health. It is easier to catch health than sickness. You can catch health just as well, only a great deal better. Why? Because health is the natural, normal condition of man; sickness is the abnormal creation of sin. God never created sickness; God never created death. It is a sin to die; it is a sin to be sick.

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Walking With God

MRS. S. Q. MORRIS

THE scriptures tell us that Enoch walked with God. How many of us realize the true meaning of this? That, like Enoch, we can if we will, walk with God?

We know that God is everywhere—fills all space. All is God, and God manifest.

One of the most beautiful thoughts to be found in the scriptures is that of God dwelling in us. Believers in Jesus are as stones built into a house which becomes God's habitation, through the spirit. A society, a club, or a political organization is formed by men and women who, by common consent, bind themselves together for some special purpose. These are purely earthly organizations. Our church is distinguished from these by the fact that its members do not bind themselves together, but are bound together by the Holy Spirit, who dwells in each and every one of them. God then comes to dwell within all of His children. Collectively, they are a house in which God makes his habitation. Then, you see, there can be no separation.

When we have the knowledge of the indwelling Christ, and live the life, everyone with whom we come in contact cannot but know it, since it dominates and controls our being. It flashes in the eye. It is felt in the clasp of the hand. And it is heard as an undertone in all our conversation. Even the most indifferent will soon know that something apart from the every-day experience has come into the life of such a one. This Evangelical Christian Science should be, and, to all those who diligently follow it, is a manifestation of faith that knows no wavering, of courage that knows no fear, and of love for God and for humanity that includes all classes and races at home and abroad. We are entirely confident that all who will may learn this beautiful truth. We are asked by those of other churches, "Does your church send out missionaries to foreign lands?" Our answer is, "It does." We have a missionary that goes to almost all, if not every country and clime on the face of God's earth. Our missionary never grows tired or sick or weary. It carries the glad message into every home that will receive it. The message that unchains the truth and sets it free. The name of our missionary is the Washington News Letter. Thousands have been healed and brought into the truth through the glad tidings of this silent messenger.

If you read, carefully and prayerfully, its every page, you will find that it teaches the way to happiness, harmony, prosperity, contentment, and love to God and to our fellow beings. It is filled with encouragement, and teaches its readers how to walk with God.

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I know that the Master commanded—
"Go! Bid all the nations to come;"
But those who will carry the message,
Must be given the Gospel at home.
And the sooner His glory will reach those
Who sat in darkness before,
If you faithfully garner the harvest
That lieth in front of your door.

When we all learn the sweet lesson that life is God, light is God, love is God, knowledge is God, and all are a part of Him, the Almighty Creator, then His children can come to Him, the Father, God, the inner life of all things. Then an answer will surely come to our supplications. As we live, so shall we receive His own bounteous gifts.

Of all the gifts that the Father has given to His children, the most beautiful is Jesus, the heart's King, the Elder Brother, the Comforter, the Savior. Through Him, we can come to the Father as little children, and ask what we will, believing, and it shall be done unto us. We can walk with God here and now, walk in the sunlight of his presence, for, "Lo! I am with you alway," saith the Lord.

As Enoch, who never died, walked with God in the olden days, so may we walk all the way with Him, day after day, and we may, as did Enoch, walk right into heaven, with Him at our side. There shall be no darkness, but all will be light, for the Father himself is "A lamp to our feet, and a light to our path."

Lawyer, Doctor and Editor

"You are dying," said the doctor to the country editor, as he lay on his deathbed after long years of weary toil.

"And do you think I am going?" said the editor.

"Yes, I am sure," said the doctor.

The dying editor turned his head and looked at him who had come to make out his last will, and said, "And you think I am dying?"

"I know it," said the lawyer.

The dying editor then said to the doctor, "How much do I owe you?"

"About one hundred dollars," said the doctor.

The editor then turned to the lawyer, "How much do I owe you?"

"About one hundred dollars," said the lawyer, who had spent about three hours making the editor's will.

"Well," said the editor, "won't you please kneel on each side of me while I breathe my last?"

"Why do you make such a request?" the lawyer and doctor asked simultaneously.

"Well," said the editor, "it will be a great satisfaction to die as my Savior died, between two thieves."

The lawyer and the doctor fainted, and the editor got well.

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Children's Home Training

VINNIE MacLEAN

MANY parents and guardians are too prone to assume the same attitude toward their children that they do toward their personal and real property. The one who unwisely trains a child by the selfish thought, "He is mine, and I can do with him as I wish," exceeds his stewardship; and he will awaken eventually, to a reality that will convulse his soul to its very center. Children belong to the Infinite Father, and are only given to one in trust.

The privilege of the training of children in the home is the most hallowed of duties. There is no aid so potent in the moulding of one's own character as that of the teaching of the child. It has no equal in broadening and deepening the vision of universal things as they are, or in filling the heart with tenderness, sympathy and love for mankind. It brings to a test justness, patience, gentleness, unselfishness, and every quality that builds for righteousness.

It is not unusual to hear a remark similar to this: "Surely, I must begin soon to train that child, for he rules the whole household." Is it fair, is it just, to give a child every privilege and applaud him on every occasion, and then dethrone him later by punishing him for assuming the authority that he has been taught, and in which he has been sustained?

He knows, intuitively, it is unjust; he does not know, consciously, why, as his little brain has not yet developed the power to reason deeply; he can only feel resentment and injury. He recognizes the superior strength of the one who would punish him; he submits through fear, not through love of the right. Consequently, a seed of antagonism is sown; which under favorable conditions will grow and develop into habits of criticism and hatred, as surely as the acorn grows into the mighty oak.

When Mrs. Wesley, the mother of the evangelist who founded Methodism, was asked when she began training her gifted boys, she answered briefly, "Before they were born." Our brothers of the Catholic faith say, "Give us a child to train until he is seven years of age and he will rarely depart from the faith." The great Froebel, the founder of the kindergarten system of teaching, emphasized this same principle; the necessity of early education; that which would serve as a substantial structure upon which to perfect future knowledge.

One's responsibility and influence in the forming of a child's character is something tremendous; and in this connection, there is nothing so effectual as example. Children are pictures, reflections of those with whom they come in daily contact; they are little mirrors. One should beware what he reflects there.

An observer of character need only to know the child, to know the characteristics of the parent or guardian. The

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little girl will raise her voice in impatient, tense, nervous tones, or speak gently and soothingly to her doll or playmates, after the manner in which she herself has been accustomed to be addressed. The boy will assume a superior, selfish, importance, that terrorizes his play-fellows into obedience, or he will show forth a spirit of justness, gentleness and consideration for others, that inspire confidence and love.

The sweetness, loveliness and strength of character of a child, grows in sturdiness in proportion to the amount of love and trust with which he is surrounded, and the judgment used in the shalls and shall nots of his government.

Character is not formed in a day. It is the administering of daily care and untiring watchfulness of the horticulturist that aids nature in the developing of a magnificent specimen of the orchid or chrysanthemum; that which causes the heart to thrill with delight and admiration for its superb beauty.

Few people love a so-called naughty child; it is not natural to love that which is out of harmony with the good. The censure that is directed against the child is all the more pathetic in that the misbehavior is only the effect of a cause; it has been set in activity by those with whom he has associated. Persons who are prodigal in their criticisms of effect would profit much by ignoring the latter and investigating deeply into cause.

It is sometimes said that parents love their children into disobedience and disrespectfulness. This is not true. It is not possible to love anybody or anything too much. But there is such a thing as a selfish devotion. To permit a child a privilege to satisfy a whim of the passing moment, that one knows is not for his good, is not love; or to countenance that which would cause a flaw in the building of the child's character is not love; neither is it sound judgment. The savage loves in that way. We have developed beyond him.

Children come into the home-life for a purpose; to be taught. But like the nestlings of the birds, their visit at the most is not of long duration. The Divine Urge within them compels them soon to seek a larger field of action. While in the confines of the home, they radiate happiness or sorrow to its inmates and their small world, in accordance with the lessons learned therein.

The true training is not that which equips a child for self-aggrandizement; it is that which will enable him to cope intelligently and justly with the great problems of life; that which will inspire and give him an intense desire to be of service to his fellowman and to all of God's creatures because he recognizes his oneness with universal life.

The inner side of every cloud is bright
and shining.
I therefore turn my clouds about
And always wear them inside out
To show the lining.

—Ellen Thorneycroft Fowler.

"The wise and true
Crave not the lofty tasks, but turn the
small
To greatness by the great heart doing all
for God."

—Jean Ingelow.

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Vibration

MRS. HARRIET DOANE PRENTISS

THE vibration of thought through the body will create or destroy disease germs, depending upon the quality of our own thinking, or our sensitiveness to the world of thought by which we are surrounded. By insulating ourselves against disagreeable thought currents, and filling our own minds so full of harmony that there is no room for discord and dwelling upon the thought of health, we can destroy disease germs and eliminate sickness.

We are creatures of emotions and the quality of the emotions generated through the body determines our comfort or discomfort. Every thought produces a vibration of some description and if it is discordant we feel the jar.

If we believe in disease we make room in our consciousness for that quality of thought to manifest.

We must not only guard our own thinking and keep our thoughts pure, but we must deny the possibility of tramp thoughts finding a lodging within our consciousness.

A well ordered mind will manifest in a well ordered body and well ordered surroundings. It will express charm, if not beauty and harmony will be manifest in its temple.

In such a mind no disease thought can enter. It will act as a magnet to attract out of omnipresent life, only such things as it desires.

This means a thorough mental housecleaning. It means the elimination of every impure or discordant thought, and that we must absorb from Universal Mind only that which we wish to realize. We must stand guard over our thinking and only admit that which we would like to have materialize, for that is what thought does.

MATERIALIZE.

God is the power that sustains us,
It is Him who gives us breath,
Because His life flows through us,
There never can be death.

"All who would become strong and useful must gain their power largely through victory over temptation. It is thus that the soul 'builds itself larger mansions.' It is a chief factor in education, transmuting the baser metal of each individual into the nobler. 'Heaven is to steer; hell is to drift."—*Unity*.

Doctor—James, did that lady in the waiting-room come in her own coach or a trolley car?

Servant—Trolley car, sir!

Doctor—Thanks! I couldn't tell from her dress whether to prescribe three months at Newport or sulphur and molasses!—*Puck*.

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The Penalty of Ill Will

A GREAT many persons contrive to spend most of the time in hot water. They are always troubled about something; nervous, angry, off their balance. They are good haters and cherish revenge for what they believe to be wrongs done them. They will go out of their way to "get even" on some one. They have an idea that by so doing they help themselves. Also they are habitual knockers. The world is all wrong according to their ideas. They want it to be right, and because it does not come up to their standard they make themselves unhappy about it.

Do they ever stop to consider how much nerve force they are wasting? No man can get into a rage without feeling the worse for it, physically and mentally. It is likely to bring on an attack of dyspepsia, a headache, or some other temporary ailment. At the least it will leave behind a general sense of discomfort.

So, too, the man who gets into the mental habit of laying grudges and being a "good hater" is surely undermining health and happiness. If he does not feel the effect of it today, or this week, he will feel it in the long run. No man can afford for his own sake to be on ill terms with his fellowmen.

As to the knocker, it is true that in some respects he has a legitimate function in the community. Judicious criticism of the world's doings is often necessary and proper, and if we class the knocker merely as such critics he has his use. But let him beware of getting into the habit of believing that the world is out of joint. It is a pretty good world, on the whole; a great deal more good than harm in it. But the critic who becomes a knocker is apt to let pessimism color all his views. Then he hurts himself more than anyone else, because he makes himself unhappy without sufficient cause.

Did you ever notice that the cheerful, hearty man, who is pretty well satisfied on the whole with himself and the world, is apt to be healthy? Why?

To say that he is cheerful because he is healthy is to put the cart before the horse. It is to say that the body governs the mind. As a matter of fact most of us admit that in the ordinary doings of life the mind governs the body. Then why should we make an exception in the relations of health and happiness, and declare that in that instance the body governs the mind?

If a sudden shock of mental pain or pleasure will make a man temporarily ill, why should not a shock of pleasure equally make him feel better? And it does, as we all know by experience. Then if that is true of shocks, why not true of an habitually pleasant and cheerful way of looking at life?

This is not an essay on "mind cure," but it is a demonstrable fact that the man who allows himself to habitually nourish discontent, anger, envy, jealousy and revenge is doing himself a physical injury, undermining his health as well as making himself unhappy. Verbum sat sap.—*San Jose Mercury.*

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Love

BESSIE L. DAVIS

LOVE is the key that unlocks this great Truth to man to its fullest fruition. Our first and great commandment is Love; to love God with all our heart, mind and soul and to love our neighbor as ourself. It is only through love that we can conquer. It is only through love that we are enabled to reach the hearts and minds of our fellowmen and give them the light and truth of life eternal. It is only through the realization of this great love that man enjoys the beauties and blessings which God gives to him. It is love that lifts up the thoughts of man to a higher and more spiritual sense of what he is and what his rights are, and gives him the perfect understanding of his God-given domain. Love is the first great principle in the metaphysical world, and without love we could do nothing. Love is our only weapon of defence, and should be our daily companion, the impulse of our every thought.

Now, my dear readers, if you would be benefited by this great love you must sow the seed that will give you the crop, for as a man soweth so shall he reap.

The Real Magician

It is everywhere apparent that the thinking power in man is a great transformer of physical things. Thought put into iron makes an engine; into marble a Galatea. Thought put into a granite quarry, and a cathedral arises; into a garden, and roses bloom; into the earth, and metals come forth; into the soil, and harvests wave; into the sky, and the heavens answer back to the questionings of men; into the sea, and the deep gives up its secrets; into stone and mud, water and wood, and a city is builded; into the Alps, and the mountains are tunneled; into immensity, and the stars are weighed; into the human body, and a divinity stands transfigured.

Millet gave a few francs for a piece of canvas. He then spread his thoughts upon it and it was worth a hundred thousand, to say nothing of the immeasurable satisfaction it has given the millions to look upon The Angelus. Handel registered his thought upon a rudely-drawn staff, and "The Messiah" has ever since delighted the world. Edison applied his thoughts to the electric current, and cities were lighted.—*A. L. Piner, in Thought.*

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HER SECRET

We occasionally meet a woman whose old age is as beautiful as the bloom of youth. We wonder how it has come about—what her secret is. Here are a few of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe all the world wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

An old darky was taken ill, says the New York "Times," and called in a physician of his own race. After a time, as there were no signs of improvement, he asked for a white doctor.

Soon after arriving, the doctor felt the old man's pulse, and then examined his tongue.

"Did your other doctor take your temperature?" he asked.

"I don't know, boss," replied the sick negro. "I hain't missed anything but my watch as yit."

A WISH

Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly.

—*Thomas Elwood*—1639.

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. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Livableness of Life.—*Robert Louis Stevenson.*

Universal Love—love for *all*—is the key-thought of the Higher Thought; it is the thought that gives action to mind and body and helps to bring into the world peace, harmony and melody through right, true and just attitude of man to man; it opens the mind and heart to a consciousness of our true relation to God and man.

If God gave you gaiety and cheer of spirits, lift up the careworn by it. Wherever you go, shine and sing. In every household there is drudgery. In every household there is sorrow. If you come as a prince with a cheerful, buoyant nature, in the name of God do not lay aside those royal robes of yours. Let humor bedew duty.—*Henry Ward Beecher.*

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MUSIC NOTICE

We are in receipt of a very attractive piece of vocal music written by Harriet Doane Prentiss, entitled "A Mirror."

The words are by Mrs. Prentiss, and breathe throughout the sentiments of New Thought. Address Harriet Doane Prentiss, 4607 Spruce St., Philadelphia, Pa.

Christ's mission was to bring man back to God. God never changes; God never left man; God never created man and then repented himself that he had made him. Never knew what it was to change, because infallible fixed law controls and governs every thing connected with God. There can be no change. We must learn to throw aside these fallacies that come up, and hold on to that one Universal Life, and Universal Love, which we call God, Our Father, and know that He changes not; that from all eternity to all eternity the same God, the same Law, the same Father exists. When we come to realize that, then we will know in some degree how better to live.—*Bishop Sabin.*

"Until a man has learned to give and to train himself for giving, to work for others, to plan and study for others, to live for others, and spend himself for others, and save nothing for himself, nature exacts pound after pound of flesh until only enough remains to make a fossil. Men groan over a tenth. The god of nature exacts all. Use it or lose it. All your learning, achievement, discovery, your good times, your blessed experiences, have not found the reason for their existence until you touch the heart of humanity. Our hands may lose all we give—our hearts lose nothing."—*David Starr Jordan.*

BOOK NOTICE

We are in receipt of a new and revised edition of "Christian Healing," by Charles Filmore, Unity Tract Society, Kansas City, Mo.

Mr. Filmore is what is termed a mental scientist and in some respects he and the editor of the News Letter differ in regard to their beliefs, but this book is one of great merit, and to the advanced student it will be one of great help. The price is $1.50.

Don't give up hoping when the ship goes down,
Grab a spar or something—just refuse to drown.
Don't think you are dying just because you're hit,
Smile in face of danger and hang to your grit.

Folks die too easy—they sort of fade away;
Make a little error and give up in dismay.
Kind of man that's needed is the man of ready wit,
To laugh at pain and trouble and keep up his grit.

—*Louis E. Thayer.*

Truth is compared in the Scripture to a streaming fountain; if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition. If a man believes things only because his pastor says so, or the assembly so determine, without knowing other reason, though his belief be true, yet the very truth becomes his heresy.—*John Milton.*

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The Faith Cure

FORTY grains of laughter on a sunbeam on your tongue,
Forty grains of gladness in a cup of Ever Young,
Forty whiffs of springtime on the golden brim of day,
Where love of life goes dancing in the bloomy arms of May.

Forty winks of slumber on the hills of velvet dew,
And overhead the little stars that gem the deeps of blue;
Forty drops of crystal from the tumbling mountain stream,
With love to pluck your blossoms in the lanes of lovely dream.

Forty happy moments where the birds of summer sing,
And beauty takes her phantom way upon an airy wing;
Forty fiddling fairies in the bosky woodland dell,
With lips of childhood laughter bidding all your cares farewell.

Oh, leave the little cankers and by faith we'll make you whole,
Who keep our good green country for the comfort of the soul,
And give you wine of morning and the brew of joy to drink,
Where love beside the ripples leans with lips upon the brink!

Forty grains of sunshine and an hour or two of glee
Across the cool, clean meadows and beneath the greenwood tree;
You'll need no other physic, and you'll go to bed at night
With dreams of dawns of magic in the dells of fairy light.
Forty drops of bramble path down a vale of bloom,
And bid the little aches good-by that tied you to your room!
Forty drops of youth again beside the stream and hill,
Where all the childhood phantoms dwell and life is sweet and still.

—*The Baltimore Sun.*

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The Universal Golden Rule

The true rule in business is to guard and do by the things of others as they do by their own.—*Hindu.*

He sought for others the good he desired for himself. Let him pass on.—*Egyptian.*

Do as you would be done by.—*Persian.*

One should seek for others the happiness one desires for one's self.—*Buddhist.*

What you would not wish done to yourself do not unto others.—*Chinese.*

Let none of you treat his brother in a way he himself would dislike to be treated.—*Mohammedan.*

Do not that to a neighbor which you would take ill from him.—*Grecian.*

The law imprinted on the hearts of all men is to love the members of society as themselves.—*Roman.*

Whatsoever you do not wish your neighbor to do unto you, do not unto him. This is the whole law; the rest is a mere exposition of it.—*Jewish.*

All things whatsoever ye would that men should do to you, do ye even so to them.—*Christian.*

Epitaphs

Here lies a man who seemed to think
His troubles he could drown in drink.
He succeeded.

A hypnotist below doth lie—
He looked a tiger in the eye.
No inquest.

Beneath this tree lies Paddy Shea;
He yelled, "Hurrah for the A. P. A.!"
No flowers.

Dear friends, here lies the bones of one
Who always carried a loaded gun.
The other fellow pulled his first.

This slab is in memory of Maid Irene,
A stove and a can of gasoline.
That's all.

—*Wichita Eagle.*

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The Joy Wagon

AUGUSTUS WITTFIELD

Right this way, ladies and gentlemen, for a ride in the Joy Wagon! Fare only one smile—a few kind words.

It is bound for Heaven, and it follows the roads where happiness abounds.

Its motive power is the explosive action of mirth.

The little blue devils scamper at the "haw-haw" which heralds its coming.

Sunshine abounds in the path of the joy-wagon, for clouds disappear over the horizon at its approach.

The blue sky looks bluer; the green fields smell sweeter; the stars shine brighter, and nature extends the glad hand to the passengers.

You pay your passage in good nature, and you may ride until you fall off, for none ever alight voluntarily. You will find on it a varied lot of passengers—the gurgling joyous babe; rollicking, riotous children; boisterous youth; staid and smiling manhood and the glad contact of age. 'Tis a noble company, mesdames and messieurs; the step is down and you will always find the hand of fellowship extended to help you aboard.

The next stop is Elysium. All aboard; a-l-l a-b-o-a-r-d!—*From Nautilus.*

Ho! For Atlantic City!

Bishop Oliver C. Sabin, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty lectures, teaching how to heal the sick, at Atlantic City, commencing July 20, and continuing daily until August 9. These lectures will be delivered in the Greek Temple on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. They will be absolutely free. Students and others from all parts of the world are cordially invited to be present.

Try to be there.

There can be no real abiding happiness without sacrifice. Our greatest joys do not result from our efforts towards self-gratification, but from a loving and spontaneous service to other lives. Joy comes not to him who seeks it for himself, but to him who seeks it for others.—*T. W. Sylvester.*

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LOVE

There is no joy or ecstasy that is comparable to that sacred warmth that pervades the being in the hour when a great nature is conscious of love, and in love serves and gives itself without reward and without recognition, to the poor, to the weak, to the reform, to the worthy cause, to whatever object or person for the time being needing the love service. Love's acts shine like pearls. It is love that crowns the life. This is Christ's earliest and latest injunction, that we love one another. Love counts. God is love, and he who loves shall abide with God forever.

The Rev. Harry P. Dewey, of Brooklyn, tells the story of a friend of his who once attended a meeting where a Presbyterian minister preached only ten minutes—a most unusual thing for a Presbyterian minister to do.

"Brethren," said the minister, when he stopped suddenly, "I have a dog at home that must be peculiarly fond of paper. He has eaten that part of my sermon that I have not delivered, and I'll have to stop here."

After the meeting a woman met the clergyman at the door, and after shaking him by the hand, asked:

"Doctor, I want to know whether that dog of yours has any pups. If so, I want to get one of them and give it to my minister."

"This is tough luck," said Ham, mournfully, as he leaned out over the side of the ark. "What's wrong now," queried Shem. "Why, all this water to fish in," replied Ham, "and only two fishin' worms on board."—*Ohio State Journal.*

A TRYST WITH CHRIST

"Conrad the cobler made a tryst with Christ and lamented that the Heavenly Guest did not keep it; but, on the day of the tryst, he called in a beggar from the street and gave him shoes; helped an old woman with her load of faggots and gave her bread; and led a frightened child to its mother. Then this happened:

"The day went down in the crimson west,
And with it the hope of the blessed Guest;
And Conrad sighed as the world turned gray;
'Why is it, Lord, that your feet delay?
Did you forget that this was the day?'
Then, soft, in the silence a voice he heard:
'Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the friendless street.'"

—*Edwin Markham,* quoted in *Light.*

Love, like all other things, grows by its own expression: and forgiveness is its most divinely characteristic expression. And it is this forgiving love which brings us into surest and most immediate contact with God. It is by sincere and willing forgiveness of repeated wrongs, graciously pardoning all the hurts and slights in the "dreary intercourse of daily life," that we come nearer to the spirit of Jesus and to communion with the divine than in any other way. It is not really so hard to become aware of God as men suppose. When we treat men the way God treats us we find Him in these very men themselves.—*Albert Parker Fitch, D. D.*

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When Doctors Disagree

He looked at my tongue and shook his head—
This was Dr. Smart—
He thumped on my chest, and then he said:
"Ah! There it is! Your heart!
You mustn't run—you mustn't hurry!
Just sit down and take it cool;
You may live for years, I cannot say;
But in the meantime, make it a rule
To take this medicine twice a day!"

He looked at my tongue and shook his head—
This was Dr. Wise—
"Your liver is a total wreck," he said,
"You must take more exercise!
You 'mustn't eat sweets,
You mustn't eat meats,
You must walk and leap; you must also run;
You mustn't sit down in that dull old way,
Get out with the boys and have some fun—
And take three doses of this a day."

He looked at my tongue and shook his head—
This was Dr. Bright—
"I'm afraid your lungs are gone," he said,
"And your kidney isn't right;
A change of scene is what you need;
Your case is desperate, indeed,
And bread is a thing you mustn't eat—
Too much starch—but, by the way,
You must henceforth live on only meat—
And take six doses of this a day."

Perhaps they were right, and perhaps they knew,
It isn't for me to say;
Maybe I erred when I madly threw
Their bitter stuff away;
But I'm living yet, and I'm on my feet,
And grass isn't all that I dare to eat;
And I walk and run, and I worry, too,
But, to save my life, I cannot see
What some of the able doctors would do
If there were no fools like you and me.
—*S. E. Kiser, in Cleveland Leader.*

It is coming! On the horizon there is promise of the dawning day. We are coming to see that we serve God when we serve His children. To feed and heal and comfort is divine service. The modern Christian must stay in the corrupt city and purify it; he must stand by his friends and save them.—*H. Grant Person.*

The popular idea of being saved, no less in ancient than in modern times, is an escape from, or avoidance of, punishment. At the most this is only a negative aspect. To save the soul, implies not only deliverance from the bondage of sin and error, but a conservation and development of positive good.—*Henry Wood.*

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A Soliloquy

HARRIET DOANE PRENTISS

BRUDDER EPHRAM: I's been thinkin',
Our Bred'ren dey ain't wo'kin right,
All dem pious 'ligious members
Ain't even got der Gawd in sight!

Dey ain't no use a' worshipin'
Some one up in de skies,
An' never gittin' 'quainted
Ontil a feller dies.

Scripter says "Why stan' ye here
A gazin' into Heaven!"
Don't you know they ain't no place
'Cept yore own soul, to live in?

I spec' Gawd's drawin' watah
From de great ocean tide,
Growin' honey suckle yonder,
An' cowslips by my side.

Jes' see de sunflower turnin' 'round
To meet His shinin' face,
Daisies peerin' thru de grass
A showin' up His grace.

When I look up into de moon,
I'm sure Gawd's peepin' thru,
I sometimes think in Mammy's face,
I reco'nize Him too.

I specs we'll have ter look about
An see de Lowd right neah,
Keep rootin' 'round in nature
Ontil we find Him heah.

Grace is a very abstract subject. You have grace in your heart when you are gracious, kind, loving; when you serve another without thought of merit or demerit; when you love for love's sake; when you are good for goodness' sake, and do not even think about that. To meet every seeming evil without a thought of envy or malice or cruelty or revenge—it is this that makes you loving, gentle, and kind. That is the graciousness that is loyal, kingly, and has no sense of inferiority or superiority in it, but always deals as king with king; and when you hear of a woman who is gracious you can know that she is courteous, queenly, pleasant, kind, loving. This divine quality is one with love. It is love manifest. Whoever is gracious is graceful in action. Graciousness is that which is best of all beauty, of all wholeness, brought out into manifestation. There is a graciousness in you that is the healing power of God and can radiate to your fingers' ends and out into all your surroundings. Take the words of Paul, "My grace is sufficient for thee," and realize that this grace is healing you and uplifting you and cheering you and blessing you.—*Annie Rix Militz.*

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Though Christ a thousand times
In Bethlehem be born,
If He's not been born in thee
Thy soul is still forlorn

The cross on Golgotha
Will never save thy soul;
The cross in thine own heart
Alone can make thee whole.

Whate'er thou lovest, man,
That, too, become thou must:
God, if thou lovest God;
Dust, if thou lovest dust.

To bring thee to thy God,
Love takes the shortest route;
The way which knowledge leads
Is but a round-about.

A heaven within thyself
In calm eternity,
Drive out from thee the world,
And then like God thou'lt be.

—*Angelus Silesius,* 1624.

I shudder now whene'er I hear
A lengthy scientific term.
I wonder if this thing called "fear"
Is also carried by a germ.

—*Washington Evening Star.*

If we should reassure our restless hearts that our future is in the hands of God we have but to scan our past.

You cannot make men good by calling them sinners.

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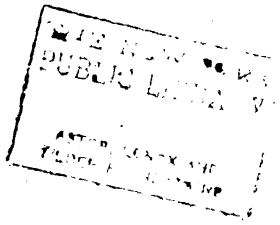
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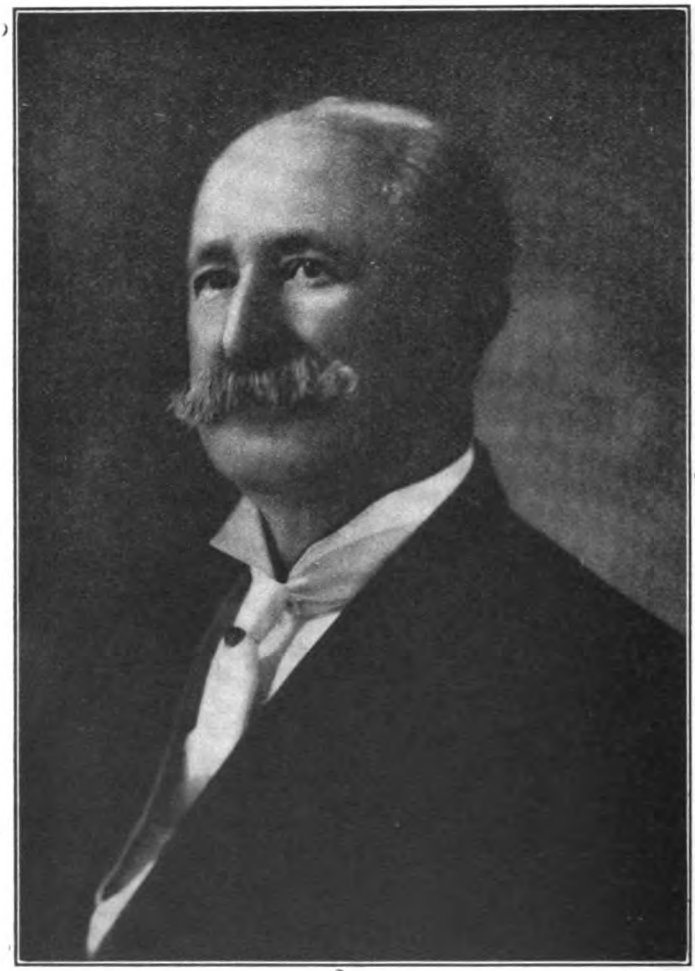

Oliver C. Sabin

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Atlantic City Free Lecture Course

BISHOP OLIVER C. SABIN, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty free lectures, teaching how to heal the sick, at Atlantic City, commencing July 20 and continuing daily until August 9. These lectures will be delivered in the Greek Temple, on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. The lectures will be free. Students and others from all parts of the country are cordially invited.

Bishop Sabin, during his stay at Atlantic City, will stop at the Hotel Strand, situated on Pennsylvania avenue and the beach. Persons desiring to stop at the same hotel should write to Mr. H. C.

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Edwards, manager, Hotel Strand, Atlantic City, N. J.

There are hundreds and hundreds of hotels, ranging in rates from the cheapest to the highest, and everybody can find accommodations to suit.

The Greek Temple is situated over a half mile out on the pier from the shore, giving sea breezes to the audience, and insuring comfortable and cool environment.

Capt. Young has very generously donated to us the use of the temple for these lectures. All are invited.

Chain of Golden Thoughts

MARCH

PAULINA B. SABIN

THOU hast put gladness in my heart.—*Psa.* 4-7.

A happy heart transfigures all the world for us. It finds something to be thankful for in the barest circumstances, even in the night of sorrow. Let us train ourselves to see the beauty and the goodness in God's world, in our own lot, and then we shall stop grumbling, and all our experience shall start songs of praise in our hearts.—*James R. Miller.*

The test of your Christian character, should be that you are a joy-bearing angel to the world.—*Beecher.*

A bright smile, a beaming countenance, a playful word—these find an entrance into the closed heart and raise the downcast eye, and bless him that gives and him that takes.—*Dean Stanley.*

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly favor, let down the shower, perfumed with the heart's gratitude.—*Henry Ward Beecher.*

Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence.—*Washington Irving.*

Gladness is the crop that is reaped from the sowing of the seeds of good deeds. If one would be happy, he must extend to his brother the glad hand of cordial fellowship and such brotherly assistance as is dictated by Infinite Love. —*Bishop Sabin.*

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Bishop Sabin at Philadelphia

ON THE evening of February 10, Bishop Sabin met the various leaders and many adherents to the different branches of the New Thought in Philadelphia at the beautiful home of Mrs. Harriet Doane Prentiss, 4607 Spruce street.

Mrs. Prentiss is devoting much of her time to the spread of the Truth of the Christ religion, the religion which heals, the religion which demonstrates, the religion which makes us masters, and in her work she is assisted by a large number of Philadelphia's exclusive set, and they are doing a great good.

The large parlors were well filled with a distinguished audience, and the setting of the picture was very beautiful, artistic and inspiring.

Before the lecture Mrs. E. G. Close sang "A Mirror," which was composed by Mrs. Prentiss:

Am I looking through a mirror,
  When the day is sad and long;
Is it just my own reflection,
  When I hear a glad, sweet song?

When the world is lone and dreary,
  Is my mind then out of tune;
When nature teems with beauty,
  Is it just because it's June?

When I look out o'er the landscape,
  See joy in field and bird,
Love mirrored in the flowers,
  Is it my own pulse that's stirred?

When your voice is sweet and luring,
  And with ecstasy doth woo,
Is it just my heart rejoicing,
  In its tenderness for you?

When life is filled with sunshine,
  And the world is fair as June,
Is it not because my happy thoughts
  Reflect a world in tune?

Mrs. Close has a very beautiful voice, and at the close of the talk she sang "Love's Ecstasy," which was also composed by her mother, Mrs. Prentiss:

Out of the sunshine, out of the air,
Love comes to bless us everywhere;
Breathing its fragrance through flowers of June,
It answers the call of fond hearts in tune.

Love comes with a sweet and subtle pow'r,
To fill with its charm my lady's bow'r;
It speaks through lovers' voices low,
In every heart its warm rays glow.

Love is a gift from Heaven sent,
Giving to earth a sweet content;
Out of all nature we may see
A world aglow with love's ecstasy.

The evening was delightfully spent, and all seemed to enjoy themselves to the fullest. The editor of the News Letter can say with truth that it was one among the many pleasant evenings of his life.

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Bishop Sabin's remarks were as follows:

In giving this talk tonight, I am going to tell you a few things about the Evangelical Christian Science Church, and the more plainly that I can give this message the better it will be understood.

The subject of New Thought, in all of its ramifications, is the live wire of this generation. This same idea, to a greater or lesser extent, has come down to us through all the ages. Jesus Christ was the great demonstrator, and He has given us certain rules by which we can test everything. One was, "If you do not believe me, believe me for the very works' sake." Another test that He gave is, "If the fruit of the tree be good, the work is good, or the tree is good; if the fruit be bad, the tree is bad." He gave us many sound philosophical ideas, among which was "As you sow, you reap." If we were politicians and wanted to get down to the bed rock of the rights of human liberty, we would quote the Declaration of Independence and say that all people were entitled to certain inalienable rights, and it is simply so in this great thought. All of you are entitled to this great inalienable right of life, of health, of harmony, and of perfection. If I were to say to you that you had it within your power to request, in your own mind, the greatest possible good for yourself and that your request was certain to be complied with, I do not think that any of you would refuse to make that request.

I want to say to you this, that this Science—because it is as much a science as any other—is the sure road to teach you how to obtain everything you want along the lines of universal good, and it depends upon yourselves whether you will accept or not. Nobody can carry you along this road and drop you into heaven, as they call it, but you simply have to work and do for yourself and you are responsible for that which you do.

I am going to make another proposition that you all may feel happy in the enjoyment of, and that is, you are relieved from the responsibility of attending to everybody else's business but your own. That is a great burden to some people, but you should let other people's business alone; attend to your own business and let everybody else attend to his own. When you put yourself in a meddling position, you are sowing error and will reap the consequences.

I want to tell you something of our church and how it differs from what is termed the Eddy Science. One thing that I will mention is that each one is responsible to God Almighty alone for his own condition. Nobody has the right to boss you in the slightest degree. You own your own self and are responsible for your own conduct and nobody has a right to put his thumb on you and say thus far shalt thou go and no farther.

The next thought which I will mention is that we do not believe in the ignoring of the good of materia medica, the botanical world and the healing that is everywhere scattered over the broad face of the earth. Once my father was bitten on the forefinger by a rattlesnake; he shook the snake off and took a root from the virgin soil, next to a fence. This was in an early day in Illinois. He chewed the root and put it on the snake bite. That same root took the swelling from the young cattle and horses when they were bitten.

There is a great deal of good in the botanical field; wild animals on the

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plains will go hundreds of miles to a salt lick. The fish from the ocean will run up the rivers to get into the fresh water which will kill the vermin that is killing them. A kitten when given catnip, which it may never have seen before, will revel in it and roll in it and eat it, and it does good for its health. I could give you many other instances, showing where these things were good. God Almighty made them and if He made them they are good.

The Eddy school says that you must not take anything of that kind and cannot have a physician. Isn't it worth something that a man who has given a life to the study of botany and materia medica and is honest, upright; isn't it worth something, I ask, to the people who do not understand how to demonstrate along these lines that they have the benefit of that knowledge? Suppose we say to the world, you shan't have this, as they do in the other school, what would be the result? We cannot be blamed, as they are. Out of fifty thousand students we have in our church, scattered all over the world, healing the sick there has never been a clash between any of them because of the violation of any law, never once. It is a good idea to always have common sense.

You do not have to take medicine; I do not care anything about medicine, because I have got to that period of demonstration that I do not need it. While I may be in that condition, there are thousands of others who need help. The little babes must be brought up, nursed along the lines of Truth until they can stand alone.

There is another point on which we differ from that church. I am not running anybody down, but I am telling you what we believe in. According to Mrs. Eddy's theory, no person has the right to touch a patient, that is to lay his hands on the sick while he is treating them. I believe that nine-tenths of the instantaneous healings that I have ever done personally, in my life, have come where I laid my hands on the sick while the treatment was going on. You remember the history of Jesus Christ; they brought their sick, and He laid His hands on them and they were all healed. You remember the Apostles, when they were treating the sick, laid their hands on them. Jesus, when He commissioned them to preach to all the world said that "These signs shall follow those who believe;" among other things they would "Lay their hands on the sick and they shall recover."

I am going to give you two cases of healing by laying on of hands that can be proven by witnesses. Both healings were outside of and independent of this church. If you demonstrate and prove the rule in one instance, it is good for all.

There was a young Catholic man whom I had pilot my boat up a stream that I was not acquainted with. I had heard him and an old farmer talking about the young man's arms. Each wrist was circled for four or five inches high with a succession of boils. I should think there were as many as twenty boils on each wrist. When we got back to the landing where we had taken him on, I asked him how much I owed him and he said that he would not think of charging anything; that he did not do it for money, simply as an accommodation. I saw that he was a gentleman and begged his pardon, I told him that if he would hold out his wrists I would heal them. He had had the boils for six

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months. The old man had advised him to use poultices, etc., and by and by something to purify his blood. I laid my hands on each wrist for perhaps three to five minutes, and breathed the prayer of the scientific realization. When I stopped treating him, all burning and all pains were removed from those wrists, and in about ten days after that I was in that country again and as I was interested in the case, I went to the same place to see how the young fellow was. I brought him on to the boat and showed those with me that his wrists were perfectly well; the scars were there, but he said they didn't hurt him. I saw him before navigation closed last year, and the boils had not returned.

Now, mark you, I do not ask any set of people to believe this, unless they want to, but if any of you wish, I will take a committee down there and I will prove it by good Roman Catholic testimony. If it isn't true, I lose the trip and you will be in the board and a good time.

The other case is that of a lady living in Washington. She had a cancer in her left side. It had been cut out twice, but had returned, and the doctors told her that every day she stayed away from the hospital she was committing suicide. The woman came to my house, an utter stranger to me. She gave her name and said that she had attended my lecture on the Sunday previous and thought I could do her some good. She told me her trouble, and that she hadn't a cent to pay. I asked her to remove the clothing so I could put my hand where it would touch her. I gave her a treatment; I do not think it was more than five or ten minutes. When I first touched it, it was as tender as could be, and made her scream when touched, but when I finished treating, I could run my hand down into it as if it was putty and it did not hurt her. That woman from then to now has never had a pain or an ache in that supposed cancer, and in two or three weeks it was entirely gone. When she had been operated on the last time, she was in Garfield Hospital for seven weeks. Her physician is in Washington, no member of our church, nothing to do with us, but I can prove this by witnesses outside of our church.

These are only two cases where the laying on of hands were used. The healing was instantaneous in both instances. I have never been able to speak the word where there hasn't been an instantaneous healing, but I cannot always speak the word in that way. Why I do not know.

Now, in following up my statement, we are following after the footsteps of Jesus Christ in the laying on of hands.

Another point wherein we differ from the other school is that we use more than one healer on a case. I do not suppose, of the large number of cases that are always on our books, being treated in Washington, aside from those who cannot pay anything at all, and many of those are being treated by what we call this cumulative treatment. We have from three to twenty-five healers on a case, in accordance with the apparent viciousness of the disease. There is a principle of universal law that we have to take into consideration. The new students doubtless will not understand, but the advanced ones will, when I say that you will readily see why we have to use so many healers. Cases of cancer, epilepsy, consumption or heart disease people say can not be healed. Consumption and cancer are the old grey-headed things that people say cannot be cured. There is a law that where the world says you cannot be cured you have

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to overcome that thought. The only reason persons are dying today is because everybody believes in death. If the whole world was of the opinion that life is universal and eternal there would never be another death, but as long as they believe that death is the natural end of man they are going to keep burying them. They may bury me after a while, but, I tell you, I will be found kicking on the outside of the coffin as long as I can. I will never give up that I have to die until they get me. Jesus Christ said that the last enemy to be overcome is death. It is an enemy, it is not a God-created institution. God is life, man is His image and likeness; if you are the image and likeness of Infinite, eternal life, there is no death in you. You can see the proposition is not true, but as long as people believe in heresy, so long as we believe in error, the error will strike us down and destroy us.

Suppose a bad piece of news would be brought to some member of this congregation that something had happened to his friend left at home. We will suppose the information is not true, yet what would be the effect of the information as long as the man believed it. It would cut him down and it would have the force and effect of the truth, but the very moment that you touch the error with the truth, which is that the friend hasn't been hurt at all, what is the result? It is nothing; never was anything only a false belief, and as soon as the belief is destroyed all is well. That is the thought that heals all diseases. God Almighty is spirit and spirit cannot be sick, and as long as you believe in the universality of universal good, that you are the image and likeness of Universal life, that you are the image and likeness of universal spirit and spiritual being living in spirit you cannot be sick, and all the world cannot make you sick; it is impossible, but as long as you bow your head to error say, Yes, I am sick, you have plead guilty, and like the criminal before the court, all that is left for you is to receive your sentence and go over the road.

Here is another thought I want to impress upon your minds. There has always been thrown around religion, since the earliest period that we have any written or traditional history of man, that there is something mysterious about religion. Take India today with her three hundred million people; there never was a greater set of slaves on the face of the earth than those people, held down by fear, created by religious deviltry, religious mystery. Take it along all the ages, there is mystery held up until the days of Jesus Christ, and you find the world groping in ignorance, religion being the instrument with which and by which the people have been scourged, and, with the exception of Jesus Christ and His followers, there is not a bright spot on that great desert, I might term it, of human life.

Take the thousand years following, during what is termed the dark ages, and we only here and there find an exceptional meteor, you might term it, that flashed up with a blaze and was destroyed by religious persecution as soon as it came. Religion through its mysterious concoctions held by priests and those manipulating it for the purpose of human control has been the curse of the world. Until the days of Wyckliff, Luther and others, there isn't a streak of light or hope, but the great renaissance of the Truth came on gradually; it opened up to the world, the people became liberated, the fanatics of reform o

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the other hand became fanatics of oppression, but gradually, through long years of oppression and travail this liberated spirit, as enunciated in the Constitution of the United States, that each shall have the right to worship God in accordance with the dictates of their own conscience, became the law of all civilized nations, and today this renaissance of the Truth which obliterated the errors of the past is destroying the errors of the present, teaching us to look up to the star of promise which is Truth, the Truth that makes you free. We are enabled to tear down and destroy the hobgoblins of ignorance and instead of worshipping in a quasi condition of idolatry we worship the Universal God, the Universal Omnipotent Creator of All who is in all and through all and controls all. We no longer worship a God upon a throne, but we worship the great principle of Light, of Love, of Good, that carries itself through all Infinite space, and brings us back to our own proper position as the manifestation and image and likeness of this great good and this great life. We prove the truth of our demonstrations by the works that follow. We speak to the sick and they are healed; the blind eyes are opened and the deaf ears are unstopped. God Almighty Truth is marching on, and instead of being controlled by a few here or a few there, it is as broad as the earth, and includes all of the children of God.

This idea that Mrs. Eddy was the discoverer and founder of this religion is not true. Those of you who have read my magazine for the month of January will remember the editorial I wrote upon Mrs. Eddy's life and death, and you know that I am free from prejudice. I am willing to give her great credit for doing great good; but when she or anybody else for her, attempts to rob others of a credit that is due them they are wrong. Mrs. Eddy, in the edition of her book which I have, on pages two and three enunciates the doctrine, in brief, that the foundation upon which all of this science is built is in the belief in the knowledge that all in infinite spirit and spiritual manifestation, and she says upon that bed-rock is based all metaphysical healing.

If you will read the writings of Bishop Berkeley, of Cloyne, Ireland, first published in 1710—I have two editions of his works, one published in 1838 and the other subsequent—he declares in one of his learned essays that all is spirit and that matter is nothing, and he discusses it more learnedly than any other authority ever writing before or since, so far as my extensive reading along those lines permits me to say. In a discourse that I delivered at Lynn, Mass., in which I was asked to give the reason for the organization of our church, I gave this to the public, and the Boston Christian Science Journal gave, as I remember, a seven-page editorial against Bishop Berkeley. Those of you who have gone to the Capitol at Washington have noticed on the House end as you go up to the corridors on the west side, a great painting, "Westward the Star of Empire Takes Its Way." Bishop Berkeley was the distinguished author of that poem. He was in this country in the eighteen thirties, and he said that the greatest offering that has been given to mankind was this blessed continent of ours. I could go on and give you a long dissertation upon his character as a scholar, a Christian, but suffice it to say no man in the classical or religious world stands higher among scholars and men of character than Bishop Berkeley.

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Instead of acknowledging the Truth, which anybody can prove by going to any of your public libraries and asking for Berkeley's works and reading the treatise known as the "Source of Human Knowledge," they sought to make fun of Berkeley because he had enunciated this doctrine. They didn't dare to deny one word that I said. Now what I say is, it isn't fair for anybody to sail under false colors, it isn't necessary. Had Mrs. Eddy's writers seen proper to give Berkeley credit, she would have stood infinitely higher today among the scholars of the world and her books would not have been convicted of making a fraudulent and false claim.

When we say that two and two make four, we can prove it. We can analyze it, two and two, divide it and write, one and one and one and one make four; you can divide it any way you wish and add and you will always get four. That is demonstrating that two and two makes four and that is a proof of the rule. Now if you send a half dozen or a hundred boys to a blackboard and give them a problem in mathematics, tell them to work it according to a scientific rule, and if ninety-nine of them fail out of the hundred, the one who works it out proves the rule; the rule is established.

This science that I am talking about has been besmirched, it has been disgraced by ignoramuses all over the country who do not understand their business, and persons will say, I have tried science, it is no good, whereas the person who tried it on them knew nothing of the science himself. If you understand that two and two makes four and the reason why it makes four, then you understand the rule and you can demonstrate it yourself. I am going to prove it to you.

Suppose there is a blackboard here and a person comes to me to be healed of the headache, and asks to be healed according to scientific rule. What do I do? I realize first who the person is. You are the image and likeness of God, the image and likeness of eternal life, the image and likeness of Spirit, the image and likeness of love, of good, of power and wisdom, a spiritual being, living in spirit. That is the proposition and I sum it up, that, that being true, a spiritual being cannot have headache, living, moving and having its being in God Almighty, cannot have headache, cannot be sick; the belief in headache is false because you are the image of eternal life and are perfect as God is perfect what is the result? The result is that by the time I have made that realization, that headache is gone; in other words, the story which came into the room that the friend was hurt, that I mentioned a moment ago, has been destroyed by the Truth.

There is much in this metaphysical world, of course, that you cannot understand on the moment, but when you get where you understand it perfectly, then you can see it is scientific principle.

Hundreds of people have been healed who have never had a word spoken to them about healing. A lady came to see me one afternoon, just as I was starting downtown for the postoffice. She said that she hadn't been able to work for three weeks on account of nervousness and if she didn't go back soon she would lose her job. I told her that I had known people to be cured by being in good company, and asked her to ride downtown with me. She sat beside me on the car, and coming back, when I was ready to get off the car, I told her that I did

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think it was necessary for her to get off, that she was all right. I hadn't said a word to her about her nervousness. I told her to come back and see me in about a week, which she did. I hadn't said a word to her about her trouble, she simply sat in my aura and was perfectly healed. She came back in a week; hadn't had any return of the nervousness, and I haven't seen her since. It is the atmosphere. There is that which encloses every one, we call it the aura. Very frequently a man may be walking with his wife and one will say something, and the other will say, "Why, isn't that strange, I was thinking about that very same thing." It is through this interlocking of the auras. This is why two persons should not sleep together; one draws from the other; the inharmony will catch one or the other, as a rule. You should sleep alone and make yourself a perfect whole.

This thought of the aura can be demonstrated in a great many ways. If you are a healer and understand your work you can prepare yourself, treat yourself for an hour, and those who walk through your aura will be cured.

Now, my friends, I am going to draw my remarks to a close by giving you a short test whether I have been telling you the truth. I am not working for any of your money; none of you have anything that I want except your love, and I hope to merit that and your respect. I do not seek anything you have, only to do you good and give you part of this pearl of great price that I have. My life is devoted to its propagation, and what little fortune I have is used in scattering the Truth, uplifting the world; for I tell you, this is the key that unlocks this Pandora's box of misery and destroys everything therein. It is the key that will give us the mastery and keep us from being longer slaves. We will become free—giants, mighty, perfect. There is only one way to do it, and that is this: You shall know the Truth and the Truth shall make you free. It isn't that you shall let some other person that doesn't know the Truth tell you what he believes to be true. That doesn't make you free from sickness, death, sorrow, and all drafts and colds. It is the Truth which does the work; the unlearned are cowards and slaves to fear. Mind you, I have been in former years a greater slave than any one of you. About twelve years ago I weighed 123 pounds, and would go as long as six weeks without a mouthful of solid food, diseased substantially from the crown of my head to the soles of my feet, bent over, an old man, and the thought that a blush of color could ever come into my face would be as foreign as expecting an elephant to fly. They told me that I was an old man. I was preparing for the place I didn't know where; they said that it was hell. That was the road I was going, and if I could ever get a worse hell than what I was in then I pitied myself. But lay that aside; the Truth came in gradually. I was pig-headed, would not let anybody talk to me on the subject of religion at all. Now look at me. I weighed 174 pounds this morning, counting five pounds for my overcoat. I haven't a pain or an ache or ailment of any kind on the face of the earth. I haven't time to exercise except my brain, because I am a very much worked man. The muscles in my arms are as hard as wood, I have the strength of an athlete, can outrun a boy. All of these conditions were created by this Truth.

I am going to tell you how you can be like me and better, because I am grow-

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ing better every day. Learn your lesson, study it. If any of you are too poor to get books for yourselves or for others, write me and I will take great pleasure in sending them free. I gave away 22,000 at Atlantic City last year free, and hope to give away twice that many this year. My work and my money are devoted to the cause. Study your lessons, be honest with yourself. When I commenced to study metaphysics I said that I would be honest with myself and I will not say that I won't believe, but if I didn't believe or couldn't believe I would say I will lay that aside and go on. The result was that after some nine months of hard study, the heavens opened as it were and I saw the light and I have never had a vestige of doubt in my mind since. My diseases gradually left me, and I am growing stronger and younger and better every day of the world. What has been done for me has been done for thousands of others, and what is being done for tens of thousands right along today. What has been done for me can be done for every one of you. Be honest, be faithful, and God Almighty Wisdom will open up your intelligence and give you the perfect understanding of the Truth that makes you free.

Darkey's Version of the Ninety and Nine

Por lil brack sheep, don' strayed away,
Don' los' in de win' an' de rain;
And de Shepherd, He say, "O hirelin',
Go find my sheep again."
But de hirelin' frown—"O Shepherd,
Dat sheep am brack and bad;"
But de Shepherd, He smile like de lil brack sheep
Wuz de onliest lamb he had.

An' He say, "O hirelin', hasten!
For de win' and de rain am col';
An' dat lil brack sheep am lonesome,
Out dar so far from de fol'."
De hirelin' frown, "O Shepherd,
Dat sheep am ol' and gray;"
But de Shepherd, He smile like de lil brack sheep
Wuz fair as de break ob day!

An' He say, "O hirelin', hasten,
Lo, here am de ninety-an'-nine,
But dar, way off from de sheep-fol',
Is dat lil brack sheep ob Mine."
An' de hirelin' frown, "O Shepherd,
De res' ob de sheep am here;"
But de Shepherd, He smile like de lil brack sheep
He hol' it de mostest dear.

An' de Shepherd go out in de darkness,
Where de night was col' and bleak;
And dat lil brack sheep, He fin' it,
An' lay it agains' His cheek.
An' de hirelin' frown, "O Shepherd,
Don' bring dat sheep to me;"
But de Shepherd, He smile, an' He hol' it close,
An' dat lil brack sheep wuz me!

—*Author Unknown.*

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Creative Power of Thought

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE Apostle Paul, as read in the epistle to the Corinthians this afternoon, emphasized the thought that he did not come as an orator, filled with human wisdom and beautiful forms of rhetoric, but came simply telling the story of Jesus Christ and Him crucified; and in all of our teaching along these lines the less of the personality of the speaker that we have in our teaching the better it is; and in my discourse this afternoon I am going to talk to you plainly upon the creative power of thought, and try to explain to you, my hearers and readers, if I can, the absolute importance of proper thinking.

It is one of the axiomatic principles of all healers and metaphysicians, when they have a belief of a hurt, for instance through some accident, to deny that there is any such thing as an injury, to deny that there can be any such thing as a hurt or pain; and the experience of almost all of them is that after this denial in a short time the so-called manifestation of pain or evil passes away. It is destroyed by this creative power of thought.

Now the same is true if you want anything. You throw out into the vibration that you have that which you wish. If you wish health, you affirm that you have it, and the creative power of this so-called thinking destroys the manifestation of so-called sickness, and perfect health is developed.

Take the boy or the girl who in their youth have ambitions about this or that, and they dwell upon those ambitions in their minds, so much so in fact, that it absorbs them, and the result is that in after life those very thoughts fructify and become true and the youngster is what he thought he would like to be, because he threw out the creative power. It is simply within your power to be or not to be. You are absolutely the masters of your own conditions both present and future, and it depends on you whether you will or will not, and that dependence must exhibit itself in your manner of thinking.

You take a person, for instance, who is always talking of his ailments. I have a lady in my mind now who lives in this city, a most excellent woman. She leads an honest, upright life and believes in good according to the old orthodox church lines, but you never see her but that she has some tale of woe, and you rarely ever see her from one time to another that she has not passed through some severe sick spell. She is sowing the seed, throwing out the thought, and the thought is creating the diseases which hold her down. She has a daughter, a lovely young woman, and she is constantly throwing out the thought of the daughter's delicate constitution, tell-

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ing everybody that will listen to her how delicate the girl is, and how careful she has to be, and the effect to that young girl's health is that she has become almost as sickly as her mother, and she delights, apparently, in telling you how miserable she feels, just simply sowing the seeds of error that will bring on sickness. It will bring on any of the diseases that you think you are going to have.

I knew a lady once who lived in the West, who told me that her parents and her relatives never lived longer than about fifty-four years. She was a woman in apparently most excellent health, along in the forties. Again, she always held the thought that she was going to die of cancer. When she was fifty-three years old she was buried after she was killed with what is termed cancer.

You can simply create what you think you are going to have. Now you take these doctors; they do it unintentionally, I think, in a very large number of instances, perhaps in all, upon their patients. You take a patient, suppose it is typhoid fever, for instance. In the neighborhood there will be a patient down with some little fever. The doctor will look at him—now no doctor in the world can tell whether a fever is going to be typhoid, or what it is, when it first commences, because all fevers commence alike, substantially, yet he is there holding in his mind that the patient is going to have typhoid fever, and in ninety-nine cases out of one hundred he will have typhoid fever, and if you permit the doctor to lay down the rules further, it will go along from seven days to seven days, until it holds him down for weeks and weeks.

One time a doctor, a very intelligent man, a graduate of Jefferson University, Philadelphia, came to see me about my little boy. Scarlet fever was prevalent in that town where I lived. "Well," said he, "Colonel, Billy has got to go over the road like all of them, he has got to have it." He was a particular friend of mine, but I could hardly permit him to stay in the house, I felt like ordering him out. Mark you, I was no Scientist, but I determined that the boy could not have scarlet fever, and as soon as the doctor got out of the house I threw his medicine away, and gave the boy medicine of my own selection, and he was well the next morning. The doctor came back the next day and said the medicine had worked wonderfully. I never told him differently. I did not know how well I was acting.

One time I saw a young man who was said to be dying. The two doctors in the house said that he was dying. One said that he might live for three hours, and the other one said that he might pass through the night and go out with the tide about 1 or 2 o'clock. I finally told those doctors, "Gentlemen, I am going to give that boy some medicine myself." They wanted to know what it was. I told them. They said it would kill him right away. "He is dying, isn't he?" "Yes." "If he dies I will take the responsibility, but I will give it to him." One of them got up "I will not stay in the house and see murder committed." The other one said, "Colonel, I will stay with you and close his eyes." Within forty minutes after the first dose of medicine was taken the doctor that stayed in the house to close his eyes told me, "Colonel, he is going to get well," and by 2 o'clock he was convalescent. It is the power of thought, the determination, the ultimate faith, that control

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You can build up or you can tear down. In the case of those two doctors I was stronger than both of them. My will was imperious, everybody had to bow to it; the fever succumbed and the boy got well.

Take a person who is always decrying his financial condition, throwing out the fear, "I am afraid that I will not be able to do so and so." He is simply throwing out the thought that destroys the possibility of his accomplishing that for which he is aiming. If he wished to kill his business, destroy the possibility of success, that is the way to do it. "I am afraid that it will be a failure, I am afraid that it will not come to pass"—such talk is destructive in every possible instance. There is no exception along these lines, and can be none. You can't make water run up hill. It is governed by inexorable law. As you sow you reap. I have told you of a business man, for instance, in this town who had hundreds of clerks and did a tremendous business and was taking in an armful of money every day. If you asked him about his business he would say, "Oh, it is miserable, miserable." But a few months ago that man could not pay five dollars a month for desk room. He reaped the crop he sowed. I do not care how prosperous a man's business is today, let him commence to throw out those thoughts against it, prophesying evil, sowing that seed, and he will reap the crop every time. That is why in my books I say think only that which you want. If you want failure, if you want sickness, if you want poverty, if you want sorrow, if you want misery, throw into the vibration the thought that you are afraid of it and it will come, and it will come sure.

You take the great giants of the world who have succeeded in any line of work, I do not care what it is. You have never seen one who did succeed who did not believe in himself. Napoleon, the boy from Corsica, had unlimited faith in himself, and he grew up everlastingly believing in his own ability, and in his own success, and he made Europe tremble to its very center, simply because of the domination of his thoughts.

And these great financial kings. Did you ever hear of anybody saying that they did not believe in themselves? On the contrary, they take hold with the hand of a master, and everything must bow, and it can't fail. It is just so, and you can do exactly what you want.

You can carry this same idea out in every line of human endeavor, it does not make any difference what. You can be a master and control everything before you, or you can be a slave, and none will be so poor as to do you reverence.

There is one of two roads for you to take. It is for you to say which, and it is for you to work out your own salvation. I can't carry you, nobody can carry you, you have to carry yourself, you have to know who you are and what you are, and to put these great powers into practical vibration; sow the seed that you wish to see ripen into the crop and you are sure to succeed.

Now, if in these few remarks I have succeeded in impressing upon your minds the absolute necessity of proper thinking, then I have done you a good thing, whose influence will never end with you, whether you are a hearer or a reader.

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Methods of Healing

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THESE lectures are in the nature of teaching lessons, teaching how to heal the sick. There is no attempt at pulpit oratory, or show of learning and ability along any particular line. They are simply plain a b c lessons, teaching how to treat and how to heal. Necessarily those who have come into the class or the audience today for the first time may not understand all that has been gone over. It would be impossible unless they are readers and are up on these subjects; and all I can do is to advise them to take our magazine, which is free. These lectures are all published, and you can learn from the commencement how to heal the sick.

When I say how to heal the sick I do not mean to say that this Science is confined simply to the healing of the sick, for in reality that is one of the simplest portions of our work. It is an excellent thing to have a healthy body and a good appetite, to know how to sleep, and to enjoy the sunshine, and to be able to be in harmony with all that is good. Those things are necessary, they are very useful, and I have no desire to cut off any one of these privileges which is enjoyed.

Our Science goes beyond, it goes farther, it teaches you how to control the affairs of life. You look before you and see the world scrambling for the almighty dollar. From the cradle to the grave it is hustle for the sustenance of life, or the accumulation of property. Now, we lose that hustle idea entirely in the Science. We do not lose our liking for money in the sense that we want all the money we want to spend. In this day and age you can't live without money. The way society is arranged you have to have money to buy your food and to buy your clothes; you have to have money when you go anywhere; you have to have money if you are in an occupation like mine, to send out your books and periodicals to all parts of the world. Money is the vehicle, the medium of exchange, which controls the propaganda of civilized society, and in all the various lines of human endeavor, this Science comes and makes you a master.

I am not conscious, so far as I know, of wanting to make money, or of a desire to plan for it any more than I am desirous for air to fill my lungs. I have no particular anxiety that I will have air to fill my lungs. All we have to do is to open our lungs and take in the air, it is free. In this Science all you have to do is to commit your ways unto the Lord and trust. One of the great causes of failures of students to obtain the answers to their prayers is that they want not only to make the prayer, but also to run around and answer it for God Almighty. They think they can answ

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it so much better than He can. Now the command is to commit your ways unto the Lord and trust in Him, and the promise is that He will bring it to pass. You have nothing to do with the answering. If I should send one of my boys to do something and go out and peep through the door to see if he was doing it in accordance with instructions, would I be trusting him? Not much. That is the way the majority of people pray, and I am sorry to say that many of our students are not free from this destructive idea.

You must trust. Commit your ways unto the Lord. Commit your ways unto the Lord and trust. Your baby comes up and asks you for something. Do you suppose that child is figuring how it is going to get it? He will come and ask for it and expects an answer, and gets what he asks for. He is not figuring, he has confidence.

In this kingdom of God, this kingdom of harmony, this kingdom of success, you have to come as a little child, trusting in divine Power, divine Love and divine Wisdom, and in the promise, which is that God will bring it to pass.

Now in going on with our teaching of the different methods of healing, which is the subject of our lecture today, we have come to that subdivision called the System of Walking in the Shadow. The Bible tells us that they got where the shadow of Peter would pass over them and it would heal them. Now, to a person who reads it as we used to read it, that was a wonderful miracle, that the shadow of Peter would heal; but there was no miracle in it. There never was a miracle in the world, never, unless, I was going to say, it was the original creation. But there was never an original creation; there never was a time when there was any kind of creation; there never was a time when this world did not hold its place in the solar system and did its pulling according to the law of attraction and gravitation; there never was a time when this solar system of ours, as it is termed, was not in existence, holding the residue of the solar system in equilibrium.

Things must be exact, things must be controlled by fixed laws. We are told that God is unchangeable, and He could not be anything else. If God should repent himself every time there was something done, as He did when He created man and drowned them all, He would not be a very unchangeable God would He? You want to rise above all these fables. Whatever they are put there for I do not know, and I can't see particularly from my standpoint whether they will do you any good or do you any harm. About the only lesson that I can learn from the Tower of Babel is that it gave the world a great many different kinds of languages. That was a very happy idea. But since then there have been a great many other languages created.

Now, going back to our topic. What is the philosophical principle upon which the walking through the shadow of Peter healed? I will suppose that I sit down in this chair and treat myself for an hour, affirming that I have nothing in me but spiritual existence, infinite Love, infinite Life, infinite Power, and that I am the image and likeness of all Good, and that there is nothing but Good and Good alone, and that those who pass through my aura will be washed whiter than snow, and every so-called evil will be destroyed, and they will go forth strong and well. Every person who walks through that aura—I might liken it unto the fire, taking a firebrand through the

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waterfall; the firebrand is put out, the water of Truth destroys it, and wherever Truth comes in contact with evil it destroys the evil. Suppose, for instance, that there would come in a story that some calamity had happened in the city to some one of our public men, and we all believed it to be true. So far as we believed it to be true it would have its destructive effects upon our consciousness. But directly the real Truth comes in and there was nothing of the calamity, the man was not hurt, it was an accident that it got out, his name was not connected with it, there was nothing the matter. The last word would be true. Touching the false report it simply annihilated it. Don't you see it had no existence and never had any existence except as it had it in our minds and gave it our belief, and if we do give error of any kind or character a belief in our consciousness it has all the effect and power of the real truth, as against us, and we are always as we think.

A person who grovels in the dirt and says "I am a worm of the dust, I am hardly fit to make fuel for that place we used to call Hades," simply bemeans himself. You can't rise above your estimate of your own self. They say, "Well, I am not egotistical, I do not think it is right for me to say anything about myself." You do not have to say anything, do you? You do not have to blackguard the image and likeness of infinite Love, do you? If you are anything you are the image and likeness of God Almighty Good, Power, Love, Wisdom, Spirit. Then are you a worm of the dust? You are simply blackballing yourself, and you will go out in the black oblivion until you come back with the knowledge of the Truth which makes you free.

Therefore, in all of your praying and treating and realization realize that you, the one who does the work, are the image and likeness of God Almighty, perfect and pure, and that the patient, or whoever it is that you are treating is a like personality and is perfect as God Almighty is perfect. The result is that the so-called evil is destroyed, it is gone, and the sick one, as we term him, raises his head in wisdom, in purity and in perfection, and if you walk through the shadow it destroys the evil and makes you good.

Our Savior said "You shall know the Truth and the Truth shall make you free." It is the Truth that does the work. As I have told you time and again, there is no personality in all this work. When Peter was talking about Jesus Christ on the day of Pentecost to the assembled multitudes he told them that God through this man had done many wonderful works. Christ himself said that we should do the same, and even greater works. It is God working through man, manifesting the Truth that gives the freedom.

Now there is one other subject that I want to talk about for a moment, and that is what is termed Absent Treatment. I remember when I first heard of this Science, it came to me in such a forcible way that I was led to investigate, and I went to their little meetings and heard them tell of their experiences in healing the sick. Well, where they were in touch with the sick, I could see that in my mind there might be some system of magnetism, or something else, and that they could heal them in that way, but I remember expressing this wish in my mind, that they would not talk any more of that nonsense about absent treatment, for I did not believe one word of it.

Now, what is absent treatment? In the first place, what is meant by absence?

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Absence from God, would it not be? As we have shown you, and is proper to understand, God is center everywhere. He is center in your heart, and in my heart, in this room, in this city, in this world, in the infinity of worlds; God Almighty Life, Love, Good is there, center. There is no circumference, because there is no edge, there is no end, it is an impossibility to reach an end in any direction; it is infinite whichever way you go. It does not make any difference how many billions of years you are traveling or how many billions of miles you go, when you stop you would be no nearer the end than when you commenced. Infinite Good, infinite Life, infinite Love centers everywhere. There is nothing in all the universe that is not in motion, and that God Almighty Life and Love are not there.

There is nothing still but the dead. I do not know who the dead are. Our Savior told the man to "Let the dead bury the dead." I would infer from that that the dead are really those who are out of the knowledge of the Truth. That would be the only way that I know how to interpret such a remark, that those that are not in touch with the Truth are with the dead. And as long as you are in the dead and with the dead, why you are dead, until the Truth some time, somewhere, comes to you and resuscitates you. Of course, I do not believe there is any such thing as any person being forever dead.

I do not believe that a person who passes on into the next world red handed in crime goes into harmony, into happiness, into heaven there. I think it would be the worst place you could put him. He would be more uncomfortable there than he would be with his own vile associates. The kingdom of heaven, the kingdom of harmony, is a condition of mind. It is within. Our Savior, when they questioned Him about this, told them in substance, "You can't say here is heaven, or there is heaven; it is a condition of mind. It is within you." Every person has his own heaven, and every person has his own hell, if he has any, inside of him. It is a condition of mind, and until the man becomes harmonious with Truth, it is in error and subject to all the attacks of error. Consequently, learn the Truth and it will give you freedom from this thought.

Now, coming back to the subject of absent treatment, when we go to treat a person we do not have to realize that South Africa is twelve or fifteen thousand miles away. I believe one of the most remarkable cases we ever had in the world was one near Natal, South Africa. They cabled that a woman was dying of cancer. Some twelve or fifteen of us commenced to treat, and in an hour or two the woman was well, and the next morning when the doctor came she was sitting up in bed eating her breakfast. The doctors left the day before saying they would not operate, as they believed she would die under the knife. Now in making treatments of that class of cases, persons have been healed the same as if they were sitting in the presence of the healer. There is no distance, as all is center in God Almighty Life. You send out the Truth as you have been taught, of the perfection of the patient, and the Truth has its own effect just the same as if you had your hand on the patient.

The Christian world, who are very good people, and pray for the President every Sunday, which I am very glad to have them do, do not have to put their hands on Mr. Taft's head and say "Billy, you are all right." They do not have

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to put their hands on his head in order to have any effect in the prayer; not in the slightest. If you can pray absently across the street, and there is no such thing as distance, consequently, you can extend it. Some of the nicest work we have ever done has been done in Japan and China. It is the Truth that does the work, and the Truth goes instantaneous.

I have often dreamed of what good times we are going to have after a while when our bodies become spiritualized. As Christ's body was that will be the body that we will have. You can make it any way you want to. Thought creates. Thomas was a doubter. Christ had heard of his doubts. Christ comes up and says, "Thomas, put your hands in my side, look at these bones, there they are." At other times He would walk with them and they would not know who He was, and He would teach them lessons of Truth. They might be in a room, all of them, and the first thing they would know He would be in the midst of them saying, "Peace be with you."

Our bodies will be like His. When He wanted to go, when His mission was finished, when His lesson had been taught, He was swept up in a chariot of fire and carried up. That is the way we will be. He was the wayshower; the Way, the Truth and the Life. If we want to go to the North Star, or any place else, we think, and we are there. If we traveled only with the velocity of light it would take over a hundred thousand years for us to reach the North Star. According to science it would take something over ninety-four thousand years before the light of the North Star could reach this earth.

You see the absurdity of all these childish stories. But while our bodies will be created as we desire, and thought will create, and it is necessary to have a certain body in a certain place, we will have it, and another in another we will have it. Thought creates. Jesus could change himself in such a way that they would not know Him, and they did not know Him. So it will be with us.

Now, coming back again, this absent treatment has the same effect as if the person was actually present, as I told you in my lecture of two weeks ago. But the laying on of hands comes under a different law, under a different principle, but no system of healing is worth anything without a perfect realization of the allness and perfection of infinite Good. That is the bed rock, the cornerstone, upon which the whole superstructure of metaphysical healing is built, the allness and perfection of Good. If all is good and all is perfect, then there is no room for its opposite. Therefore, all that is good, and these so-called manifestations of evil are lies, they are untrue. Here will come a person to me, for instance, with a headache. I will take him and give him a treatment anywhere from thirty seconds to a minute, and the headache is gone. Now where did it go? It did not go anywhere, but it was simply annihilated by the declaration of the Truth that it was nothing. Where did that lie go to that I spoke of about the people being hurt down in the city? It did not go anywhere. It was annihilated; it was shown never to have been true, and therefore never had any existence.

No lie has an existence, except as it has adherents who believe in it, and to those who believe, it has the force and effect of Truth with them, but with nobody else.

A great body of people are traveling

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in fear of being destroyed by what they term malicious mental malpractice. They are not in our church, thank God, but I used to be with them a good deal when I was with the Eddy clique. They are afraid for their very life for fear of being destroyed by somebody else's malicious thought. I used to have that fear myself, but when I got away from them and got the knowledge of the Truth, that all that is is infinite Good, I told that thought, "Get behind me, Satan; you are a liar; there is no truth in you, I am not afraid of you in the slightest." Now I do not care if every black magic metaphysical worker on the face of the earth would sit down, the whole cabal of them, and would set in to treat me at one time, I would tell them to go to the devil where they belong, that they could not touch me, and they could not. If you know the Truth and stand by your guns nothing can harm you.

I was tackled one time by diphtheria. I almost took to the woods, because it was a terrifically severe attack. I got my son-in-law to get me some sulphur. An eminent western physician told me that he did not believe that a person could die of diphtheria if he kept his system well filled with sulphur. He brought me some sulphur. I did not undo it, I felt like giving myself a good thrashing when it came into my house. I put it into the drawer and said "I will live or die by God Almighty; He will heal me, or I will go to the wall, and I know I will not go to the wall," and I did not. But if I had tampered with that sulphur, I would have temporized with that devil diphtheria, and I would have had a harder spell.

I do not say that all people are strong enough to do as I did, but they will be. Some are babes. Sometimes they want a little dose of this or that. They feel as though it would do them good. I do not say it will not do any good. I know it will not do me any good, I have gone beyond, and I tell you the one who stands by his guns from start to finish can never die. It is only this temporizing, it is only this compromise with so-called materia medica evil that fixes it. There is a doubt, and the fear mixed in with it destroys.

You have to stand by your guns and know that God Almighty's word never fails; know that infinite Life is yours, is in you, is through you, and you live in it. Then realize that Truth and stand by your guns, and I do not care whether your treatment is given to you through absent or present treatment, it makes no difference, it is the Truth that heals and makes you perfect.

For whoever is acquainted with his own mind will, in the first place, feel that he has a Divine principle within him, and will regard his rational faculties as something sacred and holy; he will always both think and act in a way worthy of so great a gift of the gods.—*Cicero.*

"It is needful to learn that God is, and taketh thought for all things; and that nothing can be hid from Him, neither deeds, nor even thoughts nor wishes."—*—Epictetus.*

"That which thou wouldst not suffer thyself, seek not to lay upon others."

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Bishop Sabin at Atlantic City

ARRANGEMENTS FOR SERIES OF TWENTY LECTURES—INTERESTING INTERVIEW

From the Atlantic City (N. J.) Daily Press, Feb. 9, 1911

BISHOP OLIVER C. SABIN, founder of the Evangelical Christian Science Church, is here completing arrangements for a series of twenty lectures on the workings of the society. They will be held in the Greek Temple on the New Million Dollar Pier, and will be free to the public, starting from the 20th of July. Bishop Sabin is at the Marlborough-Blenheim.

The church of which Bishop Sabin is the head is not a part of the Eddy Christian Science. It is established along the lines of metaphysical demonstrations in answer to the prayers of the understanding or faith. The church, Bishop Sabin says, takes as its foundation the Bible. The society claims that all the healing is done by God in answer to the prayers of the understanding of the truth.

Bishop Sabin says: "Every person who understands can pray, and God will heal the sick in answer to prayer. The power to heal and to demonstrate along the metaphysical lines belong to every child of God, and if one has the advantage of me, it is because he has learned his lesson better. The only creed which the church adheres to is, Love God with all your heart."

Bishop Sabin said that it was his life work, and this is apparent from the deep enthusiasm with which he discusses the subject.

Among other things the Bishop said was "We are established the world over and have branches in London, Melbourne and Natal, South Africa, and throughout the United States. Washington, D. C., is the center. At each and every one of the above places thousands of my books are sold; not with the intent of reaping an enormous profit, but to educate the people upon the subject. We have over 50,000 'healers' over the world, and are gaining followers day by day. I could point out case after case in my own experience which have been cured through the prayer of the understanding. My experience is so wide that I may name them on every hand."

He told of the cure of a woman in Washington who had suffered with cancer, and of those he had worked on in other places.

Bishop Sabin also said, "We believe in doctors and medicines and the like. Follow in the footsteps of the Lord and you can become imbued with the power to heal. It is in every one of us to heal, and we are fast converting thousands.

"I expect to have students from all parts of the world here for my lectures, which will be highly interesting. The power has never failed to heal, and it is my life work to convert people to this line of thinking."

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He Who Fears

WINFIELD S. WHITMAN

A LITTLE dog was taken with something that resembled a fit. It was on the street and caused the usual excitement. People ran, some wanted the dog shot, but they all wanted to get out of the way and give the dog plenty of room; the owner of the dog was bit; he was also an Evangelical Christian Scientist, and had long ago lost his fear of dog bites. He told no one what had happened, but kept the arm out of sight. The arm turned a sort of yellowish green color, but no pain was felt, and with two or three days' treatment he was all right. Now about that time I had a patient come to me for treatment; he had not been bitten, but a dog had scratched his arm, and he had been reading of the great good that was being done by a certain institute in Chicago by preventing rabies. He was sure that he had hydrophobia; he could not drink water, and was afraid to go near it. It took nearly two weeks to make him realize that he had nothing, and that water could not hurt him. What was the difference between the first case, where one was bitten without any bad results and the second one that was not bitten with bad results? Simply fear.

The Society for the Prevention of Tuberculosis put signs and cards in public buildings and in every other place that would have them, reading "Don't spit on the floor. To do so may spread disease." How many people wondered if they had a disease to spread and went to a doctor to find out, thus laying a cornerstone for consumption, will never be known.

The public school sent all the children home with a long statement of the "defects" found in the school children, and the most remarkable thing about it was the lack of health, for it would seem that the doctors found nearly everything but health. The little booklet said "We cannot too strongly urge you to have your child examined by a competent physician at once, that he may correct any tendency toward the diseases mentioned." What was the result? Good parents did exactly as they were told, and we will never know how much was found and corrected.

"Know ye not that to whom ye yield yourself servant to obey, his servant ye are?" I look around me and my mind rests on this friend and that, and I see how they are controlled by their fears and I wonder how long they will permit a condition of mind to map and mould out their life and take away from them the greater part of the pleasures of life.

It would be hard to associate the meaning of the word FREEDOM with fear. They simply will not go together. If we would be free, we must let go the thought of fear and trust our life and future to the power that made us. Fear is doubt and doubt is death.

When I had fully made up my mind

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that Evangelical Christian Science was the Truth, I also made up my mind that if I was to receive the blessings that the Truth gave I would have to create the necessary conditions, and I did it by refusing to fear, trusting in God and taking what He sent as the best I was able to use, knowing that I would have better when I could appreciate better. Results have shown that I was right, and I have grown faster and see the Great Law with eyes not clouded with fear.

Patients frequently come to a healer and go over the list of ailments, draw out this one and that as the most important, a great long list that makes one wonder how they live with them, and yet when the fear thought is treated out the symptoms go and the patient is healed.

If you would have freedom, happiness and health drop the fear. Fear nothing, declare its unreality, know that God never made anything to be afraid of. "And without Him was nothing made that was made."

Shine On

M. EVALYN DAVIS

EMERSON says "It never troubles the sun that some of his rays fall wide and vain into ungrateful space, and only a small part on the reflecting planet." Why, then, should it trouble you, if in sending out the great and soulful love that wells in your heart for humanity, you fail to see the true reflection of that love out-working?

If your rays of truth seem to be playing only in "space," simply know that more soul evolution in humanity is necessary and keep on *shining*. By this process your own capacity for power to dispel earth's ignorance, will be infinitely greater.

True endeavor can not be in vain. The rightness and the loving thoughts that radiate from you, transcend the darkness and abide in the eternal sureties of the Greater Intelligence that is yours to manifest; and in *this* realm of the Eternal you are united by invisible bonds of spiritual power to the enlightened souls, the *Gods* of the Universe.

Shine on, with more and more brilliancy. Think greater and more sublime thoughts, do more noble deeds; "look past appearances" and see the *soul* of humanity, the *God* of *All*, in its undimmed splendor.

From your own heights of consciousness be too pure to behold evil, and thus being "lifted up" and calmly and steadfastly poised in the All-Good realizations, you will no doubt prove just the needed force in the great eternal plan, that shall lift the aeroplane of man's besodden consciousness from earth's ignorance, loose his wings, and let him soar to heights from which he may more fully glimpse the majesty of his *own* soul.

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Sunshine

MRS. SUSAN Q. MORRIS

AND God said, "Let there be light. And there was light." The light which God gave to the world then is no more sure than the spiritual light which he gives to mankind today. If we would let this beautiful light shine into our hearts—into our innermost being; if we would live in the light and sunshine of God's love—there would be no dark side.

There is an ancient scripture which says, "As there is no day nor night, but all light in the sun, so there is neither good nor evil, but all perfection in the soul of man."

There are two paths in the life of every human being, the dark path and the light path. We may choose for ourselves which we will take. Those who are constantly grumbling and finding fault with everything, are on the dark side. We hear them exclaim, "Just my luck!" "The bad bargain always comes to me." "I cannot have any success." And to use a modern phrase, "He is always up against it." The man who grumbles is a confessed failure. He has taken the dark path; the path that leads to sickness, poverty and failure. Poverty is a crime and there is no valid excuse for it. Let sunshine and love for humanity come into your heart. Get over on the bright side, on the light path, and sickness and trouble and poverty will fly away.

When we live in the sunsine of God's love, we begin to live right. Our religion teaches us how to live. When we have learned to say in the Christ consciousness, "I and the Father are one," we shall soon realize the spiritual truth. All things that the Father hath are ours. God is not a person as many think, but God is spirit, is love, is life, is wisdom, is all goodness, the one Altogether Lovely. Jesus of Nazareth, our beloved elder brother, showed us the way to think and live, that we might find peace and joy and form our characters after a right pattern. All power is ours to be what we will. Jesus knew this, and we, too, may know if we will but let the spirit guide us in our thoughts and lives. Then our souls are arrayed in the cleansing light of the spirit, and it will dissolve away all depressing influences. We must not permit ourselves to be influenced. We must walk right on in this bright path, turning not to the right or to the left. For God is the life, the light, the one great power manifest in love.

We have twelve hours in every day to work and learn how to live, and work out our own salvation.

Jesus said to his disciples, "Are there not twelve hours in the day?" If any man walk in the day he stumbleth not, because he seeth the light of this world. He that walks in selfish thought walks in the night. He that walks in the thought for others walks in the light of heaven. Let in the blessed sunshine of truth, and it will illuminate your whole

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lives. This sunshine dissipates all shadows. Many an one has had to walk in darkness and without conscious guidance, because he had not learned of the ever-present Christ.

Nothing can live without light and sunshine. A woman once said she was very fond of plants, but she never cared for one that it did not soon die. She had a beautiful rose geranium given her, and in a short time every leaf dropped off except a few on the very top of the plant. When questioned as to where she kept her plants, it was learned that they were kept in a dark corner "out of the way," where they were deprived of the light and sunshine and air so necessary to their growth. The plants have God life in them. Nothing can live without that life. The rose geranium, which was nothing but a stalk and a few withered leaves, was removed to a place where there was light and sunshine. It was given water, and treated with love, and today it is a thing of beauty. It is covered with beautiful foliage and fills the room with its fragrance. Ask the leaves what makes them so bright. They answer, "Looking toward the light." So it is with every human soul which is turned toward the light of His countenance. Open your heart and let in the sunshine of perfect peace. Then the light will be without a shadow, and the spirit of life in all things will be luminous.

"Find the bright side of the cloud when you can;
Try to be happy, 'tis such a good plan!
Or if no light seems to come from above,
Polish the dark side with faith and with love!

"Find the bright side; Oh, believe it is there!
Some day the sky will be cloudless and fair;
Goodness and mercy have ordered your ways,
Polish the dark side with carols of praise."

TODAY

It's so easy to murmur, "I'll do it tomorrow"—it's so near, yet so far away; but postponement is often prophetic of sorrow—then why not do it today? "Tomorrow" is misty, is vague and uncertain, though the present is mirthful and gay; no human eye pierces the morrow's black curtain—so take hold and do it today. The future is made of our coming tomorrows—have faith in it, therefore, I say; but if you would make it secure against sorrows—then do your whole duty today.—*G. W. Hatch.*

THOUGHT IT WAS ANIMAL FOOD

It is related of an Irish coachman that, being in failing health, his doctor prescribed more animal food for him.

Remembering his case a few days afterward, he called upon Pat at the stable.

"Well, Pat," said he, "how are you getting on with the treatment?"

"Oh, sure, sir," Pat replied. "Oi manage all roight with the grain and oats, but it's mighty hard with the chopped hay."—*Dumb Animals.*

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The Demand for Spiritual Teachers

VINNIE MacLEAN

THE creeds and prejudices that have been the idols of mankind for centuries are crumbling from their pedestals. The children of earth are on the threshold of a mighty awakening. Those who are partially aroused from their slumbering condition are already active in the formation of new ideas.

A vacuum that is caused by the removal of a bowlder from a riverbed, that has hitherto intercepted the direct current of its stream, will immediately fill with water; and it is ever thus; there is always a substituting for that which has disappeared. And so it is with that magic creative-medium, thought; if old established ideas are to be surrendered, as a natural sequence, others will be instituted.

The present momentous question of the seeker for truth is, "If I abandon my traditional beliefs, what shall I accept in their place?" "What mode of thought shall I adopt in order to be, to do, and to have what I want?"

Right here comes in the vital necessity of the need of a spiritual teacher; the one of true discernment; the teacher of understanding and of broad experience: the one who is capable of advising and directing others aright because he has trodden the way to victory; because he has demonstrated over the obstacles, the negative qualities of life; because he can heal the sick and can teach others to do likewise.

People are inquiring not only in our own land, but in every clime, as in the days of Jesus, "What shall I do to be saved?" "How can I be saved from sickness, from poverty and from unrest?" "How can I secure the 'peace that passeth understanding?'"

These are questions of great import and can be answered only by those who have sought earnestly and unremittingly for the "pearl of great price;" those who have proved its genuineness, as our Master said they would, by their works.

Therefore, the crying need of the day is, "Give us more spiritual teachers with understanding, that we, too, may be free."

"Man's power is in knowledge. When we *know* we live. Knowledge is more life, more health, more power, more prosperity, more progress. The universal religion—the Higher Religion—pleads with men to *know* and not *believe*."

The eternal law of Life is perfect; it is man, by not obeying the Law, that keeps himself from perfection. Love, Pray, Listen and Obey and you will soon reach perfection—infinite perfection in a while.

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The Passing of the Old Women

EDITH PHELPS CALE

WHERE are the old women we used to know, with the bow back, stooped shoulders, sagging mouth and dejected mien? We used to see plenty of them who were not over fifty years of age; to be sure there are some left, but they are fast passing.

Is it because they have no cares? No. Formerly, only a few vocations were open to woman, and for the most part those were of the most menial kind. Now she is fast taking her part in the business world; she fills places of trust in our land, in one State even having been elected as members of the State Legislature. She fills all of these places with honor.

With all of these new duties comes added responsibility. In the early history of our country it was thought out of place for a girl to study the higher branches; mathematics was thought too intricate a science for her weak brain to comprehend. Now, if her brother keeps pace with her he has to hustle.

If any part of the body is not used it becomes atrophied, and by non use parts of her brain withered away, and became incapable of high thought; her body was the true reflection of her thought, and became as seamed and wrinkled as her brain.

Her mind has broadened in proportion as her life has broadened; she is taking her rightful place, and will soon stand an equal beside her brother, man, the two making a perfect whole; she more intuitive, he the stronger.

She will make a better wife and mother; a better wife, as she can enter more fully into her husband's thoughts and interests, as she keeps pace with and takes an interest in the advancement of the times.

Formerly he outgrew her intellectually, as he mingled with the world at large, for companionship he must go outside his own home; with equal advantages they will be true comrades.

A better mother, she is broader minded, more tolerant, and her love is less selfish, as she loves the whole world better by being more a part of it, and her children none the less.

She will be more of a companion as they grow to manhood and womanhood; they will not outgrow her, as she will keep pace with them in their intellectual pursuits. And with all this, dear sisters, if you would keep yourselves from growing old, you must always look for the lining to the cloud; do not allow the deep furrows of care to mar your brow; keep away the little fret wrinkles, and those of jealousy, worry and envy, by thinking only good thoughts of every one. Keep your mind pure, sweet and clean. Think happiness and you will be happy. It will reflect in your every look and movement.

Then will you have found the spring of eternal youth. You will have found it within your own selves, bubbling forth from your heart, one can hear its ripple in your laughter, its brightness will reflect in your eyes, and its beauty in the sunshine of your countenance.

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Healing a Child's Disposition

VINNIE MacLEAN

A LITTLE girl had had adverse thought held over her since infancy; the thought that she had inherited certain undesirable propensities of a parent who had deserted her and her mother immediately after her birth. A part of the time, she manifested a disposition that was most agreeable and adorable. But the very next moment, without any provocation whatever, she would do the most unreasonable things; she would quickly snatch a book from a reader's hand, kick at a door, roughly pull into pieces and shatter to the ground the blossoms of a plant or bush, use impertinent language indiscriminately, and do many other unlovely acts, much to the annoyance of those who came in contact with her.

She was immediately told that she was a bad child; that she was just like her father, and would grow into womanhood with a character that woudl be extremely undesirable. She would listen with a face as immovable as a sphinx, and with eyes which expressed perfect innocence, but she would never utter a word in self-defense. The mother and grandparents were grievously disturbed in regard to the inconsistency of this child's seemingly strange nature; the child that they loved better than themselves, the darling of the household.

It was suggested by a metaphysician that they administer scientific thought to her. That they see nothing but good in her. That no matter what she did, they should never suggest a negative thought; a thought that they did not wish to have actualized. That their strong thought of error and the frequent censure of her conduct, thus far, was stamping itself indelibly upon her character, and in order to eradicate it, all disapproval thoughts and words must cease. That she should be told again and again that she was a good child; sweet and lovable; and incapable of an ignoble deed. That every one loved her because of her goodness and thoughtfulness to others.

Also, that the mother, or another member of the family, take a few moments for silent devotion by the bedside of the sleeping child each evening. That while doing so, she should concentrate her mind upon her and silently talk to her subconscious mind or soul, calling her by name, and telling her that error was untrue. That she was a spiritual manifestation of God, which could show forth only perfection, sweetness and loveliness. And to continue along this line of thought until she herself had a perfect realization that the child was the perfect image and likeness of God and could do no wrong. That the prayer, or treatment, should conclude with praise and thanksgiving to God for her perfection and asking all in and through the name of Jesus Christ our Lord.

The instructions were complied with. The transformation began almost immediately. Erroneous habits slipped away day by day. In two weeks' time her former seemingly contradictory nature had

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been converted into one of love, which exhibited a continuous array of dimples and sunshine.

What the application of truth did for this little one can be done for any child. "But," expostulates some incredulous person, "it is impossible to see good when error is present." We would advise such a one to treat himself for love, and to continue to do so until he can radiate it to all of God's children. The beam will then have been removed from his eye, and he will see with a clear vision that all is perfection; that error is nothing but ignorance.

Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

You Can Never Tell

You never can tell when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the heart of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see,
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow,
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe,
Each thing must create its kind;
And they speed o'er the track to bring you back,
Whatever went out from your mind.

—*Ex.*

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The Story of a Shadow

MARY A. LATHBURY

ONE day, so long ago that the date is not certainly fixed in the calendar of Snowland, the great gold gates of the King's palace opened silently, and the King's daughter and her maid passed out. No one asked "Where are you going?" or "Why?" It was the King's will.

The King's daughter was tall and strong and fair, with clouds of hair like burnished gold floating away from her shining face. She was known as the Sun-maid, or the Golden-haired, but in the King's palace she was called Love.

The other was smaller and more child-like in face and form, with hair like a cataract in the moonlight blown away into mist by the wind. She was known as the Moon-maid, but in the King's palace she was called Faith.

"What did the King tell you, little Faith?" asked the Sun-maid, after the great gates had closed behind them.

"He told me I must never lose sight of you, else I should lose my life, and to keep always in the path he had made for me, but I do not see the path, dear Love."

"But there is one, little Faith, never fear. The one word of the King to me was 'Give.' I do not know what I am to give, or to whom, but I shall know."

After a little the Sun-maid said, "I must leave you here, little Faith, for you are to serve the beautiful planet Earth, and I am to serve you both. I shall not lose sight of you, and you shall never wholly lose sight of me."

She kissed her little handmaid, and the Moon-maid dropped the veil of her hair over her eyes, and felt bereft.

When she looked up she could see only the Sun-maid's hair of gold flowing in the distance with a brightness that was wonderful, and felt herself brightening as she looked.

But after a while a shade began to creep over the brow of the Moon-maid. By little and little it grew, until her crown of silver hair, her brow, her eyes, were in deep shadow. Light and life seemed going out. The Sun-maid smiled reassuringly, but her smiles, though they were brighter and warmer than ever, only seemed to deepen the shadow that

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was now creeping down to the very lips of the poor little Moon-maid.

She had been very brave, saying: "It is all right. I shall know what it means soon, and if I only keep my eye on Love, I shall not die, though I come very near it, for the King said so. At least I suppose he meant to say so, for he said I would die if I did not. I wonder if I am looking now? Of course I am. But perhaps I think I am looking when I am not." And here poor little Faith fell into perplexities that sent chill after chill to her very heart.

At last, when only a little rim of light remained around one wan cheek, she said: "Well, I will die looking at Love. She will tell the King that I obeyed him and kept in the way, and that I also looked constantly to her."

But the little Moon-maid did not die. So slowly that she scarcely knew it the light began to come back into her face, creeping up, up, nearer to the eyes that always looked toward the Sun-maid, until they too were filled with light; then over brow and hair, and the ugly shadow was gone.

That was a happy time for the Moon-maid. She threw kisses, dozens of them, at the Sun-maid, and smiled at the beautiful planet. Then came a message from the Sun-maid.

"Brave little Faith!" it said, "you have borne the test right well. The King is pleased. But the shadow will return, coming and going as it has done over and over again; but you have nothing to fear. It is the will of the King, and all will be well."

The Moon-maid wanted to ask what the black shadow might be, and why it must come; but she conquered the wish, and said, with a smile that was brave, but not wholly bright, "It is all right; the King knows."

When the shadow began creeping over her brow again she felt sad and homesick; but she had no fear. She went patiently on her little round of service for the planet she had learned to love, and waited for the light.

At last, when the shadow was deepest and her own light had become a slender thread, the Earth called to her through the dark: "I hope you are not annoyed too much by passing through my shadow. We must each follow the path the King has marked out for us, you know. I am in the dark half the time, and you are such a comfort to me! Even when you have but a little crescent of light you make my darkness beautiful, and when you are all light my night is fairer than the day. When my clouds wrap me around as with a thick veil, so that I cannot see you, I always know that you are there, and that is a great comfort."

Then the little Moon-maid grew smaller than ever with shame for her foolish fears, and she could only say, faintly, "Yes, dear friend, I am always here, and I do not mind the shadow;" and then she wept a little while for joy.

Then the Sun-maid, who was always giving—giving generously and yet wisely—turned her radiant face upon the little Moon-maid, and said: "Dear Faith, it is all over now. The darkness and the light are both alike to Him—the King—and henceforth to you also. It seemed cruel not to tell you how harmless was the shadow, but it was the King's will that you should not know at first. He knows what is best."

"He knows what is best," echoed little Faith, with a smile that was wholly bright.

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R. Pie

Give the boy all the pie he wants. When he gets enough he'll know it. He would not ask for it if his system did not crave it.—*Dr. Woods Hutchinson.*

Let every mother's little son
Give praise to Dr. Hutchinson,
For he can diagnose all right
A small boy's husky appetite.
Where is the boy who likes not pie?
You don't know one, no more do I—
But he can't make that craving cease
With one small, narrow, stingy piece.

He wants it cut in great, big chunks
Or broken off in large, fat hunks,
Or in long, wide, irregular slabs,
Which from the pantry shelf he grabs.
Apple, pumpkin, peach and mince,
Rhubarb, cherry, pear and quince—
He likes them all (and so do I)
And every other kind of pie.

O cruel mother! when you crave
The pie, remember not to starve
The darling boy that you adore,
Who passes up his plate for more.
You need not fear that he'll be ill:
He knows when he has got his fill
Of juicy fruits and flaky crust—
He may swell up, but he won't bust!

—*Richard Linthicum.*

What Should Little Children Learn?

EMMA C. DOWD

What should little children learn,
To insure the best return,
All in the spring-time early?

How to sing when skies are gray;
How to smooth another's way;
How to smile through bitter tears;
How to hope away all fears;
How to carry bravest heart
Cheerily through every part;
How to praise a rival's skill;
How to yield to wiser will;
How to keep the temper sweet;
How to wait with patient feet;
How to let a treasure go,
To relieve another's woe;
How to be a little sun,
Shedding light on every one.

To insure the best return,
This should little children learn,
All in the spring-time early.

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Boys Who Became Famous

DAVID KER

A BOY'S DAY-DREAM

IT WAS a bright, warm day in the early Summer of 1781, and London was full to overflowing, when a boy about eleven years old, with long dark hair hanging down his neck, and a strange, dreamy, *far-off* kind of look in his large gray eyes, came slowly along one of the busiest and most crowded streets of the great city, so wrapped up in his own thoughts that he hardly felt the jolts and bumps which he encountered in pressing his way through the hurrying throng around him.

He must have been thinking of a battle, or a hard struggle of some kind, for every now and then he darted out both his arms in front of him, to the no small danger of the eyes or ribs of the passers-by. Suddenly he was brought to a standstill, and no wonder, for in flourishing his hands about he had thrust one of them right into the coat pocket of a tall man who was just going past him.

"What! so young, and so wicked?" cried the man, turning round and seizing him. "You little rascal, do you want to pick my pocket in broad daylight?"

"No, I don't want to pick your pocket," said the boy, staring about him as if just awakened from a dream. "I thought I was swimming."

"*Swimming!*" echoed the man, with a broad laugh. "Well, I've heard a crowd called a sea of people, but I've never heard of anybody *swimming* in it before. You're either telling me a lie, or else you must be crazy."

"I'm not, indeed," protested the boy. "I was thinking of that man who swam across the Hellespont—Leander, you know—and it seemed to me as if I was swimming across it too."

"Oho!" cried the stranger; "*that's* it, is it? You seem fond of reading, my friend."

"I'd read all day long if I could," answered the boy, earnestly; "but I've only got a few books, and I've read 'em all again and again."

"Well, I'll tell you what—*I* belong to a library, and if you like, I'll give you a ticket of admission to it for six months, and then you can read as much as you please. Here's my address, and you can come for the ticket as soon as you like.

And the stranger, chuckling over this queer adventure, went briskly on, little thinking that he would live to see that boy honored by all England as one of her greatest poets, and would tell with pride to all his friends how he had once done a kindness to Samuel Taylor Coleridge.

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Current Events

OLIVER C. SABIN

THE much discredited Dr. Cook has received a very strong commendation from Capt. Evelyn Briggs Baldwin. Capt. Baldwin was with Lieut. Peary in one of his arctic explorations, and since has been a director of an arctic exploration on his own account. He gives what would seem indisputable testimony that Dr. Cook was the first to reach the pole, and proves it largely from Lieut. Peary's own report. He gives as his reason for Cook's rapid progress that Cook went nearer the land and was subjected to very much less impediments and could travel much faster.

Dr. Cook mentions the fact that certain animals, among them the fox and bear and the seals, were more or less in the line of his march, and that land was not more than two sleeps distant. Peary mentions the fact that foxes' tracks were seen fresh in the line of his march. From Capt. Baldwin's deductions these ear-marks are proof conclusive that Dr. Cook was where he purported to be, and that Lieut. Peary's evidence substantiates the case.

In the political world, during the past month, the Democratic party has met in caucus and agreed to the election of Hon. Champ Clark, of Missouri, as the next Speaker of the House of Representatives, and also have agreed that committees shall be filled by a committee instead of by the Speaker. This surely is a move in the direction of reform, for, under the old regime, the Speaker, having the right to say who shall come up and who shall go down, made him the dictator absolutely of the situation, because if a person was not recognized and had no recognized rights in the House except the right to vote, he might call the attention of the Speaker to the fact that he wanted to talk a thousand times during the session and the Speaker could refuse to recognize him every time and he would have no power of redress whatever. Now the Speaker will not have the power to make or break the members, but that power is controlled by a committee appointed for that purpose and they are responsible for the abuse of it.

RECIPROCITY.

The Canadian treaty has been completed, so far as the President and the Secretary of State are concerned, and has been sent to Congress by the President. This treaty, in a general way, reduces or abolishes the tariff on everything which goes toward the sustenance of life, such as wheat, eggs, meat, potatoes and everything in fact that people eat, giving the United States, with its congested population, that additional market free of expense to supply the table wants of the laborers of this country. Under the present rule the trusts have taken possession of the egg market, buying all the eggs in the summer, put-

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ting them into cold storage and only permitting them to come out at certain fixed prices, and it is nothing unusual to pay fifty cents a dozen and upwards for eggs in the Winter that were all bought cheap in the Summer and are permitted to come out only in such quantities and at such prices as the trust dictates.

A recent publication states that in the city of New York alone there are over ten millions of eggs now in cold storage, some of them having been there as long as five years.

A good way to remedy the present evil is the ratification of the present treaty made with Canada and the passage of some law that eggs shall not be kept in cold storage longer than one year. In this way the market will be governed absolutely by the law of demand and supply, and from present indications both of these remedies are going to be completed.

It won't do to say that the Republican party is responsible for the trusts, or the Democratic party. Trusts are controlled by both Democrats and Republicans. Men of immense means use their power for the purpose of profit, and the subject of politics has nothing to do with it.

IN THE SUPREME COURT.

In the Supreme Court the cases of the Standard Oil Company and the tobacco trusts have both been tried and submitted to the court, and in the course of a few months we may expect a decision. Should the decision be adverse to the Standard Oil Company, it would seem as though there would be a great deal of chaos in the disposition of gasoline. Gasoline has become one of the necessities of business life. For the tens of thousands of motor boats, the hundreds of thousands of automobiles, all of the aeroplanes, and in an immense quantity of other enterprises gasoline is necessary for motive power. The Standard Oil Company has a monopoly of all this gasoline, and with the exception of the Texas Company, there is none in the country which has any possible ability to supply even a small amount of the quantity desired for public uses. It can be said that the Standard Oil Company has ever used its power in cheapening, rather than making gasoline higher. They utilize every product and use the most improved machinery and have scientific men in their employ who use everything that business and money can suggest for the advancement and improvement and cheapening of the product, giving that company an advantage over all competitors.

Joy is the prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a happy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—*H. Bushnell.*

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The Power of Thought

OLIVER C. SABIN

IF EACH of us would consider that we are responsible for our own conditions, and that those conditions are brought about by what we think, we would surely be more careful and think only such thoughts as we desire to see realized. It is an absolute truth that as a man thinketh so is he. As wise a man as Solomon enunciated this doctrine thousands of years ago, and other sages, ancient and modern, have reiterated the same idea.

If a person dwells upon the morbid side of life, taking the pessimistic view of his conditions and surroundings, he will reflect those thoughts first in his mind and then in his body, and if such thoughts are continued they work havoc and ruin to the thinker.

I know a lady in this city who is always rehearsing her personal woes and personal afflictions to every person that will listen. The result is that she is always on the brink of passing away, as she would term it, and she has inoculated the same idea into her daughter and the daughter, now, can talk almost as glibly of her ills and aches as the mother, of whom she is a worthy pattern.

The same line of thought will destroy one's business. It matters not how prosperous a man may be, if he commences to throw the thoughts of doubt and failure on to his work they will destroy him.

I mentioned in one of my lectures, at one time, a man in this city who was one of the leading attorneys before the departments here. He had perhaps a hundred clerks, doing a very large business, money coming in by the armful, every day. If you asked him how business was his reply was, "Oh, miserable." He never had a word of encouragement to throw into the vibration along the lines of personal success, but was always declaring that business was poor. The sowing of such seed brought a crop in years. Business commenced to shrink, grew less and less, until within the year he has been turned out of an office because he was not able to pay $5 a month rent. So far as is known he has not a dollar of his own.

Some persons think that they are very wise and are something like Joey Bagstock, "devilish sly." They say "Oh, my business is poor," when asked how they are getting along, not knowing that they are giving their business a black eye in thus throwing out such thoughts. The man who succeeds in life always believes in himself and in his work and has indomitable hope and courage.

My advice to my readers is this. Think what you want and remember that you are entitled to everything that is good. Think all good is yours and continue to throw such thoughts into the vibration and remember that this is committing your ways unto the Lord and bringing yourself under the promise where He says He will bring it to pass.

Thoughts of sunshine, of happiness, of prosperity, redound to the happiness of yourself and those who are associated with you, and instead of being a curse to society and a wet blanket to everybody you meet you are a blessing and your presence is a benediction.

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Easter Day

OLIVER C. SABIN

EASTER DAY stands to the Christian religion as the day of triumph, of victory, and of rejoicing. It is the day of the resurrection of Christ. It proclaims the fact that he had conquered death, the last enemy, and stamps with omnipotence and verity all the demonstrations of his Godly power in the miracles he had performed before the crucifixion. His life and acts, from the cradle to the cross, rise before us and shine like glittering, blazing stars in the deep, sweet blue sky in the dark of night.

His lowly birth in the stable, His words of wisdom at twelve years of age, His walks upon the sea, His loneliness in the mountain, His healing the sick, speaking peace to troubled hearts, raising the dead, unstopping the ears of the deaf, opening the eyes of the blind, feeding the hungry thousands, reproving the money changers, speaking peace to souls in the dark shadow of false belief, fidelity and love to His mother, His tender, pleading voice, calling Jerusalem to repent and receive pardon; His reproof of Satan, His hushing the ragings of the furious storm, His cry in the garden, His forgiveness of the thief on the cross, His holy life of love, patient toil, earnest prayer and holy consecration, rise before us and shine as only the acts of God can shine. We hear His voice reproving, comforting and consoling; saying we must forsake all—father and mother, houses and lands—and take up the cross and follow Him. We see Him take dimpled babies in His strong, loving arms and press them fondly to His breast, saying, "Unless you become as a little child you can in no wise inherit the kingdom." We see Him gathering the disciples and teaching them that their mission is to go forth to heal the sick and preach the glad tidings of great joy. That He that is for them is more than all that can be against them; that when supplied with the armament of the gospel, one can chase a thousand and put ten thousand to flight; that all the works He has done, his disciples shall be able to do, "and greater things."

When His loving lips spake with voice that rent the sky, "It is finished," the crucifixion was complete, and He was borne with tender hands to the tomb and there rested until the dawn of the third day, when His Godly power asserted itself, and he came forth a mighty conquerer of the last enemy, death, and forever banished the gloom of the grave. His royal presence in that sleeping chamber has made it luminous; no longer could His followers feel that death had power over them, for Christ, their elder brother, had met death, and in that struggle on the cross He had vanquished the last enemy to man and opened up the way to mansions in the skies that should be beauteous and glorify Him forever, because the Son of God had passed through the dark abode.

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Prosperity and How Obtained

BESSIÉ L. DAVIS

THE world and all that in it is, is mine.

Now undoubtedly some people will think I am claiming more than my share when I make such an assertion. But, dear readers, the same is yours if you but awaken to the fact as I have. We are all the heirs of God, joint heirs with Jesus Christ our elder brother. So we are entitled to all God has, which is the world and all that in it is.

Some people think that real prosperity consists in worldly possessions, but I, as an Evangelical Christian Scientist, find that the real prosperity consists in the knowledge of the truth which makes man free and gives him an entrance to the Kingdom of all good.

Jesus Christ said to his disciples in his Sermon on the Mount to take no thought of the world, but to "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." If we would be prosperous we must keep our thoughts in prosperous channels, affirming our rights and never wavering, for a man that wavereth is like a wave of the sea, driven by the wind and tossed by it.

If you have not a dollar, go to God Almighty, affirm of Him what you want, and go on your way rejoicing, and you will receive your answer by and by. For all is ours if we but ask, seek and knock aright, and when we bring an honest endeavor to obtain an entrance to the Kingdom of all good, God does teach us the way to ask, seek and knock in spirit and in truth.

GIVE THE BEST YOU HAVE

Give to the world the best you have
And the best will come back to you.
Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.
Give truth, and your gifts will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

—*Madeline S. Bridges.*

OVERCOME FEAR

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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Day by Day

I heard a voice at evening softly say:
"Bear not thy yesterday into tomorrow,
Nor load this week with last week's load of sorrow.
Lift all thy burdens as they come, not try
To weight the present with the by-and-by.
One step and then another, take thy way—
Live day by day.

"Live day by day.
Though autumn leaves are withering round thy way,
Walk in the sunshine, it is all for thee.
Push straight ahead as long as thou canst see.
Dread not the winter whither thou mayest go;
But, when it comes, be thankful for the snow.
Onward and upward look and smile and pray—
Live day by day.

"Live day by day.
The path before thee doth not lead astray;
Do the next duty. It must surely be
The Christ is in the one that's close to thee.
Onward, still onward, with a sunny smile,
Till step by step shall end in mile by mile.
'I'll do my best,' unto thy conscience say—
Live day by day.

"Live day by day.
Why art thou bending toward the backward way?
One summit and another thou shalt mount.
Why stop at every round the space to count
The past mistakes if thou must still remember?
Watch not the ashes of the dying ember.
Kindle thy hope. Put all thy fears away—
Live day by day."

—*Selected.*

When it becomes the joy of our lives to render service—to give ourselves unto the least and the greatest—we shall find that a great immutable law of compensation restores to us again sevenfold.

One of the greatest lessons in life is to learn to take people at their best, not their worst; to look for the beautiful, not the ugly; the bright, not the dark; the straight, not the crooked side.

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Seeing Good In Everything

PAULINA B. SABIN

NOTHING else but seeing good in everything will make us loving and patient. We have need of patience with ourselves as well as with others. We need to show as much love to the one who annoys us, who seeks to break our heart and interferes with our most cherished plans as to the one who strews roses on our path.

Happiness is the sunshine of God's love and as there is sunshine for all, so there should be happiness for all. If those around you worry you, fail to see only that which tends toward your own happiness and their good in their actions.

When a storm comes the oaks of the forest do not bend and break, but as the wind blows they send their roots further into the earth, searching for the sustenance they need; even as we, under the stress of seeming trials and tribulations must learn to send our roots deeper into the heart of Truth. As the trees become stronger, after passing through the storms, so will we become stronger and better able to care for ourselves, as we pass through these so-called trials of life. We learn to ignore the little annoyances, to look deeper into things and turn these tribulations into good.

The kingdom of God is righteousness, peace and happiness. Righteousness is doing right. Those who live at peace with those around them are in the kingdom of God, just as he is who does right and is filled with joy because of so doing.

Struggle against your own impatience and try to be amiable and gentle at all times, recognize only good and only good will come to you. Do a noble deed, say a kind word, give a pleasant smile and you will receive the like in return.

To be moved by passion is not manly. Mildness, gentleness and love, as they are more pleasant to human nature are also more manly. As we become free from passion, we become great in strength.

The flowers have no speech, and let us emulate them. Let their silent loveliness teach us to do all the good we can with "sweetness and quiet grace."

He (weakly)—"It is very good of you, Mrs. Houston, to come and see me when I'm so ill."

She (gushingly)—"Not at all. I wish it were more often."—*London Sketch.*

Live the life that means the ***most*** and you will be successful; a rich man who does not try to help his fellow beings is not really a successful man.—***John D. Rockefeller, Jr., to his Bible class.***

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THE LAW OF HEALING

The law of spiritual healing involves a full receptivity on the part of the one under treatment. God does not do things in us against our will, as will acts in both the conscious and subconscious realms of mind. However much it may appear that the word is thwarted in its original intent, this is never true; it goes on, and it enters where there is a reception given it. In this way the souls of men are quickened, and whether we see the result with physical vision or not, it is as sure as God himself.

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, resentment, 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 or unfoldment. It is the kingdom of heaven or harmony within.

OUR SCIENCE

If any person could be assured that for any sum of money at his command he could obtain information that would absolutely prevent him from ever getting sick, destroy all fear of sickness, destroy all poverty, all want, all sorrow, and the fear of all these things, the price he would be willing to pay for such knowledge would be limited only by his ability.

Here is this great metaphysical fact, which is God's system of communicating with man, and enables all those who understand it to absolutely control circumstances and make themselves masters instead of slaves. It gives each and every one who understands it the power to prevent sickness; the power to prevent sorrow and pains; the power to prevent all aches; the power to prevent poverty absolutely, just the same and as perfectly as sickness; gives to every one that which God intended he should have, his share and proportion of the inheritance which God gave His children.

In other words, it gives to all who understand it the power of control, and prevents them from being the slave of circumstances. It gives each and every one the power to control circumstances, and to prevent circumstances from controlling him. That is what this new thought claims; that is what it is doing.

These things being true, and it is being attested by hundreds and thousands of reputable witnesses, I ask is it not enough to give any one sufficient interest in this work to at least study and find out whether it is true or not?—*O. C. Sabin.*

MUSIC

We are in receipt of several beautiful pieces of music from the publishers, The H. Kirkus Dugdale Co., 14th and U streets N. W., Washington, D. C., composed by Mrs. Harriet Doane Prentiss, of Philadelphia.

All the songs breathe the sentiment of the New Thought, and are really teachers along the lines of our work. Those who would like to obtain copies can do so by addressing the publisher. The music is 25c a copy and includes "A Mirror," "Never Let Your Countenance Sag," "Love's Ecstasy," "Look for Me, Sweetheart, at Twilight."

The wise and true crave not the lofty tasks, but turn the small to greatness by the great heart doing all for God.—*Jean Ingelow.*

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Negative Influence

HARRIET DOANE PRENTISS

NEGATIVE people are more open to influences than positive ones, and while they are capable of receiving beautiful inspirations, they must guard against absorbing from unpleasant thought currents. They must steadfastly defend themselves against the insistent forces which are lurking about, seeking a home for embodiment, and hold the mind open to the power of good only.

They must positively insulate themselves against depressing conditions by actively creating happy, wholesome thoughts. This is the only method by which peace of mind can be secured.

One's attitude toward the thought world acts as a magnet, and upon this attraction depends the condition of our mental atmosphere. We must therefore stand guard over these thought waves, and admit into our consciousness that only which speaks of comfort, cheer, health and happiness.

Keep the conscious thinking harmonious and the subconscious automatic activity which shadows us about will create for us a comfortable dwelling place.

One can easily put this suggestion to a test if for a time he will persistently hold in mind only the thoughts he would like to have out-pictured.

Omit every suggestion of fear, worry, jealousy, anger, criticism, and the like and replace these qualities with feelings of love, gratitude, good will, joy, forgiveness, beauty, faith, and every constructive attitude of mind, and watch the result.

The peace that passeth understanding comes alone to those who hold themselves open in a certain way to receive it, and who positively close the gate to discord.

God means good, and is known only through love and righteousness.

The sole passport to "Heaven" (harmony) is through the avenue of love, and this we may experience here and now.

Blessed are the pure in heart. They shall see God, and inherit the Kingdom of Heaven, which is Harmony.

Your manners will depend very much upon the quality of what you think on; for the soul is tinged with the color and complexion of thought.—*Marcus Aurelius.*

Don't be selfish anywhere. Don't be selfish most of all in your religion. Let yourselves be free in your religion, and be utterly unselfish. Claim your freedom in service.—*Phillips Brooks.*

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Heaven

OLIVER C. SABIN

MAN is learning that he must live in heaven *here* and *now*, with God and the Angels *here* and *now*, before he may expect to live in heaven *there* or anywhere, with God and the Angels. If we could be saved from darkness by what we believe or what we profess to believe, we would be in the glorious heavenly state immediately. But that is not the law. We must *live*, and *do*, and *work*, and love our way into the Kingdom. In a word, we must earn heaven by *righteous living* before we can enjoy it. We must win it by deserving it. You can not get something for nothing in either the spiritual or physical world. As a matter of truth all of us are living in heaven, but some of us are asleep and dreaming and hypnotizing ourselves and do not know that the Kingdom is within us and all about us. Wake up! Rouse thyself! The Kingdom is here!

"Ye shall know them by their fruits." —St. Matt. vii, 16. Build on sand, and the house falls; build on a rock, and it stands. Build a character on Love and Righteousness, and it is fine, beautiful and enduring; build it on selfishness and meanness, and it is a low, ugly and shiftless character. The Law is Law. Two and two always make four. You reap what you sow. There is no magic way to health, peace and success; there is only law. Noble *living* makes noble lives. The eternal Sun shineth in the pure open-hearted God-loving man. The harvest is rich to him who sows seeds of love and righteousness.

"Tell me, gentle traveler, who hast wandered thru the world, and seen the sweetest roses blow, and brightest gliding rivers, of all thine eyes have seen, which is the fairest land?"

"Child, shall I tell thee where nature is most blest and fair? It is where those we love abide. Tho' that space be small, ample it is above kingdoms; tho' it be a desert, thru it runs the river of Paradise, and there are the enchanted bowers."—*Anon.*

Another cleric, more esteemed by his parishioners for his good deeds than his eloquence, was recently presented by his loving flock with a new pulpit for the parish church. It was a beautiful piece of work, finely carved, but it yet remains a mystery whether the text that gleamed in golden letters thereon was "meant sarcastic" or not, for the legend above which the excellent parson droned out his platitudes every Sunday ran, "He Giveth His Beloved Sleep."—*London.*

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TRANQUILITY

Give to me a tranquil soul,
Let peace abound in mind and heart,
That when life's billows o'er me roll,
I still God's message may impart.

Spread over me love's mantle pure,
With well poised thoughts my life inspire,
Let harmony of mind secure
The grace of God, my heart's desire.

Let only omnipresent good
Surround me through each conscious hour,
That I may o'er life's blessings brood,
And feel the working of God's power.

May I my soul's own greatness know,
The burdens of my mind release,
So guide my spirit here below
That I with God may dwell in peace.

—Harriet Doane Prentiss.

SING A SONG OF LAUGHTER

Sing a song of Laughter—pocket full of Smiles,
It's what the World is after—beats all other Wiles.
Life's too short for grumpiness—spend your little while
Looking for the Beautiful—wearing of a Smile.
See the many Roses—blooming by the Way;
They'l cover up the thorns and stones—if you say they may;
You've no time for Anger—Life's too short for Guile;
Look out for the Beautiful—smile, smile, smile.

—James S. Carter.

HIS PROMISED REST

Just to let the Father do
What He will;
Just to know that He is true,
And be still;
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him, that is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings!
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves thee best.
Secret of a happy day,
Secret of His promised rest.

—Havergal.

LORD'S PRAYER IN VERSE

"Our Father in Heaven, we hallow Thy name,
May Thy Kingdom holy on earth be the same.
Oh, give to us daily our portion of bread.
For 'tis from Thy bounty that all must be fed.

"Forgive our transgression and teach us to know
That humble compassion which pardons each foe.
Keep us from temptation, from evil and sin,
For Thine is the glory forever, Amen."

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Success

AT a luncheon recently given in Philadelphia, the subject of Success, and How to Achieve It was discussed, and one of the conclusions drawn was that one must possess an element of selfishness in order to be successful.

Apropos of this, the following poem was written by a guest who gives her opinion, which is charged with eighty-one years of experience.

SUCCESS.

If we call it success to be selfish,
  We would then all that's vital ignore;
For good to the greatest number,
  Is the principle all must adore.

We call it success to be useful,
  We call it success to be brave;
We know 'tis success to labor for all,
  And share in the skill that we crave.

We would make of our table communion,
  We would make of our halo a crown,
That would be as a rainbow for reaching,
  Encompassing earth with renown.

'Tis success to nourish the hungry
  With the bounty that art can provide,
'Tis success to clothe well the naked,
  That all may in beauty abide.

'Tis success to *share* in the glory
  Of all that the Heavens can give,
And with *every soul* God has given
  Created for progress to live.

—*Martha Doane McReynolds.*

Our tasks are so many, that we cannot afford to pause in the work to which we are God appointed until our little day ends. But we can work better, and are more likely to endure the stress of worthy toil until life's eventide, if we insist on keeping our tempers calm. The overwrought work spirit is nearly as bad as idleness. The "fussy" worker is never the best workman. Neither is he in whom "hustling" is a half-mania. Yet we must not slumber while the day lasts. Restfulness in work, the outgrowth and proof of the peace of the mind that is stayed on God, is the true rule.

By living up to the direction of your higher self you will be in perfect harmony or in the king of heaven, where you will be in touch with the great Creative force through which you will attain to health, wisdom and power, and by which you will accomplish those things which will make you a blessing to humanity and fulfill your heart's desires.—*Estelle Hodskin Morse.*

"Uncle William, are you troubled about the hereafter?" "No, suh; it's de wharfo' of de herein what keeps me guessin'!"

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Truly Estimate Yourself

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. If you say that you cannot, you have destroyed your power, and you have plead guilty, and you might as well stop, for the measure you mete unto yourself will be measured to you. 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 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. He gives me wisdom and gives me understanding, and teaches me how to utilize to the uttermost this power and this dominion.* You are now throwing out the vibrations that will come back to you freighted with their crop of love and success, but if you throw out the vibrations that you are nothing and can be nothing, you simply destroy yourself. Remember what you are. You are God's child; 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 false, unreal and untrue.—*O. C. Sabin.*

WITTY GRATITUDE

Walter Scott liked to tell the story of his meeting an Irish beggar in the street who importuned him for a sixpence.

Not having one, Scott gave him a shilling, adding, with a laugh, "Now remember, you owe me sixpence."

"Och, sure enough," said the beggar, "and God grant that you may live till I pay you."—*Youth's Companion.*

OPPORTUNITY

Take heed and listen while I speak
A solemn word to thee;
Earth's fairest, yea, but swiftest gift,
Is opportunity.
It far outstrips the fleetest bird
That wings the furthest sky—
Lo! all thy flowers to dust are turned
If thou dost let it by.

—*From the Greek.*

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LOVE

There are times in our lives when we break through the mist of prejudice, and are forced to recognize and acknowledge the good which once we were loath to accept as being true. Such were the experiences of the Jews who accompanied our Savior with Mary and Martha as they went to the tomb, where our Master raised Lazarus from the dead. Upon this occasion it is stated that "Jesus wept." What inexpressible compassion and tenderness ever characterized the Son of God. Jesus was the embodiment of Divine Love; all felt the silent power and presence of infinite and omnipresent Good. This people could but exclaim, "Behold, how He loved him!" Truth stirred their inmost beings, and forced exclamations of wonder and admiration. We are thus touched and quickened by this life-giving principle, Love—this bread from Heaven, and are brought face to face with Truth we can not deny if we would. Why could this people not see that Jesus loved all mankind as well as Lazarus? This instance was one among the many object lessons which the Master graciously granted them in that day. Love was the burden of His mission here among men, whom He came to save. Joyful will be the time when all shall discern the Christ, the healing Truth, and be not willingly ignorant; that Love as stated by the Master is the fulfilling of the law, because love worketh no ill to his neighbor, but worketh all good.

"Truth is within ourselves; it takes no rise from outward things whate'er you may believe. There is an inmost centre in us all, where Truth abides in fullness." —*Robert Browning.*

THE POWER OF LOVE

Love is a great thing. By itself it makes everything that is heavy light, and it bears evenly all that is uneven, for it carries a burden which is no burden, and makes everything that is bitter sweet and tasteful.

Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth, because love is born of God and cannot rest but in God above all created things.

He that loveth, flieth, runneth and rejoiceth; he is free and cannot be held in. He giveth all for all and hath all in all.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility, for it thinks all things lawful for itself and all things possible. It is therefore able to undertake all things, and it completes many things and warrants them to take effect when one who does not love would faint and lie down.—*Thomas A'Kempis.*

A RECIPE FOR A GOOD DAY

Take two parts of unselfishness and one part of patience, and work together. Add plenty of industry. Lighten with good spirits, and sweeten with kindness. Put in smiles as thick as plums in plum pudding, and bake by the warmth which streams from a loving heart." If this fails to make a good day, the fault is not with the recipe, but with the cook.—*Emmanuelist Herald.*

Give, because you love to give—as the flower pours forth its perfume.—*Charles Spurgeon.*

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The Apostolic Spirit

God being the same yesterday, today and forever, has not lost any of the powers possessed or demonstrated through man in times past. If Elisha by the Spirit of God could call the dead to life, the consecrated man of God today may perform the same miracle by the same Spirit. If Peter and John by the Spirit of God could speak to a lame man and make him whole, the consecrated man today by that same Spirit may produce the same result.

If the ninety-five Protestant Episcopal bishops who met in the Cincinnati convention recently, who claim Apostolic Succession, have by the laying on of hands received that Apostolic Spirit, I ask, have they not the power to do as the Apostles did? What a glorious day it will be for that body of Christian men when they shall acknowledge that God is Omnipotent and when they shall meet to proclaim or to reclaim the power which has been disregarded for so many centuries.

Our prayer for them is that they may be in "one accord" at the next convention, that the Spirit may be demonstrated in their midst, and that they may obey the Command of Him whom they follow when He said, "Into whatsoever city ye enter, and they receive you, heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.'"—*George Hargrave MacNeill.*

Think

God gave us minds to think, to work out our own salvation in a full and complete way. Let us stop thinking the dead thoughts of bygone generations. Let us stop thinking on the authority of another's thought. Let us know, once for all, that through the use of our own minds will come the truest and best solution of all questions presenting themselves to us in life. Think clearly. We must of necessity think clearly if our minds are illumined and made new from within. We must of necessity be positive in our thought if our minds are enlightened by the knowledge of an omnipotent, omniscient God working within us to will and to do. With our thought we shape and direct the force of life, giving it form in the outer world. Let us think, then, the God thoughts, creative and upbuilding thoughts, making for health of mind and strength of body. Through centering our thought on the things we want to be or do, the energy we use is not diverted into wrong channels, but finds perfect expression, and we accomplish what we will to accomplish.—*Charles Brodie Patterson.*

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Man's Dominion

When God created man, He endowed him with power and dominion, and that power and that dominion belong to each and every one of God's children today. If any one is not enjoying that God-given gift, it is his own fault; it is because of his own laches. No one can be a mathematician, or an astronomer, or a philosopher, unless he studies. Neither can he understand this great work of divine healing without studying. This work is carried on with as exact rules and on as exact principles as the science of mathematics; and the results, when the problem is properly worked, are just as sure as in the science of methematics. Therefore, if you would understand this philosophy, you must study. It is God's means of communication with man. That is what it is, nothing more and nothing less. If you would talk with God, you must learn the language.

Our object is to teach this blessed Truth to all who desire it, to broadcast the knowledge of this holy work, and assist our brothers and sisters out of this whirlwind of inharmony, sickness and death, which surrounds them, that they may place their feet upon the steps of eternal Truth, where they can climb the ladder to the realms of God's love.

"And He said unto them, Go ye into all the world, and preach the Gospel to every creature. * * * 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: 15, 17, 18.

AT HIS CONVENIENCE.

It was after the sermon, and, enthusiastic over what he had said, the preacher prayed and prayed and prayed some more. And gradually the congregation melted away until there was no one left but the sexton. Still he prayed. Then the sexton tiptoed up to the pulpit, and when the preacher finally opened his eyes not a soul was left, and on his desk was pinned this note by the sexton:

"When you are through will you please turn off the lights, lock the door, and put the key under the mat?"

Just to be tender, just to be true,
Just to be glad the whole day through;
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle, kind and sweet,
Just to be helpful with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the home be dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best,
Just in His promises ever to rest;
Just to let love be our daily key—
That is God's will for you and for me.

—*Anon.*

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Achievement

With the conquering of self comes achievement. No general with conquests great and mighty is as great as he who rules his own being. The storms and battles arising in the human breast wage fiercer warfare in the realm of man's nature than have ever the cannon and sword upon the hordes who have gone down beneath their destructive agency. Man has been a greater enemy to himself than to his fellowman—every unconquered emotion has torn down his defence; every unruly thought has brought dismay to his physical body; every feeling of ill-will has allowed disease to assail him; and the aggregate sum of his weaknesses has ended the scene in death and decay.

What could he not be and do by mastering himself? Let the fountain of the water of life be his source of strength and power; let the rose of Truth bloom within him and shed its fragrance forth; let him make of his temple an holy place, and let the incense of love burn forever in its courts. Be the gate of entrance to this temple guarded by Purity, then no foe shall be able to cross the threshold of the immaculate passage, and man may live serenely, a living image of God, knowing not disease, death nor decay—a monument of God's eternal wisdom and power; then truly shall he have achievement.—*Pauline Dietrich, in Bible Review.*

There are two ways of being happy. We may either diminish our wants, or augment our means—either will do; the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young, or in good health, it may be easier for you to augment your means than to diminish your wants. But if you are wise you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise you will do both in such a way as to augment the general happiness of society.—*B. Franklin.*

Live soberly. This does not mean that you are never to smile or laugh. Next to a good conscience a hearty laugh is the world's best medicine. But every true man, while he is all smiles and laughter on top, is as serious as the blue sky or the ocean at bottom. Life is tremendously real. It is desperately earnest. A man who is always on a broad grin is more tiresome than a hurdy-gurdy. There is nothing so awful as an eternal smirk. There is something wrong with a boy into whose eyes a solemn look of earnestness never comes. I like to see a smile fade away sometimes, while the jaw of the boy "sets" like a bullet in a mold.

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THE EFFECT OF EVIL

Fear of evil has produced the effect of evil. Fear of the devil has actually done for the race all that an actual devil could have done had he had an existence. It has tortured the minds of millions as nothing else could have tortured them—tortured them until they have grown permanently deformed and misshapen—until deformity has become to them as symmetry and they have ceased to struggle for a knowledge of truth. The mind, like the body, if long held in an unnatural position, accommodates itself to its environments. Kindly nature, when she can no longer hope thereby to correct, sweetly stills the warning pain by fitting the twisted limb and the warped mind to the stocks which hold and deform it.

The hell of Dante and of Luther have been the hells of all, just in proportion as they have believed in them, and their tortured minds, misshapen, have finally hardened in the form into which they were drawn by the racking hand of fear. And only when Fear shall be removed by knowledge of the Truth can Love, with softening touch, straighten their crooked minds and limbs and make them whole. Through all the ages man has been the slave of fear. Can the mind and soul of a slave grow and expand naturally?—*L. D. P., Practical Ideals.*

ON FORTITUDE

To win without danger is to win without glory. You are a great man, but how am I to know it if fortune gives you no opportunity of showing your virtue? You can judge of a pilot in a storm, of a soldier in a battle. How can I know with how great a spirit you could endure poverty if you overflow with riches? How can I tell with how great firmness you could bear up against disgrace, dishonor and public hatred if you grow old to the sound of applause, if popular favor cannot be alienated from you and seems to flow to you by the natural bent of men's minds? How can I know how calmly you would endure to be childless if you see all your children around you? I have heard what you said when you were consoling others. Then I should have seen whether you could have consoled yourself, whether you could have forbidden yourself to grieve. Do not, I beg you, dread those things which the immortal gods apply to our minds like spurs. Misfortune is virtue's opportunity.—*Seneca.*

SILENCE

There is another kind of silence to be cultivated, besides that of the tongue as regards others. I mean silence as regards one's self-restraining the imagination, not permitting it to dwell over-much on what we have heard or said, not indulging in the phantasmagoria of picture thoughts, whether of the past or future. Be sure that you have made no small progress in the spiritual life, when you can control your imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt, you can not prevent those thoughts from arising, but you can prevent yourself from dwelling on them; you can put them aside, you can check the self-complacency, or irritation, or earthly longings which feed them, and by the practice of such control of your thoughts you will attain that spirit of inward silence which draws the soul into a close intercourse with God.—*Jean N. Grou.*

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Old Doctor Cheerfulness

Twenty drops of sunshine, mix 'em all together,
Take 'em with a mile or more of bright, fresh weather;
Twenty drops of smiling heart, laughter ringing out—
Soon we'll have you well enough to up and be about!

Half a mile of exercise on the bloomy highway,
With a little sparkling eye lifted to the skyway;
Forty grains of atmosphere, with a bird song in it—
Why, you're convalescing, lad; better, every minute!

Dozen kindly deeds a day, helping some one's trouble,
Break and blow a mile away like an airy bubble;
Good, you're getting on so fine soon be time to leave you!
To the lips o' love-of-life waiting to receive it!

Morning-glory plaster, plain, on your rheumatism;
Little glimpse of morning gold through love's azure prism—
Why, you're growing young again!
Say, you're well all over,
All you need's a buttercup and a field of clover!

—*Folger McKinsey.*

They Pay the Freight

Two old pals met on the street.

"I saw you in the liquor men's parade Tuesday," one of them said.

"Oh, yes."

"Now, you tell me about it. Who were those fellows in front on horses?"

"Those? Why, those were the wholesalers."

"Well, who were those fellows in carriages?"

"Those fellows in plug hats, smoking the big black cigars?"

"Yes."

"They were the distillers and brewers."

"Who were those fellows walking there with the white plug hats, white coats and gold-headed canes?"

"They were the retailers."

"Who were those old fellows that brought up the rear?"

"Fellows with cauliflower noses and fringe on their pants—the crowd I was with?"

"Yes."

"Oh, they were the consumers."

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LIVE THIS

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness.

Speak approvingly, cheering words while they can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go.

The flowers you mean to send for their coffin, send to brighten their lives and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away full of fragrant perfume of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them.

I would rather have a plain coffin without a flower than a funeral without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit.

Flowers on the coffin cast no fragrance backward over life's weary way.—*Robert Ingersoll.*

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 today 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.*

RULES FOR RIGHT LIVING

Be Honest. If a man is not honest he is bound to fail eventually.

Be Earnest. Crown your smallest actions with the halo of earnestness.

Be Confident. Confidence is the basis of a stable business. If you do not trust yourself, who will? But be sure of your ground for confidence.

Be Alert. Opportunity comes sometimes disguised and surrounded by hard work and adverse circumstances.

Be Truthful. Truthfulness does not alone consist in telling the truth, but more often in doing it.

Rise Early. The morning hours are the best hours of each day.

Study Causes. Men who succeed are not magicians, but you will probably find they have a capacity for hard work. If causes are created, effects must come.

Anger, anxiety or fear will poison the secretions of the body. Anger or fright promotes a secretion of poison in the sacs of a venomous snake, and this is where he is ahead of man.

We have no organs in which we may store the toxins which we develop for the same purpose, and consequently we poison ourselves with the material which was meant for our enemies.—*Health Reporter.*

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Power of Patience

A man who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul. If he survives them he is worthy to achieve; if he yields to them, he is not the man to win the victory. That is reserved for men of greater insight and of stronger grasp. It is easy for raw recruits to make a charge, no matter how forlorn, but it is very difficult to keep them steady under continuous fire. There is a certain joy in a dash, however dangerous, which is absent from a perilous position long maintained. There are many men who can brilliantly and successfully lead a short and quick movement, but the men who can successfully guide a long and stubbornly contested reform in any department are few. For such men must possess not only clear moral convictions and the ability to make those convictions contagious, but also the reserve power of soul which is a base of supplies to a commander on a long march in the face of numberless discouragements, obstacles and failures of support. There is something divine in patience, because it is the quality which makes great works possible.—*The Outlook.*

TOLSTOI'S LAST WORDS

Before he passed from earth, the great Tolstoi left this farewell message to the world:

"Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly even with the ox and 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 modes 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."—*Selected.*

NONE ON HAND

Dock Squires was a queer old yarb doctor of decidedly limited education who flourished in New England a good many years ago. One day somebody said to him:

"See here, Doc., have you any diploma?"

"Wal, no; I ain't got none on hand just now, but I'm going to dig some soon as the ground thaws out in the spring.—*Lippincott's.*

Governess—Yarmouth, in England, is celebrated for the curing of herring.

Little Girl—Oh, how funny it must be to see the little sick herring getting better!

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CONFIDENCE IN GOD

He who is truly rich can give out the last dime in hand daily, and know that he is all right, and that he will meet every obligation. Money is something that, spiritually and truthfully speaking, we all possess equally. To prove this we must first know its truth, then claim it for ourselves.

The relationship existing between God and man is that of parent and child, and God has given us in all the ages a system of conversation or communication between the "Father and the child," and as we draw nearer and closer and closer, this means of communication becomes better and better, until we are shown every day of our life by actual demonstration that God is our Father; that He does hear us, and that He does bless us. That is enough to know of God, that He is All in All to us; that He is everything we wish; that He is everything we want; that He is everything that can be, perfect love, perfect good, perfect power, and perfect wisdom. Further than that we can not say what God is. I know as well as anybody, and nobody knows until we have gone beyond the vale, or until we reach that state of spiritual perfection, when death, so-called, shall be overcome.

"Love is the bow on life's dark cloud. It is the morning and the evening star. It shines upon the babe, and sheds its radiance on the quiet tomb. It is the mother of Art, inspirer of poet, patriot and philosopher. It is the air and the light of tired souls—builder of every home, kindler of every fire on every hearth. It was the first to dream of immortality. It fills the world with melody—for music is the voice of love."

WOMAN'S MODESTY

Modesty is as natural to the normal woman as the leaves to the trees, the grass to the fields, the bloom to the fruit, the clouds to the sky, the shadows to the lake. It is her garment. In this world of undeveloped human beings, who are worthy to look on beauty unveiled? Whether of woman or Nature or truth and beauty in any form, for the irreverent to behold is to inflame the false nature, not elevate the true. It is to call forth insult, mocking, vile jests, etc., and not only from the rabble but from good "respectable men and good Christians." How many men in our land never speak or think of woman except with respect and reverence? In gatherings of men of every class, how do they speak of woman? But if men were pure-minded and reverenced woman and womanly beauty, there would still exist woman's modesty. It is not in the nature of creation that woman give herself wholly to everyone and all the time. She gives herself in a certain way to each friend, but not wholly to any. They could not understand; each according to the individuality calls forth from her that which is best adapted to his nature. Modesty lives in the soul and expresses itself correspondingly.—*Mabel G. Shine.*

The Kingdom of God will never be found outside your own individual self. If the domain seems small to you, it is because you have yet had no glimpse of your real power and divinity. Let me say that there is one Key that unlocks every door and solves every problem. That Key is Love. Love enough and you will have no time nor inclination for metaphysical hair-splitting. — *Eleanor Kirk.*

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Language of the Soul

The words of the soul are few and simple words—"Love," "Faith," "Hope," "Courage," "Eternal," "Gentle," "Calm," "Serene," "Holy," "Joy," "Peace," and "Bliss."

Love speaks all languages and is most powerful when it expresses thought through the Silent Voice.

The language of the soul is eternal and universal and never *partial.* God speaks to no one set of His children in preference to another, and all words that are freighted with *love, peace and gentleness* are God's words; all others are the words of mortal mind—carnal mind. God is Love. He is not a respecter of persons—He loves *all* with impartial love.

Worry is the first-born child of Fear, and it bears a strong family resemblance to its parent. Treat the Fear family as you would any other kind of vermin—get rid of the old ones before they have a chance to have progeny.—*Atkins.*

Christ In History

"The true magnitude of a human being can often only be measured by what His after-life shows him to have been. So it was with Christ. The modest narrative of the gospels scarcely prepares us for the outburst of creative force which issued from His life when it appeared to have ended. His influence on the modern world is the evidence of how great He was; for there must have been in the cause as much as there is in the effect. It has overspread the life of man and caused it to blossom with the vigor of a spiritual spring. It has absorbed into itself all other influences, as a mighty river, pouring along the center of a continent, receives tributaries from a hundred hills. And its quality has been even more exceptional than its quantity.

"But the most important evidence of what He was is to be found neither in the general history of modern civilization nor in the public history of the visible church, but in the experience of the succession of genuine believers, who with linked hands stretch back to touch Him through the Christian generations. The experience of myraids of souls redeemed by Him from themselves and from the world proves that history was cut in twain by the appearance of a Regenerator, who was not a mere link in the chain of common men, but One whom the race could not from its own resources have produced—the perfect Type, the Man of Men."—*Stalker.*

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Beautiful Things

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-soled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless;
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well run,
Beautiful rest, with work well done.

—*Ellen P. Allerton.*

We Plough the Fields

We plough the fields and scatter the good seed on the land,
But it is fed and watered by Thine almighty hand;
From Thee the snow in winter, the warmth to swell the grain,
The breezes and the sunshine, and soft refreshing rain.
Thou only art the Maker of all things near and far,
The tint upon the rose-leaf, the light within the star;
The winds and waves obey Thee, the storms by Thee are led,
On Thee all eyes are waiting, by Thee all creatures fed.
We thank Thee, O our Father, for all things bright and good,
The seed-time and the harvest—our life, our health, our food.
All the good gifts around us are sent from Heaven above;
Then thank the Lord, O thank Him, for all His tender love.

—*After Matthias Claudius,* 1740-1815.

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Harmony

There is no sorrow for him whose nature has unfolded beyond the dream. He is merely the witnesser, and because he does not identify himself with the phenomenon of pain it does not touch his life. The recognition of pain causes pain. Where the mind has been educated to recognize the harmony in things, inharmony will not affect it. The inharmony in the external is really inharmony within forthshadowed. A distressed mind cannot be cured by the injection of a medical fluid. The mind must be touched and the mind must, therefore, come into newer and better relations with itself before it can be made whole. Permanent harmony in the external can come only with perfect poise and peace in the internal. We must direct all our energies into gaining more and more poise, for it is equilibrium and poise which our souls are seeking in very truth. All this fever and unrest is really a great and unconscious cry for rest. In trying to secure that rest through outward things the unrest is only heightened. The disease is within and the cure must come from within.—*The Psychic.*

The Lord is my Shepherd, no want shall I know;
I feed in green pastures, safe folded I rest;
He leadeth my soul where the still waters flow;
Restores me when wand'ring, redeems when oppressed.

Through the valley and shadow of death though I stray,
Since Thou art my Guardian, no evil I fear;
Thy rod shall defend me, Thy staff be my stay;
No harm can befall, with my Comforter near.

Let goodness and mercy, my bountiful God,
Still follow my steps till I meet Thee above;
I seek, by the path which my forefathers trod
Through the land of their sojourn, Thy kingdom of love.

—*Montgomery.*

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GOD REIGNS

There are so many things that are new in the sense that they are being rediscovered that we are led in wonder and amazement; but when we get down to the real facts and understand the real truth there is nothing new, because God is eternal and unchangeable, and we are of Him, His children. We are coming to a more perfect knowledge, the veil is being cast aside, and the clouds are rifted, and we are going forth sailing amid the beautiful blue skies where God Almighty reigns. God reigns in all space, everywhere, and we are His children. He is teaching us how to reach out and gather in these beautiful thoughts and apply them to our condition here; and the time is coming, and coming rapidly, when this material veil will be cast aside, and each and every one of us will walk as Jesus walked, walk with God or walk with man. That will be our ultimate and final condition.—*Bishop Sabin.*

As joy, peace, and love are more easily communicable states of mind than their opposites, for the reason that love is the fundamental principle of all life, we find then, that in the communicating of our joy and love, and in asking others to share with us, we have opened our souls to the great central fountain of love and of life, and are drawing light and power from the Infinite, God.

By the use of imagination, you draw around you conditions similar to those you picture. Through your atmosphere, which is determined by your thought, you become connected with the universe, and attract according to the quality of your atmosphere.

THE FOUR-LEAF CLOVER

I know a place where the sun is like gold,
And the cherry blooms burst with snow.
And down underneath is the loveliest nook,
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know,
And God put another in for luck—
If you search you will find where they grow.

But you must have hope and you must have faith,
You must love and be strong—and so,
If you work, if you wait, you will find the place
Wheer the four-leaf clovers grow.

—*Ella Higginson.*

TIME IS MONEY

Two Irishmen were in a city bank waiting their turn at the cashier's window.

"This reminds me of Finnegan," remarked one.

"What about Finnegan?" asked the other.

"'Tis a story that Finnegan died, and when he greeted Saint Peter he said: 'It's a foine job you've had here for a long time.'

"'Well, Finnegan,' said Saint Peter, 'here we count a million years as a minute and a million dollars as a cent!'

"'Ah!' said Finnegan, 'I'm needing cash. Lend me a cent.'

"'Sure,' says Peter, 'just mait a minute.'"

"Diligence is the mother of good luck."
—*Dr. Franklin.*

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WHY NOT?

Why not be kind in word and deed?
The world hath many a broken heart;
We might assuage the wounds that bleed,
And soothe through sympathy their smart—
Why not?

Why not be pure in every act,
And pure in every wish as well?
Youth's innocency kept intact
From sin's defiling touch and spell—
Why not?

Why not obey each impulse high,
Each prompting of the soul within
That moves the wayward will to try
A nobler character to win—
Why not?

—*Philip B. Strong.*

THE FIVE RULES OF BUDDHA

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit
Sins of the flesh unlawful and unfit.

—*Light of Asia.*

To All New Thoughtists, Greeting:

It is now high time we were all

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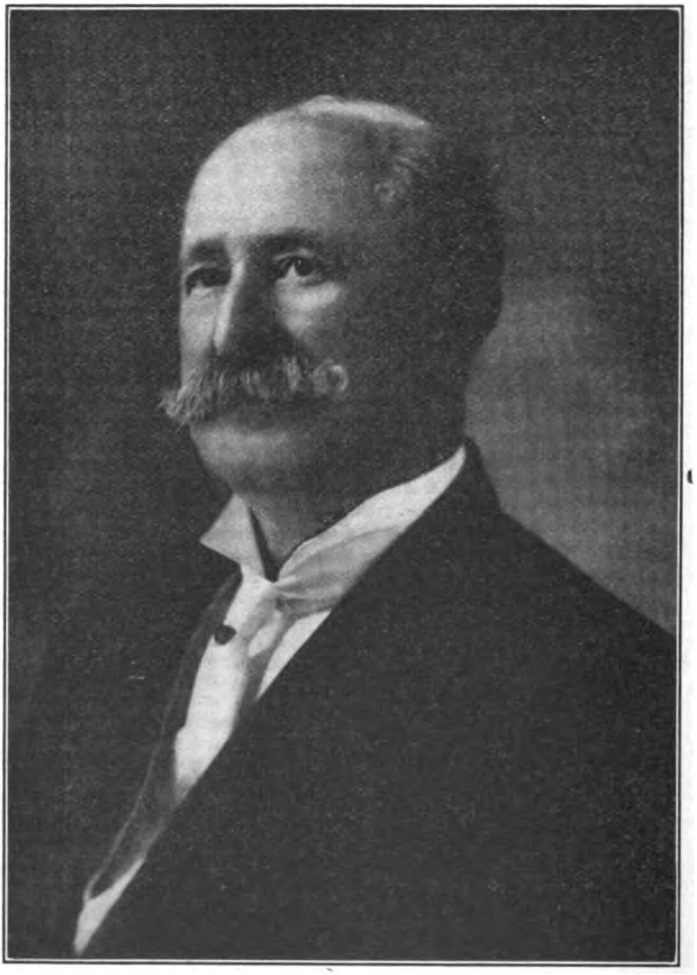

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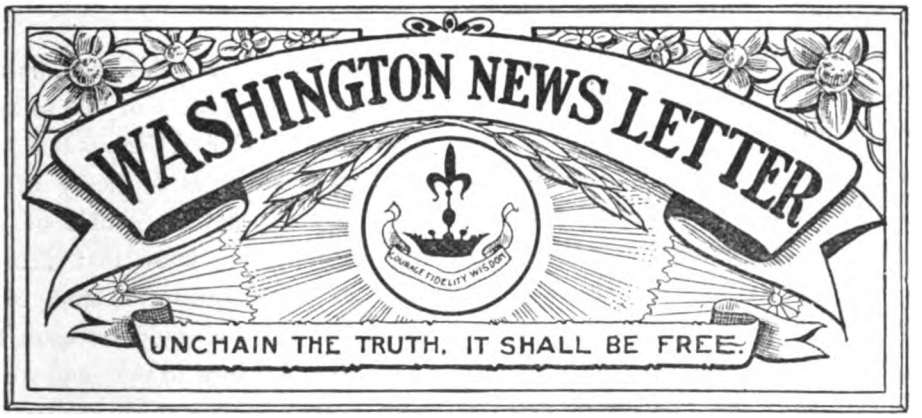

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Ignorance of Truth Has Made Religion a Mystery

SINCE the earliest history of man, either written or traditional, the two companions of human misery have been religion and the mystery with which it has been clothed. The world is growing better; there is less mystery because the Truth is becoming known. All do not now grope in the dark and pray to an Infinite Being that does not exist, thus receiving no replies to their prayers, but the Truth that God is Infinite Life permeating all space, being all substance, causing all action, that man—the child—does live, move and have his being in this Infinite, Universal, Omnipresent Love and Life, is becoming known and the philosophy of being is better understood. When this realization comes to

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the consciousness of the created child, then he can ask, and receive an affirmative answer to his prayer; then he can seek and find, knock and it shall be opened unto him.

If we look at religion as it exists today upon the face of the earth, not only under the broad protecting influence of the British and American flags, but under all other flags of the civilized nations, we see it groping in ignorance, worshiping a personal being, offering up prayers by the millions that are never answered, simply the blind leading the blind, and all falling into the ditch of ignorance covered with mystery.

In this New Thought, as it is termed, one knows that life is infinite, that life is omnipresent, that life exists here and now, centers in the heart of every living soul, and that life is everlasting; that there is no death, that there can be no death. The perfect realization of this Truth carried with the further thought that all live, move and have their being in this Infinite Life, Infinite Spirit, must show that all are perfect. Such a person, with that understanding, receives affirmative answers to his prayers, affirmations, and realization. That is why the sick are healed; that is why the scales are cast from the eyes of ignorance and the Truth, the liberty-giving Truth makes all free. There is no greater necessity of a person being sick, than there is of committing suicide. Error is the cause of all sickness, the knowledge of the Truth destroys error; therefore, the knowledge of the Truth destroys sickness.

There are a few rules that must be observed by the student of this so-called New Thought. One of these is that when any person advances a theory of any kind which is not susceptible of self-demonstration, you know that theory is not true. If persons in the study of my books, for instance, could not learn how to heal the sick, how to pray and receive an affirmative answer, how to accomplish that for which they seek, ask, and knock, it would be evidence that the philosophy taught in those books is false. But there are now more than a million people throughout the world who have demonstrated the Truth of this great philosophy and are healing the sick, destroying error, restoring harmony and annihilating so-called human misery.

The world is being emancipated by the Truth, and we no longer travel this pathway of life fearing sickness, fearing poverty, fearing sorrow and suffering. We look up to the Infinite supply, the Infinite Father, the Infinite Spirit, and know that this all-powerful Truth makes us free, gives us health and destroys sorrow and fills us with prosperity, happiness and contentment.

Our Savior said, "You shall know the Truth and the Truth shall make you free." It doesn't say that you shall guess at it; it doesn't say that you shall have the Truth covered with something called mystery, unknown and unfathomable, but

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that you shall know. This science, like all others, must be studied before you can hope to become proficient therein. No science in the world can be learned without assiduous study. There is no science in the world which has ever yet been fathomed to its greatest perfection and that time will never come in all the aeons of eternity, until we know as the Infinite Mind knows, the time when we know all. That is the goal to which all are hastening; it is the place to which each of us is entitled to go and God Almighty's Truth is the stepping stone to the stairway of knowledge leading to the acme of perfection.

Chain of Golden Thoughts

APRIL

PAULINA B. SABIN

I would seek unto God and unto God would I commit my cause: which doeth great things and unsearchable; marvelous things without number; who giveth rain upon the earth and sendeth water upon the fields.—*Job* 5, 8-10.

To know that we belong to God, that He loves us, that He is our father and friend—this is the sunshine within. * * * Let us live, as we may in the sunshine without; also, as we can, in the sunshine within.—*James Freeman Clarke.*

Abandon yourself to His care and guidance, as a sheep in the care of a shepherd, and trust Him utterly. No matter though you may seem to yourself to be in the very midst of a desert, with nothing green about you, inwardly or outwardly, and you may think you will have to make a long journey before you can get into the green pastures. Our Shepherd will turn that very place where you are into green pastures, for He has power to make the desert rejoice and blossom as a rose.—*H. W. Smith.*

The lilies live to scatter their odors, to flash their beauty on the sunny air, that our common paths be gay and glad as we pass along on our Master's work. They live to give themselves, their fragrance, their loveliness, it is all theirs and ours. "Consider the lilies," and rest in the tender care which has clothed the bare earth with beauty, that everywhere, as we go about our daily tasks, we may have around us the greetings and the promises of a Father's tender Love.—*James Baldwin Brown.*

If one would be invincible in the demonstration of Truth, he must exercise the trust and confidence of the little child, without doubt, without fear. With such condition of mind, one can demonstrate over every so-called ill of life, turning sickness into health, sorrow into happiness, poverty into prosperity, and generally filling one's life with sunshine, with confidence, all culminating in absolute success.—*Bishop Sabin.*

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The Practical Benefits of Evangelical Christian Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

RELIGION should be of benefit to the world. If it is of no benefit it is no good and is not for one moment worthy of consideration. The world at large is too much filled with religion that partakes of the nature of sounding brass and tinkling cymbal, that is worthless. Its object and aims are to prepare you to live in another world after you have committed the sin of death and gone into some place, you know not where; the object and aim are to make you happy there and prevent you from going into a worse place where for all eternity you can expiate your sins in what is called Hell.

Instead of being a rule of action, a rule of life, that is practical and takes you by the hand and leads you along the pathway of life and makes you a success, it is hidden and covered in mystery, and there is no success in it. They who practice it do not know how to pray and their prayers are not answered; and when they are confronted with indisputable testimony that God in answer to prayer has healed the sick or performed some other great demonstration they will not believe it; they will seek a cause why it would have occurred some other way.

I know that that was my own condition when I first heard of this Science. The first time that I was healed I was cured of a backache. I believed that my back would have gotten well any way, and I did not give the Science the credit. The next was the healing of a rheumatic wrist that had been ailing ever since the battle of Pittsburg Landing in 1862. At times it had attacks of squeaking and pain and swelling. I was cured of that in fifteen minutes and it never returned, and yet I was not willing to give Science the credit that belonged to it. My carnal mind was so wonderfully prejudiced, my former beliefs were so strong that I attributed the healing to some other cause. Now while we hold up these evils, we might term them sins of carnal mind—it is not in the nature of complaint, or fault-finding, but it is to show our environment and the changes which we have to make. After my body was healed and I was strong and vigorous, and the Truth came to me so that God in answer to my prayers healed the sick then I believed.

We must have great patience with those who do not believe, and we must not hold them responsible for that which they cannot help apparently. Prejudice is the strongest thing in the world that we have to overcome. A person who is born in a certain church learns that way. If he belongs to one political party, or his father does, he leans that way. It is the prejudice of the early training. The great Catholic Church

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say that if you give them the possession of the child till he is seven years old they will control his after life.

It is true with me that about all I know of the Bible was taught me by my father, who hired us almost, in fact did hire us, to commit to memory so much of the New Testament and so much of the Old every day. If we did so and so, he paid us so much money. That Truth that was grafted into my young mind remained with me, stayed with me all of the years, and has made me a reasonably bright Biblical scholar. It is because it was grafted in away back yonder in my youth. I remember in my days of youth, from twelve to fifteen, I used to be a great reader of Rollins and of Plutarch and some other ancient historians, and the lessons I learned in those early days have been bright to me throughout all my life. They are as bright today as if I had read them yesterday. That is why in looking at the world I have a panoramic view, because the history of it is there before me. That is the way that you can teach your children. But we older ones who have to run against the prejudices among other older ones must exercise a great deal of love and of charity in order to bring them into the knowledge of the Truth.

Our Savior asked his apostles "Who do men say that I am?" They gave Him different answers, but by and by He told them, "If you can't believe me and my words and what I say about myself, believe me for the very works' sake." I have said a great many times and repeat it again, that any philosophy, or any religion, or any so-called Truth that is not susceptible of self-demonstration is not worthy of belief. If it is susceptible of demonstration it is the Truth, and the Truth can never be annihilated; it never was created, it never can have an end; it never can change, but like the infinite Love of God Almighty it is forever and forever and always unchangeable.

Now, in discussing the benefits which religion is to us, we must look at it from a practical standpoint. The first statement I have to make is it is a rule of life; in other words, it is a law by which you should live in order to accomplish the realities of Being. In speaking about what the law is Blackstone says that it is a rule prohibiting what is wrong and commanding what is right. It is a rule instructing you in the right path, showing you where you should not go in order to be a failure. It makes your life a perfect success. With the person who is in this Science, there is no such possibility as failure; he can't fail, because the Science is based upon the invincible, unchangeable infinite law of God Almighty. You take the rules underlying the whole principle and you create your own conditions.

For instance, when a Scientist gets hurt, or believes he gets hurt, the first thing he does is what? He denies the existence of that hurt; he denies its power to injure him or affect him. I have illustrated this sometimes by an incident that occurred to me. I had a hand mashed one time. I denied the power of pain, I denied the existence of pain and declared scientifically that the thought of pain was error, that pain did not exist and could not exist except in carnal mind, that it was a lie. The result was that within thirty minutes there was no pain.

Within the last week a young man went through a very severe surgical operation. The doctors were working on him for two hours, and when he came out from the effects of the anæsthetic

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there was no pain. There has been no pain since; he has rested perfectly, because he is under treatment of this so-called Science of ours and God Almighty's children are realizing the Truth for him that all that is is good and therefore there can be no pain. There has been no pain and there can be no pain. You have to realize these things in order to obtain results.

Now you may have all the Science in the world in your intellectuality, or in your mind, thoroughly practical, but unless you use that knowledge, make it effective, it is utterly worthless. You will have so-called pains and aches, and you will have all of the evils that carnal mind gives to the world around you unless you use your own power to protect yourself.

I got a telephone message from a lady in Baltimore last night, who was suffering from great nervousness, going to die before morning. I asked her why she did not read any of my books; they are the best reading in the world. She said she had none of them, and I told her I would send her some. But if she had denied the existence of pain and nervousness and had not let it take a lodgment in her consciousness as it did, there would have been no nervousness there. What we had to do in that case was to realize for her that all that is is Infinite Love and its infinite manifestation, that God is all and in all, and that all that was created is good; and therefore this belief of nervousness was a false belief, unreal and untrue. This being thrown into the vibration, destroyed the nervousness. But unless there is something thrown out to antagonize and destroy this belief of error, it has all the power and effect of Truth, and will destroy you the same as it does everybody else, so long as you believe in the error. It is belief of sin that causes death, and if you believe in error you are subject to the penalty of error, "For the day that thou eatest thereof thou shalt surely die."

Now this religion makes you successful in all of the affairs of life. If you are a business man you realize in your consciousness your success, you affirm success, you claim success and you realize and know that you have success, and success manifests itself.

A great many people—I have often spoken of this—destroy the effect of their treatments by wanting to do their praying and then go around and do the answering of it for God Almighty. They are not willing to commit their ways unto the Lord and trust, but they want to answer the prayer themselves. In other words, they have more confidence in themselves than they have in God. That being true, they come under the rule of the Apostle James, who says they are doubters, and the prayers of the doubter are worthless.

You can't take hold of this plow and look back, but you must look forward and you must go forward. There is no going back, and you know that God is good and is a rewarder of those who seek Him. Therefore, claim your rights and go ahead and let results take care of themselves. You have nothing to do with results. If they come to you, thank God for them. When they do not come keep right on and by and by they will come. Sometimes there are environments where the answer does not come in some cases as soon as it does in others. There are surroundings that control either the patient or the person who is doing the treating, or the environments around them.

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I was called one time hastily to visit a man who was believed to be dying. It was about three-fourths of an hour before I had to commence the teaching of a class, and I drove about three miles, or thereabouts, to the place where the man lived. I went into the room, and there were all of the relatives, sitting there waiting for the man to die. The poor fellow could not lie down. He was lying on the bosom of his wife, gasping for breath. I asked them if they would not all go out of the room. They went. I do not know what they thought, but they looked pretty hard. By getting them out I got rid of the oppressiveness of their presence. Then I realized the perfection and allness of Good, and that there is no such thing as difficult breathing, and that the God Almighty child, a spiritual being, living in Spirit was perfect; and in the course of fifteen or twenty minutes the young man could breathe more freely. They did not kill him that night, but he would soon have been dead with that environment. These environments oftentimes are stronger than the practitioner. But always in your work, and I am teaching you as students, treat your environments, and where you have the possibility to control, eliminate the doubting Thomases, get them out of the room while the treatment is going on. Do that as much as you can, and you will find that you will have better success.

The next practical thought which I will give is that this religion gives you the open road to health. Follow in it and practice as you are taught; do as you are told to do along the lines of Truth and you can't fail to respond to the Truth. But you can't succeed unless you do. A member of one of the last classes I taught, a lady, went and heard this last lecture of the Eddy people. She came back into the class the next night just chock full of love and praise for that church, and every time she would come into the class I could feel the effects of her thought. She had gotten mixed there. I did not say anything against those people, not a word, but she had gotten into where there was a division, and the result was that her teaching did her no good. And the majority of that class are first-class healers today, because they did not permit themselves to be environed where it controlled their minds; they were free.

Now that is the way to have perfect health. You have to have your lines laid and stick by them. A great many will come into the class, or they will come to you stuck up in their own estimation, and take everything you say with doubt. Well, you have an awfully hard time to break down such a claim as that, it is very difficult indeed; very difficult for them to receive the benefit because they are not ready for it.

I will incidentally mention another class, but about which I have not time to talk a great deal. This is a class which you will rarely ever do any good. They are the people who you have to coax into a thing. I never coax anybody into taking treatment. I offer them the lifeline in a straightforward manner, and then let them take it or let it alone, just as they choose. If they come voluntarily then they are going to be helped.

There is yet another class of people that are very apt to chemicalize on you. Mrs. Eddy decries chemicalization in her book. It is where they go against the truth. And that is the class of cases you treat for nothing. We had a case of a young man out in Missouri who had the consumption. The treatment

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boomed him right along. He had no money, but the treatment boomed him right along, he felt good. I did not hear anything from the mother for several days. Then she wrote me that her son had chemicalized and hated the Science worse than anything and would not let them mention it. I stopped them from treating him. I had a very similar case here in Washington. I treated him without money and brought him right up, up to this time. He had threatened to come down here to church; he got chemicalized and I stopped the treatment. I do not give anybody anything that does not want it. You can't force it on one, and I don't try to force it. They are apt to chemicalize on you unless some sacrifice is made.

I am going to illustrate that by a story that Captain Bonneville told, as reported by Washington Irving, in an incident occurring in the northwestern part of Idaho. There had been but little rain in that land the year before. Consequently, the game had not come into the country, and the Indians were nearly starved. They had eaten their dogs, they had eaten their ponies and were just about to pass out. They were nearly starved, and the old chief concluded as a last resort that he would go to the Great Spirit and make a sacrifice and pray for game. Their mode of preparing for prayer was this: they dug a square hole in the ground, and made a hot fire in it and heated the ground around the walls of the hole. Then the Indian got in there and stood on something so that it would not burn him, and they covered the top of the hole and he stayed in just as long as he could stand it and until he was just covered with perspiration. They let him out when he wanted to come, and he got out and ran about two hundred yards to the Snake River nearby. There was ice floating in this river, which was breaking up in the spring. The Indian dived into that river of floating ice and came out, dressed up and put on his war paint and his feathers, and took the last piece of tobacco that he had, and that was all that was left that would sustain life or assuage hunger, and he put it upon the stone altar to the Great Spirit. Bonneville says, wonderful to relate, that the next morning the woods were filled with game, and the Indians got paid for the sacrifice.

I think you have to sacrifice something; I think you have to give. Jesus Christ gave His life. I believe we have to do something. You have to give something. You have to make a sacrifice in order to obtain this great benefit.

Now of course nobody ever hears me talking to him about money. Money is rarely ever mentioned in our church. Everybody that comes here is free. When anybody gives he gives it to God Almighty. Nobody else knows what one gives or anything about it. No questions are ever asked. But those who do give in the practical affairs of life are the ones who receive largely, and I believe this, that if we all understood our real position as we should, we would give a great deal more than we do, and that we would have a great deal more. I have tested that in my life and I follow that rule all the time, and I am never hard run for money; have no more worry about money so far as I know than I do about the air for my lungs, because it all comes from God Almighty.

The same basic rule controls all, and that is another one of the great blessings of our church. It teaches you how to do; it makes life practical; it makes

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life a success, destroys worry, and fills you with wisdom and spiritual understanding; fills you with righteousness and holiness and makes your life a beacon light to the world, so that he who sees you may know and be benefited by the radiant Truth that goes from you. That is the beauty of our religion. It is practical, thoroughly practical, just as wholly practical as any of the practical affairs of life. There is no mystery about it and can be no mystery, and those who make a mystery of it fail to receive the benefits.

God's Hand Is Not Shortened That He Cannot Save

I AM gathering in the broken timbers of a wrecked world and building a bridge over which the race may march emancipated and free, and I cannot stay or rest a moment until this blistered hand is waved above my head and I cry, "It is finished."

Jesus sees more in you than anybody else. Your friends see the worst, and that is all. God sees the worst, but He also sees the possibilities. God sees in you something worth saving.

Some time ago the world looked upon an old drunken sailor, and that is all the world saw. God looked at him and saw something else, and saved him, and his name was John Newton, the theologian and poet.

A little while ago the world looked upon a little swearing tinker, and he said of himself that when he began to swear his companions shuddered. A swearing tinker, and God looked at him and saved him, and his name was John Bunyan, the immortal dreamer. It takes love to see the good in man.

Some years ago there was a young man in Chicago helping in a shoe store. A man who could hardly write a letter, and when the Lord took the trouble to save him, the church he offered himself to saw so little in him that they made him stand aside for a year before they would accept him, and his name was D. L. Moody, and Moody put one hand on America and the other on Great Britain and the two continents rocked toward God.

Some time ago a young man in the city of Gloucester, England, was helping his brother to sell wine and beer and spirits, and God looked at him and saved him, and his name was George Whitfield, the mighty preacher. It takes God to see an angel in the marble before the mallet and chisel have touched it. The world despised Zaccheus, but Jesus looked upon him and saved him.—*Selected.*

And he who waits to have his task marked out, shall die and leave his errand unfulfilled.—*Lowell.*

Everything will come into line with your desires as soon as your mind makes the way.—*Elizabeth Towne.*

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Sowing and Reaping

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I FEEL that the faithful ones who have braved this storm today deserve congratulation. I am glad to see so many of your bright faces. You will receive by and by the verdict, Inasmuch as you have been faithful over small things, you will be placed over greater things. In harmony with our text this afternoon, "As you sow, so shall you reap."

The thought that underlies all action is the basic principle which originates it. Thought is the originator of all things that are. Nothing ever existed that was not mirrored in thought before it was done. Thought is the creative power of those who sow. Therefore in your sowing you should be very careful of your thinking. You are, absolutely, the architects of your own conditions. You can be precisely what you want to be, or you can be nothing if by your laches you suffer your rights to be destroyed.

Take the boy in school, or the girl, who is bright, and has visions of success, of future greatness, and those thoughts control the boy's or girl's activity in future life. If you should be fortunate enough to meet him or her you will find them filling those exalted positions of which they dreamed of in the days of their youth, for as you sow you will reap.

The thought creates the conditions, and the thought includes the sower as well as the creator. Sow the seed that brings forth the crop and you will reap the harvest in accordance with the sowing.

Apply this thought to practical life. Take the business man, for example, who is always looking on the blue side, on pessimistic conditions, and he is always a failure. If by accident he is thrown ahead by circumstances for a short time, his pessimistic thought will bring him back and level him down to the place where his own measurement places him. You are never greater, and you can be no greater than your own self estimate. It is a closely kindred thought that a people are never greater than their conception of their God. You must sow the seeds of self-respect, of self-confidence, a belief in the omnipotent power within. You affirm your power and you accept of it. "I have power and I have dominion; God Almighty gives me wisdom to utilize it to the utmost." This power and this dominion are the prayer which you should breathe forth during your entire day and night when you have the opportunity. Send it forth and claim your rights.

I was talking to a minister a few days ago, a man past middle age, and was expressing some thoughts to him similar to those I have just touched upon. He at once raised an objection and stated that we must be humble. I explained to him that that was not the meaning, not what was meant in the Scriptures by the injunction. You shall be humble in order

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to be exalted. You do not have to decry yourself to be humble. When Nebuchadnezzar went on the walls of Babylon and looked over the mighty city, he said, "Look at the mighty city that I have builded, the mighty Babylon." He absorbed in himself the power that builded Babylon and made it one of the great wonders of the world, whereas he should have given God the glory. To be humble is giving God the glory for these great things that occur.

There are very few healers who are that way, but there are some who do not understand the proper position in which they should hold in their minds. They assume to absorb the power of healing within themselves. That is a false position. That is not humbling yourself. The proper thing to do is to give God the glory for all healing. God is the healer, and the only healer.

Peter, on the day of Pentecost, speaking of Jesus Christ to the assembled thousands, said that God did through him many wonderful works. All there is in metaphysical healing, or mind healing, or so-called New Thought, or the renaissance of the great principle is that God is working through man and doing mighty works, demonstrating along the lines that have been known for centuries. Man is the instrument. That is the thought that you should hold when you say that you must be humble. That is giving God the glory.

You are the image and likeness of infinite Mind, infinite Life, infinite Good, infinite Wisdom. Then, is it becoming in you to decry yourself, and call yourself a worm of the dust? It is a crime. It is relegating to the dirt the image and likeness of the infinite God, and that is error. You are the mighty child that God Almighty made. Within you dwell power and strength and dominion, and it is for you to sow your seed in such a way that you produce such fruit and bring forth a crop worthy of the reaping.

The business man who is always decrying his business is sure to fail. On the other hand, the one who believes in himself, who believes in his business, who has the faith and confidence that God Almighty is with him, affirms these truths, and he can not fail; there is no such thing as failure for him.

You must always understand that you must do right, have right on your side, if you succeed. That of course goes without saying. But you can't succeed even with right on your side unless you sow the proper thoughts. I may die a thousand deaths for the lack of only the Truth which would heal me, because I do not affirm and throw this Truth into the vibrations. So long as it remains inside, inactive, it is worthless. You must throw it into the great world of vibration and let it go forth and bring forth its fruit, and by and by a harvest will be reaped in accordance with the sowing.

Take persons in every day affairs of life, along the lines of health for instance. I have a person in my mind today, who, every time you meet him, has a tale of woe, a tale of sickness. He never stops to tell you what a good time he has had, to speak of the nice, bright sunshine he has been enjoying, how God is good to him, bringing him his food and his clothing, and everything to make him happy. You never hear one word of that, but it is constant bemoaning; God makes him work, or he has to work, and he is filled with diseases, filled with pains and aches. What is the result? That thought goes on day by day and year by year, and he is always a bundle

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of diseases, of pains and aches and inharmony. He not only taints himself, but everybody around him becomes tainted with the abominable thought. Such people are worse than a contagion sent forth into the community. Such talk is not only an outrage and a shame to themselves, but it is an outrage and a shame to society.

If you would have health think health. If you would have prosperity think prosperity. If you would have happiness, think happiness. Throw out into the vibrations the crops that you wish, and they will go forth and the harvest will return to you freighted with beautiful fruitage.

But you must sow. You can't let the thought remain inactive. It must be cast out in order to bring forth fruit. It is the same with all mental sowing. As you sow you reap.

Take the man who fills his life with error, and with sin, and with corruption, and with drinking and all such, and it is only a question of time when the reaping comes. And oh, the reaping is sometimes fearful and dreadful, and always, or almost always, ends in destruction. Therefore be careful. I urge upon the thousands of readers who will read this to be careful of their sowing. Teach your brother how to sow. Send forth the Truth that proper thinking brings forth a proper crop, and you will bless not only him, but bless yourself and bless all who come in contact with such thought. We must sow if we would prosper, and we must sow properly if we wish the proper crop.

If I could impress what I have said upon the minds of all to let proper thought go out and bear its fruitage this world would be revolutionized; happiness would be the only condition. Health, happiness and prosperity, and everything that goes to make life nice, pleasant, comfortable and agreeable to yourself and to all surrounding you will be your part, if you only sow the right kind of seed. Sow thoughts of prosperity, thoughts of health, thoughts of happiness, thoughts of wisdom, thoughts of goodness Let those thoughts alone go out from you, deny all adverse thoughts, and remember that thoughts are creators. Deny the evil thoughts that come up; say "Get behind me, Satan," and fill your life and your work with the thoughts of prosperity, the right kind of thoughts to insure happiness and contentment and joy and peace. Then the world will belong to you; then you will be the proper child of God Almighty; then you will reap the sowing that our blessed Savior, Jesus Christ, meant when he tells us that if we would sow the proper thought we would reap a harvest of good.

"Take a dash of water cold
And a little leaven of prayer,
A little bit of sunshine gold
Dissolved in the morning air;
And then as a prime ingredient
A plenty of work thrown in.
But spice it all with essence of love
And a little whiff of play,
Let a wise old book and a glance above
Complete a well spent day."

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The Renaissance of Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE Truth that we refer to today in our lecture is, of course, the Truth of Being. Man; who is he? This is the question that has shaken the ages. This is the question upon which the world's people have hung with fear and trembling. So long as we have any record of the world's history we find that this question was the same. We find man a created being, living on the earth, endowed with wonderful faculties, but whence he came and whither he goeth is the question that has shaken the ages.

Prior to the days of Socrates we have no record of there having been an even partially intelligent idea of the life hereafter, recognizing the resurrection of the body, or the life of the soul after what is called death. The Old Testament, as given by Moses and the prophets, with perhaps an exception here and there in some of the Psalms, is silent upon the future, and as man passes from here "Where does he go," is still the interrogation.

We find in the history of the Brahman religion a teaching of immortality, but only after a series of reincarnations, passing from one heaven to another. Then the idea of the Beyond was chaotic, and the question remained unanswered whither man goeth.

Jesus Christ was the first who came to the earth teaching the true being of man. "I and the Father are one," are His words as read to you today. The oneness of man with the Creator of all is the fundamental principle upon which all Truth is based, and must be the key which will solve the situation. All prayers which are answered or all demonstrations which are sought to be made are made through the realization of the omnipotence of Spirit and spiritual manifestation.

We find that this Truth was accepted by the world very slowly from our Savior and His teaching in Palestine. As a reward for His life and His work they nailed Him to a tree, crucified him. As reward for the work of His disciples they hunted them like wild beasts, put a bounty upon their heads, and in every way tried to destroy the writings they left behind; and they were so successful in this persecution that not one copy of the original of the New Testament has ever come to man since the third century, and the only way that our present New Testament was made was by that great council in Africa, over which the Great Constantine was the moderator or chairman. They held their meetings for four successive years, I think, and these writings were collected from quotations that were made from them, and it is believed by scholars that the four Gospels and the Acts of the Apostles, and two or three of the epistles are exactly as they were given out originally. As to the rest no one knows. Many of them are

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credited to this one or that one, to the Romans, to Paul, etc., but no one really knows, and they are only judged by the style of the writer who might have been the author.

This persecution of the Truth continued. Error was always rampant. The great idea that there must be something tangible, something to be seen and worshipped, was the error that destroyed the world and has been destroying it ever since. A great general or a great king would be sent down the ages as a deified god whom they could worship. The omnipotent Creator was one who could sit amid the thunders of Sinai and talk with a voice that could be heard by human beings. But all such ideas are rank errors that have been destroying the world in all the ages. When I say that the voice could not be heard from a personal being on Sinai I mean this: I have no doubt that the voice was heard, but we know that God is not a personal being. That God could sit amid the thunders of Sinai as a personal being we know is not true.

But God, we are told, is omnipresent. He covers all, he is everywhere, infinite. But stop to consider a moment what that word Infinity means, and try to apply it to the measurement of space. You start out four men from this platform to the four points, the north and the south and the east and the west, and let each of them travel with the velocity of light, as long as you have figures in the enumeration table, and multiply that by itself, or let it be squared, and they are no nearer the end than they were when they commenced. The worlds and systems of worlds, infinite God, infinite Mind and infinite Spirit controls them all, and is everywhere present, with center in every heart and at every point, for God is Life and where Life is there is God.

So long as mankind were held down to this belief of a measurable God it is no wonder that their intelligence was befogged by the theory of endless punishment, of wrath, of repentance, and by the changing of their minds, etc., etc., all of which are absolutely untrue, and cannot be true, because God Almighty changes not. Since the infinity of worlds began, which it never did, He was changeless then and changeless now, the same today, yesterday and forever. And when we come into the realization of this great Truth, and come into the realization that we are part and parcel of this infinite Spirit, then we begin to look up and know what Truth is, the Truth which our Savior told, as was read to you today, that makes you free. It is the Truth that you live, move, and have your being in this infinite Life and infinite Love and infinite Spirit; and the realization of that Truth is what we use to heal the sick, is what we use to demonstrate along the lines of mind.

We find that this Truth was strangled for more than a thousand years. Here and there a bright light would break out. Sometimes we would find a bright priest who, regardless of consequences, would commence to teach the Truth. Very soon his light would be put out, and his disciples scattered or destroyed, and then another, and another, and another, until finally Wyckliffe, Luther and myriads of others gradually came up and declared for the Truth and the reorganization of this great religious principle, and that the Bible should be unchained and that the Truth should go out to the people.

That brought on persecution, war and reprisal, but the fight went on, and gradually the Truth became more and more

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dominant. Gradually the spirit of freedom and of the toleration of the opinions of others were developed until we come down to this rosy spot in the history of the world, where all have the right to worship God in accordance with the dictates of their own consciences.

This has not been accomplished without worlds of suffering, worlds of error, but in the evolution of the ages things go slow. We are close, as I can see, to the apex. Power has been heretofore dependent upon power to resist. And look at that power of resistance today. Where is the nation in the world today that can say, "I am able to defend myself?" Where is the nation that can go to war with another without being slaughtered without any possibility of defense? If one nation has its war ships, on the other hand the opposing nation has its diving boats to blow them up and destroy them. If they seek to invest the land, the enemy fly over them and look down at them. If they seek to fight you in battle you can lie down and shoot for a day almost from the magazine at your side.

War is becoming an impossibility. The means of destruction are so great there can not much longer be war. Already a great temple has been built at the Hague to promote universal peace and universal brotherhood. And I say to you that I believe it to be true that the end of the days of war and of wickedness along the lines of destroying one another is close at hand, the day when war shall be destroyed forever. When that time comes the Truth that Jesus taught, the Truth that you shall love God and love your brother, the Truth that prophets sang about, "And they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The time is coming when war will cease, and universal love will take its place, and then we will have what we term the reawakening, the Renaissance of Truth.

It must come through this little stone, as given by Daniel, the prophet, in interpreting the dream of Nebuchadnezzar, that is rolling on. In the interpretation of that dream you remember that he said there was a little stone hewn from the mountains without hands, which rolled on and rolled on until it struck the great image of war at the feet, which crumbled and went to pieces, but the stone rolled on until it filled the whole earth. Then the Truth will have made us free. Jesus said you shall know the Truth, and the Truth shall make you free.

Now this Truth makes you free, from every kind of slavery. It makes you free from fear of sickness. It makes you free from the effects of sorrow; it makes you free from the question of maintenance, for when you can say you trust God for everything you have everything. Nothing can come near you, around you or about you but perfection. Only those who fear to trust fail. Trust absolutely and you will have absolute results. There can be no failure.

In the healing of the sick the surroundings of the patient have much to do with retarding the work of healing. But take a patient who trusts God for everything, and when the thoughts of others are not upon him to hold him down, I believe everything can be healed. I do not think there is anything that cannot be healed. But it takes an absolutely unswerving, child-like trust, a perfect trust that such things must be and will be, without fear or doubt.

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Once a man was brought to the Savior whom the disciples could not heal. "O ye of little faith," He said, and afterwards He explained to them that this kind went out only by prayer and fasting. He meant through the concentration absolutely of your whole mentality, without reservation. If you can do that you can do everything. The only way to bring you into this beautiful condition is to practice, not practice only along the lines of trust, but practice along every line of life. Let love, and love alone, be the dominant feature of your character; and wherever love leads you, go. Wherever you see a chance to do good to your brother, go and do that, and do it unselfishly. Do it without any desire for reward, but do it because it is the right thing to do. Do right because you love to do right, and by and by your character will become strong, your trust and faith will be absolute, and you will have the power to do whatever you choose along metaphysical lines. Now this has got to be the power that will destroy death, and destroy inharmony of every kind and character. Then we will see, then we will realize and understand what is meant by this beautiful millennium, when God alone will be the power that is recognized; then will Jesus Christ come and live with us again as He said He would.

I have no doubt that this will come to pass. I have no doubt that it is coming to pass very rapidly. I have no doubt that there are some living today who will not be gone as, they term it, before that time comes. I do not think anybody ought to go, but as long as they believe in going they will go. But the time will come when we will all learn to know God and to love Him, and live in Him and be perfect.

This subject that I have for my text today is big enough for volumes to be written about. I can give only a panoramic view of the thoughts in a short lecture of thirty minutes.

"Take the year a day at a time. That will be about all you can manage. It is too big a contract to give the whole year to the highest life before you have the year to give. Give it as it comes to you. Today is ours; and that is what God asks. We make our New Year's resolutions so heavy that they break by their own great weight. Be determined to have a true heart and a sturdy faith now. 'Now' is yours, and you can manage it, with the help of God—and He is pledged to help you."

"Man may be controlled by law, but he is won by Love. The more Love we have in the world the less law will be required to control the passions of men. In this age of Love, we are developing the highest type of man yet known on the planet—men who are filled with Love and who are fearless. Fear never associates with Love; with Love fear passes out of the mind and heart. Love is the one great power in the unverse. It is the supreme ruler of all, the Sovereign Good."

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A Treatment, or Christian Science Prayer

WINFIELD S. WHITMAN

IN CLOSING our meetings on Sunday afternoons with what we have termed a treatment, or a Christian Science prayer, our object is not to use vain repetition, and to see how prettily we can pray, or what nice things we can say, but it is our object to help ourselves and to help you. How much good is derived from a treatment depends on how much we take to ourselves.

A lady came to our church two years ago who tested the efficiency of Christion Science treatment, and she said if the treatments at the close of the meetings would cure inflammatory rheumatism she would believe. I think she had attended about six weeks, when she pronounced herself cured, and as far as I know that is the last time we ever saw her. The treatments at the close of these services have done a great deal of good, and are doing a great deal of good to those who appropriate them. I make these few preliminary remarks to help you to appropriate the treatment.

When I used to sit there and listen to the treatments, I would shut my eyes and exclude everything else and imagine that the treatment was given to me and to nobody else, and I never failed to feel better after the treatment. There was never a pain that it failed to stop, nor a gloomy thought that it failed to drive away, and I always felt better after receiving the treatment; and I often wonder in thinking of these treatments if the minds of the people run wild, or if they follow them, and whether the treatments are doing good or not. The word "treatment" is apparently a misnomer; it means in this case Christian Science prayer, or affirmation. Jesus Christ said, pray with the understanding that you already have that which you ask, and you shall receive it. "Whatsoever ye ask in My name that shall ye receive." On these promises we have our hopes and realize our hopes in Christian Science treatment. We will close with a treatment.

We thank Thee, our Father, and our God, for the realization of the Truth. We thank Thee for the many blessings that Thou hast given us. We thank Thee when we realize that we live, move and have our beings in Thee, that Thou art not far from us, and that Thou dost not dwell afar off, but that we live in Thee, that our bodies are the temples of the Holy Ghost, and that the Spirit of God dwells within us.

We thank Thee that we are one with Thee, that Thy substance is our substance, that Thy Life is our life, that Thy Mind is our mind; that we are one with God, that we dwell eternally and everlastingly with Truth, with Life, with Love, that they are with us. We thank Thee, our Father, for the success that Thou hast given us; that Thou hast driven from our minds all envious and malicious thoughts, and anything that has a tendency to draw us down and belittle us, Thou hast destroyed them and given us the knowledge of our perfection,

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that we are with Thee in love, in strength, that Thy strength is our strength, and there is no limit to it. We have the strength of thousands, and Thou art with us.

We thank Thee for this Truth; we thank Thee for the good that it does; we thank Thee for those that come to it for health, and those that receive health. We thank Thee for those that it heals, for those that appropriate health, joy and happiness, and that Thou dost broaden and deepen our influence, that Thou dost send it forth to all the world, and to those that want it Thou dost give the ways of health and youth, and the bringing of many on the way. We thank Thee that Thou dost bless those who have the responsibility of this Truth, that Thou dost give them health and wisdom and strength and dost bless them in the work.

We ask all this in the name of Jesus Christ, our Lord. Amen.

MUSIC.

God does bless each one in this room today. He destroys and drives out of our minds all thoughts of inharmony, all thoughts of fear and thoughts of disease, maliciousness, envy, malice and revenge: Thou dost destroy them and fill each mind with health, strength and youth: Thou dost fill each heart with love and each body with vigor, and dost give unto us the bonds of brothers and sisters, and make each one of us realize our strength, our relationship to Thee and our relationship to man.

God goes with us to our homes, surrounds our homes with love, with plenty: blesses us in our business affairs, in our social affairs, and helps us to realize our ambitions in life, and makes life joyous, happy and helpful. God does bless us now, we thank Thee for it, we affirm it, and we ask it in the name of Jesus Christ, our Lord. Amen.

The Thought of God

One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need—
It is my thought of God.

Each morn unfolds some fresh surprise,
I feast at Life's full board;
And rising in my inner skies
Shines forth the thought of God.

At night my gladness is my prayer:
I drop my daily load,
And every care is pillowed there
Upon my thought of God.

I ask not far before to see,
But take in trust my road:
Life, health and immortality
Are in my thought of God.

Be thou the light upon my way,
Be thou my staff and rod,
My rest by night, my strength by day,
O blessed thought of God!

— *Idapted from a poem by Rev. F. L. Hosmer.*

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Cheerfulness

PAULINA B. SABIN

A GREAT part of the Christ's life was spent in making other people happy, and there is no word more often on His lips than "blessed." Happiness was recognized by Him as a distinct condition in life, and as followers of Him we are entitled to happiness, and our religion should be one of cheerfulness. If we have not been born with cheerfulness in our hearts, we should cultivate it and practice it.

Cheerfulness does not depend on sweet words or artificial smiles. On the contrary nothing is more tiresome than an eternal smirk, but, like the sweet-perfumed flower, it draws silently and is the embodiment of charity and love.

Cheerfulness radiates from the soul within, forming the unseen aura, or vibration, which impresses itself upon those who come in contact with you.

The power of cheerfulness is wondrous. Who hasn't been comforted, when suffering even physical pain, by the cheerful friend.

As it is mostly a condition of mind, it behooves us all to think right—to think cheerful thoughts. We know that thoughts are like messenger birds which carry evil or good news. Thus the virtue of cheerfulness coming from a pure heart gives us heaven on earth, and by its genial glow gives forth its soothing warmth to others.

Jefferson's Ten Rules

Never put off until tomorrow what you can do today.

Never trouble another for what you can do yourself.

Never spend money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry count ten before you speak: if very angry, count a hundred.

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Marceau Photo.

HARRIET DOANE PRENTISS
PHILADELPHIA

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THE ECHO

HARRIET DOANE PRENTISS

When thoughts go out on their airy wings
They resolve themselves into living things,
And return to the one who sends them away,
As a bird back again to its nest will stray.

If they are well laden with kindness and love
They come home to us gently, a blessing to prove;
If from us they carry an offering of peace
Their echo will reach us, our joys to increase.

If with strength as they go they bear courage and power
A renewal of force will be felt from that hour;
If weakness attaches itself to a word
Its effect will react, with its source 'twill accord.

Our thoughts are dynamic, their circle's complete,
And every one uttered comes back with wings fleet;
We must guard them with care and only give flight
To the ones we would welcome again with delight.

From a mind that is wise comes this potent truth,
By which we may profit in age and in youth,
"Thoughts unexpressed oft times fall back dead,
God himself cannot kill them once they are said."

Our words of love as they onward roll
Carry comfort and cheer to the longing soul,
The echo catches the music of thought
And sends back the message our mind has wrought.

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Of Making One's Self Beautiful*

REV. WILLIAM C. GANNETT

WHAT makes this face so beautiful, that face so ugly? It is not all a secret. The two great laws of face-making are that beauty comes from within outwards, and that each face represents not merely its own "within," but also that of ancestors. The two laws are really one, the second being but the farther stretches of the first. And certainly this fact that the "within" is vaster than we have been wont to think, because the generations behind us are the larger part of us, goes far toward explaining why so many good people are not beautiful people.

There was Socrates, who looked like a satyr, "the plain old uncle with big ears, flat nose and bulging forehead and retreating chin," proverb among the beauty-loving Greeks for ugliness. There was Mrs. Comrady, whom Charles Lamb in his Elia paper describes so oddly. "There is my mother," you may be thinking; "and my sister, and my wife, and a dozen of the best persons in town; and there is myself! There's many a sinner worse than I who yet is better looking." True; and it hints how vast this realm of the "within" is. God-like eyes, which saw the whole and read the ages of lineage behind, would doubtless trace each feature in our faces to its shaping sources, and tell whence each handsome Satan got his good looks and why so many saints fail of the beauty of holiness.

Be all this said, however, and still it lies within our power to make ourselves handsomer than the fathers and mothers made us. Looking on fine faces, we admire three things—features, color, and expression. The features, these forms of brow and nose and chin, are bequests, coming often from far ancestors; our colors, too, are in the main bequests, depending on the quality of tissue and of blood the more immediate parents give us; but expression is very largely our own affair. And, even with good features and the clearest colors, expression is "the best part of the beauty, that which a picture cannot give—no, nor the first sight of life." The play of thought and will and feeling on the face—of noble thoughts, firm self-controls, and pure, unselfish, gentle feelings—we can ourselves secure, if so we will. Ten years of habit, three years, or only one, will affect expression much.

Some one has said that "every face ought to be beautiful at forty," and another, that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, life's opportunities of nobleness, or even forty years of opportunity, if well used, are enough to make so much beauty within that it cannot help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of the eyes, restful lines of self-control about the lips, pure shinings of the face as great thoughts kindle

*Register Tract Series.

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inwardly—these things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage, either, but only habitual nobleness and graciousness within; and this will give them all.

Splendor from within! It is the only thing which makes the real and lasting splendor without. Trust that inevitable law of self-expression. Be, not seem! Be to seem! Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company; and spirit's beauty is the only beauty that outlasts the work and wear and pain of life. The single prayer worth praying in this connection is that of Socrates, the ugly man: "Ye gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!"

And, if prayer be wishing, it is right to pray for beauty. A friend asked Miss Bremer in her growing fame, "How do you feel now that so many persons come to see you?" "I wish that I were handsomer," was the honest and womanly reply. All women wish that; and all men wish women to be handsome. And, since to have beauty is to have added privilege of blessing, it is right to be glad that one is beautiful—glad with that kind of gladness in which thankfulness and humility and simplicity find room to nestle. It is quite possible to be

"Not proud because thou art so beautiful—
Not proud, but glad of heart
To feel thy glorious beauty is a part
Of all the beauty that is anywhere
On land or sea or in the gleaming air;
Such gladness is less proud than dutiful."

To help your boy or girl bear well the gift of beauty, if they have it, teach them Robert Browning's lines:—

"Where is the use of the lips' red charm,
The heaven of hair, the pride of the brow,
And the blood that blues the inside arm,
Unless we turn, as the soul knows how,
The earthly gift to an end divine?"

"In thy face have I seen the Eternal," said Bunsen, gazing up into his wife's eyes just before he died. The democrat looked in silence at John Brown's bust. "Well, he ought to have been hung!" he said at last. "Why so?" "Because he makes all the rest of us look so mean." Of Frederick Maurice it is said, "There was something so awful and yet so Christ-like in his awful sternness, in the expression which came over that beautiful face when he heard of anything base or cruel or wicked, that it brought home to the by-standers our Lord's judgment of sin." Once I showed a girl the picture of a rarely gifted boy-friend. "It makes me think of all the beautiful things I have ever seen," she said; and I blessed the eyes that could see so quickly what I knew. Some Quaker eyes are organized spirituality: they bring heaven thoughts to the simplest or the roughest. "The peace of God that passeth understanding" translates itself through them.

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A young girl often met a certain old Quaker lady in the horse-cars. One day, acting on a sudden impulse, the girl turned and said, "Won't you let me kiss you?" "Yes, dear, certainly." The friendship thus beginning ripened; and then the maiden, recalling this quaint first moment of it, asked, "Weren't you surprised that time in the horse-car when I asked you to let me kiss you?" "Oh no, dear," was the answer, "they often ask me that."

In the light of the fact that beauty comes from within outwards, may we not look onward to a time when, in a sense in which Paul did not mean it, we shall all "come to the perfect man, the measure of the stature of the fullness of Christ"? That Jesus-face which haunts the painters with its even brows and grave, sweet regard is but an ideal, a poet's dream of what ought to be; it is what our far-off children will become—that or something better yet. Think of the mornings in the distant generations when men and women shall be as beautiful upon the streets as the fairest and the purest of today, and the homes shall be full of noble faces, because the laws of living shall be known to be obeyed, when a man's sickness, if self-acquired, shall be his shame, and to have a child will be holiness unto the Lord! Emerson foretells such time, "when the Ought, when Duty, shall be one thing with Beauty and with Joy." And Whitter foretells it:—

"A glory shines before me
Of richer life, where Beauty
Pure, generous, brave, and free:
A dream of man and woman,
Diviner, but still human;
Of richer life, where Beauty
Walks hand in hand with Duty."

To become ever more and more beautiful,—what a beautiful destiny!

—*Practical Ideals, Nov.*, 1910.

Optimisms

Cheerfulness and Optimism are the needs that produce success.

* * *

He who would have good luck should admit no thought of failure into his mind.

* * *

Every Optimist sees the best side of his friends and so acts as an inspiration to them to deserve his good opinion.

* * *

Enthusiasm is a spur that urges us forward to greater success than we dream we are capable of achieving.

Realize your own possibilities and then see that none of them are lost for lack of exercise.

* * *

Unfailing courage is the property of those who refuse to see aught but the hopeful side of all questions.

* * *

Peace and plenty are the result of keeping peaceful and prosperous thoughts in mind and rejecting all others.—*The Optimist.*

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Vibration

EDITH PHELPS CALE

ALL is vibration. God is within and through all this vast universe, instead of being far away in a distant place called Heaven, as we used to be taught. He has neither metes nor bounds. We are in the center of the universe here, and if we were on the furthermost planet we would be center there as well.

There is no limit to space any more than to time. This world has always existed in some form, and will always exist. The only difference in its existence has been the difference in the rate of vibration. The vibrations of this earth at one time must have been very low—too low to support life in any except its lower forms. As it became capable of supporting life of a higher degree, its expression of life became correspondingly higher.

All is life; there is no such thing as dead matter, and God manifests through everything according to its rate of vibration. Everything vibrates, even the stone, which seems to us a dense, solid mass. But had we a magnifying glass strong enough, we could see that the stone is composed of atoms, each separate and complete in itself, living and moving. Rocks grow, live their life and decay. Crystals, I believe, are called the highest of the rock family, in some kinds baby crystals forming around the parent crystal. Many rocks are composed of minute crystals, and since much of the dust of the earth is composed of pulverized rock, there is life in the very dust under our feet; it vibrates, and God manifests through it accordingly.

Vibration increases in the order of evolution, as we go up through the vegetable and animal kingdoms to man, there being more difference between lower and higher man than between higher brute and lower man. Man, having the highest vibrations, has dominion over all beneath him, and is master of the elements as well. The wind and the waves are at his command; he can conquer them as Jesus did.

The manifestations of the five senses are only differences in rates of vibration. When we touch a thing we feel its vibration. The difference between taste and smell is only a difference in the intensity of vibration. It is the same with hearing and seeing. The scope of one's hearing is very limited in comparison with what there is to hear. In music the lower notes cannot be heard, and as they ascend the scale, after a certain vibration is reached they are again beyond our range of hearing. As man advances will not his senses become more acute, and will he not be sensitive to higher vibrations of sound to which he is now oblivious, and also his vision reach beyond what he now sees to new and higher beauties?

We can hear the vibrations in the ripple of the tiny brook, the roaring of the cataract, and the restless waves of the sea as they dash against their rock-bound barriers; in the gentle breeze a

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it plays among the leaves; in the raging tempest and the loud thunder's peal.

Who of you, when alone with nature, has not kept so still and listened? At first we can hear no sound beyond the hum of insects, song of birds and cry of some animal to its mate, but as we practice this listening the more are we capable of hearing. We can hear the vibrations of nature, so fine and sweet, and the more nearly our senses become attuned to the Infinite, the higher and finer they are and the more constantly in tune; all is harmony. I fancy it is the music of the spheres played upon the harp of countless strings by the master hand of the Infinite.

We can see the vibrations in the coloring of the flowers, in the landscape, and the tints of the sunset. To primitive man a rose was but a rose; he could not see the delicate markings of its petals. The sunset was to him but the going down of the orb of day; the delight and grandeur of it could not enter his soul. The higher a person the finer his susceptibilities and the more capable for and higher his enjoyment, also the keener his suffering.

One is not always keyed to the same vibration. When we are thinking high, noble thoughts, our vibrations are of the highest, and we attract to ourselves thoughts that are high and noble. If we allow ourselves to think low thoughts we attract those of the same order, for all thoughts sent out are carried on the vibration and travel on and on, and any one keyed to the same note is liable to receive the thought. We are all surrounded by our own auras. They are of different colors, the colors varying according as our thoughts are high or low. The color of one's aura may be of the highest, and in a few moments have changed as his thoughts have changed.

We all attract to ourselves vibrations like those we send out. The old adage, "Like begets like," is true. If we think of anything long enough it will happen. Hence, if we spend our time thinking sickness, ill health will come; if we think we are poor, it will bring poverty; if we think worry thoughts, trouble will come our way. On the other hand, think health and you will have health; think plenty and plenty will come; think happiness and happiness will be yours. We send out those vibrations and they come back to us.

Our surroundings, as well as ourselves, are the result of our past thinking and of the thinking of generations before us. As one advances he learns to govern heredity and he can conquer what would keep him on a lower plane. We should do this and not allow the lower vibrations to govern us. This we can do by concentration on the higher, and as we advance there is always just as much ahead of us, for there are no bounds to space; there is no place to stop in evolution. As we climb the heights, others still higher and grander rise before us. The continual urge from the within brings the unfoldment and bids us go on.

"Man hath no fate except past deeds; no hell but what he makes."

The truest end of life is to know the life that never ends.—*William Penn.*

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The Power of Faith

ARCHBISHOP GEORGE HARGRAVE H. MacNEILL

In the Church of St. John the Divine, Buffalo, N. Y.

"All things whatsoever ye shall ask in prayer, believing, ye shall receive." Mat. 21-22.

IT SEEMED necessary for Jesus to repeat many times to His disciples the promises regarding their power to perform certain things for the benefit of humanity.

Notwithstanding their close relationship to Jesus, even while listening to Him, they doubted and their faith waxed slow. They even doubted their own ability to perform the wonderful works which the Master promised that they should be able to do.

The apostles had not even the faith of their fathers. They failed to hear and understand the lessons given them by the Master. Paul says: "Faith is the substance of things hoped for, the evidence of things not seen."

The apostles hoped for a kingdom that they might occupy positions high in the sight of men. They hoped that the Master would set up a kingdom and place them in prominence and power to accomplish great and wonderful things.

They were willing to believe all that Jesus said, but they were only too ready to apply His promises to things temporal. They could not see the evidence of temporal things, yet their minds were so grasping and so covetous of opportunities to display themselves before the world that this thought predominated in their minds.

As the days passed into months, we find their faith in the promises of our Lord growing stronger, and yet they lacked much of the power for good, and after the resurrection they lost faith to such an extent that some returned to their fishing boats.

It was not until they had tarried in Jerusalem according to the command of the Lord and received the Holy Spirit, the Comforter, that they had sufficient strength and faith to take Him at His word.

After the Holy Spirit descended upon them on that great day of Pentecost they became new men and went forth with power to demonstrate to the world their ability to do great things because they believed that "Whatsoever they asked in prayer they would receive."

The Lord had given them power to "heal all manner of diseases," and "all manner of sicknesses," and they failed to believe this until after the Holy Spirit had come upon them. Then those who had been weak became giants in strength and in faith.

Thenceforth they obeyed all the commands of the Master. They were now willing to go forth with perfect faith and confidence to do those things which He had commanded. He gave them power to heal all that came to them diseased in both body and mind, and as they had begun so they continued to go throughout the villages preaching the gospel and healing the sick. They were

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now strong in the Lord—the Great Commission had been delivered to them. Jesus said: "Go ye therefore and disciple all nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the ages."

One of the commands He gave to His disciples was, "Into whatsoever city ye enter and they receive you—heal the sick that are therein and say unto them, the Kingdom of heaven has come nigh unto you." They continued to obey this command until they were martyred for the cause of Christ.

The commands given by Jesus were given for all time and not for the Apostles only, for when Jesus said, "Lo, I am with you always even unto the end of the ages," He referred not only to the church established by the Apostles, but to all those who should call upon His name.

It is just as reasonable to suppose that Jesus meant that the preaching the Gospel was to cease at the death of the disciples, as to say that healing was for that age only. Today those disciples who believe in His divine presence with us, and are living in touch with Him have the same power to accomplish the works commanded.

I believe that every minister of the gospel who fails to live up to those commands fails in his duty to God and man, and by so doing he repudiates the Word of God and the power of Jesus Christ, which is not bounded by time nor ages, but is eternal.

Such Christian teachers cannot with truth say: "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Neither can they declare with the Apostle Paul, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to every one that believeth."

It is only those Christians who have laid their all upon the altar, who are able to say: "Thy will, not mine, be done." Such have placed themselves in a position to demonstrate to the world that they are believers in Jesus Christ and receive the power to do the works according to His promises.

It is the Christian baptised by the Holy Spirit who can say to the sick, "In the name of Jesus Christ of Nazareth, rise up and walk."

In order to have the Christ power to heal the sick we must be subject to the will of the Father and then, "Whatsoever we shall ask in prayer, we shall receive." We must absolutely refuse to see anything but Christ. We must live Christ day by day until we can say, "The life that I now live, I live by faith in the Son of God." We must positively feel that we live that great truth given in the Epistle to the Romans, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Until we feel that to be our lives, we cannot preach the gospel of Jesus Christ in all its fullness and heal the sick. We must have that perfect love which casteth out fear and then we will be able to restore the sick to health.

Let us ever hold before our mental view the atoning blood of our Savior, for He took upon Himself our infirmities. If we do this we shall stand as great workers in the evangelizing of the world, realizing that, "All things whatsoever we ask in prayer, believing, we shall receive."

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The True Success

FIRST, success is attained by the unfolding of one's power. Is it something that you can acquire from outside, or is it the continually increasing development and expression of yourself, per se? Certainly not the former, for power is not floating about in the universe like smoke which you could inhale. The exercise of a muscle increases its facility for use. It is strengthened, blood is brought to it, nutriment is supplied to it, it becomes tempered and becomes an efficient tool, and we call that proficiency by the name of muscular power, which is, at best, a clumsy word to use. Mental power is likewise built up by the cultivation of what we term our mental faculties. Reading, reflection, observation, cogitation, the use and practice of our mental abilities help us to enlarge what we call our mind, and in proportion to our ability to control our faculties and forces we can express our constantly-expanding mentality with increased power. This expression we call "mental power." Again, beyond the mind is the user of the mind, and between the user of the mind and the mind itself there is an intermediary which we call the will, which the innermost Me uses as its executive officer. I use my will. I cultivate my mind. I use my body. I do these things, and just in proportion as the body and mind are co-ordinate to each other, and jointly to me, so can I by my will the more effectually control and direct, develop and apply the resources of either or both.

But there is another kind of success which is far more worthy to be sought for. The success which brings that inward peace of mind which "passeth all understanding," due to the doing of whatever duty lies nearest to our hands, whether it be in some obscure corner of the field where the gaze of the observer does not fall, and where perhaps none but ourselves may know at the time how faithfully we labored. It may be the soothing of those who are in distress in body or mind; or affection, the speaking of the kind word which never dies, the battling for the right, even though it may mean social ostracism, the loss of friends, the forfeiture of employment, and the scorn of the world. Some may say such a life would be a failure, but it is in truth a success, for every victim in such a case is a martyr, and every martyr becomes an evangel crying aloud the new gospel, and as the martyrs increase in number their proclamation grows in volume until at last the sound becomes overwhelming, and, like the blowing of the ram's horns at the gates of the old city, the gates of prejudice are finally overturned.

When you look at a star, at night, let it whisper to you that Jesus Christ is our light and guide. He came, like the "bright and morning star," to shine in a dark world, and to guide our feet into the way of peace.—*Lucy Wheelock.*

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The Boy Who Wanted To Play Marbles

MARY E. VANDYNE

SOMETHING more than a hundred years ago, when the world was very much the same kind of a place that it is now, except that we had not half the conveniences and comforts that we now think necessary for the purpose of living, there was a poor boy who had to help his family by doing such odd jobs as the neighbors and people round about would trust him with. This boy's name was Humphrey Potter.

"I say, Humph, want something to do?" called out one of his comrades, as he saw the lad lounging about one bright morning.

Humphrey looked doubtful. He did want something to do; that it, he wanted to earn some money to help his poor father and mother with. At the same time it was so much pleasanter to play than to work, and at this particular moment his mind was especially bent upon a game of marbles. Some of the boys had beaten him lately, and Humphrey knew that it was only because he wanted practice. Just let him have a chance, and he could send an alley into the ring and knock a dozen others out as well as anybody. But what could he do if he had to work all day, while the "other fellows" were studying out all the possibilities, and training themselves into dexterity at their favorite game?

However, Humphrey was conscientious; he knew in what direction duty lay, and so he announced himself ready to go to work.

Now in these days the steam-engine was a very new thing. No less than a dozen people had invented it, beginning with the æolipile of Hero, and as many others had improved upon it. When Humphrey Potter wanted to play mar-

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bles it had got as far as a very clumsy machine, chiefly useful for working pumps. A heavy piston went up and down, and the valves had to be opened and closed by hand. This was the work that Humphrey was required to do.

Patiently he went at it. Seating himself on a bit of timber near by, he put one hand on the "steam-cock," as they called it, and the other on the "water-cock." With one motion of his fingers, into the cylinder went the steam, and up went the piston; then a pressure on the water-cock, and in went the water, condensing the steam, and bringing the piston down to fill up the vacuum so caused. But oh, how clumsy, and how monotonous, and how wearisome! And there were those fascinating marbles waiting to be played.

Humphrey looked at the engine, and then at the marbles. There was a conflict going on in his mind. His brow grew wrinkled, and evidently his boyish brains were laboring with some great idea. Presently a piece of cord was whipped out of his pocket. If that piston wanted those valves opened, let it open them. Why not? He could not waste his valuable time; he wanted to play marbles.

In the course of a little while Humphrey's employer came on the scene. There was the engine working hard, and there was Humphrey—playing marbles. The owner of the engine looked at the valves and then at Humphrey. I can't tell you just what he said, for no one seems to have recorded it; but then and there Thomas Newcomen's awkward, troublesome, uncertain steam-engine became a powerful automatic working machine. What the steam-engine is today, with its wonderful variations and improvements, doing a great part of the world's work by its mighty power alone, all boys know.

Now how long should we have waited for this self-acting valve-opener had not Humphrey Potter been so anxious to play marbles, or if he had not been conscientious enough to see that his work was done before he allowed himself to give his attention to his favorite game? Yes, boys, after the discovery of steam as a motive power, the most important improvement in the machinery invented to utilize it was made by a boy.

Anecdotes About Cats

A CAT that belonged to a coachman had a very curious way of bringing up her kittens. Soon after her first family was born, she disappeared one morning with all the little things, and could not be seen anywhere. In the evening she came in for food, but as soon as she had had enough, ran away again. I think it was the next morning that one of the kittens was found lying under a large tree in the drive, and it was then discovered that the mother had taken her favorite children up to where two branches, separating, formed a kind of nest for them, leaving the one poor little thing that she did not care for down below to shift for himself. Strange to say, she and the

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rest of the family remained safely up in the tree until they were old enough to run about, when she got them all down again. I do not remember whether the little castaway was ever taken into favor and allowed to share his brothers' airy home, but I think not. She found this plan succeeded so well with her first set of kittens, that she followed it with all the others.

A rather strange thing once happened to an ugly sandy-colored cat that lived chiefly in the stables. The coachman found her one morning in a most pitiful state, hopping about on three legs, with the fourth hanging down quite limp, and apparently useless. He took her up, and after examining it, felt quite sure that it was broken; and calling the gardener, asked his opinion, which was the same. They were both very sorry for the poor creature, and decided that she had better be killed, as she seemed to be in great pain, and would most likely never get better. Just then a farmer passed, and wanted to know upon what they were holding such a grave discussion. They told him, and after feeling the paw very carefully, he came to the same conclusion about the injury. "But," said he, "you need not kill poor Pussy; I will try and cure her." So he took her into the kitchen, and cut some little wooden splints. While he held her quiet, the housekeeper bound the leg carefully up between the splints with tape, which was then securely sewed, and poor Pussy was put to bed, with a great deal of petting and plenty of food. About two hours later she was found walking about firmly on her four legs, with no signs of the bandage that had been on her paw, and was never seen to limp again.

Sunny Jack

ELLA E. MORRILL

SUNSHINE Court had been quite a place in the old days when the streets were narrow and the houses were unpretentious but comfortable, and the house where little Jack Warner had found shelter was still habitable, although the walls were cracked and the stairs and landings were rickety. Jack had been a child of the street. He had no recollection of his father, but his mother was still remembered for the numerous beatings he had received, as well as for the feeling of terror which had possessed him when he was quite small and the mother had come home at night in a state of intoxication.

But this had occurred long ago, and Jack was now the possessor of a little attic room and made a comfortable living selling papers, and at certain hours of the day he could be seen with a box on his shoulder, and the occasional cry of "Shine! Shine!" indicated that there was an addition to his small income in the shape of many five cent pieces.

What were "unseen things above?" he wondered, and when he grew stronger

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Dame Margaret in her homely way had told him of the Christ Child, and of God the Father. It was a new story to little Jack and it made such an impression upon his mind that he was eager to tell all his young comrades of his new found happiness. He had a Father at last; and this Father was "the King of kings," so Mother Margaret had taught him. He was "the Light of the world," and his presence brought joy and happiness and peace.

Now little Jack could realize something of what this meant, for Mother Margaret not only told him of the good things that the Father has in store for us, but she had brought into realization some of the good things by taking an additional room in the garret of the house for Jack's own use. From the skylight window Jack could count the stars at night, and the first beams of the sun shone upon him in the early morning.

Now Mother Margaret was well known in the neighborhood, for she always had a good word for her poorer neighbors and a bright smile and a nod for all as she passed in and out.

After the coming of Jack she would every evening draw out her table and place a bright cloth upon it, and it soon became the custom for two or three of Jack's friends to come in and hear Mother Margaret talk; it was not always a talk, sometimes it was a story, for Margaret would often get a book suitable to read to the boys. In the winter evenings she would have hot coffee or cocoa for them, and many were the buns and cakes that she put aside for their use. In return they would save their pennies and buy Margaret a plant or a flower, or some bright ornament for her sitting-room.

Jack liked the stories told by Margaret best. She had often told him of "the Light within." This he could not at first comprehend, but day after day he watched "Mother," as he called her, and his consciousness of good became stronger and stronger until his face beamed with happiness. He was not dulled in spirit or sobered by the consciousness of what Margaret called "religion," for that was an unknown word to him. To his mind it was simply the stories of "the Father's house" and "the Light within."

As Jack grew older he became a power in the neighborhood and his face fairly shone with joy and content. On account of his good nature and kindliness he was known for many years as "Sunny Jack," and he was the joy of Margaret's declining years.

"Have patience with all things, but chiefly patience with yourself. Do not lose courage by considering your own imperfections, but instantly set about remedying them; every day begin the task anew."—*St. Francis De Sales.*

This thought brings us to a more perfect knowledge of our Father in Heaven; we can see and feel His infinite goodness and love. He is no longer a "some-way-off" Being, but an ever-present, all-wise, all-powerful, loving God.—*O. C. Sabin.*

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A Nonsense Rhyme

LOUISE STEVENS

DID you ever go into the garden at night-time,
When everywhere else 'tis still as can be?
Though snug in their beds all the flowers are sleeping,
'Tis the liveliest place that you ever did see.
For old Major Bull-Frog plays on a big fiddle,
While gay Mr. South-Wind goes whirling around,
And all the young Grasses are waving green banners,
In time with the music's melodious sound.

Little Miss Dew-Drop jumps down from a rose-bush,
And dances a two-step with young Mr. Breeze;
And as for the Toads at the foot of the garden,
They hop "down the middle" as gay as you please!
Young Mrs. Honey-Bee, under the lilacs,
Is singing a solo to old Deacon Moth;
While Mrs. Brown Field-Mouse, who has a large family,
Talks of her bills—and the high price of cloth.

Fat Mrs. Cricket sits out in the pathway,
And scolds by the hour, in voice loud and shrill—
She seems to be angry with Dr. Mosquito,
Because the poor fellow presented his bill.
The sober old Locusts are chanting a chorus—
They've been singing the same thing since yesterday noon,
And little dog Fido sits under the pear-tree,
And angrily barks at the "Man in the Moon."

—*New Thought.*

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Spring

HOWARD PHILLIPS

I saw the Winter wane and then grow old
And, falt'ring, totter to its final rest,
While far along the south and eastern crest
The sky sent forth a gleam of burnished gold.
The sun appeared to warm the ling'ring cold
While somber twilight in the distant west
Was fleeing from the Springtime's welcome guest;
But soon the gentle visitant grew bold.
I felt a breeze, the soothing breath of Spring,
And all the wintry mantle disappeared;
The warming beams awoke the drowsy earth
And little songsters ventured forth to sing,
While hills, whose breasts so long were bleak and seared,
Turned green and Springtime gave a new year birth.

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The Shadow of Thy Wing

BERTHA FORBES in "The Nautilus"

A STEAMER was ploughing her way across the ocean, and on Sabbath evening the passengers assembled in the cabin to sing hymns. As the last hymn, "Jesus, Lover of My Soul," was being sung, one of the passengers, an American, noticed in the group a voice of exceeding richness and beauty. The singer's face was unfamiliar, but that voice awakened memories not easily forgotten.

When the music ceased he sought out the owner of the rare voice and asked, "Were you not in the civil war, sir?"

On receiving an answer in the affirmative, he continued, "And were you not with the Confederate army on such a night at such a place?"

With some surprise the singer replied: "Yes, and this hymn has recalled a strange incident of that time. The night was dark and cold, and I was on sentry duty on the edge of a gloomy wood, in which we had reason to suppose some of the foe might be lurking. Homesick and weary I paced my beat. Then, to comfort myself I broke into this hymn we have just sung. When I reached the last verse:—

"All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

a strange feeling of peace and protection settled down upon me, and through the long night I felt no further sense of fear."

"And I recognized your voice tonight," said the other, "because I was in that wood on that same night and heard you sing those words. I headed a party of Union scouts and our rifles were trained on you, but when you sang those words:

'Cover my defenseless head
With the shadow of Thy wing,'

a feeling came over me that I cannot describe. I dared not harm you, so I said, 'Lower your rifles, boys; we'll go back.'"

When John Paton, the great pioneer missionary to the New Hebrides, buried his young wife and infant child on that wave-kissed, palm-studded island three months after landing, he stood among the fierce cannibals of the South Sea Islands. Alone? Could one be alone when legions of the starry hosts encamped about him—when the Shining One that stood with the dauntless three in the fiery furnace walked ever beside him? Time after time the savage's club was raised above his head, but the hand that held it was powerless to strike.

What was the invisible shield that covered him?

Some mighty and as yet little understood law is here foreshadowed—not spasmodic or confined to a few cases, such as these noted, but constant, changeless eternal, as are all Nature's

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laws; understanding which we can call upon the law at all times for protection, confident that it will never fail us.

A law so vast and beneficent as this must needs reveal itself to man, and there is no doubt but that we find its clearest and fullest exposition in that wonderful message of God to man—the Ninety-first Psalm. Every verse turns a different facet to us, and from every facet shines a new side of the same great truth—that no danger, no ill, *absolutely* no evil can harm us when we confidently wrap about us, as a garment of fire, as a mantle of steel, the protection of that mighty promise, "There can be no evil befall thee." Doubt and fear are the only evil genii that can bar us out.

Great dangers, like great joys and great sorrows, come but seldom in the lives of most of us. It is the lesser evils that dog our footsteps day by day from which we most need relief. Each of us has his or her own category of pet fears, ranging from mice to men, from poverty to ghosts. And what tyrants these fears are! How they destroy our peace, wreck our health, mar success, and loom ever as clouds between us and the sun!

But strong as is this fear habit, it is only a habit after all. The way to destroy it is to cultivate its opposite, the habit of drawing about us this Divine Protection. As we prove for ourselves over and over again that this Law never can fail us, the habit of confiding in it grows.

We are beset with fears for those we love. We do them wrong. Instead of blighting them with our fear-thoughts, we should enfold them in this aureole of Love—*"There shall no evil befall thee."* Accident, illness, failure—literally no evil can pierce this flaming glory of Love when we wrap it about them unriven by our fears.

But we can seize hold of this Law and bend its sheltering pinions to shield us from even trivial fears, and are those same pinions broad enough to cover the most desperate straits of which we can conceive? "He shall give his angels charge over thee, to keep thee in *all* thy ways." No reservation here—for to Infinite Mind there is neither trival nor great.

But we must creep—and stumble and fall betimes—before we can walk.

"Wings for the angels, but feet for men."

We must demonstrate the Law's ascendency over the lesser things before we can expect to walk through the fiery furnace of great crises and come forth without even the smell of fire upon our garments. We spend years in the patient study of music or painting before we can hope to excel. Nothing worth knowing is learned without effort. Why, then, should the great Laws of Spirit be any exception? And the learning is infinitely sweet. "In thy Law is my delight," sang the Psalmist. Daily this thought of ever present, all protecting Love will grow stronger as we realize that—

"Closer is He than breathing, nearer than hands or feet,"

and ever when danger threatens, swifter far than the thought of fear will come the mighty assurance—*"There can no evil befall thee."*

Creeping into the lives of men everywhere is the thought that co-operation is better than competition—we need each other.—*Elbert Hubbard.*

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Keep Your Temper

MAN, says an old writer, unrestrained by discipline, or abandoned to the turbulence of unbridled passion, is pitiable and degraded indeed. The fountains of his health and enjoyment are corrupted, and all that is comely and elevated in his nature is marred and debased. His whole life, in short, becomes but a succession of painful mental and physical strugglings and commotions—a torment equally to himself and all around him.

He who made this assertion had in mind all the painful passions, anger, envy, jealousy, etc., which humanity is prone to; but he would not have been far from right had he said the same of the man quick to anger and of ungovernable temper, for of all mental peculiarities, short of absolute disease, his is one of the most unfortunate, and, in truth, as all know, he is likely "to be a torment to himself and all around him." It is not the writer's purpose, however, to discuss the social penalties inflicted upon the choleric man, but to consider briefly the bearing which anger has upon his health, and to point out some of its evils which are not generally recognized to be a fruitful source of disease, regret and disgrace.

Allusion is not made to acts of which an angry man may be guilty, but to its effects upon himself. Every paroxysm is a mental shock or strain, which in some degree threatens the mental health of him who experiences it. In every fit of intense anger there is started a train of disturbances of mind which extend to the body; and so both may under certain conditions suffer serious injury, and perhaps death may result. A person may, of course, be even "terribly angry" many times and yet appear to be none the worse for such attacks. Quick and complete recovery is the rule among the young, whose powers are elastic and will bear severe strains. Not so is it, however, with those who have entered or passed middle life; they break, when they would merely have bent in early life.

"Convulsed with fury" is an expression which is often used to indicate extreme paroxysm of anger, and certainly something like a convulsion occurs. There is for a time a complete upheaval, every vital power being shaken. Really, there is not an important part of the system which is not disturbed in intense anger, and for a time life seems to be at a standstill, and even threatens to go out. The blood, receding from the surface, surges back to the internal organs, and they are either overwhelmed or sore depressed. The heart especially suffers from the shock of anger, and seems scarcely able to perform its function. The breath comes short and quick; there is a tightness across the chest as though the lungs were closing; in fact, the whole vital system is convulsed. This condition of things generally attends an outburst of violent anger; then follows reaction, unless, as it sometimes happens, death occurs; and if it comes, then it is as sudden as a stroke of lightning. In less intense anger the shock is not nearly as great; it may be felt only for an instant, and it may be entirely absent, the so-

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called stage of excitement beginning with the first outburst of anger. Doubtless all have many times seen the effects of this shock; it is on when the angered one stands paralyzed, as it were, dumb, or, as often is said, "choking with rage."

Reaction from shock comes and we have what is often termed fury or rage. When this state is entered the blood turns and rushes like a torrent back to the surface; the face becomes "blazing red," the lipe swollen, the eyes bloodshot and the skin hot; hence the expression, "burning with anger." In this stage the condition of the system is almost a perfect contrast to that of shock. The vital powers which were nearly overwhelmed have not only renewed their strength, but have preternatural strength, and that organ of life, the heart, which was so feeble and threatened to stop beating, now violently hammers at the chest wall. Sudden changes as these; first to partial collapse from shock, and then to wild excitement and high fever, if they are extreme, must shake the entire system, and more than likely leave for a long time evidence of having occurred. Of course, all people who become angry do not suffer like this. It does not seem possible for some ever to become "terribly angry"; but that class is comparatively small—the infinite majority can be goaded to it. Then there are many with whom anger is sudden and transient; while there are others who are slower to it, and they are much slower, also, in getting over it. It is generally the latter who suffer most from it, for it is quite likely to leave a lasting bitterness, if not positive hatred, against the one who invoked the attack; and such feeling, malignant, or akin to it, is in itself prejudicial to mental health.—*Practical Ideals.*

Creed of the Optimist

WRITTEN FOR "THE STELLAR RAY" BY BERT HOFFMAN

I have cast out Fear and Worry;
  I have banished the Ghost of Hate;
And all day long with a smile and song
  I live in the Happy State!
And all the world seems better,
  And every gift is mine,
And where the skies seemed dark to my eyes,
  A million suns now shine!

For my life is what I make it,
  I build it for weal or woe;
And the dwarfing fears of bygone years,
  I've crushed them long ago!
And the things that fret and trouble,
  I've put them under my feet;
And I shall grow, every day, I know,
  Till Myself shall be complete!
The tasks no more dismay me,
  No longer do fears enthrall;
For the God within gives me strength to win—
  I am master over all!
The path is clear and open,
  It is easy to work and wait,
For the gifts divine that are truly mine
  Are coming, sure as fate!

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Our Domestic Animals

MRS. IDELLA E. RADCLIFF

LITTLE has been said about the treatment of cattle and horses, our domestics that serve our good purpose. Twenty-two years ago, when I was taking lectures in Metaphysics, our teacher told us of an instance in Colorado, where she had been holding class. A man in the neighborhood had a very large gray team which he said was valuable. He had let it out to graze on the prairie, and they had gotten some of the weed considered poisonous out there, which was almost sure death to stock. The horses were bloated so much that as they stood in the barn, their hind legs spread very far apart, and they were in great distress and groaning a great deal. Someone suggested: "Why not try Christian Science?" So the owner agreed to it and sent word to the teacher. She went to the barn, where the horses were, and began treating them through their owner, working upon his fear first. In twenty minutes the horses drew their legs together and straightened up. She continued a while longer, and then told the man his horses were out of danger; that he could take them out and drive them, which he did that afternoon.

The Bible says, "The prayers of the righteous availeth much." Seven years ago my husband bought a young mare—four years old. She had been driven on the mail wagon six months and made twenty-five miles daily. She had the weakness of dysentery, and I am sure it would have been called a chronic case, because it was some months before she was wholly relieved. But she filled out round and plump in time. My husband's father said: "Well, she has gotten to be a fine-looking mare." When he got her, her ribs and bones were so noticeable that he bought a net to hide them.

Some time after this this mare was standing in a stall, where a horse, tied behind her, kicked her in the right hind leg at the knee-joint, and it swelled to twice its size. The flesh grew black and the bones were noticeable, and it began to boil and had one gathering after another, in a place as big as a plate the flesh being all open. I put two healers on the case, besides myself, and one week the mare lay on the ground with head flat, groaning, and ate very little during that time. In two months she was well and could run as fast and kick as high as any other horse on the farm. The next summer my husband told the horse-buyer he wouldn't take $250 for her, because she was such a good family horse, perfectly safe, and he only gave $90 for her.

At another time my husband's parents were with us on Christmas day, and while they were away from the farm where they lived the horses chased the cows, and one fell down with all four legs out and lay there almost a week, and they said they were going to kill her. I pleaded not to do it, so they hitched a horse to her and hauled her beside the straw stack, where she could eat straw, and lie in the sun. In a few days she

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began eating and got well. That spring she gave birth to a calf without harm or hindrance. They claimed she was the best cow they had. I think her owner would rather have killed her if he had known I was treating conditions, and it was due to Christian Science, for he is a Methodist, and will not admit there is anything good in Science, and calls it all the names he can think of, telling what a curse it is. He got it in his head he could not raise hogs on account of cholera. He would feed all the milk from five cows to the chickens, until they were so fat they could not lay eggs, and his wife was constantly begging for pigs, so they could have their own sugar-cured hams. My husband had been out of work for some time. He was then carpentering. A man in the country wanted some work done and he had a chance to take swine for his work, so he took one female, that gave birth to nine pigs, and took three shoats besides. He gave the whole bunch to his father to start him in on pigs again, and he never lost any more from cholera after that. My boy was living with them and I told him to let me know if at any time they were sick.

How obstinate not to admit the good Christian Science does when we have such proofs. But we know that ignorance is the cause of almost all suffering, and will drain the cup of the Faithful to its very dregs.

I hope this will benefit some one interested in livestock. A great many times in life I have been grateful to our teacher for making it plain to me to treat or help everything that has life.

Yours very sincerely,

MRS. IDELLA E. RADCLIFF.

Route 1, Dwight, Ill.

Atlantic City Free Lecture Course

BISHOP OLIVER C. SABIN, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty free lectures, teaching how to heal the sick, at Atlantic City, commencing July 20 and continuing daily until August 9. These lectures will be delivered in the Greek Temple, on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. The lectures will be free. Students and others from all parts of the country are cordially invited.

Bishop Sabin, during his stay at Atlantic City, will stop at the Hotel Strand, situated on Pennsylvania avenue and the beach. Persons desiring to stop at the same hotel should write to Mr. H. C. Edwards, manager, Hotel Strand, Atlantic City, N. J.

There are hundreds and hundreds of hotels, ranging in rates from the cheapest to the highest, and everybody can find accommodations to suit.

The Greek Temple is situated over a half mile out on the pier from the shore, giving sea breezes to the audience, and insuring comfortable and cool environment.

Capt. Young has very generously donated to us the use of the temple for these lectures. All are invited.

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Seeking the Kingdom

"BEHOLD the Kingdom of God is within you."—Luke 17:21.

In His great sermon on the mount Jesus tells us to "take no thought for the morrow" concerning the needs of the physical man, but states clearly that all our wants will be supplied, if we "seek first the Kingdom of God and His righteousness." This beautiful promise which He never fails to keep can bring nothing to those who know not what and where the Kingdom is which He tells us we must "seek first." Those who have sought and found it in the only way it can be found are rejoicing in the fulfillment of the promise, in that they have abundance of the things that make them comfortable and happy.

Millions of people are in want and suffering because of the erroneous belief that the kingdom of God is a far-away Heaven reached only through sickness and death, and that some creed-bound church or sect has the only passport or keys by which one can enter. This erroneous belief receives a lasting rebuke from the God-inspired words of St. Paul, who says: "For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Jesus tells us in Luke 17 that the Kingdom is neither a place nor locality, but a glorified condition of the mind—a consciousness of God's power and presence, and the accompanying indescribable joy and peace that attends this consciousness. "The Kingdom of God cometh not with observation (sense of sight), for behold the Kingdom of God is within you," said He who came to establish this Kingdom within man which the prophets had foretold would last forever and destroy all other kingdoms. (Daniel 2:44.)

Dear reader, let us describe this Kingdom by means of the testimony of those who have sought and found it, and have verified the words of both Jesus and the apostle in so doing. We have never met a person who claimed to have overcome sin, sickness and fear of death by following and obeying the limited understanding of Truth as taught in a modern orthodox church; but we have met and are personally acquainted with many who have found this Kingdom within themselves by following and obeying the risen Christ. Finding the Kingdom is becoming conscious of the presence of the Holy Spirit, which cannot be done until all sin and false beliefs concerning God are destroyed and He is acknowledged as the only governing power.

Let us mention some of the most noticeable differences in the daily lives of the people who seek the Kingdom in the way it can be found, and those who believe God and His Kingdom are in some far-distant place that can be found only through suffering and death. The man who seeks the Kingdom where Jesus says it can be found always finds the Holy Spirit a true refuge and an ever-present help in trouble, while his neighbor who believes Heaven to be a material structure looks to material things and sense gratification for happiness. The former

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takes no thought for the morrow nor worries about business affairs, because he looks to God as the all source of supply for all his needs; while the latter relies on his own efforts for his comfort and happiness, and not having the perfect confidence in himself that his neighbor has in God, is in constant fear of loss by accident, storm or fire, and is never free from the fear of sickness and death. The former daily proves that the Truth in the 91st Psalm guarantees protection from all evil; while the latter's hope for success and happiness is based on the stability of banks and business enterprises, which he believes to be controlled by an evil spirit called luck. The former enjoys health, happiness, peace and prosperity; while the latter is seldom at ease because of his reliance on luck, and his fear of sickness, accident and death. The former has no failures, accidents, sickness, nor discord in his home; while the latter, whose false beliefs have shut him out of the Kingdom, is uncertain whether he or any of his family will live until the close of the day. I mention only a few of the blessings obtained from seeking first the Kingdom of God, and also a very few of the adverse conditions that come from seeking first the *"kingdom of man,"* which is a fit name for the condition of people who believe the Kingdom of God to be a material structure in some other world.

St. Paul says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The natural man who believes in nothing but what is known through the five corporeal senses sees nothing real in spirit or spiritual things. God and His Kingdom are foolishness unto him, because of his lack of spiritual discernment.—*The Shepherd.*

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—*Robert Louis Stevenson.*

Yesterday is but a dream, and tomorrow is but a vision; today has just arrived, and today well lived and its work well done, will make every yesterday a dream of happiness, and every tomorrow a vision of hope.

God's help is always within our reach in time of trouble. We have but to feel our need, and to lay hold on what He reaches out for us. We say, indeed, "Man's extremity is God's opportunity," but rather we should say, "God is ever seeking a fresh opportunity to give us aid, but man is only ready to avail himself of his opportunity when he feels himself in an extremity." Old Rutherford therefore says of God's precious promises, "They are our Lord's branches hanging over the water, that our Lord's silly, half-drowned children may take a grip of them." Lord, help us to take a grip of the promises, and hold on!

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The Will of God

WM. E. GIBSON

TO THE average Christian few expressions in the Bible are more confused in the reader's conception and more misleading in application than the words "Thy will be done."

If one starts a business enterprise and is a success, they say "It is God's will; he must succeed." If, later, he fails, they pity, but God's will must be done. If one is sick, unto death, so to speak, they beg God to restore him to health, and yet seal that introcession with the "Thy will be done." If such a one passes out, the words of condolence are "God's will is done." But, if on the other hand, contrary to all human expectations, he rallies, recovers, still God's will is done.

If a train freighted with human lives is derailed or collides, resulting in much loss of life and suffering, there is the same plea. If in this wreck some railroad magnate, some conspicuous trust-promoter or some famous politician chances to be cut off, one says his cheating, defrauding, deceivings are over, another says God removes him so as to promote many more. The will of God is done. From the ruins of the same wreck comes the corpse of a plain laborer. Papers from his pocket show him to be the sole support of a frail wife and a half-dozen small children. In funeralizing, the parson says "He was a good neighbor, a faithful churchman and a loving husband. It is God's will."

Whatever tragedy occurs, touching the life, health or happiness of individuals, of all stages from the cooing babe to the tottering grandsire, it is labled "The Will of God."

God, we are told in Holy Writ, is unchangeable, and all the manifestations of God as observed in nature demonstrate this declaration to be true.

Infinite Will, as life, love, wisdom, is but the manifestation of God, God actuating and acting. If God, Infinite Good, is unchangeable, can the manifestations be changeable? It can not be any more than can the sun, the source of physical light, give rays of light and rays of darkness, or a lamp generate light and darkness at the same time. Hence God, the source of all good, cannot and does not manifest deviating will. will that bends and leans to every mortal whim.

Now, what is the will of God with reference to individual life, your life, my life, every life? This question was solved for me not long since. I was absorbed in thought and prayer to God for the recovery of a person from what, to mortal sense, was a hopeless condition. The thought, "God's will be done," would now and then throw itself forcibly into my thoughts, and it finally became such a disturber that I had to give it attention. Then came the answer—as light out of a cloud, "It is the will of God that none shall perish, but that all have life, and that more abundantly."

This truth is exemplified and demonstrated throughout the Christ Life as taught and expressed by Jesus of Naza-

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reth. Life is spiritual manifestation. Spirit is perfect, therefore the manifestation is perfect. Hence death, sickness, pains, sorrow, have no part or parcel in pefect life. God is good. God and His will are one. Then God's will to all is Good and good manifest. Therefore God's will in every case and all cases pertaining to the individual is good.

Now is death good? Do you hunger and thirst after it? No. Then it is not the will of God that any shall die. Is sickness good? Do you enjoy it? No. Then it is not the will of God that any be sick. Are sorrow, failure, poverty, disaster, catastrophe good? No. Then it is not the will of God that any shall suffer such calamities; and we are all the children of God and there are no favorites among us.

But you say something is wrong, some will is troubling things, for here is this world of trouble, sickness, etc. Whence comes it? Remember you are the image and likeness of God, my friends, and have will as God has it, for it is God's will in you. Now this world of trouble hinges here. Men let their God-given wills be negative and do not assert their God-given powers. They are not positive, are luke warm, doubtful.

The water-pipe from a heating plant comes into your apartment. If you use the water freely it is always hot and pure, but unused it becomes cold and stagnant. So with human life and all that pertains to it.

God, the Infinite, is the source of all good. Keep the way between you and the source, the well, open. To do this many idols must be broken. Much that has hitherto been precious and sacred, must be thrown aside as rubbish. Every avenue and alley of the soul must be thrown open to Infinite Wisdom, and the whole being must be led, directed and controlled by infinite wisdom. We must indeed and in truth be denuded of all superficial garb, shorn of all grossness, and become as little children.

An infant has all its life and development before it. What it shall be depends very largely upon the mould in which it is cast, the environment. *"You must be born again,"* and grow up in the environment of the Eternal Life Thought, with all its fullness of health, happiness and harmony; of Infinite Love-Thought with its fullness of power, dominion, freedom, mastery, of God Almighty, Wisdom, perfect direction and instruction in all knowledge and all science. Then your will and the will of God are identical, and positive and perfect harmony is established. Then you can will eternal life and realize it, perfect health and enjoy it, all the good of this world and all the worlds and have it at will.

The will of God for you is done,
When your own will and His are one.

One topic is peremptorily forbidden to all rational mortals; namely, distempers. If you have not slept, if you have the headache, or leprosy, or a thunderstroke, I beseech you by all the angels to hold your peace and not pollute the morning. Come into the azure and love the day.—*Emerson.*

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How to Forgive

CHARLES EDGAR PRATHER In "Power" for January

FORGIVENESS means literally *giving* for: for unkindness, give kindness; for hate, give love; for criticism, give blessing.

To forgive is to loosen the bonds of limitation, to set free. Hatred, malice, envy, condemnation, sickness, sin, are all contracting and binding conceptions of the mentality, resulting from lack of understanding, which in turn is the result of misconceived notions concerning the things of sense. As forgiveness sets free these conditions of the mentality, and thus the outer expression, it becomes the elixir of life—exhilarating, ennobling, joyous. It brings a feeling of peace and rest and freedom which is deeper than any physical sense, and thus language is unable to describe it; it is that "peace which passeth understanding."

But where shall you begin? With *yourself*. You have been holding your body in greater bondage than all the world besides; you have criticized and found fault with it, and every little ache or pain you have claimed as your own by declaring that *you* were sick; you have been sensitive to the opinions of others, and have really been looking for something to be said that would hurt your feelings; because you have not thought in harmony with Divine Law, the Law which if used aright brings you the fullness of all Good, you have seen poverty and limitation in your environment. And thus you have become a bundle of self-condemnation.

The only power of forgiveness is in Spirit; and since Spirit is omnipresent, it is you; your life is God-life; your wisdom is God wisdom. Therefore, the forgiving power is within yourself. Forget your little personality, and see yourself as one with God; and you will then know that it is God thinking, acting, and expressing in and through you.

To get rid of the sense of bondage to sin or any limitation, you must first recognize that it is the product of your own mentality, the result of your wrong thinking. This is "confession." Do not attempt to excuse any shortcoming; the very recognition of it is your confession that you now see a better way. The object of confession is to release the sin to which you have been holding; as soon as you give it expression it is no longer pent up within you. It is not necessary that you proclaim your shortcomings to other people; they have enough of their own to keep them occupied. The idea of "confessing your faults one to another" is that by thus openly acknowledging them you will be the more careful not to permit yourself to make them again. But if you honestly repent, turn about, change your thought, the same result is attained within yourself, and you have not made anyone else unhappy by the recital of your misdeeds.

Then forgive yourself for every limitation which has bound you, and when

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you forgive yourself you are free indeed, for you have been your own jailer. Know this, that which is past is gone forever; however much you may lament some error, some grievous mistake, you can never change it; but you can wipe out the remembrance of it, and you can redeem the condition into which it has placed you. You now see a bright light, a better way, or you would not have recognized the error of the way in which you have been going. Then take this better way, begin life anew, live to your highest vision, and "let the dead past bury its dead." The only way to redeem the past is by the right use of the present.

When your consciousness sees where you in your shortsighted mentality have not fulfilled the highest, and you are ready to profit by those experiences which it has brought you, then through the very acceptance of that lesson you are already forgiven. Your own *consciousness* wipes out the past.

Happy are you if you forgive your own transgressions, for this God within you has said, "Thy sins and thy iniquities will I remember no more." That is, when you truly forgive, you let the error drop out of your thought so that you no more remember it, for as long as you recall it to mind, you are subject to it. Fill the present with stronger, fuller, higher and better thought and living.

Then extend your forgiveness to others. But let me tell you, if you truly forgive yourself by putting into expression something higher and better, you won't find anything in others to forgive. You will not be affected by criticism, hatred, malice, or envy, for there will be no room for such in your consciousness. Be full of the Spirit, and you will see only God, and loving kindness will compass you about.—*Power—January*, 1911.

The Daisy

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here:
The daisy, fresh from winter's sleep,
Tells of His hand in lines as clear.

For who but He who arched the skies,
And pours the day spring's living flood,
Wondrous alike in all He tries,
Could rear the daisy's purple bud?

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That, set in silver, gleams within?

And fling it, unrestrained and free,
O'er hill and dale, and desert sod,
That man, where'er he walks, may see,
In every step, the stamp of God?

—*John Mason Good.* (1764-1827.)

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My Brother's Keeper

SUSAN Q. MORRIS

WE LOOK around our church on Sunday afternoon and wonder who is to blame that every seat is not filled. We are thankful for those who do come, but do we do all in our power to bring them in to learn this beautiful Truth?

The work of Christ was placed in the hands of the apostles. "As the Father has sent me, even so send I you," and these original servants of Christ received this mission for all who would believe in His name.

The personal work of the Master must be carried forward by His people. We are His disciples. Every Evangelical Christian Scientist knows the command of Christ, "As the Father has sent me, even so send I you."

The filling of the house of God is not the specific duty of our Bishop. The members of the church have some responsibility. In the second chapter, forty-first verse of John, one of the two that heard John speak and followed him was Andrew, Simon Peter's brother. He findeth his brother and saith unto him: "We have found the Messiah." Andrew rejoiced in his privilege to be a disciple of Christ, but his joy was not full nor his duty done until he brought his brother to Christ. "Am I my brother's keeper?" Yes, we are our brother's keeper.

We accidentally heard a very cultured gentleman and church member in good standing remark: "I do not drink intoxicants—I am a perfectly temperate man—but I go to a lunch-room connected with a saloon, for the reason that I get a better lunch for the money there than at other places." It will probably never hurt that man; but what about the young men and boys who see him go in there? They will in all probability think, "If such a man as that goes in there, I can go." And they may not have the strength to resist temptation as he has. Do nothing which would cause your brother to stumble.

"Cannot God save my brother, my neighbor, without my aid?" some one will ask. Yes; He can. But your question is not a fair statement, in so far as you are concerned with this problem. God can save your neighbor without you, but can you be saved without your neighbor? God would have provided another method of gaining Peter, but what would have become of Andrew?

We as Evangelical Christian Scientists know the Truth, and the Truth has made us free. And it should be the joy and privilege of each member of the church to give out this Truth.

There is a woman in this city, a mother of six children, who comes every month to me for THE NEWS LETTER, and is waiting anxiously for it. She drinks in this Truth, and THE NEWS LETTER is the only teacher she has had. She has learned to heal herself and her family. It is such a privilege to talk to her. She is very poor, as far as worldly goods are concerned, but she is rich and

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happy in the love and knowledge of her divine Savior.

There are no churches in this city where ministers preach and do not receive a salary. Our Bishop will not take money for lecturing to his congregation, and every Sunday you can hear these words repeated: "THE NEWS LETTER is at the door; take as many as you wish for yourself and friends." They are given freely to all who will take them. As we give, so shall we receive, and giving does not impoverish.

Let us who know the Truth not be contented to let year after year go by without ever making an effort to spread this Truth. The Master said: "Every branch in me that beareth not fruit He casteth away." The prophet said: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." No day's experience can be complete that does not take account of mercies given and opportunities held open to us. If in the smallest way you are trying to help some one, then you have become a co-worker with God and are a part of the infinite worth of the universe.

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; center them on 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 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 ether, 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.

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The Prayer of Truth and Desire

VINNIE MacLEAN

PAUL defined faith as being "the substance of things hoped for, the evidence of things not seen," or, in other words, a well-grounded assurance of that for which we hope and a conviction of the reality of things which we do not see.

We are told by the Scriptures that the planets were made by faith at the command of God, and that everything that has form owes its existence to it. Every possession that one has, every luxury that surrounds one, and every joy that has come to one, has been made possible through the faith of himself or someone else.

Jesus said, "Whatsoever things ye ask for when ye pray, believe that ye receive them, and ye shall have them."

And then again He said, "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."

One cannot pray in a half-hearted way, or believe in a half-hearted fashion, and receive. The prayer which is to receive answer must be born of intense desire and be accompanied by invincible faith. The one who would have perfect faith must know "that God is, and that He is a rewarder of them that diligently seek Him." A beautiful story has been related of a young woman who recovered her eyesight by such faith. It runs something like this:

It was reported to her that a certain righteous man, in a distant part of the country, cured all ailing ones who came to him by praying for them. Her family, including herself, made great sacrifice that she might undertake the journey. She arrived at her destination with a glad heart. She had not seen a ray of light since childhood, and now to know that she would look upon her friends, view the beauties of nature, and see as others see, created an inexpressible song of joy in her soul. The good man, touching her eyes lightly with his fingers, offered an earnest and sincere prayer of faith on her behalf. He closed it by thanking the Father for the perfect sight with which she was endowed.

She opened her eyes with delightful anticipation, believing fully that sight had returned to them. But great was her distress to find that all was blackness as before. The healer, however, assured her that she could see, for all sight came from within; that God had heard the prayer of faith and she must remain firm in her faith, until it was manifested.

She wended her way homeward. Her friends met her with every confidence, and great was their rejoicing when she greeted them with the words, "I can see, I can see." In a few moments their delight was changed to grief, for they knew she could not see. They at once came to the conclusion that her disappointment had been so poignant, so unbearable, that it had unbalanced her mentally. This belief was daily confirmed, however much she tried to con-

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vince them to the contrary, for she continuously held to the truth, "I can see, I can see. God has restored to me my sight." A few weeks later, just as the twilight was merging into darkness, she cried, "Bring me a light quickly, for I can see." Her command was obeyed. And behold! her sight had, indeed, returned and great was the gladness and thanksgiving of her and her household.

The experience of this young woman teaches that we should know for a certainty that the prayer of faith and desire is answered. When our desires do not manifest, we alone are responsible. We have built barriers which prevent our receiving, and these barriers usually consist of a weak desire or a lack of faith, or both.

We are admonished to have the faith of a little child. This faith was exemplified not long ago most perfectly in a Divine Science Sunday school. The children had been taught the principles of the Christ-healing method. One Sunday a little visitor was present who was a cripple. As the exercises proceeded, the subject of healing was discussed. The little guest began to take a lively interest. She sat with wide-open eyes listening intently to every word that was said. An intermingled expression of surprise and happiness suddenly illuminated her countenance. The teacher, noticing it, said to her, "Would you like to be made perfect in body as these other children are?" "Oh, yes," she responded earnestly, "I should. Do you think God would make me straight?" "Yes, He can and will if you will trust Him," said the teacher. "Oh, I do!" answered the child.

One of the little girls was asked to pray for her. She rose to her feet, closed her eyes, and made a scientific prayer as she had been taught, by affirming the perfection of the little visitor. As she proceeded, she called the little girl by name, and said, "Now you can hop, skip, jump and run like the rest of us, because the Spirit within you is straight, strong and well." At this the little cripple threw down her crutches, flung her arms about the teacher's neck and said passionately, "Now I can skip all the way home by your side. Oh, how glad mamma will be to see me straight and well!"

Every mother can appreciate the joy that filled the hearts of this child's parents when she arrived home, whole and perfect. The faith in this instance was unalloyed by doubt, both by the one who spoke the word of truth and by the one for whom it was spoken. Hence, the deduction follows that this splendid demonstration of instantaneous healing was but the effect of the fulfilling of the law and promise that the prayer of childlike faith is answered.

Tennyson says:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motions of a hidden fire
That trembles in the breast."

If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern him any more on the grass of Eden or beneath the moonlight of Gethsemane.—*James Martineau.*

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You, the Creative Power

M. EVALYN DAVIS

YOU love the rose? Surely not less beautiful than its external manifestaion can be its life, its soul. If you would be equally loved and beautiful, look to your life, your soul; reverence your God indwelling.

When you would think, go into the silence, to the "secret place of the Most High" and there let the Infinite innate within you have full sway. The universe has need of thinkers, and every moment of time is pregnant with wisdom.

When you can speak from a deep conviction of the truth, open your lips and words of Wisdom will flow whose import shall be as waters of eternal life to all mankind.

When you would write, dip your pen in the flaming fluid of your heart's most sincere love and your pen-pictures will reflect within the soul of man and live for aye.

If you would live, open up the channels of your consciousness to the Divine, of which you are the grand expression, and you will sense the thrill of New Life and know your power over every ill.

Emerson says—"If our own life flowed with the right energy, we should shame the brook. The stream of zeal sparkles with real fire and not with the reflex rays of sun and moon."

If you would sing, let your whole being throb in warm sympathy with Nature's voice, and melodies too divinely sweet for human ears shall flood your soul; every word you speak and every intonation of your voice shall be symphony of sweetest song.

If you would revel in the ocean of joy, look up to where the God-given gems of Life Eternal gleam, reflecting all the radiance of their untiring source of light, the Sun. So shall you become a beacon light through which the God of Joy, the real light, forever shines.

If you would dwell in health, think noble, beautiful thoughts, speak words of youth and strength, and make all work an exercise of love.

If you would be as Christ, seek to lose Self in Universal Love. Seek knowledge of your God indwelling, and you shall do the mighty works of Him who said: "I lay down my life, that I may take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." Thus shall you overcome the "last enemy" of man called Death.

Thou shalt pray "Give us this day our daily bread," saith the Lord in prescribing a condition of the gift, and in Him I trust, and upon Him I rely; and I will not be disappointed. I am led to exclaim with the ancient Persian: "God giveth to daily bread wings, that it may come." And as I write I fancy I hear the rustling of the angels' wings that are God's messengers.

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The House In Order

HARRIET DOANE PRENTISS

WE HAVE all known people who are scrupulously neat and particular about their person and their belongings; whose house, physical abode, and environment suggest a well-ordered material habitation. This is undoubtedly a step in the direction of Godliness, and is the next thing to entering the great kingdom of harmony. There is for persons of this character but one thing more to accomplish in order to enter, completely, their heavenly abode, here and now, and that is to express as much cleanliness and purity of mind as they do in their bodies and surroundings; take an inventory of their mental stock, and see if this, too, is expressing order.

One must have absolute discipline of mind to correspond with the purity in his material surroundings, in order to produce a harmonious whole.

If you have never taken account of your mental forces, it would be well to do so, and find out if by your active, conscious thinking, you are generating through your body a quality of emotions which you would like to have expressed in your countenance. Realize that your emotions are registering themselves in your face, and that it is impossible to outpicture health, beauty or harmony without the quality of thought which will build for you the attractions you desire.

To make the statement, "I am well," sends a vibration of health through the system, and by repeating the affirmation one can in time clear away the diseased condition by simply replacing the old quality of discordant, jarring thoughts with ones of harmony.

One does not have to place himself in an attitude of resistance in order to overcome an adverse condition, but simply dissolve it with positive thoughts of health, happiness and good cheer.

Our bodies are absolutely plastic to the thought currents which flow through them. Every thought wave is carried along the nerves to the very finger tips and goes to the extremities of the body, and on out into the universe, fulfilling a mission of harmony or discord.

When a person identifies himself with the somber, unwholesome thought currents he not only feels the force of this action through his own system, but he links himself with that same quality of vibration and feels a twofold depression.

When one understands the principle of this power he will be careful to identify himself with the quality of thought vibration which he wishes to express, and will not only make his own thinking harmonious but will identify himself with this quality in others.

In other words, dwell upon the things which you wish to see brought to expression and deny their opposite.

If it is health you desire, think health; if prosperity, think prosperity, and so on.

If nature has not bestowed upon you the kind of body in which you wish to

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manifest, think yourself unto one which *will* express charm. You are building into your system fresh material every day; see that you put the stamp of quality into it. Put your mental house in order, and you can realize happiness, health, prosperity and comfort. Choose your thoughts and make them profitable.

Harmony

Harmony with the Divine means to be in tune with the Infinite. To him all things are revealed. He finds green pasture and can go in and out at all times, for the door is the open way. To see harmony in every one we meet is to establish a consciousness in ourselves that is strong and noble. The single eye sees only the good, and so the perception becomes pure and we radiate that which is innermost in thought by simply *being,* for we are just what we think we are.

There is an immutable law lying back of all this, which is the law of recompense. As we give so do we receive, and as we send out the good that is within us, so do we receive a hundred fold. The flower that from a tiny seed takes on form, then develops from a blossom into a beautiful flower, gives forth to all the world its beauty and fragrance freely, and indeed shows a state of development into Perfection from whence it came. It was perfect in the beginning.

The seed and blossom are one. So is that Life one with ours, and if we would but let the same Power express through us, and be what God intended us to be, there would no longer be any limitation in thought; but we would simply demonstrate the Absolute. Flowers know when they are loved just as we do, and they show their appreciation by their abundant supply, but if we withdraw our care and love from them, and our thoughts of harmony, how soon they fail. We are all flowers in the Garden of the universe, but different expressions. So do we need all the harmony and love there is in life to manifest our true being. Harmony is God, and we can find it in every soul, even in the breath of the wind.—*Mrs. Celia Leach, "Power."*

"The man who seeks one thing in life and but one,
May hope to achieve it before life be done;
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets."

"Let us always remember that nothing ever befalls us which is not of the nature of ourselves. There comes no adventure but means to our souls the shape of our every-day thoughts, and none but yourself shall you meet on the highway of fate. Events seem on the watch for the signal we hoist from within."—*Maurice Maeterlinck.*

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Faith

A milkmaid used to supply milk to a Brahmin priest living on the other side of the river. Owing to the irregularities of boat service, she could not supply punctually every day. Once, being rebuked for her lateness, the poor woman said: "What can I do? I start early from my home, have to wait for a long time at the river bank for the boatman and the passengers."

The priest said: "Woman, they cross the ocean of existence by uttering the name of God, and canst thou not cross this little river?"

This simple-hearted woman became very glad at heart on finding this easy means of crossing the river. From the next day the milk was supplied early in the morning, and the milkmaid was also happy, as she saved her fare.

One day the priest said to the woman: "How is it you are no longer late now?"

She said: "I cross the river by uttering the name of the Lord, as you told me to do, and don't stand in need of a boatman."

The priest could not believe this, and said: "Canst thou show me how thou crossest the river?"

The woman took him with her and began to walk over the water. The priest also tried to follow her, but was soon seen sinking in the water.

Looking behind, the woman saw his sad plight, and said: "How is this, sir? You are uttering the name of the Deity with your mouth, but your hands are raising the cloth that it may not get wet. Thou dost not fully rely on the Deity."

Entire resignation and absolute faith in God are the secret of every miracle.—From *The Brahmavadin.*

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 after 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.*

If heaven has not begun for you already, it is idle for you to be looking forward to some future day in some distant place when it will begin. And the discontent, the unrest, the envy, the jealousy, the bitterness, the groveling mind, the perverse will, the unsocial temper—if these are your present experiences, they have only to continue and become chronic to make a hell more dread than Milton ever painted.—*Washington Gladden.*

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A WAYSIDE SMILE

Just outside what used to be the boundary line of the city, a dilapidated church stands on a picturesque country road. Up its weather-beaten sides green ivy clings tenaciously. There is a little belfry on the edifice, in which hangs the bell which summons the good people to worship. The door of the church is one of the old-fashioned style—heavy black wood with metallic bands.

Over the door is a scriptural sign: "This is the door of Heaven."

Not long ago there was a sign tacked under this, on the broad face of the big door, in big black words on a white cardboard background. Many parishioners smiled when they read:

"Closed for repairs."—*N. Y. Times.*

Prior to the advent of Jesus Christ, the doctrine taught by the religionists represented under the Old Testament was "An eye for an eye, and a tooth for a tooth;" "He that sheddeth man's blood, by man shall his blood be shed." When our Savior was born, and He commenced His ministry, He came teaching a new thought, enunciating a new doctrine; this new doctrine was one of Love. He declared to those He was teaching that if a man smite you on one cheek, you should turn to him the other; do good unto those who despitefully use you, love your enemies, and bless those who curse you. In proof that this religion was from God and of God, He healed the sick and demonstrated that His religion was from the Father of all. This is the religion of the Evangelical Christian Science Church. Our doctrine is the doctrine of Love, and we prove this to be true by demonstrating, as Jesus did, by healing the sick.—*Bishop Sabin.*

THE BEST GIFTS

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*F. M. Balfour, The Silent Partner.*

When our Savior with His disciples walked up the Mount on the day of His transfiguration He doubtless was talking to them of what He had taught them, telling them what they must do, planning no doubt where they should go to teach this gospel, "Love God, love man," heal the sick, take it with you wherever you go, and the last great command He gave as He stood at the open door of Heaven. He not only gave His command to those who were with him, but He gave it to you and to me, and to all to take this gospel into every land and every nation, preach it everywhere and these signs shall follow those who believe. They shall cast out devils, they shall lay hands on the sick and they shall recover. In MY NAME, remember, He said, they shall do these things.

It is quite natural that we should take out of the universe around us all that we want for our needs, of whatever kind.

Our breath, our food, or our nourishment must always come out of that which surrounds us. Also our relations and friends.

But within us will always be that which will choose out of the surroundings what we want, and also will give to that chosen the particular shape and form we individually choose to give it.—*Alma Gillen, Expression*, Dec. 10.

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An Ancient Hymn

The following is an attempt to versify a literal translation of a poem by the Hindoo writer, Tinevalula, who lived, it is supposed, in the third century of our era. He was remarkable for his hatred of idolatry and caste, and for his almost Christian conception of God and human duty. The Higher Thought indeed:

THE GIVER AND THE TAKER.

Who gives what others may not see,
Nor counts on favor, fame or praise,
Shall find his smallest gift outweighs
The burden of the mighty sea.

Who gives to whom hath naught been given,
His gift in need, though small indeed
As is the grass-blade's wind-blown seed,
Is large as earth and rich as heaven.

Forget thou not, O Man! to whom
A gift shall fall, while yet on earth,
Yea, even to thy sevenfold birth,
Revive it in the lives to come!

Who, brooding, keeps a wrong in thought,
Sins much, but greater sin is his
Who, fed and clothed with kindnesses,
Shall count the holy alms as naught.

For he who breaks all laws may still
In Sivam's mercy be forgiven;
But none can save in earth or heaven
The wretch who answers good will with ill!—*John G. Whittier, Practical Ideals.*

Three lamps there are—Faith, Hope and Charity—
Which we may light to keep our souls from harm
In our long voyaging through storm and calm:
And sweet it is, while on life's restless sea,
To hear the watcher, Conscience, in the night,
Whisper: "All's well—the lights are burning bright."

—*Mary E. Sims.*

We can sing away our cares easier than we can reason them away.—*Beecher.*

An Irish priest had labored hard with one of his flock to induce him to give up whiskey. "I tell you, Michael," said the priest, "whiskey is your worst enemy, and you should keep as far away from it as you can." "My enemy it is, father?" responded Michael, "and it was your riverance's self that was tellen' us in the pulpit only last Sunday to love our enemies!" "So I was, Michael," rejoined the priest, "but I didn't tell you to swallow them."—*Sacred Heart Review.*

All the doors that lead inward to the secret place of the Most High, are doors outward—out of self, out of smallness, out of wrong—*George MacDonald.*

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OMNIPRESENT BLESSINGS

I bless my eyes, that I may see good everywhere.

I bless my ears, that I may always hear uplifting things.

I bless my tongue, that I may speak only living words.

I bless my hands, that I may do the will of God.

I bless my feet, that I may walk upright in the way of the Lord.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Bless the Lord, all his works and all places of his dominion: bless the Lord, O my soul."—*Ada Louise Beckwith, Unity.*

The grandest sight in the world is a man. The saddest sight in the world is the wreck of man. The noblest work in the world is the building of a man. We marvel at the genius of an inventor. We honor the creator of art. We revere the goodness of the benefactor, and embalm the memory of the philanthropist. We worship at the shrine of military greatness. We glory in the daring of the explorer. We wonder at the colossal strides of the scientist. We sing the praises of the poet. We are inspired by the eloquence of the orator. We stand appalled in the presence of the builder of empires. But greater than the achievement of the artist, the soldier, the scientist, the sculptor, the poet, the philantropist, the orator, the builder of empires, is the building of a man. Whatever great things others may do, he does a greater who builds a man.—*J. K. Montgomery.*

FOR REMEMBRANCE

Angry men seldom want for woe.

Content is the true philosopher's stone.

Debt is the worst kind of poverty.

Envy never enriched any man.

Frugality makes an easy-chair for old age.

Haste trips up its own heels.

Industry is fortune's right hand.

Occasion lost cannot be redeemed.

Pains are the wages of ill pleasures.

Temperance is the best physic.

Welcome is the best dish on the table.

The more one knows the more one simplifies.—*Philistine.*

Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—*A. Lincoln.*

That which is born of love must forever remain in love, for it adheres only to its own kind. Man is born of love, hence love is forever within him; it can not be given to him but must be awakened within him. When love hath been covered by man's outward-looking, it is not always brought to his consciousness in the flash of an eye-lash, but taketh even a space of time for its covering to be unwrapped from its roots. The pool giveth forth the waxen water-lily. It grows in stagnant waters a long time before it bursts into bloom. But lo, at its bursting, the slimy waters part for the milky waxiness to rise above the thickened waters, and all look and see the blossom, and the green, stagnant waters can cover that lily no longer.—*East and West.*

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EQUAL JUSTICE TO ALL

The following is told of the stories of the good old times in Holland. The authorities of the town of Amsterdam erected a bell tower in the public square, and hung therein a bell that was called "The Bell of Justice."

The reason for its name was that it had been decreed that if any inhabitant of the town suffered any wrong he might ring the bell and the Judge would at once repair to the tower and hear his cause and render judgment according to the law and the evidence. The bell rope having been in use many years rotted away, and the economical Dutch replaced it with a long grapevine.

When the spring came the vine budded and a horse, hungry and old and worn, whose lean ribs showing that his long and faithful service had been ill-repaid by his master, arrived at the tower in search of food and proceeded to eat the buds on the grapevine.

As he did so with an eager appetite he pulled the vine and sounded the bell.

The Judge soon arrived and was astonished to find at the bell-tower such an applicant for justice. It was true that he was only a horse, but, being an inhabitant of the town, he was clearly entitled to have his case heard, and justice done him, he being withal one of God's creatures.

The owner was duly summoned and was adjudged guilty of neglecting his duty to his horse, and required to maintain him in comfort as long as he lived and give him a decent burial at his death.

All who joy would win,
Must share it—
Happiness was born a twin.
—*Byron.*

A PRIZE FOR BEING JOYOUS

The faculty of Bryn Mawr college recently awarded a prize to a senior student who showed "throughout her four years in college in the highest degree the qualities of joyousness, high courage and faithfulness." The prize is awarded annually in memory of a late secretary of the institution who was conspicuous for these qualities. "These are most excellent qualities," remarks the Chicago Tribune, "in womanhood or in manhood either as far as that is concerned, but they are novelties as prize winners in college curriculums. There are plenty of prizes for superiority in the various branches of culture intended to urge the young women to attain excellence in studies which most of them forget after they have been out of college a few years.

"Joyousness, courage and faithfulness are, of course, largely temperamental, but there is no question that they can be cultivated and grow, just as there is no question that without cultivation in their lives the opposite qualities may grow until they become fixed habits. If these excellent qualities are susceptible to cultivation, then the Bryn Mawr alumnae who have striven for the prize will be likely to make happy homes and add to the sum of human cheerfulness. Bryn Mawr, perhaps, is contributing to bring about a more blissful condition of things."—*The Pathfinder.*

"Speak to all more kindly
Than the year before;
Pray a little oftener,
Love a little more.
Cling a little closer
To the Father's love
So life below shall liker grow
To the life above." —*Anon.*

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SHINE JUST WHERE YOU ARE

Don't waste your time in longing
For bright, impossible things,
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill for the day your mission
By shining just where you are.

—*John Hay*, From *The Pathfinder*.

ALL THE CLOUDS

Mary Russell Mills

All the clouds the sky may wear,
All the rain the clouds may hold
Cannot make my heart feel drear,
Cannot make my hearthstone cold.

For behind the clouds, the sun;
After rain, the blossoms sweet;
Present all the while, the One
In whom clouds and sunshine meet.

—*Fellowship*.

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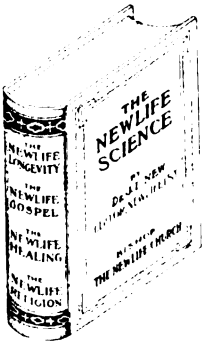

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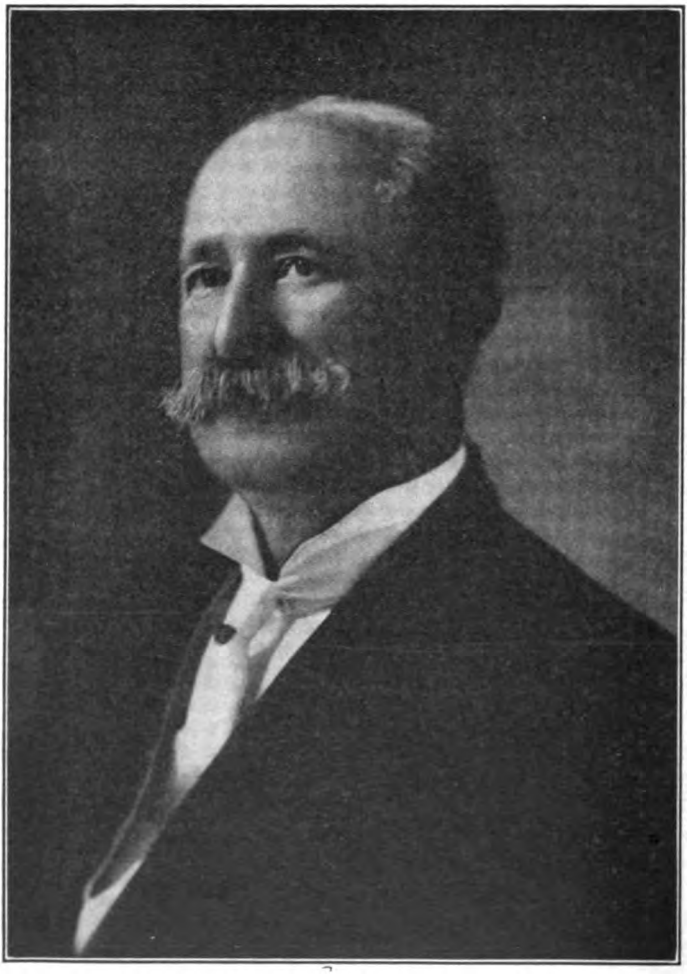

Oliver C. Sabin

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God Healing

The great aim and object of my life is to scatter this Truth throughout the entire world, broadcast it everywhere. To a person of ordinary intelligence with an honest desire to know the truth it can be proven to the satisfaction of anybody that God does through man heal the sick. One does not have to take anybody's word, but all one has to do in order to be convinced of this perfect Truth is to study—honestly, sincerely, and prayerfully—the lessons that are set forth; and God Almighty will heal the sick for anybody in answer to the sincere prayer. I suppose that there are but few who are more prejudiced and self-opinionated than I was along certain lines of what we term religion in general. I would not discuss religion with anybody. If I took up a paper and the word Christianity was brought into controversy in any shape, form or manner, I always laid that paper down.

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I had become fixed on certain principles, or two certain Truths, as I regarded them and do now. First, that God Almighty was my Father and that I believed in Him, and, second, that I believed in Jesus Christ His Son; and further than that I did not know what I believed. If at any time I was cornered by anybody who would say that the Bible says one thing in one place and in another another different thing, and asked me which of them I believed I would say that I believed them both. I simply said that I believed them both and would stop the controversy. I believed the Bible because I just simply swallowed it whole, and did not care whether it was true or whether it was false so far as my ostensible belief was concerned, and in that way I put the subject of religion behind me.

But when this thought came up and this astounding proposition was enunciated, that God, through man, did heal the sick in the same way that Jesus cured them during the days of the Apostles, the thought brought itself to my consciousness with such force that it took hold of my whole nature. I did not believe it and yet I did not dare to disbelieve it, because a case had been brought to my knowledge of wonderful heal of something that I knew materia medica would not and could not touch.

I commenced to study, to ascertain how they had healed this patient, and what kind of humbug they were passing off saying that this was God Healing. I commenced to study and I continued to study and in about six months the Truth began to dawn upon my consciousness, and in that study I began to get bodily healing and help myself. I employed a healer and kept her right along, and I began to get well. Here one ailment would slip off, and there another, and gradually I was becoming stronger. It took hold of my inner consciousness and I began to feel and realize that I was something more than I appeared to be, a broken-down old man, racked with disease.

Gradually the Truth dawned faintly, but it came, and then I got the idea that all was Faith and that everything in this healing was simply the answer of the prayer of Faith. When I believed that as thoroughly as I did, I could ask God for the healing of almost anything and the prayer would be answered instantly, and I simply prayed the old prayer of the Christian, "Father, please do this."

But I kept on in my study and this Realization of the Allness and perfection of Good, the Allness and perfection of Spirit, the Allness and perfection of Life and Love dawned upon my consciousness and I Realized that I lived, moved, and had my being in this eternal Good, this eternal Life and eternal Wisdom. In other words, I lived, moved, and had my being in God, who was my Father, and when I came to that Realization then I knew that I did not have to say "Father, please do this," but I Realized it was done already and

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all I had to do was to reach out my hand and grasp the Truth.

Now, my experience may be the experience of everybody in the world who will take it, everybody in the world who will study it; but I say to you, my friends, I say to everybody, Do not think you can come in to this Truth by some stroke of magnetism, or some other thing; do not think you can come into this Truth by some stroke of hypnotism or some other thing; it does not come that way. Do not think you can sit down here and in a night have a shock of feeling and have an electrical effect through you so that you can rise up and feel yourself converted. There is nothing in that; it is a fact of cold, natural law, of actual knowledge and understanding and when you get that understanding then you will have these feelings of life, of exhilaration, of thankfulness to God that He has given you the Knowledge of the Truth which makes you free. But it does not come in a minute, and there is nothing on earth that does come, that is worth anything, except as the result of labor. The slothful man or woman, who does not study and work, can not get anything. He may pick up the crumbs that fall from the rich man's table, but he will eat with the dogs as long as he lives. You have to study and you have to work. It is not only a work here but it is a work that we have only just commenced and which will continue on forever and forever. There never will be a time that there will not be myriads of the people who are grasping and reaching for something. God Almight's universe is operated upon the law of universal action, universal go ahead; it is a constant move forward and we have to go ahead. If we do not, we are nothing.

Oh, it is beautiful, and I like to talk of it and I like to think of it, and I like to thank God for what He has given me. He has me in line where I can go on more and more. It is a beautiful thought to throw out the lifeline to your brothers and sisters who are struggling along this plane, leading them on, healing them, bringing them on to the ship of state, the ship of health, and giving them the knowledge of this Truth which makes them free. This is a work that every one ought to be in. It is a work to which all should dedicate their lives. Let it be our work to constantly throw out the lifeline and make our religion such a religion as it ought to be. If we do this, the blessings that we will receive will be beautiful and we will rejoice and be cheerful and God Almighty will bless each one of us and make us stronger and more vigorous in this work.

Lovingly yours,

Oliver C. Sabin

Bishop.

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Chain of Golden Thoughts

MAY

PAULINA B. SABIN

If thou faint in the day of adversity, thy strength is small. Prov.: xxiv, 10.

Give me the man who can hold on when others let go; who pushes ahead when others turn back; who stiffens up when others weaken; who advances when others retreat; who knows no such word as "can't" or "give up," and I will show you a man who will win in the end, no matter who opposes him, no matter what obstacles confront him.—*Orison Swett Marden.*

If you should fail, and commit some of your old faults, do not be disheartened, but rise up and go on again, as if you had not fallen—*St. Francis De Sales.*

Know that "impossible," where truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said "Impossible," and tumble noisily elsewhither, and thou alone art left, then first thy time and possibility have come. It is for thee now: do thou that, and ask no man's counsel, but thy own only and God's. Brother, thou hast possibility in thee for much: the possibility of writing on the eternal skies the record of a heroic life.—*Thomas Carlyle.*

God is a kind Father. He sets us all in the places where He wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough, for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—*J. Ruskin.*

He who doubts is lost. The command is to trust in God and He will bring it to pass; therefore, our understanding should be positive that the promises of the Almighty will be fulfilled, and there should never be doubt or wavering, if you would succeed.—*Bishop Sabin.*

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Metaphysical Demonstrations

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHEN we speak of demonstrations along the lines of metaphysics, it means that we are talking of the demonstrations that are created through and by the power of mind. There is but one Mind, the Infinite, in which we all live, move and have our beings. That is synonymous with Infinite Love, Infinite Life, and Infinite Power. Again, all that is known is God, the All and in All and through All, the Omnipresent Good.

If we, each of us, had the power given to us to request in our minds that which we want to make us happy, to make us prosperous, to make us healthy, to make us wise, to make us strong, to make us great—I say, if we had the power to request that of a being and had the certain knowledge that we were going to receive a responsive and affirmative answer to our request, how many do you suppose there are living that would refuse to make the request?

Take the young man and the young woman starting in life. They look at the roseate hues of life if they are going to succeed, and yet with certain environments it is a struggle to succeed. But if they could know at the start of life that they were successes, that everything they touched would turn to perfection, do you suppose there are many young men or young women of ordinary sense who would fail to make the request? I do not think there are.

Religion, during all the ages, has been a mystery, and that mystery has been turned into an engine of oppression, and in its name cruelty, crime, ignorance, debasement of the human family and destructive energies followed in the pathway of life over the wrecks of millions of human beings and myriads of powers and kingdoms, all done in the name of religion. Religion is not to blame for it, but the lack of knowledge. It is the lack of the kind of so-called religion that makes you free.

Jesus Christ was the great metaphysical demonstrator, the first great teacher that the world ever knew. He was the first who gave the rules by which we could lay down the kind of action to follow and be successful. But it lasted but a little while. He was paid for His kindness and His goodness, and the lessons He taught the world by being nailed upon a cross. Barbaric ignorance under the cloak of religion crucified Him, hunted His disciples, put a great price upon the writings of His immediate followers, and all those who succeeded them; and it was thought and believed, and is thought and believed today, that all the original writings of Christ and His disciples were destroyed, and what we have has been a pick-up here and a pick-up there, and an adding to the accumulation from one man's quotations and another's, until it is believed that we have correct copies of the four Evangelists.

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the Acts of the Apostles, and a few of the Epistles. Aside from that we know nothing reliable as to the authorship of any book of the New Testament. This destruction was done in the name of religion.

During the dark ages it held on to its wont and made a mystery out of the great truths of God Almighty which He had given to the world through His Son, keeping the world down. We have today a line opening, a renaissance, whereby the Truth is being brought to light, and the knowledge of this Truth makes you masters instead of slaves.

Take the world before you as you look at it today. The people are slaves to fear. Look at India and her hundreds of millions of people, absolute slaves to fear of this or that reincarnation which will be put upon them for the punishment of their sins. We in this bright age of intelligence—I am talking about the world at large—are also slaves to a greater extent than any one would be willing to acknowledge until he thinks. We are slaves to fear. I used to be a very great slave to it. I was not a great coward, perhaps, in the sense that I would not be willing to face anything physical, but when it came to a meeting with so-called scarlet fever, or with apoplexy, or with palsy, or a draft to the back and the face to the coffin—any of those deadly thoughts which we would take—I used to say that it was hitting below the belt, and I had not the power to withstand that kind of fear. It took us at a disadvantage. But this Truth relieves you of all that.

There is no more sense in a person's being sick with anything whatever than for him to deliberately commit suicide, not one particle. There is no more sense in a person being poor and in want than there is for him to go out upon the highway and turn to be a thug at night and take men's pocketbooks by force.

It is not very comfortable doctrine to the fellow that is poor to compare him to a thug, but I do not do it in that way. I say it is slavery in ignorance, and that it is ignorance self-imposed, because here is an opportunity to learn the Truth free. As I say to the people, if you are too poor to buy the books, come to me and I will give them to you. Study the Truth. The knowledge of the Truth makes you free. Religion is not a matter of sentiment; it is not a matter of feeling; but it is a matter of knowledge, the same as any other kind of science. You can no more demonstrate along the lines of metaphysics than you can along the lines of mathematics unless you understand your rules. You have to study, and if you study you are a master, you are no longer a slave.

The greatest blessing that I can see if I were permitted to pick out only one thing in this whole religion, is that it enables us to see what God is, manumits us from the old idolatrous idea of a great person upon a great throne, a great personal Being that must be worshiped. But instead of that narrow, contracting thought, the conception is broadened out into infinite Life, as broad as the infinite universe, worlds without end, forever and forever. No limit, but onward, forever. There is infinite Life wherever you go, and that infinite Life is God. Infinite God is Love, is Wisdom, and if you will but place yourself in harmony with its teaching and follow along the lines of its Scientific rules as laid down, infinite Wisdom will take you by the hand and lead you along the pathway of life, covering you with blessings, with success, and with prosperity, with

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happiness and with health; will destroy the advancing years of old age, turn the dial back, and make you over as it has made me in ten years, from an old man into a youth, comparatively, growing younger and stronger and more perfect every day; and what is true in my instance is true in hundreds of instances that I know.

The great beauty of this so-called religion is that you do not have to take any person's word for it. I do not have to tell you that two and two make four if you understand mathematics. You can demonstrate it for yourself and prove it. So here you go and take hold of this Thought, study the underlying principles, and you can be a demonstrator over sickness; you can demonstrate over poverty; you can demonstrate success; you can be a master; and you do not have to take anybody's word for it. You can demonstrate the Truth for yourself; and you can do it without the cost to you of one copper cent, if you will only study; if you are earnest enough to study. It is as free as the air of heaven; and with the intelligence, which will grow brighter and brighter and brighter as you advance along the line. But the world will call you fool, and if you make a great healing, which you will do, they will call you a liar, and they will throw blackballs at you as they did at Jesus Christ, and as they have at the followers of Truth in every age. Our age is not free from it.

But under our law and the constitution we have certain inalienable rights that are given out in the Declaration of Independence. Among those are life, liberty and the pursuit of happiness. Another constitutional right that is guaranteed to us is that we have the right to worship God according to the dictates of our own conscience. Religious superstition and prejudice would have burned us two or three hundred years ago. In Salem, Mass., they had a court where they had the regular trials of witches. They put a woman on trial, and as a last resort they gave the water test. If, when she was thrown into the water, she swam, she was a witch, and they would take her and hang her. If she did not swim she was a saint, and the Lord took her. That is the way they used to try people up in classical Massachusetts.

Our fellows out West did not have to have much religion, and the other fellows did not have much more than we did, and we all went single-handed and alone. It is a good deal more pleasant for us to refer to those times than it was to be there and undergo the test.

This subject is so broad that I can only just touch it. I would say this to those who are seeking this knowledge, to test it. It was first broached to me by a young man who was working for the corporation of which I was the president. Several of us were in the corporation. I noticed that he had some kind of a religion that he was talking about. I did not talk religion, but one day he came to me and commenced to talk his religion to me. I looked at him. He was a newspaper reporter—that was part of our business, publishing a newspaper, and he was one of our reporters. I said, "Albert, don't you think I have work enough to do without being bothered with your religion? If you have a religion that does you any good, in God's name stick right to it and don't bother me with it;" and I bluffed him. Soon after that he asked me one afternoon as I was closing up by office and had got through with my work, if I had ever noticed his

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arms. "No; what is the matter with your arms?" Then he showed me an arm, and wherever there was room, apparently, for a hypodermic needle to be inserted, the mark was there. Being the son of a physician, I knew what that meant. It was the deadly morphine habit. I said, "How did you get rid of it, Albert?" He said the Christian Scientists claimed that God healed him.

If I had ever heard of the words Christian Science before I do not know it, and if I had heard of them I had ranked the Scientists along with fortune tellers and spiritualists, this dollar per head kind of people and bunco steerers that I had no use for and never did have. I do not mean when I talk about spiritualists that there is not a genuine spiritualism that is true. But this commercial proposition that comes out and advertises itself at a dollar a time for bringing up your departed friends, I have no use for and I do not believe there is any virtue in it whatever.

Well, to make a long story short, I became interested when he told me that they said God healed the sick, and I commenced to study in the course of a few weeks. I studied for eight or nine months. I made a business of it, until by and by the heavens opened and I saw the light, and I could place my hands upon the sick and give the Scientific thought, and they were healed instantaneously in hundreds of cases. I did not have to be told that it was true, because it was demonstrated right along before me, and I saw that it was true. My body, which was filled more or less with disease, was gradually healed, and I commenced to be builded up strong, and gradually the Truth took possession of me, and I saw in this great thought the redemption of the world. It is the only redemption.

You can't save the world by great battleships and great armies. You can't save the world by the belief that God Almighty has a place where he roasts you if you do not believe certain things. You can't save it, in other words, by a professional religion. The only knowledge that saves you is the knowledge of the truth, and that is, that you are the infinite child of the Infinite God; that you live and move and have your being in his Infinite Life, and that it covers you and shields you as the waters cover the fishes of the sea; and whenever you come into that perfect understanding and perfect realization, then you can whistle to the wind and say "Begone, I know that my Redeemer liveth;" and you can soar above the clouds and be brought in perfect harmony in everything and in every way.

That is all I can say to you in regard to this matter that would induce you perhaps to study it. You can't learn it without study. I learned that when I was in college, and I did not learn it as early as I should, that the only way to obtain success in anything was by hard work. You take the lawyer who never studies his case till he gets before the trial court and develops along that way, as many of our most eloquent lawyers used to do when I was practicing law, and they are liable to be beaten by the fellow who goes into the court with his brief well prepared. When the other fellow thinks he is safe, he is liable to be tripped up. That is so in many cases; it costs study to succeed. You have to study.

There is nothing still in God Almighty's great universe. Everything is going on.

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There is not a stagnant breath of air. There is not a drop of water in the great oceans that is still. Every drop appears to be filled with the importance of its own destiny. It moves in with this tide and out, and then another until it circles the earth. The stars in all their orbits have their circlings. The earth the same. There is nothing dead but the man who is steeped in ignorance, and he is truly dead. Jesus said to the man, "Follow me." "Lord, suffer me first to go and bury my father." Jesus Christ said, "Let the dead bury their dead." Those who are steeped in ignorance are dead; and until the Truth which makes them free touches them and becomes part of them, they will remain with the dead.

Taking a Chance

FROM "THE CHICAGO NEWS"

Bill Smith has got the measles,
An' he dassent go outdoors;
He dassent go to school at all,
He dassent do no chores;
He's grinnin' in the window
When there's wood an' stuff to bring—
Bill Smith has got the measles
An' I ain't got a thing!

George Pierce has got brownkeetus,
An' he stays home all day
An' looks at funny papers
To pass the time away;
An' you should see the playthings
His pa and sisters bring
To him! He's got brownkeetus
An' I ain't got a thing!

Dick Ramsey's face is swole up,
Fer he has got the mumps;
His face ain't like a face, much—
It's just a pair of bumps.
He's playin' in their dooryard
An' got a top an' string.
He's had the mumps a week now,
An' I ain't got a thing!

Fred Jones has got his arm broke
From fallin' down the stair;
I don't git no diseases
Nor git hurt anywhere!
I don't have luck at nothin'.
An' I ain't never sick—
By jing! I'm gonna sneak off
An' go an' play with Dick!

Gen. Grant says he heard an old negro praying like this: "O Lord, we bless you for sendin' us Gin'ral Butler. He is one of us, O Lord. He may have a white skin, but he's got a black heart."

"How is your brother, Tommy?"
"Sick in bed, miss; he's hurt himself."
"How did he do that?"
"We were playing at who can lean the farthest out of the window, and he won."

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The Truest Philosophy Ever Taught

S. SUZUKI

Bishop of Japan, Graduate University of Tokio, Graduate International Metaphysical University (E. S. C.), Washington, D. C.

[Mr. Suzuki, author of this address, recently made Bishop of Japan, Evangelical Christian Science Church, is a native of Japan, member of a distinguished noble family of that country. After graduating with high honors from the University of Tokio, Mr. Suzuki came to the United States to complete his education. He located in San Francisco, where he staid long enough to thoroughly master the English language. He then came to Washington and began the study of Evangelical Christian Science, and completed the course of the International Metaphysical University (E. C. S.). He has taken an active part in the work of the Church in Washington and its world-wide propaganda. He was recently invested with the authority and duties of the office of Bishop of Japan, and is now on his way to his native land, where he intends to take up as his life work the propaganda of Evangelical Christian Science among his fellow-countrymen. Mr. Suzuki is a profound scholar, a deep thinker, an interesting speaker, and a charming writer.]

YOU have life before you. Once only can you live it. What is the most important thing in this world? Anyone of you would answer that it is knowledge of life—the easiest way of life. This is the Alpha and Omega, the beginning and ending of human life. We go to and fro, wandering here and there—ever restless—trying to attain this supreme end. For the most part our effort is vain, attainment is hopeless, the result is wretched.

Has anyone ever found this precious object in the prevailing theologies, philosophies, sciences, or transcendentalism of the past? All have striven, labored and studied to reach this goal, but no one ever attained it in its completeness, except only Jesus of Nazareth.

If Jesus' method of life is the truest ever known, why has not His example been followed? Why have we not followed in His footsteps?

There are many reasons. In the first place, His words have not been fully understood. His life has seemed too hard to imitate in this prosaic, material world. Not only that, but the world has been too busy in discussing speculative theories concerning Him to literally follow Him.

But in fact there is no difficulty, no mystery in His teaching. His method of life is the simplest, plainest yet truest method ever known. He established His religion upon fact, not upon argument. One simple fact is worth more than a thousand arguments. He taught us how to distinguish truth from falsehood. And He said: "Ye shall know the value of my teaching by my work, for every good tree bringeth forth good fruit; but a cor-

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rupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

His invitation for the weary is "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your soul, for my yoke is easy and my burden is light."

It is He who gives peace on the earth and good will to men. It is He who gives us the knowledge of life. It is He who teaches us the Truth which makes us free from sickness, sin and death.

His method of life was simple, was complete, practical, yet sublime. The ignorance of ages has covered this great Truth with bigotry, superstitions, dogmas, creeds and isms of all kinds and has not allowed anyone to dig it out and investigate for many centuries. If anyone attempted to look into it the Church said "There is a heretic, burn him; there is a man who has gone off the road, bring him back and torture him." That was all, it was very simple. To doubt what the Church said was a greater crime than murder and treason.

Modern civilization has cast her brilliant rays upon the spiritual world as well as the material and offers us the key to the hidden treasure of the Truth. It is ours to open and investigate. It is our duty as well as our privilege.

The great benefit which is obtained from modern civilization is not only the scientific achievements of the material world, but also the unfoldment of the hidden treasure in the spiritual. It is the Truth which gives men Life, not death; freedom, not bondage; joy, not sadness; happiness, not misery; health, not disease; prosperity, not poverty; *which success in our human life.* This is the only Truth which saves mankind from utter destruction and opens the way to life eternal. Is this teaching, I ask, worthy of investigation? Is this Science worthy of studying?

The theologies of the past are to be driven from the pulpits by this new religion, here, there, and everywhere. They must give place to the Truth, where error, bigotry and superstition reign. The theologies of the past were built by big men, who twisted every fact to suit themselves and drove ignorance into the field of game taught things beyond the grave instead of this world—death, not life. They said this world is nothing but a conjunction between Heaven and Hell. You can not tell upon which side you will fall until you depart from this world. Man is a sinful being naturally. There is no possible hope that one will tumble into Heaven, yet the Lord is merciful, and if you try to do good the best you can in this world, He may change His mind and push you over into it. Whether one goes to Heaven or Hell simply depends on the chances. We can do nothing by ourselves. It simply depends on the Lord's will, "Thy will be done, Amen." Isn't it reliable teaching? Isn't it remarkable doctrine? It is a losing game before you start.

The doctrine of mystery does more harm than good. It makes religion impractical. It makes it the plaything of old men and women. It makes young men old and old men invalids. It makes people skeptical, superstitious, bigoted, hypocritical and long-faced. It makes men cold-blooded, cruel and hard hearted.

Look at the history of humanity. The cruelest and most unspeakable crimes ever committed, were committed in the name of religion. I have heard

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this definition by a cynic of a Christian-man: "A Christian man is one who's great aim in life is a selfish desire to save his own soul, who in order to do that goes to Church regularly, and whose supreme desire is to get to Heaven when he dies." I wonder how many people there are who can cast a stone at this definition from the bottom of their hearts? This definition is all right except on three points. In the first place, religion is not teaching beyond the grave; Second, religion does not teach selfishness; Third, Heaven is not a place to go to after we die. Did Jesus Christ ever teach religion of this kind?

We are told in the New Testament, that Christianity is leaven and "leaven" comes from the same root-word "lever," meaning that which raises up, which elevates. Also we are told that Christianity is salt, and salt is that which saves from corruption, so that Christianity saves corruption and elevates mankind and keeps the world from its utter destruction. If so, what is the nature of Jesus' teaching? Let us open the richest treasure of Christianity and search it, not only on the surface but from top to bottom, and see if we can find anything in it better than we have been told about it.

Jesus Christ says, "Think ye not that I am come to destroy the Law or the Prophets. I came not to destroy, but to fulfil." This is His own explanation of His mission to the world. St. John says, "The Law was given by Moses, but Grace and Truth came by Jesus Christ."

When we compare these two verses we understand clearly what Jesus meant. He meant that He came to the world to accomplish the Law—to demonstate and prove the Law which was given by Moses. Moses wrote, "God said, let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." Moses stated oneness of God and man, and Jesus proved what Moses said. Man is quasi-omnipotent in his origin, but ignorance of this God-given power and dominion makes him miserable. The sages of the ages exclaimed synonmously, "Know thyself," but when they met the question, "What am I?" no one ever gave the right answer except Jesus Christ. An Indian sage said, "Ignorance is the only cause of human miseries," and Jesus Christ declared positively, "You shall know the Truth and the Truth shall make you free." No wonder when John saw Jesus coming, said, "Behold the Lamb of God which takes away the sins (ignorance) of the world."

Jesus Christ, the Greatest Teacher who ever lived on the earth, gave His answer of this world's problem, and Christianity is the solution. The writers of the New Testament tell us that at the beginning of His teachings He said, "Repent, for the Kingdom of Heaven is at hand." It was the first war-cry of the religious revolution of the world. Christ saw that men took life painfully. To some it was wearisome, to others a failure, to many a tragedy, to all a struggle and a pain. How to carry the burden of life is simply human life itself. The general burden of life which all men must carry with them from the cradle to the grave had been the whole world's problem. It is still the whole world's problem and that was the Christ solution, "Carry it as I do. Take life as I take it, look at it from my point of view, interpret it upon my principle. Take my yoke and learn of me, you will find it easy." The

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Sermon on the Mount was the declaration of the principle of His life method. Christ's teaching was very plain. He said, "God is your Father and you are His children, and He will take care of your lives." "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feeds them. Ye are much better than they. By taking thought you can not add one cubit unto your stature nor can you make one of your hairs white or black. Your Heavenly Father knows that ye have need of all these things, and you can not do anything without Him. Therefore seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Jesus said, Seek ye Heaven first then everything you need shall be added unto you—"added." This is a mathematical proposition. It can not be otherwise.

If so, what is Heaven? We must clear up the meaning of Heaven before we go any farther. I will not give you the historical meaning of Heaven, but I will tell you just one instance how the Jews divided Heaven. They divided Heaven into three parts; viz, First, the air or atmosphere where clouds gather; Second, the firmanent, in which the Sun, Moon and Stars are fixed; Third, the upper Heaven, the abode of God and His Angels. But Jesus' Heaven was not that kind. He said "Heaven is not a place, but a condition of mind." According to Jesus' idea, to live in peace and harmony internally, not externally, is to live in Heaven. Jesus saw that the world was working its passage to Heaven by keeping the Ten Commandments and a hundred and ten other commandments which they manufactured out of them, and he said, "You do not have to wait to find the Kingdom of Heaven, the Kingdom of Heaven is here." In the Sermon on the Mount, He explained several different kinds of Heaven and almost every one of them was the state of man's consciousness.

Heaven is not a place, but a condition of mind. Man is simply the architect of his own fortune. He can create his own Heaven or Hell within himself at his own will. He can make himself happy or miserable, rich or poor, beautiful or ugly, strong or weak, wise or foolish, because he has the power within himself. He, himself, makes the atmosphere in which to live. His mind is the center of the universe and from this center everything goes out. His mind is the cause of every good or evil, health or sickness, angel or devil. Jesus said in the Lord's prayer, so called, "Thy will be done on the earth, as it is in Heaven." One will receive as his mind creates. It can not be otherwise. Each and every one must work out his own salvation. It can not depend on any other. Each and every one will receive the blessings from God within, not without. God is a God of the living; not of the dead. God is ever present help in time of trouble.

The world was looking for Heaven without, not within, and trying to reach it by keeping the Ten Commandments and others, but they never found it, because there was no "it." They could never reach its bottom, because there was no bottom. They were looking for something which did not exist. They were climbing up a mountain of false-knowledge, which has no summit. Jesus saw the ignorance of the world and said, "I will show you a more simple way to find

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Heaven. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you Love, you will unconsciosuly fulfil the whole Law. Love is the universal panacea. This is the easiest way to find Heaven. The teaching of Jesus made religion practical. It is no more a theory beyond the grave, but it rules all of our daily lives. He said, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets."

As I said before, Jesus was a great demonstrator of the Truth. He taught the world with examples, not arguments or scholastic discourses. He said to His followers, "You must Love each other as I Love you. Anything I do, you can do also, so do it." This positiveness is the trait of Christianity.

Jesus Christ was the witness of the Truth. He demonstrated every departmen of human life. Everyone is very familiar with the great works of Jesus Christ, paying tax to Caesar, feeding the multitude, healing the sick, and raising the dead. Therefore it is not necessary to explain in detail. I ask the question. Was there any scientific basis for His work or not? Let us see what Jesus said. He said, "What I do, you can do also, even greater, because I go to my Father." If you say that it is impossible for us to heal the sick or to raise the dead, do you know what you are talking about? You are questioning his integrity. In denying this power we are simply denying our own power and dominion.

Realize this thoroughly, that it is a methodical, not an accidental world. Nothing that happens in the world happens by chance. God's law is order. Everything is arranged upon definite principles, never at random. The world is governed by law. Character is governed by law. Happiness is governed by law. Men, forgetting this, expect Joy, Peace, Rest, Faith, and understanding of the Truth to drop into their souls from the air like snow or rain, but in point of fact they do not receive them. The works of Jesus Christ, the healing of the sick, the raising of the dead, etc; he did these through the understanding of the law of the spiritual world. If there is any law to be followed and if we understand it, we can do as Jesus did.

(To be concluded in June News Letter.)

Human life as a whole moves, and cannot help moving, towards the eternal ideal of perfection, only by each separate individual advancing towards his own personal and equally unlimited perfection.

What a dreadfully pernicious superstition is that under the influence of which men—neglecting the inward work upon themselves, which is the only thing really needed for their own and society's welfare, and also the one thing in which man has full power—direct all their strength towards arranging the life of others, which is beyond their power, and (for the attainment of this impossible aim) employ violent means, certainly evil and injurious to themselves and to others, and which more surely than anything else remove them both from their personal and from the general perfection!—*Leo Tolstoy.*

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The True Philosophy of Life

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I NEVER was more impressed with the power of the press than I am at this minute. While many members of our congregation, very many of them, have been kept away by this severe storm, yet, I am not relieved of any of the responsibilities of giving a lecture, because hundreds of thousands will read what I will say today. This lecture will be scattered in every part of the earth. Our Savior commanded them to preach the gospel to all the world, and the day has come when that can be done. We literally preach the gospel to all the world, preach the true philosophy of life.

In discussing this subject we must consider what life is. Life is the omnipresent power that pervades and moves the entire universe. This life we see in the plant, in the flowers, in the bird, in the beast, and in the man, and in the earth in general; in the rivers, in the worlds as they whirl in their orbits or turn on their axes. It is this omnipresent, infinite life that we image.

But the life which I purpose to discuss specifically today is what we term the human life, that we see around us everywhere. We see the people of the world, and we call them alive. They are rushing on careless, thoughtless, regardless of the true essence of being, without comprehension of it, coming to a stopping place which they call death. They are tumbling over this great vortex, and oblivion marks their exit. That is not the life of the true philosophy.

The true philosophy of life is that we image and are the likeness of the great Creator; that the life that flows through our veins and animates our bodies and sets our intellects whirling is the great universal, omnipresent life, everywhere existent and everywhere controlling; and that we furthermore image and likeness infinite Love. Love is the creative power of Infinity, whatever that may be. Love is the power that creates all. It is the creative power of what we term God Almighty, the Infinite; and as we are filled with Love, as it takes possession of our consciousness and as it leads us and directs us along the pathway of life, so-called, squaring our actions by it, we are strong, and we are vigorous and we are Godlike, and we are in the enjoyment of the philosophy of life, the true.

But when persons so far forget their being as to allow themselves to be controlled by what are termed the passions of anger, hatred, malice, and dishonesty, those so-called human passions destroy the body, retard the advancement of the spiritual child of God, and hold them back until they can rise above these so-called human weaknesses and soar aloft amid the clouds of eternal Good and eternal Love. If we would be mighty we must love, and this love must be manifest in our actions. Our Savior gave an example of two men who were told

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to go and do a thing. One said he would go, and did not; one said he would not go, and he repented and went. Now the man that did the thing was justified, and the man that does it here is justified.

You can't lie down and go to sleep upon your beat, so to speak, and not have your sentry box to protect the camp from the invasion of the enemy. Those of you who have been in the army and understand military regulations know that to go to sleep upon your beat is a very serious offense, and in time of actual war, according to the war laws of the United States, the penalty may be death. It is no more death there under the most aggravated circumstances than it is death to the person who goes to sleep upon his moral responsibilities or his moral duties.

If you are to succeed you have to put into practice that which you know: You have to be vigilant; you have to place your talents where they will bring back the proper returns; and when you do that you receive the plaudit, "Well done, thou good and faithful servant."

How many persons there are in the world who say, "Yes, I believe in this great Truth that you are teaching, but it is not for me. I have not the power that you have"; thus blackballing themselves, if you will permit that expression, putting up the bars before themselves that impede their progress and destroy their ability. God Almighty Love is no respecter of persons. Each and every one of us is the image and likeness of the same divine Mind, and each and every one of us will be equally successful if we realize the Truth and practice what we know.

It would be very strange if the Infinite should make a special law for me, or for somebody else, or for this class of people, or for that. According to the Mosaic idea He made a pretty strong exception in favor of the children of Israel, and their success would indicate that there was more or less truth in it; but the philosophy that Moses enunciated was wonderful. So long as you love God and obey and realize the Source of life you are bound to be successful; God will bless you without measurement; so He does today.

I do not think infinite Love ever made any set of laws exclusively for any particular people. I think the laws are for all people, and that the great God is the Power who blesses all who come within the purview of the promises.

Now, if we carry out this philosophy of life, carry it into the details of existence, we find that by its practice and power it gives us health of body, vigor, intelligence, prosperity and success.

There is no more necessity of a person's being poor or sick than there is for him to commit larceny. If he is poor or sick it is the result of law, made either by himself or some one else in control, either his own or another's violation. Take a person that is surrounded by a lot of people, and he can't take a short breath but that they are holding up their hands in horror. They say, "He is going to die, to wink out." That fellow has a hard road to travel, for every one of these thoughts is sent out against him in a stab in the back with a dirk, destructive beyond the power of measurement. I have been called cruel before now because I told people I had no sympathy for their sickness. If I pitied them I would make a reality of the devil that was trying to destroy them; in other words, I would be placing the Devil on horseback and giving him a character,

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and you know what the old adage is: "Put the devil on horseback and he will ride you to destruction."

The only way to be successful in this work, and in every other, is to know that in this philosophy of life there is nothing but perfect good, and all so-called evils, sickness, sorrow, sin, inharmonious surroundings, are but the workings either of our own minds, or those that are around us, mostly sympathizing thoughts.

A celebrated man once said, "Preserve me from my friends, I can take care of my enemies." Your enemies you are always looking out for. Your friends come in under the cover of interested sympathy and destroy you. They make laws that you can't overcome unless you are fighting all the time.

I say to my audience throughout the world to quit this sympathizing with sickness; quit this sympathizing with weakness, with inharmonious conditions, with poverty; and hold the thought that all that is is controlled by infinite Good, and infinite Love, and infinite Wisdom guides you and directs you and controls you. As Job said, "Even though he slay me yet will I maintain my integrity." Job was lying rotting with boils for a long time. He had lost all of his property, lost everything he had but his wife, and history does not give us any reason why she had not better gone, too. She told Job to curse God and die. Job said: "No, even though He slay me yet will I maintain my integrity." That is the way you have to do. If we can bring ourselves to where we can stand like a rock amid the breakers in the ocean, immovable, indestructible, all the waves of adversity that come against us can have no power or effect, and we are absolute in the infinite Love that covers us as the waters cover the fishes in the sea.

All I can say to my friends is, "Eternal vigilance is the price of liberty." Eternal vigilance is in harmony with the philosophy of life. If you would be perfect, if you would be a watch tower, never fail, never doubt, but stand like a rock of the ages and God Almighty will sustain you and bless you, and lead you and control your every action, and make you prosperous in everything you touch.

"To each man's life there comes a time supreme;
One day, one night, one morning or one noon,
One freighted hour, one moment opportune,
One rift through which sublime fulfillments gleam,
One space when fate goes tiding with the stream,
One once, in balance 'twixt too late, too soon,
And ready for the passing instant's boon
To tip in favor the uncertain beam.
Ah, happy he who, knowing how to wait
Knows also how to watch and work and stand
On life's broad deck alert, and at the prow
To seize the passing moment, big with fate
From opportunity's extended hand,
When the great clock of destiny strikes, Now."—*Selected.*

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Evangelical Christian Science—Its Methods of Work

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN discussing this subject, of course we wish to be broad, not trampling upon anybody else's toes, and, so far as we can, giving the real Truth which stands for freedom, the freedom which makes us great and makes us strong.

Religion since the earliest history of man of which we have any record, either in writing or tradition, has been used more or less as a cudgel, or you might term it a scourge, by which the people have been held under the surveillance and bondage of the powers that had control of it. Our time will not permit us to go into detail of this in proof. We have only to notice one religion, for instance, that was established perhaps four or five thousand years ago in India. That was a system by which the country has been held in absolute slavery, mentally; the people of that country are controlled by the power of fear, superinduced by what we term a mystery, the fear of something they know not what; and you can trace that same thought ultimately through the lessons as they are given to you in the history of the world. You will find everywhere more or less that this same dogma, called religion, has been made an instrument of man's destruction and undoing.

After the religion of Jesus Christ was called the state religion in the Byzantine Empire the followers of the thought in which Constantine believed commenced to persecute those that believed in the opposite theory as to the bread and the wine, whether they were the real body and the real blood of Christ, or merely symbolical. The followers of Constantine and that part of the church believed it was the real body and the real blood, and that is the belief today of the Roman Catholic church. The others, who were more largely in Egypt than anywhere else, believed that the bread and wine were symbolical. It was but a short time until they commenced to kill, and to throw the devotees of this thought to the wild beasts. In the course of time one of Constantine's brothers became emperor. He believed the opposite to Constantine, and his following in turn turned their powers against those who were of opposite belief, and killed a million or two.

All through the dark ages you find that religion has been the handmaiden of oppression, the instrument of tyranny and cruelty unspeakable; and instead of being a beacon light as it should be, and as it is to us, to lead us along the pathway of life, guaranteeing success and happiness, it has been a curse and a scourge to the world.

The methods of our church are different. We believe in the one omnipotent Power, the Universal All in All that controls, sustains and upholds the whole universe, large enough to handle the worlds in their circlings and small enough to go into the minutiæ of the most infinitesimal

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creations that can be discovered by the strongest microscope A few days ago, I took a prune and put a microscope upon it. It looked as though there were whole herds of buffaloes around its surface, and every once in a while one would get up and shake himself and go out and browse around and come back and lie down with the herd. Sometimes an innumerable lot of them, so many that you could not count them, would scatter over the fields. Of course, all this was invisible to the naked eye.

Coming back to the subject, I say this same great Power that controls us all and everything, gives a pathway of life, and a rule of action, that controls us in everything we do, in everything we ask, and makes our every act a success. Instead of having a mysterious God that nobody knows anything about, we have a power that we realize is in us and through us, and through all the vitalized world; and by virtue of that power we are led along the pathway of life, with no mistakes, with no failures, but all with perfect harmony, with perfect sweetness, with perfect success.

There is no more excuse for a person having a failure in any of the undertakings of life than there is to be sick, and there is no more excuse for being sick than for stealing a horse. I am condemning myself pretty severely today. You have to live on the square; you have to have perfect trust and perfect reliance, and if you do that you are as invincible as the rock of ages, and nothing can supplant you and nothing can gainsay you, and you can say to yonder mountain: Go, and tumble into the sea, and it will go. But you must ask, seek and knock with the understanding that you know what you are asking for; that what you are asking for is yours for the asking, and what you command is yours for the commanding; that that power is within you you are then filled with this invincible Power that turns the worlds in their orbits, and causes creation through all the vast universe to be perfect harmony, each part with the other.

I had a patient not long ago, a good woman, better I have no doubt to everybody else than she was to herself. If you tried to heal her, so long as you had her pinned right straight down in her consciousness she would forget the error; but give her five minutes to herself and she was right back in the slough, so to speak, dwelling in the reality and perfection of her diseases, nursing them, hugging them. I told her: "We can do nothing further for you; you are determined to beat yourself, and all we can do is to let you go." I do not know where she has gone, but she went away. She was determined to destroy herself; not purposely, but she had this error so engrafted into her constitution and her consciousness that she not only would not deny it—we could have forgiven her for that,—but she was continually affirming its strength and its power, and that is what kills.

If you were walking along, as I used to as a boy, and stubbed your toe, your toe would hurt to material sense, but if you said, "You don't hurt, you can't hurt, there is no sensation; all that is is infinite Life and that covers us," it would be no time until that toe would quit hurting. But if you should say, "Yes, it hurts," and you should get a big rag and tie around it, you could carry that sore toe a week.

I had a mashed hand. It was mashed so badly that all the surgeons in the world could not have set it, because the bones were mashed. I got beyond in my real-

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ization, into this spiritual realization of the allness and perfection of Good. I affirmed Good, that nothing but Good could exist, and it was but a very short time until the hand stopped paining. This is what the denials will do. On the other hand, affirmations build up. Do you want wealth? "Yes, I have it in abundance, an infinite supply, and infinite love comes to me." Infinite Love fills you and infinite Love supplies you. Hold on to that thought, and you are built up, and the dream of youth will be perfected in the realization of infinite plenty.

Do you want health? "I have it." Affirm it, throw it out into the vibration. Remember the rules in my books, which tell you in thinking to think only that which you wish to see realized. Do you want health? "Yes." Think it. Do you want happiness? "Yes." Well, think it. Do you want prosperity? Think it. Do you want youth, vigor and strength? "Yes." Well, think it, throw it into the vibrations; affirm that you have these, and the thought creates them. The wrinkles will be taken from your face, the gray hairs will gradually go away from your head, bald heads will gradually fill up. I tell you there is nothing that you can't have. God Almighty Life and Truth and Power and Love are behind you, sustain you, and give you all that which you wish, and in doing that you are a success, as the great creation intended you should be.

The beauty of our religion is that the Science of being is knowable. We can know; we do know. When one of us passes on through an error in the belief in death, we know that beyond there is no death; we know that Life eternal is there, and the loved one, so to speak, is not dead. We know that the Science of being and of creation is perfect, and we do not longer have to grope along in this darksome way, wondering what is in the future. We know that God Almighty Life is deathless, and we know that we are its image and likeness. We know that infinite Love covers us; is over us, and takes care of us, protects us in every instant of our daily life, either in the waking or the sleeping. We know that when we retire for the night, affirming that God Almighty Love covers us, no catastrophe can come near us; nor thieves, nor robbers, nor floods, nor fires, nor earthquakes, nor any other kind of catastrophe can come near us, because God Almighty Love covers us. Nothing can harm us, nothing can come into our houses, nothing can disturb us, because infinite Love does control all.

I never go on a steamboat or on a railroad train, but that I affirm that God Almighty Love covers this train or boat and everybody in it, and that harm can come to nobody on this train or boat on this trip, and there never is a scratch; nothing occurs on the train or boat that I am on. We have wrecks before and behind, but we are always safe, because infinite Love has been invoked. That should impress upon your mind this one great thought, that if you would receive the benefit of this Truth, and it is the only Truth, you must invoke it. You can't sit down, saying, "Oh, yes, I know that is true," and not carry it on yourself. You can't do that. You have to affirm that it is true; affirm that you have it. Then it belongs to you; you are in the line where you receive.

But when a fellow lies down and goes to sleep upon his beat, the first thing he knows the enemy have come in, and he is either killed or sent off to prison. He is one of the kind of fellows that get left. You have to pray without ceasing, and in everything give thanks.

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Now, this religion teaches us how to pray. The millions of prayers that go up today from the churches throughout the entire world are almost all unanswered. Why? First, they are offered to a Being that does not exist; second, they are petitions for something that you already have, doubting the divine Power that supplies. You have to realize that all that is belongs to you; that you are the infinite child of God Almighty, and that you have all, and that God, instead of being a personal being sitting upon a throne, is as wide as the infinite universe, through all, and in all, and is infinite Life, and that you live and move, and have that Life in you, and that you are in it; and that infinite Love covers you and protects you in the sustainment of all of your rights. Throw these thoughts into the vibration; throw them out; let them go and do their work, and you are a winner. But if you sit down and say, "Oh yes, that is true"; that is all right and good, you have a sick headache, or something, in a few days you get a little worse, you call in a doctor, and then the undertaker has a job. You are not fit to live on the earth, you had just as well be dead as alive. It is as well that anybody who has not the gumption to live in the world be blotted out. I do not judge the outside fellows that do not know; but any man like me that has not sense enough to keep from anticipating disease and death, nursing the idea, and expecting them, is not fit to live and is an incumbrance on the earth.

There is a definite line. It is this religion, or it is nothing. There is no other that is worth anything. This religion that you find all around you, groping in the fear of hell fire, groping in the fear of the unknown future, knowing not what is to come, and having no idea what it is—I say such a religion as that is destructive and drives you down, fills you with misery and causes you to die. The only Truth is the Truth taught by Jesus Christ, that Life is eternal and that you shall know the Truth and the Truth shall make you free. It is freedom that we want; freedom from fear, freedom from want, freedom from sorrow. This is the freedom that we are entitled to, and it is the freedom that we enjoy from the great God Almighty Good, and I thank my Father and my God that I have lived long enough to receive it.

The things that are for thee gravitate to thee. O believe, as thou livest, that every sound that is spoken over the round world which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort, shall surely come home through open or winding passages.—*Emerson.*

Life consists of moulting one's illusions. We form creeds today, only to throw them away tomorrow. The eagle moults a feather because he is growing a better one.

The best prescription for life in the hereafter is to live now; the best prescription for good work tomorrow is to do good work today.

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TWILIGHT PEACE

HENRY HARRISON BROWN

All day long in redwood bough
Have played the fingers of the wind—
Played as harper plays when blind.
In hedgerows wild and garden fair,
Now tired he sleeps and everywhere
Nature is still. Some nestlings peep;
Some nightbirds cry; but Zephyr's sleep
Is too profound to heed them now.

All day disturbed by Life's demand
I yield to spell by Dryad cast.
And from God's blue, so deep, so vast,
Peace falls as falls the evening dew!
It comes as starlight breaking through
The blue haze of the eastern hills.
Blessed trust my being fills—
It is the leading of God's hand.

O Hand of God! where'er I stand
I'm always led by Love Divine!
Each spot of earth is holy shrine.
In sound I hear, in breath I draw,
In bounding pulse I feel his Law.
This redwood bough, this twilight sky,
This inward urge that makes me try,
Are all the leading of God's hand.

"My Peace I give!" O promise grand!
I trust! What more is there for me!
As bird in air, as fish in sea,
I'm folded in the life Divine!
Whate'er I dreamed 'tis mine! 'tis mine!
Within, around, above, below,
Naught but love and trust I know!
Through love and trust I'm in God's Hand.

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Follow Christ

DR. JOHN T. MILES

"IF ANY man would come after Me, let him deny himself and take up his cross and follow Me."

A man's mind is the supreme part of him. This our Redeemer well knew. He did not hesitate when appealing to the highest authority to make Himself understood. He did not believe in serving God on Sunday and cheating your brother on Monday. "If any man would come after Me," with Jesus meant a determined and fixed purpose to Love and serve God seven days and nights each week for twelve months every year.

Many, when reading this text, may suppose that our Savior meant that it would be necessary for all to pass through the same trials and afflictions as He endured. They forget that much of Christ's suffering was in atonement or a sacrificial offering of Himself in order that man might be redeemed from his falling state and overcome evil, sin, sickness and death.

Christ, by His suffering, humility and crucifixion, conquered the last and greatest enemy, death, and opened the way for man to be restored to God's favor. Therefore, to follow our Lord and Redeemer Jesus Christ does not necessarily imply that we must all be crucified. "Behold I show you a mystery. We shall not all sleep, but we shall be changed."

God accepted the crucifixion of Jesus as an atonement for man's sins, and in order that we may retain His love and favor and not lapse back into sin and death, Christ bids us to follow Him, and right here, we need just what our wise Creator provided for us, power and dominion. "Thou madest him (man) to have dominion."—Psalm 8, 6. "Finally my brethren be strong in the Lord, and in the power of His might."—Eph. 6, 10. To follow Christ we must exercise power and dominion. Our hearts must be clean our thoughts pure, chaste, undefiled, that our Redeemer with His mighty searchlight that reveals all sins great and small, thought or expressed, cannot discover or make visible aught but Love. Love for God and our brother. Jesus knew that by the proper exercise of our supernatural power and dominion we could resist all temptations of evil.

Dear reader, did you ever read the instructions written by Paul to Titus, the young Greek who joined the Antioch Christians? Titus was trying to be a faithful worker and follower of the Christian faith. "Speak the things which fit right teaching. Bid aged men be temperate, sober-minded, in faith, love, and patience. Always showing yourself an example of good deeds. In your teachings, show faith, truth and sound speaking that cannot be blamed, that they may in all things be an honor to the teachings of Jesus. Bid aged women be reverent in conduct, not speaking ill of their neighbors. Look

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ing forward to the blessed hope and appearing of God and our Savior Jesus Christ."

The measure of the Spirit (faith) of our Redeemer, given to us should be used to the full, as directed by the beautiful Christ Science. But in order to do this it is not scientific or essential that we should wear out our knees by continual praying. "For let us not be weary in well doing; for in due season we shall reap if we faint not."

Paul tells us that to be saved from sin we must turn to God, and do His will, believing in Jesus Christ, because Christ's death (crucifixion) was for all men, and as Christ lives so will we live. Evangelical Christian Science teaches men to be happy in the service of God, and carry sunshine wherever we go. To take up the cross and follow Christ means to each of us a heart filled with Love, letting Love rule our every act, and to exercise our God-given power to resist all evil and destroy selfish ambition and sinfulness.

It requires spiritual mind to keep ourselves physically, mentally and morally pure and clean, and we can readily realize the fact that our Reedeemer thought of our weakness and provided for a bountiful supply of power so that if we as free agents wished or desired to resist evil we could do so. At all times our Redeemer stands beside us, and in the hour of temptation He in a sweet, gentle voice says, "Be not afraid, it is I."

You shall have power. "As the Father sent Me even so send I you." As followers we must crucify the old self, and make Jesus absolute and supreme sovereign over us. Did He not purchase us with His own precious blood and crucifixion? Then learn to trust and follow, keeping our hearts filled with love for our neighbors, who have their heart aches, their trials, their discouragements and temptations; don't see their foibles; remember Spirit is the only substance; see the good in everything, and know that error, sin and disease is only a shadow, and soon vanishes.

Following Jesus means happiness now and through all eternity.

"In my Father's house are many mansions; I go to prepare a place for you." "Believe me that I am in the Father and the Father in me: or else believe me, for the very work's sake." "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."—St. John 14, 2: 11-12.

All healing is nothing more nor less than the affirmative answer to prayer, to the prayer of understanding. We were promised these results by our Savior; and those who believe in His promises and pray in accordance therewith, with the prayer of understanding, heal the sick through God's answer to prayer.

Man has learned once for all that all his *conditions* are self-created. He believes it. He knows that he has already changed his conditions in many instances by his changed thinking. He knows that others are being changed by the same process. Then why doubt? Why set a limit?—*Alma Gillen.*

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The Truth

MRS. S. Q. MORRIS

WE HAVE been asked so many times, "What is Christian Science? What is this belief that heals the sick and seems to fill you with happiness, health, contentment, youth, joy and love to man?" And they say, "I wish I could believe as you do. How can I come into the knowledge of this truth that will make me free?" The answer is, "Know the truth, and the truth will make you free." If you study this Evangelical Christian Science faithfully the light will come into your consciousness and doubt and darkness and unbelief will flee away.

You say "I have suffered so long and my physician has told me that my disease is incurable, and I am never quite well. I am perfectly miserable all the time. "Man's extremity is God's opportunity." The more we are cut off from human help, the greater claim we can make on Divine help.

The more impossible a thing is to human or mortal power, the more at peace can we be, when we look to Him for deliverance. For He has said, "My strength is made perfect in thy weakness." And St. Paul realized that when he placed less confidence in the mortal, he had more help from the Divine.

We as Evangelical Christian Scientists are taught that we must not take God's name in vain. Unless we are very watchful, very careful, we are doing so. When God called Moses to lead the children of Israel out of Egypt, Moses said unto God, "Behold, when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you, and they shall say to me, what is His name,' what shall I say unto them? And God said, 'I am that I am.' And he said, 'Thou shalt say unto the children of Israel, I am hath sent me unto you. This is my name forever, and this is my memorial unto all generations,'" "I am," then, is God's name. Every time you say, "I am sick, I am weak, I am discouraged, I am tired," are you not speaking God's name falsely? I cannot be sick, I cannot be weary or faint or powerless, for I am in all life, all power, all good.

The 7th commandment says, "Take not the name of the Lord thy God in vain." Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Then be careful how you use the "I am." I am because thou art. I am one with thee, oh, thou infinite God. I am good, I am well, I am, because thou art.

We were taught in our youth that God sent affliction upon us, and it was our duty to be resigned. There never was a greater mistake. Thousands have been led astray by this false teaching. Christian Science teaches us that God is Love and he that dwelleth in God dwelleth in Love. The great central fact underlying and overruling the Christian Science belief is the *infinite goodness, wisdom, power, mercy, allness* of God. Hence their trust, their complete reliance upon this power. Their belief is not wholly

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the belief of mere theory; is not the product of metaphysical or other reasoning; but it is the necessary sequence of demonstration.

Evangelical Christian Science reveals the fact that all the provisions of God are present and continuing promises, made anew every morning and kept every day. Our blessed Master solved the mystery of the theological resurrection. Do you remember where? If not, read the eleventh chapter of St. John's gospel. It will be both a pleasure and a profit to you. "God is a very present help in time of trouble." Christian Scientists believe in the literal verity of this statement. They have many times demonstrated in their experience that unfaltering reliance upon God for their daily needs brings his daily help. Therefore they find cheer in their religion, smile in apparent gloom, and wait the morrow with no forebodings of evil.

The study and practice of Evangelical Christian Science will bring to the earnest pupil the knowledge of the truth. You ask, "What is the science of Christ? What can I do with it? What will it do for me?" Fortunately all this information is available to all those who will read Bishop Sabin's books. We have been taught more from reading Christology, Science of Health and Happiness, than from any other book that has ever been written except the Bible. Christology teaches that Christ was the greatest teacher the world has ever known, and conclusively demonstrates the truthfulness of His teachings by healing the sick and sinful in His name.

You ask, "How does the Christian Scientist's prayer differ from other prayers? We are praying to the same God as you are."

If you will turn to page fifty-three in the book of Christology, you will find the Christian Science prayer in all its beauty and simplicity. It teaches you "Ask, and you shall receive. Seek and ye shall find. Knock, and it shall be opened unto you."

"What I must do, is all that concerns me, not what the people think. This rule, equally arduous in actual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." —*Emerson.*

"Growth is a vital process—an evolution—a marshalling of vagrant, unorganized forces into definite forms of beauty, harmony and utility. Growth in some form is about all that we ever take any interest in; it expresses about everything of value to us. Growth in its more simple more marvelously complicated forms is the architect of beauty, the inspiration of poetry, the builder and sustainer of life, for life itself is only growth, an ever-changing movement toward some object, or ideal."—*Luther Burbank.*

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The Success of Small Things

NANCY FREEMAN

LET us forget our failure look around us and see if we do not succeed in something. Sometimes we strive so hard for something afar off that we do not see the little successes we win. Real success is not a bright dazzling thing that settles on our brow and wins all men's admiration. It is something that goes deeper and wins more. If it does not make for the progress and well being of the race it is no true success. It will in time turn sour and bitter. We cannot move faster than the race, but we can move the race faster, and this is done not by long strides or jumps but by short, laborious steps.

The man who is a good house painter sets a standard that thousands of poorer workmen must emulate or lose their jobs. He is therefore a potent factor in their development and his success is real and large. Though he may in time hire workmen himself and become a wealthy business man his real success was won when he did his work so well that he compelled others to do theirs better. The clerk who is courteous, willing and capable sets a standard which the discourteous, unwilling and inefficient must reach if they are to keep their places. He thus does a beneficent work, and here lies his success even though he develops into a merchant and prospers afterward fabulously. The girl who dresses herself neatly may do more for her slovenly sisters than the woman who talks brilliantly to them from the platform. If she will also carry around with her a pleasant manner and a sunny smile other girls will admire and emulate her. Let her succeed as brilliantly as she may in any career she chooses, no success that will ever come to her will be greater than this. The boys and girls who are honest and willing and jolly may teach those older than themselves invaluable things and so begin their lives success crowned. The woman who is a true wife and mother sets her standard high and many other women will try to reach it lest they be subjected to complaints and perhaps contempt. No one can do more than this. The seamstress who does her work will find her success not only in increased patronage, but in unconsciously educating many less skilful fingers than her own. She is one of the real workers who help to push the race upward and on faster.

Whosoever sets a higher standard in anything benefits the race more than he who gives millions in charity, and he gains too the honest approval of his own conscience. Peace and assurance of well being come into his life because he has put himself in harmony with progress which is the working out of God's plan. The warp and woof of it are not material things, but are disciplined, unfolded and glorified qualities of heart and mind. He who is wisely striving to discipline, unfold and glorify his own qualities of heart and mind is not only woven into the vital substance of prog-

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ress, but has thereby developed in himself a power to command what material things he wishes and a discriminating taste in selecting them.

We in the world today begin to realize that poverty is not commendable nor great riches desirable. Each one should be able to provide for his own needs and the needs of those who depend upon him. Manhood and womanhood require this, but the real business of life is to bring welfare, harmony and beauty into the world. No one succeeds who has not done this, and no work that needs to be done is too humble to be a vehicle for this.

Let us take courage, then, and do the little things well even while we work for the great thing we wish to accomplish. Count each perfectly done task a success. It may be, though we should accomplish the great thing, that in the little well done things will be the true glory of our lives.

Atlantic City Free Lecture Course

BISHOP OLIVER C. SABIN, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty free lectures, teaching how to heal the sick, at Atlantic City, commencing July 20 and continuing daily until August 9. These lectures will be delivered in the Greek Temple, on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. The lectures will be free. Students and others from all parts of the country are cordially invited.

Bishop Sabin, during his stay at Atlantic City, will stop at the Hotel Strand, situated on Pennsylvania avenue and the beach. Persons desiring to stop at the same hotel should write to Mr. H. C. Edwards, manager, Hotel Strand, Atlantic City, N. J.

There are hundreds and hundreds of hotels, ranging in rates from the cheapest to the highest, and everybody can find accomodations to suit.

The Greek Temple is situated over a half mile out on the pier from the shore, giving sea breezes to the audience, and insuring comfortable and cool environment.

Capt. Young has very generously donated to us the use of the temple for these lectures. All are invited.

In order to produce more desirable conditions for all concerned we have only to show that the welfare of all is the welfare of each and every one.

The race advances only by extra achievement of the individual.

YOU are the individual! — *Elizabeth Towne.*

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The Penalty of Ill Will

A GREAT many persons contrive to spend most of the time in hot water. They are always troubled about something; nervous, angry, off their balance. They are good haters and cherish revenge for what they believe to be wrongs done them. They will go out of their way to "get even" with some one. They have an idea that by so doing they help themselves. Also they are habitual knockers. The world is all wrong according to their ideas. They want it to be right, and because it does not come up to their standard they make themselves unhappy about it.

Do they ever stop to consider how much nerve force they are wasting? No man can get into a rage without feeling the worse for it, physically and mentally. It is likely to bring on an attack of dyspepsia, a headache or some other temporary ailment. At the least it will leave behind a general sense of discomfort.

So, too, the man who gets into the mental habit of laying grudges and being a "good hater" is surely undermining health and happiness. If he does not feel the effect of it today, or this week, he will feel it in the long run. No man can afford for his own sake to be on ill terms with his fellowmen.

As to the knocker, it is true that in some respects he has a legitimate function in the community. Judicious criticism of the world's doings is often necessary and proper, and if we class the knocker merely as such critic he has his use. But let him beware of getting into the habit of believing that the world is out of joint. It is a pretty good world, on the whole; a great deal more good than harm in it. But the critic who becomes a knocker is apt to let pessimism color all his views. Then he hurts himself more than anyone else, because he makes himself unhappy without sufficient cause.

Did you ever notice that the cheerful, hearty man, who is pretty well satisfied on the whole with himself and the world, is apt to be healthy? Why?

To say that he is cheerful because he is healthy is to put the cart before the horse. It is to say that the body governs the mind. As a matter of fact most of us admit that in the ordinary doings of life the mind governs the body. Then why should we make an exception in the relations of health and happiness and declare that in that instance the body governs the mind?

If a sudden shock of mental pain or pleasure will make a man temporarily ill, why should not a shock of pleasure equally make him feel better? And it does, as we all know by experience. Then if that is true of shocks, why not true of an habitually pleasant and cheerful way of looking at life?

This is not an essay on "mind cure," but it is a demonstrable fact that the man who allows himself to habitually nourish discontent, anger, envy, jealousy and revenge is doing himself a physical injury, undermining his health as well as making himself unhappy. Verbum sat sap.—*San Jose Mercury.*

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The Cabin-Boy's Treasure

DAVID KER

"WE'LL be driven ashore in less than five minutes, and then may God have mercy upon us, for the rocks will have none!"

So muttered through his clinched teeth (as he strained his eyes through the blinding spray to catch the dim loom of the cliffs right ahead) the Captain of the trading brig *Mermaid*, homeward bound to London from the Brazilian port of Pernambuco.

It was indeed all over with the poor brig. Both her masts were gone, her wheel and steering-gear had been carried away, and a tremendous sea was sweeping her straight toward the wildest and rockiest part of the southwest coast of England. For himself Captain Barrett would have cared little, accustomed as he was to face every kind of danger without flinching; but his wife and her little girl were on board along with him; and what was to become of *them?*

Close by the Captain's side, clinging as tightly as his benumbed and cramped fingers would let him to the jagged stump of the mainmast (behind which Mrs. Barrett and her child had been placed for shelter), stood Bill, the cabin-boy—a bright-eyed, curly-haired little fellow, barely ten years old. The kind-hearted Captain had found him wandering disconsolately about the East India Docks, ragged and hungry; and remembering the time when he himself had been just such a poor and friendless boy, had taken the forlorn lad aboard the *Mermaid*, where he had remained ever since.

Bill was much better off than most ship-boys, for instead of being starved and beaten, as they usually were in those rough days, he was made a regular pet both by the Captain and the crew. But he was not their only favorite, for Captain Barrett had brought back from Brazil a queer little South American raccoon, not much bigger than a rat, and looking very like one, with its long sharp snout and sleek brown coat. All through

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the homeward voyage, Zip, as the coon was called, was the chosen playmate of the sailors, who were never tired of running about the forecastle with him, or feeding him on pieces of softened biscuit. But now, when every man on board expected to be struggling for his life within a few minutes, poor Zip seemed likely to be left to take care of himself, and to have but a poor chance of escape.

Suddenly Bill was seen to leave his place, and to pick his way like a rope-dancer across the rocking, reeling deck, over which the furious sea broke every moment in roaring waterfalls of foam. One would hardly have thought the little cabin-boy likely to possess any treasure for which he would care to risk his life; but it was plain enough that he did, for when he got back to his place (after venturing down to the lower deck) he had something buttoned up inside his jacket, of which he seemed to be very careful indeed.

He was barely in time, for scarcely had he caught hold of the broken mast once more when the doomed vessel was suddenly whirled upward on the crest of an enormous wave, as if she were being flung up into the very sky. Then she flew forward with amazing swiftness, and a tremendous crash was heard as her bow was driven hard and fast between two low, jagged rocks!

The shock threw all on board off their feet, and they clung in desperation to whatever they could seize, as the waves poured over the stern like a cataract. For a moment it seemed as if the whole vessel must go to pieces at once; but no—she held firm, and there was still a chance for life.

But what was to be done next? They were indeed only a very little way from the land; but how were they to reach it? The only plan was for some one to swim ashore with a rope; and this, in the teeth of the great seas that came thundering in every moment, would be as deadly a venture as to charge through a shower of cannon-balls.

But help was at hand. The drifting wreck had long since been descried from the shore, and suddenly a bright flash shot out from the brow of the cliff, and something like a fiery star came hissing toward the stranded brig through the darkness which the first pale gleam of dawn was just beginning to pierce. It was a rocket, with a rope attached to it.

Such was the fury of the storm that the messenger of safety all but missed its mark. The line fell just upon the shattered bow, and would have dropped off into the sea in another instant had not one of the sailors sprung forward and caught it. It was quickly made fast, while those on shore secured the other end, and the way of escape lay open.

In a trice Captain Barrett had fastened his wife and little Mary firmly into the sling attached to the rope; and all on board held their breath as the two disappeared into the darkness, drawn along that frail cord which looked as slender as a spider's thread amid the mountain waves that leaped and gnashed around it like wild beasts. But after a suspense which seemed endless to the anxious watchers on the wreck, a cheer from the shore, faintly heard through the roar of wind and wave, told that mother and child had got safely to land.

"Thank God!" said the Captain, fervently. "Now, lad, away you go; I must be the last man aboard the poor old craft, you know."

The men obeyed in grim silence. One by one they were drawn to land, and last

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of all came the Captain himself. But although he had borne up bravely till then, his overtaxed strength gave way as soon as he reached the shore, and down he fell in a dead faint.

When he came to himself again, he was lying on the floor of a fisherman's hut, and beside him sat Mrs. Barrett with her child in her lap.

"All right, Cap'n," said the old fisherman, cheerily, helping him to rise; "we've got your men safe, all twelve of 'em."

"And the boy?" cried Captain Barrett —"the little cabin-boy?"

"The boy?" echoed the old man, doubtfully. "I didn'n' see no boy among 'em, nohow."

"What! is little Bill missing?" shouted the Captain. "I must go and see about that at once."

Out he went that moment, weak though he was; and he soon fell in with three or four of his men, who, like himself, were coming out of the huts in which they had been sheltered. But none of them knew anything about Bill, and the Captain's heart was beginning to sink, when somebody pulled him gently by the sleeve, and there stood the missing boy, muffled in a huge pilot-coat.

"I was just a-lookin' for you, sir," said Bill, touching his forelock.

"Why, where on earth have you been, my lad?" asked the Captain. "We all thought you were lost."

"Well, you see, sir, Jim Burrows wrapped me in a tarpaulin, and held me in his arms while they pulled him ashore; and maybe that's how they didn't see me. I've brought you something from the wreck, though. Look here!"

So saying, he produced from under his coat the Captain's little raccoon, Zip, which, overjoyed at seeing its master again, leaped upon his broad shoulder and rubbed its cold wet nose agaist his face.

"I didn't forget him," said the boy, gleefully. "I went down and got him just afore we struck, and buttoned him inside my jacket; and here he is, all right and jolly."

Captain Barrett is an old man now, but so long as he lives neither Bill nor Zip will ever be far away from him.

Blossoms

FRANK DEMPSTER SHERMAN

OUT of my window I could see
But yesterday, upon the tree,
The blossoms white, like tufts of snow
That had forgotten when to go.

And while I looked out at them they
Seemed like small butterflies at play,
For in the breeze their flutterings
Made me imagine them with wings.

I must have fancied well, for now
There's not a blossom on the bough,
And out-of-doors 'tis raining fast,
And gusts of wind are whistling past.

With butterfles 'tis etiquette
To keep their wings from getting wet,
So when they knew the storm was near,
They thought it best to disappear.

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The Dry Tortugas

"OH, Uncle Cap! I read in the paper this morning that a large ocean steamer was ashore on the Dry Tortugas. Will you please tell me where and what they are?" asked one of the Gordon boys, after the children had gathered in the library for their evening talk.

"Let us look at the atlas," said Uncle Cap; and when it was brought he pointed out, on the map of the United States, some black dots in the Gulf of Mexico, about a hundred miles southwest of the southern extremity of Florida. These the children, looking over his shoulders, saw were named "Tortugas Islands." Between them and Key West, seventy miles away on the east, they noticed another group of small islands marked "Marquesas."

"Well, I never!" exclaimed Jacknapes. "I always thought the Marquesas were islands of the South Pacific."

"While I," said Bryce, "should have said that the Tortugas were islands of the West Indies."

"And both of you would have been right," laughed Uncle Cap, "for there is a group called Marquesas in the South Pacific, forming part of the Mendona Archipelago, and in the West Indies there is an island of Tortuga, lying just north of Hayti. Our own islands, which are commonly known as the 'Dry Tortugas,' are, however, so much more important than any others of the name, that they are the ones usually referred to."

"What makes them important, Uncle?"

"Their position at the main entrance to the Gulf of Mexico, and the fact that they mark the southern extremity of the United States. They lie at the western end of the great Florida reef that extends its treacherous length for more than two hundred miles to the eastward and northward of them, and nearly all shipping entering the Gulf must pass them. They are a group of six low, sandy islets, built by coral insects, and surrounded by a far-spreading network of the most dangerous reefs and shoals.

"These seemingly insignificant islets enclose a superb deep-water harbor nearly nine miles in circumference, and only to be gained by the three narrow and very crooked channels through the reefs. To protect this harbor, which, in case of war with a foreign nation, would become a very important one, our government has erected on Garden Key, the largest of the Tortugas, a magnificent work called Fort Jefferson, which is only exceeded in size in this country by Fortress Monroe. This great fort cost over thirty millions of dollars, and covers about ten acres of ground. Within its walls the coarse white sand of the Key has been buried several feet beneath a layer of rich black soil, brought in hundreds of schooner-loads from the mainland, and in it now grow many tropical trees and flowering shrubs.

"Just outside its massive gateway is one of the funniest little houses you can imagine. It is built of the gilded and gayly painted wood of scores of wrecks, and is ornamented and adorned with ships' figure-heads and bits of carving. In this quaint cabin lives a full-blooded

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Pequot Indian, who claims to be the last of his tribe, and whose name is Calvin Nedson, though he is always called 'Chief.' He was making a voyage in a Connecticut schooner when a boy, many years ago, and was wrecked on the Tortugas, where he has remained ever since."

"Do any other people live there?" asked little Miss Blue.

"Yes, there is a sergeant in charge of the fort, and a keeper of the light that rises above its eastern wall. There are also several people on Loggerhead Key, two miles west of this one, and the uttermost point of land. On it stands a fine brick light-house, one hundred and fifty-two feet high, bearing a superb, first-order light. There is always other company in this out-of-the-way corner of the world besides these; for, in spite of the warning lights, wrecks are still so frequent on the Tortugas that one or more small wrecking vessels are constantly hovering about the islands looking for them. They spy out a vessel in distress so quickly that I have no doubt they have already unloaded the steamer mentioned in the paper, that the Chief is on board of her hard at work, and that by to-morrow we shall read that they have got her safely off."

Short Sighted

SUSAN HARTLEY SWEET

BY SUSAN HARTLEY SWEET.

A little hare, one merry day,
When frost and sunshine were at play,
Afraid of her own shadow,
Ran fast as ever she could go,
To rid herself of such a foe,
  Across the sparkling meadow.

She leaped the brook, she climbed the hill,
But the fleet shadow followed still;
  She felt it would undo her.
She ran into the woodland deep,
Where tall dark pine-trees were asleep,
  To hide from her pursuer.

An old bear at his doorway mused,
And him, in accents much confused,
  She told of this wild rover.
She nestled at his shaggy side;
He opened of his jaws so wide,
  She vanished—all was over.

"Ha!" laughed a wise, experienced crow,
"How many foolish folk I know
  Run lest a shade betray them,
But stay to greet their deadliest foes,
And boldly pat upon the nose
  The giant that will slay them!"

To persevere in one's duty and to be silent are the first answer to calumny.—*George Washington.*

CHARACTER is a garment which the invisible fingers of the soul are ever weaving.—*George Eliot.*

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HARRIET DOANE PRENTISS

TRANSFIGURATION

With Spring awakening in the fields,
Let youth be renewed in our hearts,
Adding the charm which this blessing yields
To the beauty and grace it imparts.

From under the Autumn and Winter of age
Let love warm our hearts into Spring,
With the touch of young life back again to the sage
What a rare combination 'twill bring!

As buds open out under sunshine and showers,
Let our souls burst again into song,
Transfiguring earth into Heavenly bowers
With a unity for which we long.

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Immortality

WHO will estimate the peace which a belief in a future life has brought to the hearts of the sons of men? You may talk to the young about death ending all, for Life is full of hope and strength, but preach not this doctrine to the mother who stands by the death-bed of her babe or to one who is within the shadow of great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech of Colonel Ingersoll's which covered my question. I scanned it with eagerness and found that he had expressed himself about as follows: "I do not say that there is no life beyond the grave, I simply say I do not know." And from that day to this I have asked myself the question and have been unable to answer it to my satisfaction, how could anyone find pleasure in taking from a human heart a living faith and substituting therefor the cold and cheerless doctrine, "I do not know?"

Christ gave us proof of immortality and it was a welcome assurance, although it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a future life.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will he leave neglected in the earth the soul of man, made in the image of his Creator? If he stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If nature, mute and inanimate though changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am sure that He who, notwithstanding his apparent prodigality, created nothing without a purpose and wasted not a single atom in all his creation, has made provision for a future life in which man's universal longing for immortality will find its realization. I am as sure that we live again as I am sure that we live today.

In Cairo I secured a few grains of wheat that had slumbered for more than thirty centuries in an Egyptian tomb. As I looked at them this thought came into my mind. If one of those grains had been planted on the bank of the Nile the year after it grew, and all its lineal descendants had been planted and replanted from that time until now, its progeny would today be sufficiently numerous to feed the teeming millions of the world. An unbroken chain of life connects the earliest grains of wheat with the grains that we sow and reap. There is in the grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so

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much like the old one that we cannot tell the one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled. —*William Jennings Bryan, in The Prince of Peace.*

Two Ways of Dealing With Erring Boys

SEVEN years ago, before there was such a thing as a juvenile court, a boy of nine was arrested in Denver for burglary. He was brought into the criminal court, tried as a burglar, and sent to jail. He served a term of years, during which he learned thoroughly the trade which he had been accused of plying. When he was released he began to practice in earnest. He was rearrested, recommitted and, after a second term, turned loose again, a more accomplished burglar than before. A few months ago he was shot at by the Denver police in an attempt to escape a third arrest. He was captured and brought into the juvenile court, still a mere child that ought to have been going to school.

Judge "Ben" Lindsey, who presides over this tribunal, was confronted by a bold, hardened, and unnaturally sharp young expert in crime who had mystified the police by telling a half-a-dozen different stories. Judge Lindsey began by telling the boy that he didn't believe him to be half as "tough a kid" as the police had made him out, and that he would not be "sent up" if he was "square with the court" and made a clean breast of his trouble with the "cops."

This new treatment got from the boy his real story. He had been led into his first offense by a desire for a knife with which to make a kite. His father refused to get him one and he broke into a barber shop and took a razor. According to the letter of the criminal law the boy had committed a burglary. As there was no "juvenile" law at the time, he was dealt with as a professional housebreaker. Asked about his first trial, he said to Judge Lindsey:

"Aw, de guy wid de whiskers, wot sat up on de high bench, looked over at de 'cop,' and the 'cop' he says, 'Dis is a very bad kid; he broke into Smith's barber shop and took a razor and he admits it, yer Honor.' Den de guy on de high bench sends me up widout givin' me a chanct to say a woid."

Thus the boy was well started on a criminal career before he was ten years old. Fortunately he fell into the hands of the Denver Juvenile Court, which had been established in the interval between his second and third arrest while he was still able to "pull up." Instead of telling him that he was a bad boy and sending him to jail again, Judge Lindsey told him that he was a "bully fellow" and set him free—on probation. Today that boy is still going uphill as fast as he was going downhill before.—*From Review of Reviews.*

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Loses Faith In Drugs

DR. ELMER LEE ASSERTS FEW ARE OF ANY VALUE

THE current issue of the Medical Times publishes a paper on "Therapy," read by Dr. Elmer Lee before the section on materia medica, pharmacy, and therapeutics of the American Medical Association. Dr. Lee declared that the materia medica is of small usefulness, but added that there is little probability of the drug store going out of existence. Here are some of the physician's views:

"While the members of the medical profession are honestly and earnestly hoping for better results in practice, by reason of alleged discoveries in pharmacy, even many of those who believe the most in drug therapy die without realizing the cherished benefits.

"Fever ought to yield long before fatal complications rob the patient of a chance for life. There are many physicians who cannot yet appreciate that helpful therapy does not necessarily imply the use of minerals, acids, alkalies, toxins, and the irritating properties of barks and plants.

PEOPLE TURN FROM DOCTORS.

"Practitioners who are unable to conscientiously see how fevers may be successfully cured without quinine and other salts of bark unfortunately stand in their own light. But for the failures to meet the expectations of the sick and their friends, 'Christian Science,' faith cures, and the many other substitutes offered the people would have no reason for their existence.

"The patient judges from results. To his mind it matters not by which school he is treated, he is alone concerned with whatever will cure him.

"There is little hope or probability that the drug store will go out of existence. People in sickness turn to it for help. They were educated that way. Doctors come from the people, and partake in early life of the traditions and beliefs in vogue. Few physicians can throw off early impressions.

"The corner apothecary is a place of wonderful mystery and supposed potency to childhood. Some of the faith in the power for good in the dark liquids and in the pellets and powders is lost in later life. Still, doses of pills and powders have their fascination for the masses.

MEDICINE NOT A SCIENCE.

"It is not that there is any particular objection to prescribing medicine for patients which excites my opposition. The point that is important, and which is emphasized, and if necessary is again repeated, is that medicine is not and never can become a science so long as therapy is based on the present materia medica.

"Chemicals of the future will in no wise be better or worse than such as now fill the stores. The more there are, the wider will be the differences in practice. It is the science of medicine which should concern us. The question is not whether patients do better with this or that medicine. If they get well

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quicker, and stay well longer, and have fewer relapses without drugs, the profession ought to know it.

"As a scientific profession we want facts. There are six or ten chemical substances which are, undoubtedly, useful at the moment of emergency and for temporary employment. Quinine is one which is seldom or never required; the same can be said of all the preparations of cinchona bark. This is my observation from practice.

"The individual mistakes in the care of the body from day to day seem quite sufficient to explain sickness and also susceptibility. Wrong daily habits are the starting points that lead to disability. Health is the reward and disease the penalty, according to how the day is spent.

VITALITY AFFECTED BY HABITS.

"Vitality is directly affected by habits of life, and habits may not be corrected or changed by foreign matter, either mineral, animal, or botanic chemicals. All that can be done by such treatment is to excite or depress sensation, and in that way mask the symptoms of disease.

"A spurious cure is effected, and that it is not dependable is proved by frequent relapses. Usually reconstructive vital force gains control in the end, but it is seldom that the bodily forces are aided by drug and chemical prescriptions. They are likely to do harm if long continued.

"Commercial enterprise is wide awake to its opportunities, and neither the patients nor the profession are able to resist the effect of the wholesale distribution of plausible advertisements of pharmaceuticals. The waste of money on 'things to take' steadily increases. The profession is unmindful of its best resources in therapy when it resorts to chemical aids, alkalies, salts, and the long but disappointing list of unavailing things kept for sale in behalf of the unfortunate patients."

Washington News Letter

BISHOP OLIVER C. SABIN is the editor of the Washington News Letter, a magazine issued in the interest of the Evangelical Christian Science church, of which he is the founder. This church is not a part of the "Eddy Christian Science." It is established along the lines of metaphysical demonstrations in answer to the prayers of the understanding or faith. Bishop Sabin says: "That God will heal the sick in answer to prayer." The only creed of this church is, "Love God with all your heart."

From the strenuous work done by the Bishop, as is apparent from perusal of his magazine, one is thoroughly convinced that he is terribly in earnest in his beliefs.

The church is established in different localities all over the world, and has about 50,000 followers.

The magazine is very optimistic and helpful.

The publication office is at 1329 M street northwest, Washington, D. C., and the subscription price is $1 per year. —*Collinwood (Ohio) News.*

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Thought Vibration, or the Law of Suggestion

REV. ARTHUR J. DUNLAP

Before the Students of Emmanuelist Episcopal Theological School, Buffalo, N. Y.

LIKE everything else in creation, thought travels. The invisible particles which make up a thought vibrate just as the particles of that invisible substance which compose the atmosphere vibrate; in fact, everything that has substance, visible or invisible, in every created thing, visible or invisible, the same law exists—the law of vibration.

Without this there could be no sense; there could be no sense of hearing, no sense of sight, no sense of touch nor any other sense. If this is true that sound travels and its particles are held together by vibrating conditions more or less rapid, it is also true that thought is held together by its particles, that the rate of vibration is more or less rapid and that it is propelled hither and thither by the same natural law.

This afternoon we will enlarge upon the subject of vibration of thought. This lecture is divided into two parts: First, thought vibration, which we will consider this afternoon; second, its relation to the law of suggestion, which we will consider at a later time.

We find that in all created things, whether they are visible to the natural senses of invisible and tangible only to the more spiritual senses, it is true that in all those created things the force which holds them together, causing them to be tangible forces, is the law of vibration.

It was thought at one time by people in this modern age that substances, such as rock, were dead and without energy, but with the development of science it has been said that there is nothing upon this globe, in the air or upon the land, in the earth or in the sea, that has not life in some form or other, and that without constant and perpetual motion of particles there can be no life.

In all created things that have the power of cohesion and hold together there must be a vibratory condition, and the vibration between these particles is more or less rapid. We find through the study of natural law that the more solid the created thing the more material and tangible the physical body becomes, the less the rate of vibration between its particles; consequently, it is not strange that among scientists at one time the thought was prevalent that stone and granite had no life.

So far in the lecture we have touched only upon material things. We have touched upon those things which can be denoted as substance and for this reason: if the natural law of vibration has been proven and holds good in material things, the same natural law holds good in those things which are of a more ethereal nature, and which are not tangible to the physical touch and not visible to the natural sight.

If this law of vibration is proven to our own satisfaction and the satisfaction of the world, and that such a law does

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exist regarding material things, consequently we are led to investigate vibration and find out that the same law holds good in that which is ethereal.

Now we come to the subject of thought and its composition, and we realize in the beginning that thought has form, and we must realize also in investigating the composition of thought that we find a higher rate of vibration among its particles in that which is material than we should find in the particles of a piece of clay, among the particles of the human body or among the particles of a drop of water.

As we look into the subject and apply the natural law and observe the results we find not only is thought composed of atoms in a very rapid state of vibration, but that those atoms have certain attraction for each other, and that collectively these atoms in a rapid state of vibration have form and color according to the nature of those atoms and the rate of vibration among the particles.

Each thought as sent out has form and color visible only to the more spiritual sense and not visible to the naked eye. The reason for this invisibility to the natural sight is the rapid rate of vibration among the particles.

Every thought has power and every thought is substance, only rarefied substance. The drop of invisible vapor is just as much substance as the drop of water; so thought, as sent out in its ethereal form, is just as much substance as it is when it becomes materialized and forms a part of the finger, a part of the hand or a part of the body.

Every thought as it is sent out by the average individual is a vibrating substance and will find a resting place somewhere and some time. It is never lost and never destroyed. The effect of that thought may be counterbalanced by an opposing thought, but thought itself can never be eliminated, never be destroyed. When once we have created in our own natural capacity and allowed a thought to go out we can never recall it, and there is no power in the universe that can destroy it. If it is an evil thought we can counterbalance it to a degree; we may send other thoughts that may act as an antidote, but the thought always remains. Once created, once made a vital power, once made a vibrating force, it cannot be destroyed.

Through the twenty-four hours, through the time of our waking consciousness, we are using our royal perogatives which make us creators, creating invisible and ethereal forms. By our thoughts we create those things which will take form and become material substances and will find a place in our own lives.

Remember, above all else, that thoughts are things, and we need not deceive ourselves into thinking that because we have simply allowed the thought to go into vibration, that because we have only thought or contemplated an act that such thought has no substance. It has and is just as much substance and is just as much a part of the universe as are the sun, moon and stars.

It is a consideration that will cause us to pause before we perform the first act in creating our circumstances. Always remember that every thought is a living force, and sooner or later will find a place in material form and in our physical bodies, in our intellect, and will form a part in shaping our destinies.

The particular idea which I desire to impress in this lecture is that thought governs the creation of material things, and that the law of nature, which you

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see evidenced in condensing the vibration of steam, is the same natural law that is evidenced in the creation of a thought; and if we can harness the steam and make that invisible substance visible and tangible enough to drive our engines and to draw great trains across the continent, it is also true in the formation and use of thought.

How much more powerful will that thought be, more than that material thing, the steam. If the steam, acting according to natural law, can become a great force for building up or for tearing down the material, how much more is it true that a thought, which has a much more rapid rate of vibration, will prove a mightier factor for the building up or for the destruction of human progress.

Misdirected Energy

Misdirected Energy is Cause of Sickness, Crime and Failure.—It is wise that the attention of parents should be called to the alarming possibilities of the misdirected energies of their children. For example, it is mutually agreed that a boy shall become a mechanical engineer. The boy starts out with the details of the departments of the business; he fails in many of the tasks—repeated efforts prove him to be unable to master the business satisfactorily; the work becomes irksome; he is deemed stupid and incapable—he loses some of his self-respect and becomes despondent—the business grows obnoxious to him—he shirks the duties allotted to him—he seeks relief in social relations which are not of the highest order and drifts into a life of dissipation and idleness.

Or his health may be affected, for misdirected energies disorganize the whole mechanism. Whereas, if rightly directed, pleasure in the occupation, success, and good health are the result. It is not the happy, successful man who takes his own life or that of others. Nor does the happy, successful man mix himself with perfidy and crime. Today there are preachers who ought to be behind the plow, members of the bar who should be at the carpenter's bench, men wielding the pick and ax who should be using their brains to earn their daily bread. When we learn to apply wisdom to the proper direction of mental and physical energy, the human race will become freed from criminality, it will develop rapidly into successful happy men and women. Then will man know himself. Fatherhood and motherhood will obey the laws of life and their offspring will be endowed with all aids to achievement, not hampered by the effects of Nature's broken laws.—*Success.*

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The Vision

HARRIET DOANE PRENTISS

BEFORE anything can be brought to expression and realized, the perfect vision of it must be formed in consciousness. The picture of it must be complete in our minds before ways and means will develop to call it forth to manifestation. All that exists has already been created and is waiting to be called from the invisible supply before it can be experienced, and the means by which it is brought to visibility, is to hold the complete ideal in mind until it becomes a reality.

Health is omnipresent and is a factor which will manifest itself wherever the belief in it is strong enough to draw it out of the universal storehouse, but the realization of it must be wrought out in thought before it can be actualized.

It is difficult to understand that by our belief in sickness we are creating the conditions for its appearance, but it is nevertheless true. And when this principle is realized, we will by the denial of its power and the attraction of our constructive thinking, make good health contagious and eliminate the adverse condition.

When we recognize an emotion, or thought, we call it to life and have to deal with it as a real factor; by so doing we set vibrations in motion which attract it to us.

Some people are prone to dwell most upon the qualities from which they wish to free themselves and say, "It is as I predicted," when it comes to pass; not realizing that by the power of their word they are actually creating the condition.

An incident comes to mind of a person who was heavily burdened with fear. He was frequently confronted by the appearance of the thing which held its terror for him. Disease and many discomforts followed in the trail of his thought. He was finally influenced to become a Scientist, and by degrees his unhealthy mind was transformed into a healthy one and the old condition disappeared.

In answer to the question (by which he was frequently confronted) regarding his power to demonstrate over this or that adverse quality, the explanation he gave was: "I have learned how *not to attract* these things to me. I let them languish for want of attention and replace their image with the picture I desire."

In the creation of Health, Happiness, or Prosperiy, the same rule applies. The principle is fixed and unalterable, and we must abide by the decision of our own thought attraction.

In order to realize health, one must eliminate *belief* in disease and think strong, positive thoughts of health; if one would be prosperous, he must see himself surrounded by opulence, feel the pulse of prosperity flowing through him and get into the current of success—

"Keep in the current of success,
Be a magnet, nothing less;
Spell it with *et*, or *ate*,
As we attract, 'tis thus we rate."

Form the vision in mind and hold the picture until ways and means appear for its development. Giving birth to an ideal

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in thought is the seed which will grow and bring a harvest, according to the sowing.

Our dreams will come true, if they are conceived clearly enough. The ideal must be perfectly formed before it can embody.

Nothing has even been brought to manifestation which is not an expression of thought. "As a man thinketh in his heart so is he!" He cannot see himself poor, or handicapped in any way, and realize his ideals. He cannot hold the thought of (or belief in) sickness and express its opposite. Keep yourself in harmony with the best you wish to express. Fill your heart with rejoicing over your princely birthright and to the extent of your faith the signs will follow. Let your heart glow with love and your mind radiate visions of health, success, harmony, and peace, and you have opened the way for its manifestation.

Some Beautiful Thoughts

Would you live in Paradise? Then smile and smile again. A flower blossoms in the path of every sunny look. Never again need you say: "Where is Paradise?"

Give it a chance, and the Divinity within you breathes itself through face and form in personality.

Follow the high impulse at any risk.

When self goes out, God comes in.

Drop all personal considerations and Heaven spreads wide her gates to receive you. Keep to the personal and they remain forever closed.

Fall in line; consciously attune your inner self to the rhythm of the inflowing life stream. Do it every day — many times a day. Behold! a result as grand as Nature herself—a soul beautiful.

Truth is everywhere—over, under, around and in us, waiting to be recognized. Open your soul to its tides and you will feel yourself living in it.

From the shadow valley to the gold tipped hills you toil, or take wing, according to your consciousness of the light within you.

A chorus of internal harmonies finds expression in external harmony.—*Mrs. Vance Cheney.*

We must pay for our mistakes. Ignorance of the eternal and changeless Law does not excuse or suspend the penalty. The Law is beneficent in that it is changeless and its operation never for an instant suspended. From everlasting to everlasting the law is that we reap as we sow. Through much suffering in breaking the One Eternal Law, man at last, some time, somewhere, comes to know the Law and conform to its requirements, and to know the Law and obey it is to see and know its beauty and beneficence and reach absolute freedom—oneness with God. "The carnal mind is at enmity with God," and will not recognize the eternal changeless Law, and consequently suffers much.

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Power to Heal the Sick

ARCHBISHOP GEORGE HARGRAVE MacNEILL

"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." John: xiv, 12-13.

These passages of Scripture are, no doubt, familiar to every member of this congregation. We derive not only spiritual comfort, but physical benefit in reading these passages from God's word, because the promises are positive, and if we believe our heavenly Father in any statement made in Holy Writ, we must believe that whatsoever we ask in the name of Jesus, believing, He will do.

The words of our lesson embody one of the greatest truths uttered by Jesus. He did great and mighty works by the power of God, and He did not claim anything for Himself, but gave His heavenly Father the glory for all things accomplished in His name.

When He looked down through future ages He realized that great works necessarily must be done in order to convince and prove to the world that the supreme power of God would be as potent a factor in all ages as on the day when He uttered the memorable words of our text.

Just before the Lord ascended unto His Father He informed His disciples that power would be given them in order that they might continue the work of the church which He had founded. In the great commission delivered to the apostles, as noted in the 28th chapter of the Gospel according to St. Matthew, Jesus said: "Go ye therefore and teach all nations * * * * , teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the ages."

This command given unto His followers was meant not only for that time, but was intended to reach down through the centuries unto the end of the ages. His words are as powerful today as they were when He bade farewell to His disciples.

We stand upon His promises today, for He said: "Heaven and earth shall pass away, but My words shall not pass away." Our Saviour did not say that as soon as He departed from them that the works of healing the sick, cleansing the leper, opening the eyes of the blind should cease, neither did He say that after the death of His disciples this great humanitarian work must cease.

There is as much reason to suppose that He intended that preaching the Gospel and baptizing should cease at that time as for some to say that healing was for the early Christian Church only. There never was a time when the Master sent forth His disciples to preach the Gospel but that it was coupled with instructions to heal the sick.

We have no quarrel with the physicians, neither did the Master Jesus but the physicians of His day had a quarrel

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with Him, and the accusation was made that He healed the sick by the power of Beelzebub.

The world today is changing in its ideas regarding the power of Christ to heal the sick. Thousands of men and women, men of the medical profession, approve the work of Divine Healing.

In the medical profession there are men of great learning, but there are occurrences in the practice of the physicians when they acknowledge that materia medica is a failure.

Some criticism has been made that through the agency of the Emmanuelist Episcopal Church many Roman Catholics have been healed. We believe that God is no respecter of persons, and personally I feel that He is no respecter of creeds. He is the same Lord over all, and He is ever ready to pour the warm beams of life and love into the bosom of the believer, whether they be Catholic or Protestant, Jew or Gentile. Jesus is the same Lord and Saviour that walked in the fields of Galilee; the same Saviour that was crucified for our sins; the same Jesus that looked down from the cross exclaiming: "Father, forgive them, for they know not what they do."

He has the same compassion, the same love, the same desire to lift the burden from the fallen, the same desire to heal the sick as on the day when He delivered the great commission to the disciples and bade them farewell as He returned to the Father. He knows our shortcomings, and whether we be Jew or Gentile, if we are obedient He broods over us and looks upon us in love and mercy, and if disobedient He looks upon us as He looked upon Jerusalem, saying: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but ye would not!"

Let us, therefore, not criticise another's religion, for only God can say which is right, but rather let us go forth holding up the standard of the Christ love, making it deep, definite and positive in every-day life. Then shall we be able to accomplish that which is promised in the words of our text: "Greater works than these shall ye do because I go to the Father," and we can believe in very truth that "whatsoever we ask in His name, believing, we shall receive."

Jesus healed all manner of diseases, and it is a great blessing to realize that we, through His name, are able to do the same works, and we rejoice that we are endeavoring to observe all things whatsoever He has commanded us and that the Holy Spirit leads us day by day to higher realms of His grace.

Let us pray that the world may not reject Jesus as their Physician, as did the Pharisees of old, and as Asa did in ancient times. We note that Asa in the 39th year of his reign was diseased in his feet until his disease became exceeding great, "yet he sought not the Lord, but the physicians," and the result is recorded "that Asa slept with his fathers and died in the fortieth year of his reign." Many there are like Asa who have reaped the same reward of their lack of faith and trust in God as a physician.

In the epistle of James we find a perpetual prescription which was given for all times and therefore good now: "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."

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James did not write these words for the believers of that time only, but he meant that it should stand until Jesus came to receive believers unto Himself. Thousands of God's children have followed out the advice of St. James and been anointed in the name of the Lord and have been healed.

As I have often said, the Emmanuelist Episcopal Church does not repudiate the value of the physician. We do not disparage the achievements of medical, surgical and sanitary science. They all have their place in the divine plan. We feel grateful to God for the knowledge gained by them along the lines of science, but we do believe that the power of Christ is greater than materia medica.

In closing may I ask, why drive the Christian man or woman, who seeks healing from the Church of Christ, to the physician? We know that Jesus took upon Himself our sicknesses and bore our infirmities. Why discredit the dominion and power given unto us by God? We may through Christ claim all that is ours and stand complete in His perpetual love and harmony. Christ speaks today as He spoke by the prophet, Isaiah: "All day long have I stretched forth my hands unto a disobedient and gainsaying people." He also says to those that believe, to ministers, to laymen, to church workers of the various denominations:

"Verily, verily, I say unto you, the work that I do shall ye do also." And again He says: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

His promises stand more sure today than the Rock of Gibraltar. The men and women who have been healed by the power of Infinite Love are living monuments that Jesus is able to heal, and is a Saviour not only of the soul, but also for the body to those who come believing.

God speaks in a still, small voice, the voice of the silence, the same voice that spoke to Jesus in the garden, the same voice that spoke to Him on the cross, and the same voice speaks to our inner consciousness today, saying: "Ye will not come unto Me, that I might heal you." Jesus calls you. Hear Him. He says: "Neither do I condemn thee; go, and sin no more." It is our Lord who forgiveth all of our iniquities and healeth our infirmities.

"If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!"

—*Longfellow.*

What a mighty reformation we would witness through the land,
If the masses and the classes could be made to understand,
That he wins at least one sinner from dishonesty and pelf,
Who will let alone his neighbor and just practice on himself.

—*Fellowship.*

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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 eternal, 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' to the onlookers 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 on 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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"The Coming of the Time"

WE LOOK for the coming of a time when the clash of arms shall be no more; when there shall be no more war of armies or battleships or hostile tariffs; when frontier lines between nations shall be obliterated and the barriers between the peoples burnt; when oppression and injustice and hatred shall have ceased among mankind; when there shall be no more superstition in Asia, nor heathenism in Africa, nor oppression in Europe, nor injustice in America; no flames of blood-red hate kindling from one end of Russia to the other; no millions starving in India, nor blood shed in rivers in the forests of the Congo; nor in the dark places of our city life the cry of the disinherited and the despoiled, the victims of man's treachery and greed.

Compared with these vast dreams, our sectarian bigotries and personal rivalries and the struggle for personal ends which shape our days become contemptible and grotesque. We are content to do the work that lies to our hands, loving that which is near us and around us, adding each single solitary endeavor to our world-wide hopes, line upon line, precept upon precept, adding here some painful inch won by homely service, only in the inspiring belief in the coming of the day when—

The peoples all are one, and all their
voices blend in chorus
Hallelujah to the Maker, "It is finished.
Man is made."

—*Dr. Aked.*

Was It You?

SHELDON LEAVITT, In "Thought"

Somebody spoke a kindly word
Which 'wakened new life in those who
heard;
Somebody gave a happy smile
That cheered a dark pathway for a while;
Somebody, with a resolute hand,
Snapped for another a fettering band;
Somebody threw wide open the door
That should imprison a soul no more;
Somebody lifted a load of care
Which had proved too heavy for a weak
one to bear;
Somebody gave a healing touch
And helped the lame to renounce his
crutch;
Somebody opened darkened eyes
To see a bright new day arise;
Was It You?

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MENTAL HOUSECLEANING

Throw out cracked ideas and old rags of superstition, that match nothing in the new thought. Cast behind old memories that never will fit you again. Scrub up new conceptions. Polish your latest recognition. Root out silliness and deceit. Cart out indecision, which is junk. Sweep the cobwebs out of your brain. Take down the unnatural pictures hanging over the walls of your mind. Have for frescoes no hieroglyphics of the past. Open the windows of your soul and let the sweet, fresh air of understanding sweep through your being.

Every man has his own vocation. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinite sea.—*Ralph Waldo Emerson.*

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day."—*Robert Browning.*

How can you hope to be very prosperous and happy if your mind is filled with envy at the success of your brothers?

LAUGH IT OFF

Are you worsted in a fight?
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles—
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If its sanity you're after.
There's no receipt like laughter—
Laugh it off.

—*Eliot.*

We are on the threshold of a wonderful change, not only in thought, but in the Life of Man. The vision of the New Heaven and the New Earth is breaking forth on the lines of the horizon of our darkness. The progress must be slow at first, but when the Church awakes and casts off her fear of transgressing that which has, through custom and tradition, been looked upon as the will of God, namely, that evil is sent by God as a punishment, turning the loving Father into the angry despot—men will lose their craven fear, and will rise up to the knowledge of the meaning of their "freedom in Christ Jesus;" will cast off the trammels of their belief that evil still has power to injure them; will realize that its power was destroyed by the incarnation of the Son of God; and will strive to live in the knowledge that good, not evil, is their heritage, knowing that the power to so live is theirs already, and all they have to do is to lay hold of it and prove its use.—*M.C.L., in "The Healer."*

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SHE WAS AN EMETIC

Mrs. Macy discovered her English maid very ill, and beside the bed a huge bottle of medicine.

"Harriet, why didn't you let me get a doctor instead of taking this horrid stuff? How much did you take?"

"Well, doctors come 'igh. Besides, they used hit fer th' children w'ere I wunst lived. I went by th' directions. They said ten drops fer a hinfant, thirty drops fer a hadult an' a tablespoonful fer a hemetic. I knew I wuzn't a hinfant nera hadult, so I must be a hemetic. 'Owever, th' pesky stuff 'as purty nigh turned me hinside hout."

He who does not know how to love, does not know how to live humanely.

Love only guides to the source of Love.

Pure lovingness makes the dream of Life a reality.

Suffer, bear, save, spare, forgive, and always keep on loving.

Love only gives value to mortal days.

Let no glittering chance, no painful misery, deceive you.

All that glitters vanishes, all that which satisfies comes to an end.

Eternally remains but one thing: Love and the love of Love.

I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—*Charles Sumner.*

NO WOMEN IN HEAVEN

"It's an awfully sad thing," said the Cynic, mournfully.

"What is?" asked the Cynic's friend.

"Something I have just discovered. It's really terrible."

"Dear, dear! And what have you discovered?"

"That women don't go to heaven."

"What?"

"Yes. I hardly dare to mention it, but it's true. I have Scriptural evidence to that effect—evidence which is conclusive. I was reading the Bible just this morning and I came across a passage which puts the question beyond all debate."

"And what was it?"

"It was Revelations viii-1, and it reads: 'And there was silence in heaven for the space of about half an hour.'"—*Philadelphia Press.*

Let the wild winds blow
And the clouds hang low,
  But be brave, O heart of mine!
Every winter has passed,
No storm can last,
  And the sun will assuredly shine.

God keeps in his care
The soul that can dare
  To sing through the gloom of night.
The note of good cheer
The Father holds dear,
  And answers such trust with the light.

Forward.

If you think a thought that's kindly,
  And then that thought express,
'Twill go out upon its mission,
  Some other soul to bless.

—*Frank C. Bliss.*

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Common Fairness

A special writer had been asked by a magazine editor to do a short article for him, and a country cousin of the free lance was visiting him at the time. The free lance sat down that evening, turned off the article, and, in company with his cousin, went to the magazine office the next day to deliver the article personally, as the editor was in a hurry for it. While they were there the editor asked the writer how much he wanted for it.

"Oh, say $100," was the answer.

"All right," said the editor, "Do you mind taking this order down to the cashier's window and getting your check?"

The free lance took the order and stepped out of the office, leaving his cousin with the editor. Before the editor could make some commonplace remark by way of conversation the cousin leaned over and said, mysteriously:

"Say! He's my cousin, an' all that—but I believe in honesty. That feller's skinnin' you proper. It didn't take him more'n two hours to write that thing. I was right there an' saw him doin' it. He didn't put in more'n 50 cents wuth o' time on it, an' I don't believe I'd ought to encourage him in such a course o' dishonesty by keepin' still when I see him bunko you."—*Chicago Post.*

The Leak in the Roof

A famous old painting of the "Last Supper," a treasure of art that monks for generations had carefully guarded, was ruined, it is said, by an imperfect tile in a roof. The building was supposed to be secure, the workmen to have done their part faithfully, but one of the tiles had a hole that passed unnoticed. Or was it unnoticed? Did the maker think the flaw too trivial to call for the casting aside of the piece? Did the workman who fastened it into its place decide that what his employer had accepted it was none of his business to criticise? However it was, when a driving rain came from the right direction, the water found its way in at that small opening, streamed down the wall and made a path across the painting that stained and defaced it for all time.

It is just the old story and the old lesson that runs through all history and repeats itself in every human life—it is the little neglects, the unnoticed trifles that work the greatest harm. Hinges are small, comers and goers never give them a thought, but upon them all the doors are hung that swing outward to opportunity or close hopelessly against success. It is faithfulness in the little things that builds up character; it is small sins and failures in duty that far more than great vices ruin the life.—*Forward.*

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COMPENSATION

I touched a life with the spirit of song
And it sang so sweetly the whole day long.
I smiled on a face, that was marked with grief,
And it beamed with joy, as it found relief.
I took from a heart its burden of care
And the life grew bright in the sunny air.
A sweet little child was crying one day
And I soothed her grief 'till it passed away.
I gave to a friend, who was much in need,
And his heart from it's sore distress was freed.
I saw a poor fellow in darkness grope
'Till his life was touched with the glow of hope.
I touched a soul, that was stricken with sin,
And beheld a new life dawning within.
My recompense is the blessing it brings,
In the hearts made glad and the soul that sings.

—*Phillips.*

Our Father! while our hearts unlearn
The creeds that wrong Thy name,
Still let our hallowed altars burn
With Faith's undying flame!

Not by the lightning-gleams of wrath
Our souls Thy face shall see,
The star of Love must light the path
That leads to Heaven and Thee.

—*Oliver Wendell Holmes.*

Pessimists are always in the rear, and never in the van in the march of progress. Your successful men and women are never chronic grumblers.—*Bishop Samuel Fallows.*

A GOOD PLEDGE

This is the heading of a card being distributed through its agents by a well-known insurance company. The New Thought is evident in every line. Thus we behold the gradual fulfilment of the prophecy that every knee shall eventually bow to the Truth. The items of this pledge are as follows:

1. I will speak no unkind or harsh word of anyone.

2. I will repeat no unkind remarks I hear of anyone, and discourage others as much as possible from saying unkind things.

3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.

4. I will never say one thing to others and yet think quite differently; this is hypocrisy.

5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself lest thou also be tempted."

6. I will put the best construction on the motives and actions of all my neighbors.

7. I will act unselfishly and peaceably.

God is a "Present Help" when we know and realize He is *always* nearer to us than anything else. "The soul is in God, and God is in it." And be it known, beloved, that "Communion with heaven is through inward states, and not by way of tidings and messages from without," and we are healed and made whole (holy) as we know and rely wholly on the omnipresent One. "True life comes through openness toward God. The traditional far-away God is not a 'Present Help.'"

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POWER

To heal the hurt of childhood; to add fragrance to the rose; to safeguard a maiden's laughter; to bind a broken wing; to break the clod of a struggling plantlet; to dry a mother's tears; to clasp hands with a stumbling brother; to plant a tree for the wayfarer; to make two kernels of corn grow in place of one; to honor womanhood in all guises; to relieve the distress of the dumb and helpless; to point out the good and beautiful; to lift up the hearts of men; to raise songs of praise and thanksgiving; to send forth jewels from thy lips; to leave blossoms where thy feet press; to turn deserts into gardens, and gardens into paradise; to bless thy neighbor and thine own soul; to create peace and joy; to enter into the blessedness no man knoweth but he that loveth and doeth.—*Oriana.*

I wish others to live their lives, too, up to their highest, fullest and best. To that end I pray that I may never meddle, dictate, interfere, give advice that is not wanted, nor assist when my services are not needed. If I can help people I will do it by giving them a chance to help themselves; and if I can uplift or inspire let it be by example, inference and suggestion rather than by injunction and dictation. That is to say, I desire to be radiant—to radiate life.—*Elbert Hubbard.*

Criticism is poison to the blood, closes up the avenues of the body and dwarfs man's intellect. Never condemn, but rather give each and all the right to the same freedom of thought that you yourself enjoy.

"In my Father's house are many mansions," or many realms of thought.

CURED!

Over the land and over the sea
He traveled in search of health;
On doctors of great and grand degree
He lavished a load of wealth.
Each one had a new Latin name to give,
And all of them said he could not live.

Returning to curse his luckless fate,
He came beneath the spell
Of one who purged his heart of hate,
And straightway he was well!
"Stop Hate! Take Love!"—not a syllable more—
Was the only prescription that could restore.

—*Jack Opdycke in Emmanuelist Herald.*

"It is best to let old troubles sleep;
Why need to rouse them? you are happy, sure!
But if one asks, 'Art happy?' why, it sets
The thoughts a-working. So, say I; let love,
Let peace and happy folk alone."

—*Jean Ingelow.*

Teaching a belief in hell should not be tolerated in any church having Jesus, the Christ, as its Savior. There is nothing on earth that will so harden a man's heart and make a hypocritical fiend of him as a belief in eternal damnation and the tortures of hell. You don't have to take my word for this. Read the pages of history and you will find that every cold-hearted devil in human form that ever polluted earth with his presence was a firm believer in a future place of punishment for the wicked—the "wicked," in the eyes of such, invariably being those who could not subscribe to their own peculiar brand of religion, so-called. —*Exchange.*

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Faith

BESSIE L. DAVIS

IF WE would be successful we must have faith. Faith is firm mind centered within. When coming into the knowledge of the truth in its first steps, we came in faith. We must have faith before we can have a realization, and when man relies upon the faith he has and manifests it in works, though it be but small, the more he will receive, and by and by he will be filled with its strongest powers, for there is no limit to the works of faith which takes hold of the Omnipotence of God.

In our work of healing the sick and destroying inharmony of every kind and character, we receive according to our faith. Jesus Christ's words are "According to thy faith be it unto thee," and "Go in peace, thy faith hath made thee whole."

To have faith in God we must have faith in ourselves, and ever be conscious of the God within us. This great truth alone fully realized and practiced will protect us from all evils and dangers that material mind is heir to. Faith is nothing without works. St. James tells us that faith without works is dead. Each individual has his own soul's salvation to work out, and he who succeeds is the one that believes in himself and his God-given ability and performs his duties in all faith and trust.

A Prayer

EDWIN MARKHAM

BY EDWIN MARKHAM.

"TEACH me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world, as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew,
And its life begins anew.
Teach me, Father, how to be
Kind and patient as a tree,
Joyfully the crickets croon
Under shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent,
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way, and be their best."

—*Bible Review.*

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A GOOD INHERITANCE

No boy, or girl, can ever come to be utterly bad who remembers only love and tenderness and unselfishness and sweetness as associated with father and mother in the old-time home. Give them manly and womanly example, give them training, give them the inspiration of devoted lives, give them these higher, deeper things. Do not care so much as to whether you are accumulating money, so that you can leave them a fortune. I really believe that the chances are against that's being a blessing for a boy. But leave them an accumulated fortune of memories and inspirations and examples and hopes, so that they are rich in brain and heart and soul and service. Then, if you happen to leave them the fortune besides, if they have all these, the fortune will be shorn of its possibilities of evil and will become an instrument of higher and nobler good.

—*Minot J. Savage, in Stellar Ray.*

The modesty which refuses an office that needs to be filled, and for which one knows himself fitted, is of doubtful quality. It is usually either egotism or indolence wearing a mask—a desire to shirk responsibility or a fear that others will think acceptance an undue pushing of one's self. Caring enough for the work to care little who is the worker if only it be well done is true modesty, because it is self-forgetfulness.

Faith in God's love helps to solve every problem. As Charles Kingsley says, "God is not against you, but for you, in all the struggle of life; he wants you to succeed; he wants you to conquer; and he will hear your cry out of the deep, and help you."

THE CITY DANDELION

The Spring, with garlands in her hands,
Came tripping into town,
But shuddered at the stony streets,
And houses gray and brown.
"Between these barren walls," she said
I could not live an hour,"
And fled away, but as she went
She dropped a tiny flower.
It found upon the cobblestones
A patch of shallow mold,
And there to every passer-by
Its tale of beauty told;
To pallid toilers, bent and tired,
It spoke of grassy nooks,
The dewy pink of apple-trees,
The silver of the brooks.
A girl remembering purer things,
Went home that very night;
A boy upon the downward path
Received its message bright;
A man next morning bought a cot
His little brood to rear
Where roses twined about the door,
And woods and fields were near.
A ray of golden sunshine sent
To light the city gloom,
A missionary from a land
Of glory and perfume,
Lo! when it withered on the stem,
It left behind the seeds
Of good in many a callous soul,
To bloom in better deeds.

—*Minnie Irving.*

Forty-one languages are now used in church services in America, and the various Bible societies see to it that any church member can have the Scriptures in his own tongue, even if he speaks something as out of the way as Montenegrin, Wendish, Esthonian, or Lettish, not to mention Gaelic, Arabic, Chinese or Armenian.

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What We Get In Books

In books we have the thoughts and dreams, the wisdom, the humor, the culture of the best minds at their best, and yet there are many who reject this proffered friendship, this privilege of high companionship, this entry into spiritual courts and palaces, this free passage into wonderlands of loveliness. They remain outside, of their own choice, limited, cramped, a whole world lost to them. If a book, in one aspect, is a material thing which we can do without, in another it is a thing of spirit, which we can only miss to our grave loss. We can think without books, we can dream without them, we can see beauty without them; but we are losing the thoughts, the dreams, the visions of beauty of minds which even in our least humble moments we must acknowledge to be far superior to our own.

When we find a house in which there are no books must we take it that its owner is interested in nothing? It certainly looks like it. It looks as though the inhabitant lived a simply material life, stultifying and starving his mind, caring for nothing beyond the daily food and raiment, with possibly a daily journal or an occasional magazine of pictures. His ideas are confined to his own unguided imaginings, his prejudices and ignorances, or the prejudice and ignorance of companions like himself. He can have no standard of beauty, no vision or ideal of culture and spiritual betterment beyond that which his daily life affords him.—*Arthur L. Salmon, in Live Stock World.*

Life is a matter of give and take. Some of us overweight the balance with "take." This disturbs the nice adjustment, for it was the Divine plan that "live" should be synonymous with "give." Therefore undergiving means underliving, underfeeling, underjoying. She who takes and does not give grows selfish, greedy, empty-hearted. Her attitude is that of the open hand, not the open Soul. The outflow from the generous spirit is perpetually making room for the inflow, and so it comes about that she who gives most, most receives. The housemother knows this. She is the greatest giver in the world—and the richest receiver.

Patience is power. Patience does not mean weak submissiveness to conditions. It is more than that; it is strength of will, self-control, concentrated energy. In its final analysis it is conservation of vigor, freshness of spirit—peace. It is the opposite of hurry, distraction, irritation, exhaustion. She who would possess patience must exercise every bit of self-restraint at her command—and then find still other bits of exercise. In the end she will find that she has acquired other ten talents of power which are making her rich in accomplishment, and that she is controlling and influencing others to their own development and accomplishment.

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HOW TO LIVE

He liveth long who liveth well;
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.
Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest-home of light.

—*Horatius Bonar, D. D.*

"HEALING does not stop with lifting a patient to that condition of health we call 'normal.' Healing consists in casting out from the patient's mind the world-wide beliefs in every form of weakness; and this cannot be done all at once; it is a result of the gradual growth in knowledge; a growth that never must stop; because the day it stops the down grade toward death has commenced. Health is a condition of continued achievement and is not a fixed condition. The word health is synonymous with wisdom; when we become truly wise we will be correspondingly healthy; the wiser we become the more healthy we will be. As there is no end to the wisdom we may acquire so there is no end to the health we may attain. This is why I said that the condition of health now called 'normal' is not a fixed condition; there can be no fixed condition of health any more than there can be a fixed condition of wisdom. The apparently two conditions are truly but one condition; and this is so because man is all mind; his body as well as his thought."—*Expression.*

Holiness is an infinite compassion for others. Greatness is to take the common things of life and walk truly among them. Happiness is a great love and much serving.—*Olive Schreiner.*

TOOK THE DOCTOR'S ADVICE

A Pittsburg physician was visited the other day by a very nervous man, who had dropped in to secure medical advice. After a brief examination, the doctor said there was nothing much the matter with his visitor. "Take a tonic and dismiss from your mind all that tends to worry you," concluded the physician. Several months later the patient received a bill for eighteen dollars, together with a polite request to "please remit." This is the reply the nervous man made: "Dear Doctor, I have taken a tonic and your advice. Your bill tends to worry me, and so I dismiss it from my mind." And yet the doctor was not pleased because his advice had been taken.

Some time when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned—
The things o'er which we grieve with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

To depend upon events is to grow each day more helpless. To depend upon God, and avail one's self of events as far as may be to work out the right is the way to grow strong. The man or woman who complains of lack of chance or opportunity is usually letting both escape.

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THE MOCKING BIRD

Your fluttering wings of grey and white
Glad bear you to the branches swaying
Above my casement windows;
And joyously you sing to me all night
In strains that do entrance my soul.
First, sounds a burst of wildest melody,
Then simple song of linnet
And the low pee-wee call; the blackbird's noisy chirp.
The robin's sweet and trilling notes
Anon do thrill me through and through.
You even bid me rise at earliest dawn
To view the yellow-breasted lark
That floods the meadow-land
With liquid notes of love;
So true an echo of that melody you are.

The low sweet calls, and all the merry-hearted music
Of the feathered tribe that habitate the meadows
And the forests grand, you mimic well;
So well, indeed, that who shall say
These songs are not your own.

When other birdlings sleep,
Their tiny heads beneath their wings,
You sing these symphonies o'er and o'er
Lest man forget the joy of life;
Lest he forget that like unto yourself,
He, too, may sing the low refrain of love
And join his voice in rippling rills
Of gladdest melody, in an eternal flow
That e'er shall vibrate,
One with the glad song of Life
That rests within the soul of all.

—*M. Evalyn Davis.*

"To thine own self be true." Man can but reflect truth when living in accord with this precept. He can not be true to himself if he is looking for untruth in others. "God is of too pure eyes to behold iniquity."

POWER THOUGHTS

All circumstances are controlled by the intelligent application of the Boundless energy with which man links himself of his own volition.

The All-Intelligent force that creates, controls and is the vibratory power of the universe is *within man* and awaits recognition only to make of him a highly illuminated center, from which shall go forth rays of divine intelligence that shall lift the consciousness of mankind into an abiding state of the "Kingdom of

---

"When you get into a tight place and everything goes against you until it seems that you cannot hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."—*Harriet Beecher Stowe.*

A little girl was very fond of pleasant days, and at the close of a heavy rainstorm petitioned in her prayer for fine weather; when, the next morning, the sun shone bright and clear she became jubilant and told her prayer to her grandmother, who said: "Well, dear, why can't you pray tonight that it may be warmer tomorrow, so grandma's rheumatism will be better?"

"All right, I will," was the quick reply; and that night as she knelt, she made this request in her prayer:

"Oh, God, please make it hot for grandma."—*Ida Robbins in Woman's Home Companion.*

The days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—*Ralph Waldo Emerson.*

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REAL HEAD

"I am looking for the head of the house," said the canvasser.

"Here, Jane," called the man to his wife. "Man wants to see you."

"Me?"

"Yes; he called for the head of the house."

"Oh, he is looking for the baby."

— *Old and New.*

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served. To be a strong hand in the dark to another in the time of need; to be a cup of strength to a human soul in a crisis of weakness is to know the glory of life.—*Rev. Hugh Black.*

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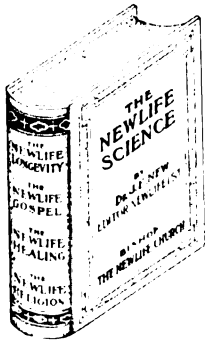

OPTIMISMS

Put cheer into the present.

* * *

Be yourself—and be sure it is your best self.

* * *

Keep your mind in tune if you would make life harmonious.

* * *

When the best within you is exercised it grows and you become better.

* * *

Do your best in every emergency and don't waste time worrying over results.

* * *

You can't undo the acts of yesterday, but you can control those of today.

* * *

Always face the brighter outlook and you will surely move toward improved conditions.

A lot of poor children were at a farm. The farmer gave them some milk to drink, the product of a prize cow.

"How do you like it?" he asked when they had finished.

"Gee, its fine," said one little fellow, who added, after a thoughtful pause. "I wish our milkman kept a cow!"—*Cardiff Times.*

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—*George MacDonald.*

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Containing Seventeen Chapters Giving a Complete Statement of the New Thonght Healing Philosophy and Practice as Taught

By ELIZABETH TOWNE

This book has been in course of preparation for nearly two years. The first draft of it took the form of seven Lessons for Students, delivered once in Los Angeles. Since then the statement has been slept upon, thought over, revised, and restated—in other words, BURBANKED—until it took its present form of Seventeen Lessons in Living. The following is a brief synopsis of the new book:

1. INTRODUCTION.—What a Narrow Mind Looks Like—Principles.
2. THE FOUNDATION OF LIFE.—The Sixth Sense and Beyond.
3. THE SEVEN PRINCIPLES OF CREATION.—Will and Wisdom—Nature of Matter—Words Idle and Otherwise.
4. NATURE'S DEVIL.—The Law of Attraction, What It Is and How It Works—A Coincidence in the Life of Helen Wilmans—Why Old Age and Death Come—Discomfort—Resistance and Its Effect—Mental Feeling and Mental Concept—Belief in Evil.
5. TRANSMUTATION OF EVIL.—Personal Love and Universal—What Jesus Said—Letting Go—The Sixth Principle of Life—Its Nature, Expression and Mode of Motion—The Seventh Creative Principle — Vibrations — Clairvoyance and Clairaudience.
6. THE NEW THOUGHT PLATFORM.—The Twelve Solid Planks Which Form the Premises of New Thought Reasoning.
7. EVOLUTION AND THE ABSOLUTE AND PERPETUAL LIFE. — Involution — Nirvana — Nature's Experiments—Nature of Desire—Why You Don't Always Get What You Desire—Somatic Death and the Nature of It.
8. COSMIC CONSCIOUSNESS. — How Attained—A Bit of History and Prophecy—Cause of Emerson's Softening of the Brain—Robert Fulton and His Dream—The Office of Mistakes—Making a Magnet of One's Self—A Story About Theodore Roosevelt.
9. HOW TO BECOME COSMO-CONSCIOUS.—Two Analogies—A Mental Cocoon and How to Emerge—The Time When Heaven Came After Death—The Heart—A Brief History of Cosmic Consciousness, and a Prophecy.
10. TELEPATHY, A NEW VIEW.—How Men Communicate Without the Five Senses—What Happened to Bishop Taylor—Agreement—The Author's Theories About Telepathy and Disembodied Spirits—The Ethers and Vibration—Intuition—How to Use Telepathy—Personal Experiences—Second Requisite in Telepathic Communication—A Mental Picture Photographed—An Illustration.
11. MENTAL IMMIGRATION.—Where Our Thoughts Come From and How They are Stored.
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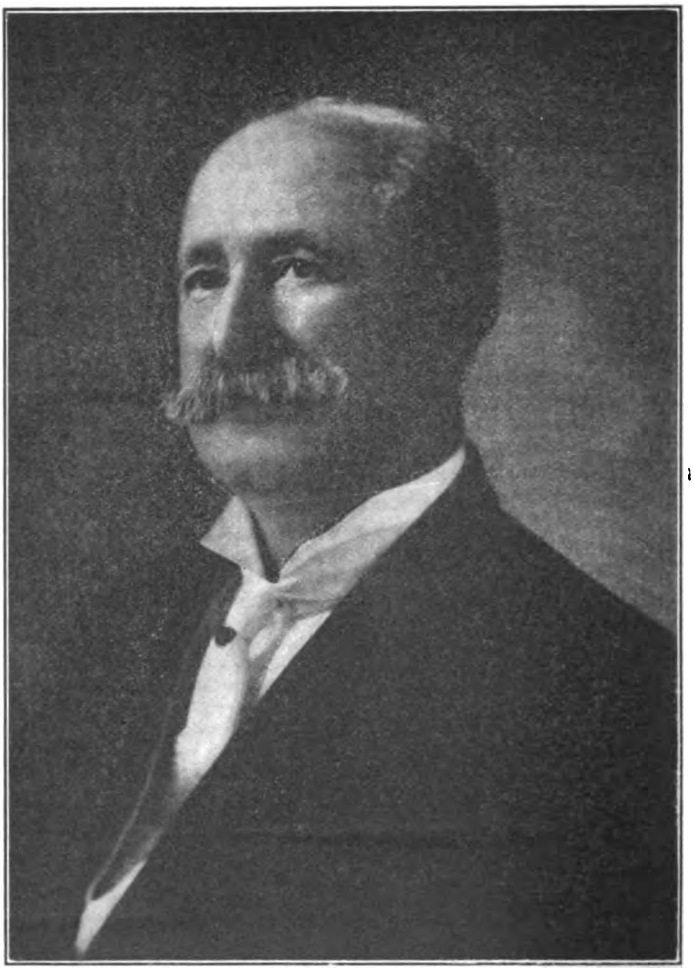

Oliver C. Sabin

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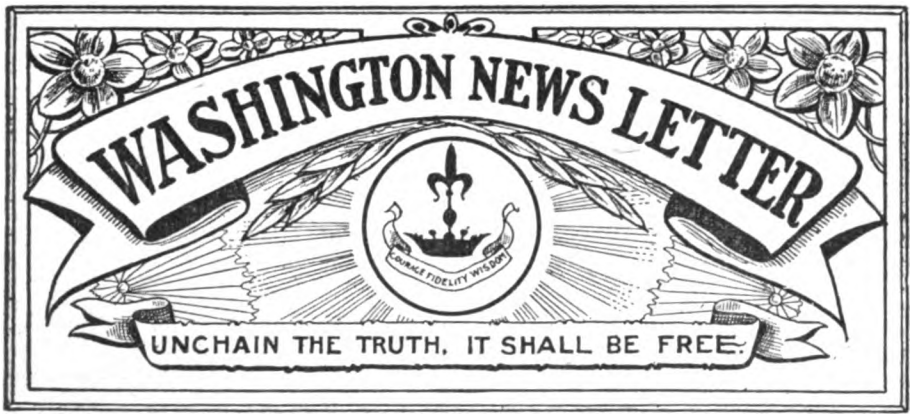

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Editorial

Commencing on July 20 at Atlantic City, I will deliver a series of twenty free lectures, teaching how to heal the sick.

Mrs. Elizabeth Towne, Editor of Nautilus, will speak on the afternoon of July 22 in my place, and will be glad to meet as many of her friends there as possible on that day.

The lectures will be given in the Greek Temple on Young's New Million Dollar Pier, the same as last year. I hope to see my friends there, who are interested in this Truth and its propaganda. We will have thousands of books and periodicals to distribute free to those who wish to read.

During the vacation, incident to the warm weather, every one should make it a point to teach the Truth and circu-

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late the literature of the church, so that our work may not suffer because of our lack of energy.

The past year has been one of great advancement and success in the broadening of the teaching, thousands being converted to the Truth; and the work, apparently, is going on with increased force all the time. God is blessing us in our efforts.

Lovingly yours,

Oliver C. Sabin

Bishop.

The Spirit In Which You Work

It ought not to be necessary to ask a man if he likes his work. The radiance of his face should tell that. His very buoyancy and pride in his work, the spirit of unbounded enthusiasm and zest, ought to show that. He ought to be so in love with his work that he would find his greatest delight in it; and this inward joy should light up his whole being.

A test of the quality of the individual is the spirit in which he does his work. If he goes to it grudgingly, like a slave under the lash; if he feels the drudgery in it; if his enthusiasm and love for it do not lift it out of commonness and make it a delight instead of a bore, he will never make a very great place for himself in the world.

The man who feels his life-yoke galling him, who does not understand why the bread-and-butter question could not have been solved by one great creative act, instead of every man's being obliged to wrench everything he gets from nature through hard work, the man who does not see a great beneficent design and superb necessity in the principle that every one should earn his own living—has gotten a wrong view of life, and will never get the splendid results out of his vocation which were intended for him.

What a pitiable sight to see one of God's noblemen, made to hold up his head and to be a king, to be cheerful and happy, and to radiate power, whining and complaining of his work, apologizing for what he is doing, and deploring the fact that he should have to work at all! *Orison Swett Marden.*

—From *Success Magazine.*

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CHAIN OF GOLDEN THOUGHTS

June

PAULINA B. SABIN

The effectual fervent prayer of a righteous man availeth much.—James 5-16.

Prayer, as every act of devotion, brings us into an ever greater conscious harmony with the Infinite, the one pearl of great price; for it is this harmony which brings all other things. Prayer is the soul's sincere desire, and thus is its own answer, as the sincere desire made active and accompanied by faith sooner or later gives place to realization; for faith is an invisible and invincible magnet, and attracts to itself whatever it fervently desires and calmly and persistently expects.—*Ralph Waldo Trine.*

Prayer is illumined thinking; the normal chain that connects us with the Creative Energy. It is not supplication, but conscious oneness with God. There is only one condition necessary in prayer—ask, seek, believe.—*Julia Seaton Sears.*

Believe in prayer; believe in faith; believe in the power of thought; believe in determination; believe in desire. These are all forces, which, when fully applied, have tremendous power, and it is your privilege to apply all of that power in the building of a superior life and a greater destiny.—*Eternal Progress.*

Prayer transports the soul to the audience chamber of God, to the foot of the great white throne, and fills it with the assured glory of His presence. It fixes the eye of the soul on the light of Eternal Truth, whose express image it is, as the eagle soaring heavenward fixes his gaze upon the sun.—*Bishop Sabin.*

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The Truth Does Make You Free

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

WHEN our Savior was brought before Pontius Pilate previous to His crucifixion, He made this statement: "To this end was I born, for this cause came I into the world, that I should bear witness unto the Truth."

Pilate naturally asked, "What is Truth?" the same question that has been asked by every philosopher that ever lived, by every thinker; and, whatever the condition of the human family, the question uppermost is, What is Truth?

He tells us further of this wonderful Truth, that you shall know the Truth and the Truth shall make you free.

It is wonderful that we should have something in the world that makes the world harmonious—this great, wonderful Truth that Jesus Christ said He came into the world to bear witness of and to; this great Truth, which, if you know it, makes you free. It is one of the great questions of the age today, the live wire, so to speak, of the present time, What is the Truth?

Going up every avenue of knowledge, ascending this wire of progress, this ladder of progress, we see those who are working to find out what this Truth may be; what was the Truth that Jesus Christ taught. He has given you a definition of its results. He says it will make you free.

Freedom means freedom from every kind of inharmony; not only freedom of the body, but freedom of the mind; freedom from disease; freedom from sorrow; freedom from poverty; freedom from anxiety. In other words, you are a master, because you are free, and because of the knowledge that you have of this Truth. And if the Truth that you are studying brings forth this result, then the Truth is true which you are attempting to learn. If it fails; if it fills you with fear, fills your body with disease, your surroundings with poverty, anxiety, anguish, sorrow, pain, you may know that that Truth, so called, is a false coin; and not only is not the Truth which Jesus Christ came teaching, but is error which is destructive and bears the seeds of disintegration and destruction in its sowing.

I attended a wedding in this city some time ago. It was a beautiful wedding. Everything surrounding it was in perfect luxuriance, wealth, and apparent happiness; and as a benediction the minister, belonging to one of the greatest churches in this city, told this young couple as they were going forth into the world, that God Almighty would send them sorrows; that they would have misery; that they would have affliction and suffering; that God would send it forth to test them; to try them as the metal is tried in the crucible. In accordance with that benediction, within two years the wife was dead, their child was dead, and the husband was utterly bankrupt in money.

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The benediction had proven true in so far as its prophecy went giving forth destruction, but the minister's last declaration as to the result failed, because the misery came in accordance with the sowing.

The Truth builds you up. It is something which, when put into your consciousness, makes you strong; gives you the consciousness of mastery, and the knowledge that you are a master, and not a thing; the knowledge that you control and are not controlled. Unless it has that effect upon you you do not know the Truth.

The great Truth which Jesus Christ came to teach was that God, the Father, was the Leader, from whom all good and perfect gifts come; that He takes us along the so-called pathway of life and strews it with flowers and sunshine and happiness, and that the product of that sowing and harvest is harmonious with perfect happiness.

And yet the question resolves again, What is the Truth? It is a very simple matter, and I am going to tell you what the Truth is, and the knowledge of this Truth and the Truth of it will make you a master. The Truth is the understanding that you are the image and likeness of infinite Mind, infinite Life, infinite Power, infinite Love and infinite Good; and that you live, move and have your being in these characteristics, we might term them, of the All, that is in all and through all, and which created all. When you come to understand that you are the God Almighty child, created by infinite Mind; that the power that throws the blood through your veins and rushes you on with vigor and with energy to do, power comes from infinite Power direct; that it is no part or parcel of this so-called physical, but it comes direct from the infinite, and that there can be no diminution of it, then you have no longer any fear of failure of power to do what you have to do.

It teaches you how to think, and to understand who and what you are, and prohibits you from blackballing, we might term it, your very existence by denying the power and the good that belong to you.

Almost daily people come to see me, and, talking about this great Truth, say: "Oh, yes, you can do it, but I can't." I have almost made myself rude frequently. This is so abhorrent a statement that any person should make about himself that I can't help denying it then and there. One who says that puts up a stone wall before him that destroys him

You must know the Truth, and the Truth must not be gainsaid in your mind; you must not deny it; you must not build stonewalls before you, saying that it is not for you; that some one else can do it, but you can't. God Almighty has no favorites, one above the other. He loves us all, and we all live in infinite Love; infinite Love controls us, infinite Love leads us, infinite Love blesses us, infinite Love prospers us; it covers us, envelops us as the waters envelop the fishes in the sea; and if we acknowledge and accept of these great blessings that are sent, they are for us, but if we deny the Truth, the blessing passes by on the other side.

There is another thought to which I will briefly call attention, and that is the statement that you must know that it is not that you should come here and get down to the mourners' bench and pray to God Almighty, a personal Being that does not exist; that you want to be saved, saved from something that does

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not exist, and get up and feel good. That is not the knowledge that does you any good at all. Take, for instance, these "protracted meetings." You city people do not have many protracted meetings in the East. My friend from Indiana knows something about protracted meetings. We go into a small church or schoolhouse, in winter preferably. The windows are all closed, the house is crammed full. We have a magnetic preacher; he reads something about where the worm dieth not and the fire is not quenched. He takes them mentally by the back of the neck and shakes them over this hot place, and then stops, and tells them to come up to the mourners' bench, and when they come up there is rejoicing from the whole congregation that these hard cases are being saved. Before, the good ones all had their thoughts that these cases were going to the hot place, and the hard cases were thinking so themselves; but as soon as the thought comes telling them they are saved, and the good thought gets into them, they will say: "I know I am saved, for I feel it right here in my heart." Of course, they feel it. They feel the good thoughts that are given to them. But they have no more knowledge of the Truth that makes them free, that Jesus Christ came to teach, than they had before. Not one particle. It is knowledge, the knowledge of what you are and who you are, and reliance on these great fundamental facts that give you power and make you strong, give you freedom and make you a master.

Religion is not a matter of sentiment; it is a matter of knowledge. Happiness comes with knowledge. I think one of the best ministers I ever knew was Dr. Brooks, of St. Louis, who has gone on, a Presbyterian, a most excellent man. He sent me a book one time, in which he holds out this thought, condemning these emotional conversions; but he says you must be converted by knowledge, and then we rejoice; then the rejoicing comes up and makes us strong.

Don't you suppose when you give to a person the knowledge of the Truth, and by that Truth, or whatever we term it, he receives instantaneous results, don't you suppose that he rejoices in his happiness, in his knowledge of being able to do you good? It makes you proud, it makes you happy, it makes you feel that God Almighty is working with you in the knowledge of the Truth. That kind of knowledge and that kind of happiness are all proper and right. But emotion, barren of facts, is worthless. Religion built on that is utterly worthless.

A religion built upon the fears of the world is another great thing that is destructive of advancement. An old negro used to come and hear me, a very nice old gentleman, who had a good deal of sense in his way. He was a great converter of sinners, so called. He wrote to me: "Brother Sabin, I cannot go any farther with you; you have not any devil in your church. I do not know how you can keep your church full unless you have a devil in it." Well, he knocked me out flat. I wrote him this thought: "Well, we do not have one big created devil; the woods are full of devils." We had such a plenty of devils, such as they were, that I thought he could get all the devils he wanted if he would continue with it in the right way; in other words, a whole family. The orthodox devil does not exist; the devil exists within, and they hold up Heaven. You do not know anything about why you are keeping everything for Heaven. You are starving all the year and keeping it all for

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Christmas. That is not the way to do. Enjoy your Christmas now. Heaven is within you, Jesus Christ told you.

I know people, exceedingly good people, too, that live in fear and trembling all their lives, lest they make some misstep that will send them down into the bottomless pit. I used to be so, but after I got to studying a little more, as a very good Presbyterian young man would read to me, if you commit one sin you are guilty of all of them, I knew I was a goner. So I just quit, for, as I was committing a sin, once in a while one, if that took in the whole catalogue, I knew there was no show for me, and I quit. That is all nonsense, called religion. It does not do anybody any good. It fills the asylums; it makes God out a monster; it annihilates and destroys this doctrine of universal Love, and it is absolutely fatal to happiness while here. By and by they will wake up and then they will find themselves, like the rest of us, that we have to work out our own salvation by learning the Truth.

Now, I do not think that anybody is going to be lost for the lack of this knowledge. I think it will come some time when we will all know the Truth which makes us free. I think divine Love never created a being to be condemned forever. In accordance with all legal ideas that I have ever been taught as a lawyer, I would say that the punishment is too great for the crime.

Now, take all of our religion in its beautiful harmony, filling ourselves with this knowledge, making us happy, giving us no more anxiety about financial affairs than the birds upon the trees when they are singing, or the flowers when they bloom in the field, knowing that all that comes from Universal Good. Give God the glory for all, praise Him for all, rely upon the promises that were given when David said: "Put your trust in God; commit your ways unto the Lord and Trust in Him, and He will bring it to pass."

All you have to do is to rely and to trust, committing all to infinite Mind, infinite Love, loving your brother, dealing on the square, walking along among your fellows as a friend and not a foe.

Such a religion as that gives harmony to mankind as citizens, as communities, as nations; and by and by when this evil, this kingdom of evil, shall be destroyed and universal Love shall take possession, that will be the Millennium which is talked of, and the instrument by which and through which it must come is the religion that Jesus Christ taught. That is the reason why He was born, and that is the reason He came into the world, to teach this great, ennobling and lifting Truth that makes you free in its knowledge. May God Almighty hasten the day of its fulfillment, is my constant affirmation.

Start each day with God, work through the day with God, and end the day with God, and then all your days will be joyful days of splendid success.

"'Personal love feels for a few; the love of God feels for all.' The more divine a man is the more he has of universal and eternal love."

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The New Religion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE word religion as commonly used is a very broad term. It covers such an infinity of subjects that it is practically using a misnomer to call a religion that which relates to the worship of a superior being or power by the inferior. That would seem to be the best definition that we could give of religion. Like law, it is a rule of action, dictated by the superior to an inferior, commanding what is right and prohibiting what is wrong. I think that is pretty good Blackstone.

The word religion and the subject of religion are so wide and so ancient that it is difficult to comprehend them and say that there is anything new in them. This religion that we are teaching to-day is the identical religion taught by Jesus Christ, so far as I know and so far as we are able to understand. He was the first that ever taught religion in its simplicity.

One of the principal characteristics of this religion is that it gives us something that we can worship understandingly. God is supposed to be a person by the very largest number of people in existence. There is supposed to be some dwelling place where this great Being lives, and that supposition is that that place is called Heaven. But we go beyond that. We take up the thought that David expresses: "If I go to Heaven, Thou art there; if I descend into the depths of hell, Thou art there." Omnipresent; everywhere existing.

And yet, there is something more to God than the cold principle held forth as the representative of that Being, whatever it may be. Now, there is a principle in philosophy, which for the want of a better name we call gravitation. You throw a stone into the air and it comes down. We understand that that is a principle that is as true as that two and two make four. There is nothing especially about that that makes you love it, is there? You throw a stone into the air, and this principle of gravitation brings it back to the earth. You do not gush in love over that thought. There is nothing there that appeals to what we might term the sensibilities. And so of all the other abstract philosophical principles. There is nothing especially about them that calls forth our innermost affections. And yet, we are commanded to love God with all our heart, with all our minds and with all our strength.

There is a principle of ethics, Thou shalt not steal. We all believe that is correct, but do we love it, the principle? Is there anything in it that calls forth our affections? But when we come to think of God, this great power that controls all, creates all, is in all and through all, and is All; that takes you by the hand, so to speak, and leads you along the pathway of life, making your journey

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a success, that gives you the power to overcome and the power to control, there is something in that more than the bare principle, or the bare power that brings a stone down when you throw it up. There is something that takes hold of the heart, and you love it, and you love it with more intensity than you do all the rest of the world; and in the degree that this love controls your affections and controls your actions, in that degree you are great, you are invincible, as it were.

I was talking with a doctor of divinity from the neighboring State of Pennsylvania a few days ago, and I was discussing with him this thought that God is not a person. He said: "The way I believe is: I believe that God is omnipresent, everywhere; but that means that God's Spirit goes out from all eternity, through all space, and controls all; but yet that there is a center from which that thought radiates." He said he felt as though he wanted something to worship. That has been the thought of all the ages, that there must be something you can worship. It may have been a cow, a cat, or a general, or a king, or a crocodile, or any one of the thousands of so-called manifestations of life. It may have been the wind, the storm, the clouds, the sun, the moon, the stars. These ramifications of what the Deity is are as broad and as wide as infinity.

The best illustration that I can make of this great question of what God is is that He is infinite Good; that he leads me and directs me along the pathway of life; that He strews my path with happiness and contentment; that He watches over me and cares for me in trouble, in storm and in tempest; that as a father or a mother would care for their offspring, so this beautiful, great Thought, God, takes me and makes my life a success.

There is something more to me than the bare thought of loving an abstract principle. There is sentiment in it. There is something more than the bare principle, or a skeleton, you might term it, without anything upon it. To me, it is All in all and through all, and the One that is altogether lovely.

The apostle tells us that we cannot understand this now; that by and by we will understand it, and we will know what God is, and we will see Him as He is, because we will be like Him. So my advice to all is not to worry over the non-understandable thoughts. Affirm as you go along the pathway of life that God Almighty Wisdom leads you, that infinite Mind controls you, and as you go along you will develop, you will open up, so to speak, and the things that to-day are a mystery to you to-morrow will be as beautiful and bright as the noonday sun. In other words, enjoy what you have; affirm that God Almighty Wisdom gives you more; keep on with this affirmation, and the time will never come when you will cease to know more; you will grow stronger and will know more, and things that are mysterious to-day, in the by and by will be an open book, in which we can each read the lessons and truths of being.

Our religion, if we term it the New Religion, is a very great improvement over the religions that have been on the earth for years or thousands of years. It is thoroughly practical. It teaches us to divide the Bible and to love the great truths that are in it; to make it our guide, so to speak; enables us to understand; teaches us to love God and understand God; enables us to throw away error, it matters not where we find it. It en-

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ables us to place our feet upon the rock of knowledge, testing everything by self-exploitation. Any pretended truth that is not susceptible of self-demonstration is a false coin. Our religion enables us to judge the tree by its fruits; to know that as we sow so shall we reap. It drives out all fear, fills us with courage under every circumstance; drives away the hobgoblins of ignorance and superstition that have held the world down for all these years.

It emancipates the world from priestcraft, whether the priest is a member of the Methodist church, the Baptist church, or the Catholic church, or any other church. It enables us to stand alone with God Almighty, without a priest between us. It enables us to know that the life within is immortal; that the Infinite God, Good, that created all things created all things good; and that that Power is All, in all and through all; and that there is no such thing as the opposite; that there is no such thing as a superior power of evil.

It emancipates us from these hobgoblins of fear that have been held over the world all these centuries since the days of Jesus Christ. It is emancipating the world. We look up, we see the bright blue sky of eternal Truth, and realize that God Almighty Good is the only Power that reigns, the only power that we acknowledge, the only power that we serve.

It drives out the fear of sickness, enables us to understand the science of Being, to understand that all is infinite Spirit and its infinite manifestation and that there can be no evil, can be no sickness, can be no inharmonies of any kind or character, because eternal harmony controls all, is in all and through all. And as we become emancipated from these so-called thoughts of carnal mind, we look up and are stronger; we are brighter; freed from sorrow, freed from sickness, freed from want, freed from anxiety, and the anxieties of life along every line, and we are given a perfect trust and the knowledge of how to use it; how to live in the bosom of the infinite Good and dwell forever in happiness and in contentment.

That is what our religion is. We call it a new religion because it is new for the time. It is a renaissance of the great truths taught by Jesus Christ. They are growing, this teaching is growing; it is going out through the entire earth, and the whole world is being emancipated.

We are meeting with opposition; we will meet with opposition. Christ came teaching the same thought. They crucified Him; they hunted His followers like wild beasts of the forest; they destroyed their writings and, so far as they could, every vestige of the thought that Christ taught and everybody that was able to teach it. But truth crushed to earth will rise again. It did rise, and it has been rising ever since, until to-day the gates are thrown open under a broad civilization in which we have the right to worship God according to the dictates of our own conscience, so that the people living under these great nations that acknowledge freedom of conscience are enabled to teach this Truth, and from these nations this work is radiating and going out, redeeming the world. It is bound to redeem it; it is the first and the last, the alpha and the omega of the Science of being and the Science of life. It gives us a God to whom we can go, to whom we can speak, knowing that we will receive an answer. It teaches us to ask, it teaches us to know how to act. It fills our hearts with love for all; love for

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God, love for our brother. It makes men love one another and be honest in their dealings and upright in their character; places them on a plane where they cannot afford to be anything else than upright, because they see that the old adage that honesty is the best policy is strictly true. And we love all, and we love one another, going back to the original doctrine as taught by Jesus Christ when He said: "You shall know my disciples." Why? "Because they love one another."

Evening Family Prayer

DR. JOHN D. MILES

ALMIGHTY GOD, the Father of all mercies and beneficence, who hast invited us in everything by prayer to make known our request unto Thee, we thank Thee that we are again permitted to assemble around the family altar to offer up our adorations to Thee for the blessings Thou hast always vouchsafed unto us.

We thank Thee that Thou dost watch over us while our eyes are closed in sleep, and give to each the same protection that Thou hast given during the day. We thank Thee, dear Father, that the joys of Thy Salvation have been restored to us. We thank Thee that through Jesus Christ, Thy Son, we have come to know Thee. We thank Thee that we can look upon Thy face with the confidence and Faith of little children and realize our protection in Thy greatness.

We know that Thy grace can do and does for us abundantly above all that we can ask or think. We thank Thee that Thy grace does sanctify the ties of love which bind us together as a family.

We thank Thee that Thou dost comfort the sorrowing and heal the afflicted.

We thank Thee that Thou dost permit us to "revel in the ocean of joy" and "look up to where the God-given gems of Life eternally gleam."

We thank Thee, dear Father, that Thou dost help each one of Thy children to do as our Reedemer did, "Seek to lose self in universal Love."

Help us, dear Father, to keep our "mental house in order," that we may realize happiness, health and prosperity.

We thank Thee that Thou dost "send light into" the homes that are darkened by sorrow, and spare the lives of those who are suffering with fear and belief of illness.

We thank Thee that the Light of God's beautiful sunshine shall lighten up all heathen homes, and the "temples of idolatry" be changed into "temples of the Living Christ."

We thank Thee that Thou dost forgive the sins we have committed this day, and give all who are of our household "beautiful, healthful and restful sleep," and permit all to arise in the morning in health and harmony, with our hearts filled with Love for Thee and all mankind. All this we ask and thank Thee for in the name of Jesus Christ. *Amen.*

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The History of My Conversion

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN GIVING this history of my conversion I do not give it with any view to self-exploitation. I believe I have arrived at the point—in fact, arrived at it twenty years ago—where I do not have to play to the grandstand, as the boys would say, in order to obtain human applause, and I care perhaps as little for that as any man in the world. Whatever I may say will be said with a view to convincing men and women, not only those before me but the thousands and tens of thousands who will read what I say, that this Truth which we denominate the New Thought, or Evangelical Christian Science, is a reality and not a fake.

The world to-day is filled with so-called wonders, and it has been so ever since I reached mature manhood. Spirit rappings, mesmerism, phrenology, fortune telling, and a thousand and one devil practices, have filled the earth as far back as history goes, just the same as they exist to-day to a greater or less extent. There was more Vedantaism and that class of isms during the days of Jesus Christ than there is to-day. It honeycombs the entire so-called Orientalism, including Persia, India and the adjacent countries. But there is one thing I can say to you as a lawyer, and that is that one fact is sufficient to destroy all the theories in the world, if the theories are wrong; and facts, and facts alone, are what I intend to dwell upon this afternoon.

Something near twelve years ago this spring, as I remember the time, a gentleman who was in the employ of a company with which I was associated, through asking me a question—and that question was, "Did you ever see my arm?"—called my attention to this wonderful Truth. I replied to him, "What is the matter with your arm?" and he showed me. Wherever a hypodermic syringe could go in it had gone. Having been a doctor's son and more or less informed as to things of that character, I knew that he was suffering from what was termed the morphine habit, regarded by the medical world to-day as one of the worst habits to which a human being can be addicted.

I asked him how he got rid of it. He said the Christian Scientists had cured him. Now, I will say that when any person mentioned religion to me in those days I would not talk with him. I did not talk religion, nor did I have anything to do or say about it, pro or con. I had ceased trying to harmonize the thought of infinite Love with the idea of God's voluntarily placing His created children in a hell which burned forever. I had ceased trying to harmonize the thought of infinite Love placing His children upon this earth and then afflicting them with every kind of devil diseases in order to make them good, and had dropped the subject as unsolvable, so far as I was concerned.

I remember, however, in my younger

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days asking my father why it was that the Christian world could not heal the sick now the same as they did in the days of our Savior, and that his reply was that the healing was done as a proof that it came from God, and that we had the history of these healings and their example as an evidence to us, and therefore we did not need the healings.

Whether the answer was satisfactory or not, it had to be accepted. When this young man said that the Christian Scientists had healed him, his words struck me with an interest that made me wake up, so to speak, and I asked him who they were. He said they were a class who had their little meetings in the hall down here, and that he would be glad to take me down there some time, and he told me all he knew about them. I told him I would go with him. The next Sunday, which was the next day, myself and a lawyer who was visiting me went with him to this place, and there for the first time I was under the voice and the teaching of Christian Scientists.

I became interested. I bought all the books I could find upon the subject, and in a few weeks I commenced to study. I studied for perhaps nine months as hard as I ever studied in school, and in order to give them the fullest and most perfect opportunity to prove their case I hired a healer and kept that healer in my employ regularly for twenty consecutive months.

Now, mark you, I did not believe that God had anything to do with the healings. That young man, I knew, was truthful to me; I knew that he had been healed by them either through some trick, or else that they had told him the truth, for surely healed he was.

This Scientist who was treating me would cure me of this and that ailment. I was very much afflicted. I was an old man, had lost almost all of my hair, had lost many of my teeth, was bent over and bent down, and the thought that any such a thing as color could ever come into my face again on this earth would have been as absurd to me as the thought that it would come into a saddle skirt made out of leather. I weighed 123 pounds. At times I would go for months without taking a mouthful of solid food. I always had a cough, and never was free from pain and aches. She gradually picked this little thing and that little thing. The first thing I knew I would be healed of some bad habit, or some particular ailments would have passed away. Well, at the end of nine months I was substantially free from all diseases. I could eat as well as I ever could. My food did me good, and built up my body; my body straightened up; and, most wonderful of all, the spots disappeared from my face and left me with a complexion and a countenance susceptible of being made to blush.

I had a new life within me, a new vigor. The muscles of my arms became strong and hard as wood, as they are to-day, as hard as bones; I am as strong as an athlete, and can outrun a boy and a man, too. I had been driven out of Washington once by physicians because they said I was going to die of heart disease.

Now, that was the physical condition that gradually was made over. The first thing of which I was healed was quite a severe lameness in the back, pains, etc. The healer gave me a specific treatment for that and it went away. I believed it had gone away of itself, and the healer had nothing to do with it. The next to go was rheumatism that always came in my right wrist, that had been contracted

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in the advance on Corinth after the battle of Pittsburg Landing in 1862. It would every few months have a time swelling up and hurting, and by liniments and other remedies, we would burn it out and I would get rid of it for a little while. I told my partner when I went to see the healer: "Now, if she heals this wrist I will know she has done something, because I have been having that off and on for over forty years." She gave me a treatment and the pain went away, and from that day to this I have never felt a symptom of it. In short, through repeated healings and pounding and pounding and pounding of the Truth into my consciousness, I was forced to the conclusion that God does through man heal the sick.

I kept on with my study, and after about six months I could put my hand on anybody with a pain or an ache and it would be gone instantaneously. My wife had one of the worst cases of diphtheria that I ever saw in the world. I woke up in the morning and heard her difficult breathing. She was out of her head, almost black in the face. I said: "I will give Christian Science one hour to heal her, and if it does not heal her in that time I will go to a doctor." I got the best healer I knew in this city. She came to my wife and at the end of an hour Mrs. Sabin was well, the diphtheria was killed, and in two hours from that time she was up eating her breakfast.

Now, I want to speak to the skeptic, because there could not be anybody any more skeptical than I was. I ask, if you knew these things to be true, as I am stating them to you, would you not think that there was something tangible, something real in this great movement that is going on? Here is a world before us that is filled with skepticism. The class of men that I have been associated with all my life are filling that capitol, filled with skepticism. They actually lie down and die, never thinking of bringing this great remedial aid to their healing. I could give you the names of three very eminent men that were personal friends of mine, and whom I hold in my mind at this time. One was a United States Senator, the other held one of the large offices in the departments, and another had been in Congress a number of terms, and afterwards held a high office here for one of the great corporations of the country. They all, when talking with me, stated their belief in this Science, and yet they died, and never one of them got the benefit of this Truth. Two of them were dead before I ever knew they were sick, they were so environed with prejudice. I know one had been a number of times in these meetings; the last I heard of him he was in extremity; nobody was permitted to see him, and nobody dared to give him this thought. He was hedged in and around by this prejudice.

Now, this Truth, if it is Truth, does not have to be bolstered up by human testimony alone, but each and every one of you can establish its truthfulness by your own knowledge, your own study and your own applications of the Truth.

The men that I have been associated with all my life now look at me as a little off in the upper story, and as I would doubtless have looked at others like me a few years ago. Well, I will say to them, and to all such, that if they will study this Science and practice the principles therein as Scientifically laid down, they will heal the sick through the power of God Almighty therein enunciated, and will be as crazy as I am. The road to insanity, if that be insanity, is

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wide open, for hundreds and thousands and tens of thousands of people throughout the world have been taught to be good healers by the reading of the books sent out by this church.

It matters not how much prejudice you may have against what is termed the Eddy Scientists. It matters not what you may think of their usurping, or attempting to usurp, the position occupied by Jesus Christ. Let them go. It is for you and for me to study the Truth and enunciate the Truth, and to let the Truth stand or fall upon its own merits. We can't build ourselves up by tearing others down. Others cannot affect us so long as God Almighty Truth is with us, and we prove what we do by the signs that follow. Our Savior told His disciples and told His followers in the very last conversation of which we have record, to take this gospel and preach it throughout the world, and that certain signs should follow those who believed it. He did not say only the preacher, but the evidence of conversion was that certain signs should follow them, among which was that they should lay hands on the sick and they should recover. This is the only definition that was ever given of what a "follower" was.

We are surrounded by a good world, that is, a world as good as can be under the circumstances. The world is filled with a professional religion. The ministers are as much a profession as those who follow my own profession of the law. Their rules are laid down for them just as strictly as the rules are laid down by Blackstone, Kent, or any other great law writer. Their courts rule them down just as readily when they refuse to follow their laws as our courts do when we refuse to follow the laws laid down for us.

Now, I do not believe in a professional religion. I do not believe in a religion that cannot prove itself to be genuine. I will not say it is no good, because it has a tendency in the right direction; but it is not the whole of it. I do not believe that any philosophy that is not susceptible of self-demonstration is true philosophy, and I take for the definition of a believer, in the sense that Jesus Christ taught, one who can heal the sick; and you can heal the sick with this Truth and prove that it is true.

Study the Science and practice it, and each and every one of you, both readers and hearers, can heal the sick as well as anybody else. The boy that is just entering school is not as proficient as the one who is about to graduate. Give him a problem in mathematics and he will fail, while the other will solve it. It is because of the understanding of the science. It is a matter that comes by knowledge. It is a matter that comes by study. Jesus Christ says you shall know the Truth. He does not say that you shall guess at it. He does not say that it is to be voted on by this or that synod, letting them say what the Truth is, but the Truh which you shall know is the Truth that makes you free.

Those of you who have this Science and are masters of it are masters of everything. You can control your life; you can control conditions; you can be what you want to be. God Almighty power is with you, sustaining you, carrying you on from the morning until the night, and from the night until the morning, and makes your life a success.

Is it worth the trial? Is it worth the study? We teach you how to love God. We teach you how to love Jesus Christ. We teach you how to be honest. We teach you how to love your brother. The

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churches claim to do the same thing. You cannot be hurt in the study of this Science, and when you have studied it as thousands have that I know, you will be very much benefited. The sun will shine brighter in your path; the mountains of trouble that have been before you will have dissolved and passed away; sin, sickness and sorrow will have vanished; and you can look up and know and feel and understand that you have a God in Heaven who loves you, and blesses you, one to whom you love to go and receive benefit from.

Now, this lecture of necessity is but short. My time has expired, but I want to say one word in conclusion: that I am a man who is entirely independent of anybody's good will or bad will. There is not a man to whom I would go for favors or have to go to. I rely on and go to God Almighty, and Him alone. I am not speaking to you for the benefit that I expect from any of you. You have nothing that I want but your love for me and my love for you. From these engineries I hope to see you take this Truth, be builded up and become master workmen in the cause. Take it, go to the world, hold out this flag of liberty, be builded up, and lift up the suffering hosts of humanity in your wake, and you become part and parcel of the conquering hosts that destroy evil, sickness, sin, sorrow, and death. May God Almighty help you make and keep this resolution.

The Spread of New Thought

NOBODY quite likes to admit an interest in a thing that is largely identified with the antics of faddists. Therefore, few people who belong to the sensible, workaday world will openly confess that they are following one or another of the lines of conduct and endeavor that are grouped together under the general name of "new thought." But if you look about a little, you will be amazed at the universality of the interest that is being taken in ethical development of all kinds. People are quietly reading books that teach the cultivation of serenity, kindliness, hopefulness and honesty as the one sure method of getting into the current of the universal forces that make for all good, and day by day they are quietly trying for self-control, and for the feeling, as well as the expression, of good will toward all their kind. But booksellers will tell you that the heaviest demand they have is for books on "new thought."

And you see on every hand the evidences of it. A mighty, new morality, a quickened spiritual life, is spreading like wildfire. We hear complaints that the power of the church is waning and that modern thought is turning away from Christianity, but is it not true that only the power of dogma is waning, and that a wider perception, the growth of modern teachings, is demanding that the spirit of Christ shall replace much of what we have been taught to call Christianity?—*The Delineator.*

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Prejudice Blinds Intelligence

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I AM going to try to talk this afternoon to you as well as to our readers in a plain, matter-of-fact way, hoping that my words may be the means of leading somebody to investigate this great Truth that we are giving to the world.

Nothing succeeds in this world but success. In other words, when any proposition fails to make good, or, to use a more commonplace phraseology, fails to deliver the goods, it is no good. I do not care how beautiful the arguments that may be given forth to the world, how profound a philosophy may sound to the ear, unless it is susceptible of self-demonstration it is of no account.

Now, we are handicapped in this fight that we are making, against this error and for the propagation of this Truth, by what is called prejudice. Prejudice is no New Thought idea. It has controlled the world since the earliest history. It binds hundreds of millions of people today in abject mental slavery by its iron hand; other hundreds of millions it binds through what is termed church organizations.

Apply it to political life. As a rule, a young man who has been born a Republican—that is, who had a Republican father and mother—when he comes to be twenty-one years old, and when he votes, votes the Republican ticket. He may not have any kind of an idea what he is voting for. And take one who has Democratic parentage, with moss enough to cover these weeping willow trees of the tropical South, and let him arrive at the age of twenty-one; he rejoices in the fact that he is a Democrat.

You take a person who has been born in the Baptist, the Episcopal, or the Catholic, or in almost any other church, and he stands by that church. We receive, I suppose, in the course of every year hundreds of letters that give instructions something like this: "I can't leave my church. If you can do anything for me, and I do not have to leave my church, I am all right."

Now, we propose to give to the world what we term this new Truth. Of course, it is not a new Truth; it is as old as Jesus Christ, and older yet; it is as old as God Almighty himself; it never had a beginning and never will end; but we term it the new Truth because prejudice for centuries, since it killed Jesus Christ, has been gloating, so to speak, over the death of the genuine Truth that gives you freedom.

Now, we are attempting to teach this. We are not trying to tear down anybody's church; we are not trying to destroy any attractive or good ideas that people may have in their consciousness; but, on the contrary, our religion is a bracer-up. Hundreds and thousands of people write to me saying that they never understood the Bible until they read our works. It opens up the way and makes

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crooked paths straight, eliminates the old prejudice from the equation, and gives all a free, open road to the knowledge that makes them free.

You would think when you see what we purport to give to the world that the whole world would be after it. A lady spoke to me yesterday, saying that it was a wonder to her that everybody was not after this Truth. I told her that I used to wonder at that myself; that I was going to talk about that on Sunday. It is prejudice that prevents them. That is what it is.

You go to the ordinary politician. I have one in mind now in the House of Representatives. Under the new deal he is chairman of one of the great committees in the House. If we were to name him his name would be as familiar to you as a household word, and yet away back yonder when I had never had anything to do with Christian Science thought—in fact, the first word I ever wrote on Christian Science, or anything else in the way of religion, was published in our WASHINGTON NEWS LETTER—this particular Congressman had his life written up in that copy of the paper by one of the persons who was working for our corporation. In this article of mine I had spoken pretty strongly in favor of this New Thought, because it was healing the sick. Our man who was stationed at the House of Representatives and stayed in the Capitol, told me that that man, if he tried to see him, almost ran from him. He had been able to speak to him only just one word since the paper had come out, and that was: "Why in God's name did you put that Christian Science in there?" A copy of the paper had been sent to every voter in his district. That article not only coppered, as we termed it, that member of the House, but it killed that paper perfectly dead. It never had another political article in it afterwards that I know of now. The article was fair; it converted the Congressman that I wrote it about. His wife and daughter were both treated by the Scientists of the church and were healed; but the average man could not understand it.

I went to a senator of one of the prominent States of the middle West and told him there was a matter in Congress that I wanted him to look after. He was a friend of mine. He laughed, saying: "That thing beat me. Go to my associate and tell him." Of course, I knew his associate as well as I knew him. "Go to him, and let him fight it." I went to the other senator and he laughed. He said the doctors beat that other senator because he had talked against a bill that said that osteopathy should not be practiced in the District of Columbia without a license; I think that was the subject of the bill. In other words, he said the doctors beat him, and yet others claim the virtue of taking that great scalp of the senator from this western State, in whose honor, if I would tell his name, you would clap your hands. Prejudice!

Is it wrong to believe that God Almighty heals the sick? If it is, then why do your Christian people of the churches pray that God will heal this one and that one? I have not been in their churches for a good many years, but I used to be there and this one's name would come up, and they would want prayers that God would heal Samantha Johnson or Jane Smith, or whoever she might be; or the preacher would give them all a free lance and let them all pray; or call on Tom, Dick and Harry to give Samantha Johnson a prayer that God would heal her. Do they believe that God will heal them?

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If they do not, why this hypocritical pretense?

Now that very minister that I have in mind that asked these people to pray for these other people, at one time, in Foundry Church, asked several of them to pray for certain people that he named. After I got into this Science and learned what it was, I told him that God does heal the sick, and he told me that he would not believe it if he saw it with his own eyes. They are afraid, to commence with; they are filled with prejudice besides, and a great many of them are hypocrites.

If God Almighty is omnipotent, and can and will do anything, why can't He heal the sick? I gave out in the paper some few years ago three or four cases of notable healings in the city of Washington, and a gentleman wrote to me, a minister, who was secretary of some society which purported to send new religions out, and one of the members of the present Supreme Court of the United States was also a member of the society. He wrote to me, calling my attention to these cases, and wanted to know if I would assist him in verifying the Truth of what I had written. I ascertained that the parties had telephones, and told him I would confer with the two ladies in question, and if they had no objections to permitting their names to go to him or the public, then I would let him know. I did so. One of them was a niece of a former United States senator and member of the Supreme Court of the United States; the other one was a lady well known in this city. They were both willing, and I told him I would be glad to go with him, or he might go by himself, and I gave him their names and addresses, so that he could go and verify the truth. He never went. This was along in the spring. I went off on my summer vacation and came back in the fall, and one of the early callers that called on me was this minister. I saw then that he was a man who was diseased and needed treatment. I gave him some books. I said: "I will go with you, not only to these people, but to hundreds of others, and we will take a notary public and you can publish everything that is said." One of the daily papers said they would be glad to publish everything. I said: "Take these books home and read them; maybe they will help you. I will be only too glad to pull you out of the hole if you want treatment, and it shall not cost you a cent." The next time I heard from that poor man was perhaps six months later. He had passed on and was being buried. Prejudice prevented him from accepting of the golden cup that was put to his lips.

I have known a number of prominent men in the United States, here in Washington, who have died, who were among my personal friends, and who, when they died, never a one of them received the benefit of the Science, and yet after I had come into it had all talked favorably of it; but prejudice prevented them from receiving the benefit.

Now, we offer this Truth to the world upon these terms: If you come here we will teach you for nothing. If you will read my books, they are sold at a very reasonable price; and if you are too poor to buy them, I will be only too glad to give them to you. You can learn this Truth and learn to heal the sick yourself through prayer to God Almighty. All sickness is cured through prayer to God, and is cured by God in answer to that prayer, the prayer of the understanding and the realization.

There is nothing difficult about it. It

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is as plain as a, b, c. The road is as wide as the heavens. You can walk forth in your manhood and learn to demonstrate, yourself. You would think that the people, the great body of the people who fill this great country, would jump at the chance of learning such a Truth as this upon such terms; but they do not.

I remember before I ever heard of Christian Science I was so filled with prejudice that I would not let anybody talk to me on religion at all. If I could not get rid of them any other way, I would quietly get up and leave. I simply would not talk about religion. If anybody had spoken to me of Christian Science I would have thought that he was like one of these cabinet spiritualists, fortune tellers, readers of palms, hypnotists, or some other kind of a fakir, that in my mind were filling the earth, and I would not have had any kind of respect for him; I would not have given any time to him under any circumstances, and would no more think of giving it to them than I would of making a fool of myself, as I regarded it, in any other way. But by a circumstance by which I was interested the subject was brought to my attention, and I commenced to read and commenced to study, and I found out that it was true.

Now, I say to my friends, I am no more crazy than I was back when I was with you. I have no more symptoms of insanity, so far as I know, than I used to have. The great body of the people in the western country where I came from knew that I was reckoned among those who had ordinary common sense; and I say to you all, not only to my hearers but to the readers throughout the world to whom these words will go, that this Truth that we represent is genuine. If you take it and study it, you can demonstrate it by healing the sick and overcoming the inharmonies of life as they are presented to you.

You do not have to take my word for it; you do not have to take anybody's word for it. All you have to do is to apply yourself, study with an honest heart, and God Almighty Wisdom will come down into your consciousness and you will see that it is true and you can demonstrate it yourself.

Prejudice holds back the world. There is one thing which helps prejudice, and that is this professional religion. Now, I am not talking against genuine religion; but there is a class of religionists in this country that are professional. They build preachers up as we build lawyers up. They are professional preachers as we are professional lawyers. There is one class working along the lines of Calvinistictheology; another take up Alexander Campbell, and insist on dipping the whole outfit; others will take up other lines, but they are all professional religionists.

Now, I do not believe in any religion that is professional. I do not criticise anybody else, but I do not believe that anybody ought to charge for preaching the gospel. I do not believe in that, and I could not take a cent for that work, because I have my seven days in the week in which I can earn my living the same as anybody else. But the professional religionist makes the salary oftentimes the very first requisite. I have been a member of those churches, and I have been a member of the boards that fixed the preacher's salary, and I was rather favored for that committee because I was a pretty high roller myself and insisted on giving the preacher a pretty fair salary; but I do not believe in it to-day. I think it is wrong. I think it is not the right kind of a religion that permits

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that practice. Taking money for preaching is not going to send anybody to hell, for there is no hell to send one to. The church member is just out what he pays. I believe in an honest, straightforward religion that teaches one to deal with his brother on the square, and do unto his brother as he would do unto himself under like conditions. Now, you show me a religionist who carries that principle out, and I will show you a man that can move the mountains by his faith.

Now, let us try and do this, and any of you who read and do not understand, remember that if you study you will understand. Deal on the square, love God, love your brother, and you will have a religion that you will understand. In other words, you will have a religion that will hold true. That is the kind of religion we are teaching—a religion that makes you love your brother and love God, and deal on the square. And you will get into heaven all right. Heaven is harmony and harmony is happiness, and you will always be in the blissful consciousness of doing right.

All I will say in conclusion is that I trust these few plain remarks may be the means of some one's learning that this Truth is not a fake, and that that person will be willing to study and demonstrate it with his own intelligence and let prejudice be buried in the tomb of oblivion.

Love

J. C. LAVATER (Translated by F. Egle).

HOWEVER low Love speaks, the heart is able to hear it.

Love which does not long to sacrifice and which does not wish to bear is loveless.

Faithful Love, thou stream from God's bosom through the heart.

Love, thy accent is a sound from the realm of Heavenly Light.

Love, thou art grave and glad, patient and active.

Death does not destroy Love, it only inflames it for immortality.

Love pays all and remains forever a debtor.

Love, thy silence is beautiful, often more so than thy speaking.

Love is glad in denying itself, in working and bearing for others.

Love, thy strength is often silent and yet all-powerful.

What Love unites can not be separated by separating fate.

Love, thou wilt once unite all those that love.

Men are created for Truth, for God, and for Love.

Man, you are only true man through a true knowledge of God.

The soul of virtue is Love, and hope is the crown of faith.

Become more immortal by faith, hope and Love.

Love gives new and ever-immortal existence.

Believing Love has immortality's pledge in itself.

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THE ISSUE

HOWARD PHILLIPS

WHEN man in youth, with thoughts unseared
And character unstained by sin,
Is wont to wrestle with the great
And vital problems of his life—
'Tis then, when in his greatest strength
And fitted best to form decisions,
With utmost care that he should weigh
Each problem from each vantage point,
And only in the modest light
Of full intelligence let his
Decisions be so made, but made
So final that no fickle thought
Nor influence shall turn him from
His just conclusion. Let him store
Away each settled problem and
Pursue some new and vital issue
And ever on to larger fields
Of thought, and thus live out his life
With zeal to greatest usefulness.

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The Truest Philosophy Ever Taught

S. SUZUKI

Bishop of Japan, Graduate University of Tokio, Graduate International Metaphysical University (E. C. S.), Washington, D. C.

(Concluded.)

There are people who believe that Jesus did many wonderful works by the supernatural power. But think of it, God is unchangeable. He can not do anything against His own law. God is a God of order, not random; therefore, there is no such thing as two kinds of laws, natural law and supernatural. There is another class of people who believe that this is not an age of miracles, that we are too far removed from the time of Jesus Christ. But God is eternal principle; God is Omnipotent and Infinite; therefore, there is no time and space for God, He is eternally now and here. If there was any law through which Jesus Christ did His wonderful works, that law must exist today and for all eternity.

I am going to say just a word or two about the fundamental principle of Jesus' works. Of course, He did not lay down any definite rules; therefore, our work must be deductive instead of inductive. Moses stated that God created man and gave him power and dominion over everything. Everything God has we are entitled to, for we are God's heirs. Each and every one of us is a master, not a slave. There is no such thing as big I and small You of God's children. We are all big I, I and You. The ignorance of this simple fact makes men miserable. The ignorance of "Thyself" is the cause of human miseries. Jesus Christ came to the earth and taught men the way to God-life and Truth. Jesus Christ said that God is your Father and you are His children. He will take care of your daily life.

God knows what you have need of before you ask. "Take no thought what ye shall eat, drink or wear,' He said, "but seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." That is God's promise. He said "added." This is a scientfic proposition; there is no failure of it. If we only seek first the kingdom of God and His righteousness, all things we have need of shall be added unto us. It can not be otherwise. Jesus did many wonderful works through the understanding of this simple fact. Now if you want health, what must you do? You must seek first the Kingdom of Heaven. If you want peace and prosperity, what must you do? You must first seek the Kingdom of Heaven, and then harmony comes to you without failure. It is as simple as a, b, c. Now, we understand it all. If we only seek first the Kingdom of God, then sickness, sin, death, sorrow, fear, poverty and every kind of inharmony or discord are annihilated and harmony comes to us.

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Is it very hard to seek the Kingdom of Heaven? No. It is very easy. I will tell you how easy it is. Jesus Christ said, "Unless you come to me as a little child you cannot enter into the Kingdom of God." The only thing we have to do is to throw out bigotry, superstition, preoccupation and all kinds of false knowledge and become like a pure-hearted child and accept the Truth. That is all.

Then I ask, what is the Kingdom of Heaven? It is simply a harmonious condition of mind. It is simply the natural state of man's consciousness; that is, to realize his own birthright and become meek and lowly in heart. That is the Kingdom of God which we have been seeking.

Jesus Christ asserted that the antecedent of living in harmony is to seek first the Kingdom of Heaven. The Kingdom of Heaven means simply the harmonious condition of the human mind. To have peace in our own minds we must watch and keep out the evil, so called. Jesus Christ taught us prayer as a means of protection from the invasion of evil. The office of prayer is to watch and protect the human mind from the invasion of the army of evil. Prayer is a weapon of defence rather than attack. By prayer we crucify our material thought—selfishness, anger, hatred, malice, etc., and drive out inharmonies of all kinds—sickness, sins and death, and keep our hearts clean all the time. By prayer we keep God as our companion, and walk with Him hand in hand and speak with Him face to face. Jesus Christ said, "Blessed are the pure in heart; for they shall see God." By prayer we heal the sick, destroy fear, drive out poverty, and overcome death. Prayer is the only weapon which we can carry with us and use in this world.

The common contention regarding prayer is whether prayer is a request or an affirmation. The former is the belief of him who believes that he himself is a worm of the dust. And the latter is the belief of the new thought people, so called. The idea that prayer is affirmation, was enunciated, so far as I know, first by King David. Prayer might be likened unto the hunting hawk that goes out and catches her prey in her claws and comes back. But that is a great mistake. Prayer cannot create anything or bring anything back. Prayer is the purification of human souls. It is like a broom which sweeps the dust of human souls. Prayer is like the porter who stands at the door of the human soul to watch and protect it from the invasion of evil. Prayer is like the wind which scatters the cloud before the sunshine. The wind never created anything, never creates sunshine or moonlight. The sun and moon have their brightness naturally, but when the cloud gathers before them they are shut out from human sight. So in the human soul. Our souls have the power over everything naturally, but evil thought, material thought, or mortal thought, whatever you may call it, covers them and obstructs their natural action.

When we say that we pray for the sick to be healed, we mean that, by prayer, we crucify our mortal thought and place our souls in their natural state. Prayer can not create health. Health is our normal condition. Jesus said, "Watch ye and pray; lest temptation enter into your souls." Because without-ceasing prayer is the constant protection of human souls from evil. Jesus Christ taught us how to pray. He said, "God knows what things you have need of before you ask, therefore use not vain repetitions." He meant that man has power within him-

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self. Harmony is the law of nature. Without any asking, harmony comes to you if you have faith—understanding of the Truth. The example of His prayer is simply a brief statement of His life method. He stated, First, what God is; Second, what man is; Third, how God takes care of His children; Fourth, man's privilege and duty to God. It covers the whole of human affairs. He condensed Christianity in this formula of prayer. The Lord's prayer is a perfect definition of Christianity. Therefore we are safe in saying that prayer is simply the understanding of the Truth—what man is, what God is and the relation between God and man. A prayer without understanding is worth nothing. When we make the realization of the Truth in our mind, sickness, sin, death are annihilated and harmony is restored.

I must say a word about the difference between the prayer of divine healing and mental suggestion. Of course, divine healing is not the only system of healing the sick, but it heals the miseries of humanity. Wherever the rays of this Divine Light fall, sickness, sin, death, poverty, fear, sorrows and miseries are annilhilated. Healing the sick is only a small part of this work, but the universal acknowledgment of the failure of materia medica brought the attention of the public to metaphysical healing. Consequently the healing systems have sprung up like mushrooms.

Christian prayer is the realization of the Truth. The prayer is the realization of the Truth itself, the Truth is not the product of it. When we say that we pray for the sick to be healed, we mean that we explain the doctrine of Jesus Christ to the sick. In that sense, healing the sick is teaching Truth; therefore, healing the sick is Preaching the Gospel. The healing of the sick is a product of the preaching of the Gospel. It is impossible to separate one from the other. There are people who believe that the healer through some mysterious power which he possesses heals the sick, but this is a great mistake. The healer has no power to heal the sick, but it is the understanding of the Truth that heals. It is the Truth that heals. God is Truth. The healer can do nothing but teach what he knows; therefore, the healer is no greater than his own understanding of the Truth.

Jesus Christ was the greatest healer that ever lived. He is our teacher and we all are his disciples. Now healing the sick is teaching the Truth. The healer teaches his patient why there is no sickness and explains the reason in detail. Therefore, the Christian healing is the radical healing; it not only cuts off the leaves and branches, but it digs out the root of the evil. Mental suggestion, so called, is different from divine healing. The Mental healer suggests something which he thinks is better; therefore, often times it is from better to worse or from worse to the worst. It simply depends on the healer's intellect and the faith of the patient in the healer. It is purely human method.

There is no such thing as routine method or fundamental principle in this work. For instance, a little child hurts himself, his mother kisses the spot and makes him whole. The mother controls her child's mind. A strong human mind has the tendency to control a weak mind. The extensive practice of this control means destruction of the human, moral, ethical, spiritual power. Look back at the history of humanity and the living examples of today; see, for example, India, Egypt and Persia. Wherever this

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malicious mental malpractice prevails, it gradually weakens the power of the human mind and destroys not only the individual but the nation. It seems to me very strange that in the center of the civilization of the world we see the ascendency of this evil practice.

In short, Divine healing is the fruit of Christianity. It is inseparable from the preaching of the Gospel. No wonder when Our Master said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believes 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."

In conclusion, Christianity, as Christ taught it, is the truest philosophy of life ever spoken. But let us be quite sure when we speak of Christianity that we mean Christ's Christianity. There are people who believe that religion came out of the Bible, but that is a mistake. The Bible came out of religion, not religion out of the Bible. The Bible is the product of religion, not the cause of it. The historical books came from the facts; the devotional books came from experiences; the letters came from circumstances; and the Gospels came from all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible. True religion is not, then, in the writing; but in those facts, experiences, circumstances, the history and development of a people led and taught by God.

And it is not the words that are inspired so much as the men. All religions have their sacred books, just as the Christians have theirs. If you ask a man why he believes such and such, he will tell you, "Because it is in the Bible." If you ask him, "How do you know the Bible is true?" he will probably reply, "Because it says so." Now let that man remember that the sacred books of all other religions make the same claim; and while among ourselves we may talk about a thing being true because it is in the Bible, in the world we come in contact with outsiders and we have to meet the skepticisms of the day. We must go deeper than that. When we claim such and such a thing as true, we can not only show that the Bible says so, but we must also go to the bottom of truth itself, and give a reason for the faith that is in us. Other versions are either caricatures or exaggerations or misunderstandings or are short-sighted and surface readings. For the most part their attainment is hopeless and the result is wretched. But I care not who the person is, or through what vale of tears he has passed or is about to pass, there is a new life for him. And so far His method is the way of nature and it can not fail; its guarantee is the laws of the universe, and these are "the Hands of the Living God."

Luxury is a word that is becoming obsolete, because what once was luxury now a matter of socalled necessity.

The absolute truth is not truth to you, unless you feel within you a responsive agreement to its presentation.

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Life's Lesson

For The Washington News Letter

CLARA PITT DURANT

A TINY speck, like beam from radiant sun,
Was given out from the far reaching source
And whirled away through endless realms of space
To go far on through centuries of time,
To fill the law of boundless love divine.
This beam was clothed in milky robe of white;
It held two loving souls together bound,
Until through evolution and through time
At last they part and each to earth must go,
That they God's plans and will for them might know.
This spark of life and love contained a force,
Both positive and negative in kind,
And held all principles of man and woman.
The man was strong, reliant, bold and free,
The woman weak, receptive, suppliant.
And thus the two made one, a perfect whole.
But each into the world of sin must go,
For each the struggles of that life must know.
The woman chose a palace for a home,
The man into a hut of logs did roam;
So thus their earthly life began to pass.
The palace babe was rocked in fairy cradle,
And fed from golden spoon by doting hands,
Unwisely pampered until a woman grown.
Full cold and selfish, swayed by every whim,
Her life was filled with trifles senseless, vain.
The cabin babe with struggles life began,
Around on every hand were want and pain.
His was no fairy bed, but a cot of straw
And the kiss of his sweet mother were his all.
Still up the rugged steeps of life he climbed,
Not once, undaunted, did he bend his head.
He knew the thorns of pain, yet sweeter grew
Holding a hand to help a brother through.
Then one of those life puzzles we behold,
The woman of her gold was rudely stripped,
Her Soul was in its naked truth laid bare,
She saw what her Creator looked upon,
And what her full atonement was to be,
Before she joined that 'iny spark of love
And heart to heart went on through endless time.
Humiliation and compassion sweet

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Wrought changes in her Soul till it was pure;
And charity, love and meekness grew,
For she too, now, the thorns of life did know,
She too held out the hand and spoke the word
To help her fellow sufferers understand.
Thus each Soul learned its lesson of the Truth,
Through struggles learned the one, the one through pain.
Then, when the sands of life were run, their Souls
Were whirled again out through Ethereal space,
The tiny spark became one perfect whole,
Through time's broad cycle going on and on.
In Heavenly realms together bliss enfolds them,
A perfect union of unbodied souls,
Which formed with God a Trinity sublime,
While Angels and Archangels gladly cry,
"The Path of Love is safe, and wide, and high,
And those who seek in God's own time shall find."

Daily Resolutions

PAULINA B. SABIN

I wonder if it is too early, or too late, to ask about your "New Year Resolutions." I wonder if anybody has kept them or thought about them as they did on January 1st.

Instead of making long New Year resolutions, each morning we should make a resolution. We should resolve to live a simple, honest and sincere life each day, annihilating every thought of discontent, discouragement, impurity and dishonesty; cultivating charity, cheerfulness, and the very greatest thing of all, "golden silence."

It is a blessed art to live each day by itself. You can do your work, however difficult, for one day. You can live patiently, cheerfully and purely until the sun sinks; and isn't this all life really is, just one little day at a time? Do today's work, reject today's temptations, and do not worry about the morrow. "God gives us the nights to shut down the curtain of darkness on our little days." We cannot see ahead.

We know that a great many people intend to do great acts, but they wait for great opportunities and life passes without their intentions being fulfilled. Live so that you glorify your name, make it stand in the thoughts of others for something so lovely and noble that they never think of the name by itself, but the good deeds you have done. Even if you have but little to do, do it well and make each day a day of golden thoughts and deeds.

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Atlantic City Free Lecture Course

BISHOP OLIVER C. SABIN, of the Evangelical Christian Science Church, Washington, D. C., will deliver a series of twenty free lectures, teaching how to heal the sick, at Atlantic City, commencing July 20 and continuing daily until August 9. These lectures will be delivered in the Greek Temple, on Young's New Million Dollar Pier, commencing each day at 3:30 P. M. The lectures will be free. Students and others from all parts of the country are cordially invited.

Bishop Sabin, during his stay at Atlantic City, will stop at the Hotel Strand, situated on Pennsylvania avenue and the beach. Persons desiring to stop at the same hotel should write to Mr. H. C. Edwards, manager, Hotel Strand, Atlantic City, N. J.

There are hundreds and hundreds of hotels, ranging in rates from the cheapest to the highest, and everybody can find accomodations to suit.

The Greek Temple is situated over a half mile out on the pier from the shore, giving sea breezes to the audience, and insuring comfortable and cool environment.

Capt. Young has very generously donated to us the use of the temple for these lectures. All are invited.

A Fit of Temper

A fit of temper is an attack of temporary insanity, during which you say and do things you would not dream of saying and doing when you are in your right mind; things you are ashamed of and sorry for when you *come to yourself* again.

It a fit of temper you are not yourself at all—you are literally *beside* yourself; your consciousness has really gone outside you and got mixed up in the whirl of things over which you have no control; you are ***out of your head,*** and dizzy with whirling around outside your*self.*

A fit of temper is the result of hypnotism, caused by mentally gazing long and intently and resentfully upon the thing you don't like.

You *work yourself* into a fit of temper by circling mentally around and around the unpleasant thing; just as savages work themselves up to the murder pitch by circling 'round and 'round in a war dance.

To avoid temper fits give the mental war dance a wide berth. Turn your back on it and look up at the blue above us.

To prevent getting beside yourself, get *above* yourself, where peace is.

Be still until you come to yourself.—*From The Nautilus.*

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A Modern Fairy

JULIAN MAGNUS

STORIES of the marvels of magic are nearly always particularly attractive to youthful minds. Aladdin and his lamp, the wonderful carpet, and the possessor of the secret of invisibility are generally among the chief favorites of young readers. No boy could well have been fonder of these than was Cecil Grant, whose extraordinary experience I am going to relate. Cecil had already attained his twelfth birthday; and though he enjoyed the tales of heroes who made nothing of time and space, and in other ways defied the laws of nature, he quite realized that such things existed only in the imagination of the writers. He could not, however, help feeling that it would be very delightful if such powers could be obtained at the present day, and for a boy of his age he thought a great deal on this subject.

One night Cecil woke up from his first sleep with a sudden start, for he thought he heard some one call him. He was surprised to find that his room was almost as light as day, though all the light seemed to come from one corner in which a spark glowed with almost dazzling brilliancy. Cecil was a little frightened at this effect, which was entirely new to him, and was almost inclined to call out for some one to come to him; but he suppressed the desire, and in a minute or two a voice which had a pleasant though peculiar, far-away sound, spoke to him in these words:

"You have often longed for magical powers. If I promise to make you master of greater wonders than you have ever even imagined, will you agree to serve me faithfully, and try to learn all I can teach you?"

Cecil dearly longed to acquire the promised power, but he did not feel quite easy in his mind about making engagements with an invisible being, so he thought he would ask a question or two.

"Are you a fairy?" he said.

"Well, you may call me so, if you like,

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and I prove a good fairy, too, to those who treat me well."

"And what is your name?"

"I will not tell you that till you decide whether or not you will follow me."

"You must first let me know what you can enable me to do."

"Very well," said the fairy. "I'll make a start. Suppose you had a great friend who was obliged to go a long way from you. Wouldn't it be nice if you could talk to him and he to you—hear each other's voices, and not be obliged to write letters which give you a great deal of trouble, and take time to be sent?"

"Yes, I think it would. But could we really do that a long way apart?"

"Hundreds of miles—perhaps thousands. And then suppose that you wanted to let each other know something, and didn't want to even whisper it for fear of its being heard, just think that I could give him the ability to write something in one place, and you should instantly see the identical thing where you were."

"I don't believe that is possible," cried Cecil.

"Oh, that's nothing," said the fairy; "that's only the beginning of what I can do. If he saw anything that pleased him, and could make a drawing of it, you might be able to see the drawing as soon as he made it."

"Oh, come now," said Cecil; "aren't you trying to deceive me?"

"Listen and don't interrupt," continued the fairy. "If he couldn't make a drawing; and could only take a photograph, he'd be able to show you a copy of the photograph."

"What! when he was so far off?"

"Yes, I don't think it really ought to matter how far away he was. Then I could give you power to put a violin or any number of instruments in a room, and have them apparently played, and yet see no one touch them."

"That would be great fun! How it would puzzle people!" exclaimed Cecil.

"Then you could almost turn yourself inside out by taking photographs of your throat and stomach."

"I don't think that's much of an inducement. I don't suppose they're pretty."

"Well, to tell you the truth, they're not," agreed the fairy; "but if you're out of health, it makes it easier to see what's the matter with you. By the way, can you swim and dive? Then I can give you a light to take down to the bottom with you, where you can see all kinds of strange and wonderful things."

"A light that won't go out in the water?" asked Cecil.

"Yes. Then if you should be at sea, and want to talk to some one on a vessel miles away, just in sight, I can give you the means of doing so, and I will make the water itself bear your words."

"I don't think I'm very likely to be going to sea."

"Then perhaps you'll be going somewhere by rail. I can let you send word to your parents or friends how you feel and what you are doing, while you are rushing along at the rate of fifty or sixty miles an hour."

"That sounds wonderful," said Cecil. "What else can you offer?"

"I can give you, safely packed in a little box, power to turn a lathe, or propel a boat, or drive a tricycle, or do anything at which you would have to work very hard yourself or use steam-power for. And my little box wouldn't blow up or want any attention."

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"What else?" demanded Cecil.

"Are you not satisfied yet?" asked the fairy. "You are a very exacting little boy. I can give you a lovely light that won't make a room too hot or blacken metals as gas does. I can open and close your doors, light your gas or your fire, tell you if any one is trying to get into your house. Then I can make engravings and etchings, and ornament articles in silver or gold."

"Don't stop," urged Cecil, who was now aglow with excitement.

"If you have a favorite story-writer, I can give you the power of summoning him at your own will to read his books to you; or if you are fond of some singer, I can bottle up his voice for you, and let you hear it whenever you want."

"And you can really give me all this power?"

"Yes, and much more, for I do not begin to know what wondrous forces I possess."

"Then I will promise to serve you faithfully as you demanded," said Cecil. "And now, good fairy, you must tell me your real name."

"I am called Electrical Science."

Ditty-Bag Stories

HOPE HOWARD

WE had been cruising along the shores of Alaska for about three years. The men who were never happy without pets, had taken a cinnamon bear to bring up, while it was yet a cub, and had taught it to be as gentle as it was clumsy.

They had skylarked with it from its babyhood, and though its great strength led it at times to be more than a match for them in their bouts, a tap on the nose of Mr. Bruin would bring him to proper use of his strength, and make him gentle as a nurse to an infant.

One of the bear's special fancies was to steal up to any man whom he saw looking over the ship's side, and gathering him in his embrace, press him against the bulwarks and hug him with a good will till the signal of the stroke on the nose told him that hugging-time was over.

One day a ship arrived from San Francisco bringing two new watch officers to take the place of some whose time had expired. One of these young lieutenants had the mid-watch, and having been on board but a few hours, knew nothing of Bruin's presence.

At about two bells, which you know, is one o'clock at night, the young lieutenant happened in his rounds to stop for a moment and gaze over the gunwale. He felt himself instantly seized from behind in a powerful embrace. He seemed to be enveloped in a warmth that one might feel if lying upon embers; he felt a hot breath upon his cheek, and the touch of a cold nose which, in his excitement, seemed like a coal of fire. He looked around to see who had hold of him, and met the eyes of the frightful beast gazing into his. At such a moment reason loses its power. He could not re-

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flect that a ship's deck was not the bear's native soil, nor argue that it was a mere plaything for the ship's crew. From the beginning it has been man's nature to struggle in the embrace of a bear, and he struggled as for life. The more he struggled the tighter grew the grip upon him, for the bear thought he was skylarking with him.

The first I know of all this I was startled by screams of a man, which no other man likes to hear. It was my watch also, and I fancied it came from the men's quarters, and concluded some one had a horrid nightmare. Then I heard cries of "Help! help!" Then a gurgling, choking sound, as if a man's life was being crushed out of him. I ran in the direction of the sound, and found the new lieutenant in the arms of the bear.

The watch officer was very angry, as he had a right to be. It was no trifle. If he had been a man of less strong mind, one might not have answered for the consequences. After I had felt him over, and found that no physical harm had come to him, I gave him a good rubbing, brought him a cup of strong coffee, told him about the bear and how fond we were of him, and what a good fellow he really was, and he agreed he would bring no action against Bruin provided the crew would promise to have him formally presented to all the new officers and men received on board from that time onward.

Exploding A Crocodile

"YES," said Uncle Cap, "I have not only seen hundreds of alligators and crocodiles in the course of my wanderings, but I once had the pleasure of destroying in a novel and most effectual manner a great maneating cayman, as the crocodile is called in South America."

"Was he like my alligator?" asked Bryce.

"Very like him, the only differenc being that while your alligator is about sixteen inches long, my cayman was a little over sixteen feet, and as ugly a looking monster as ever swam. I had been detached from the Porpoise, and ordered to explore a portion of Venezuela, in company with a party of American engineers, who were constructing a telegraph line for the government of that country. We were following down a tributary of the great River Orinoco, and rested one Sunday at a little Indian village on the bank of the stream. During the afternoon, as we were all lying asleep in our hammocks, there came a terrible screaming and crying from the village, and we ran to see what was up.

"It seemed that several boys had been bathing in the river just below the village, when all at once, without the slightest warning, one of them had been seized and drawn under the turbid waters by the great 'devil cayman,' as the Indians called one of these creatures which had long been a terror to the community.

"I suggested to the chief of the engi

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neers, a fine young fellow named Roberts, that we set a trap for the maneater, and after explaining my idea, got him to agree to try it. As we were to be in that vicinity for several days, we waited until we thought it was about time for the cayman to be hungry again. Then we shot a fat monkey, sewed inside of him a stone bottle containing five pounds of powder, inserted in it the end of two long coils of fine wire, bound these to strong ropes of equal length, and connected the other ends with the little test battery that we carried.

"When all was ready we floated our bait, upheld by two inflated bladders, near where the poor boy had been seized, and crouched in the bushes to await developments. We had waited in perfect silence for more than an hour, and were about ready to give it up, when there came a ripple in the water, and a huge head, with horrid open jaws, was cautiously lifted. Then the jaws closed with a snap upon our bait, the head instantly disappeared, and the ropes began to run swiftly out, showing that the monster was making for deep water. I had charge of the battery, and quickly connected the wires. Like a flash there came a deep muffled explosion, a torrent of blood-stained water was thrown high in the air, and mingled with it were fragments of the scaly hide of the monster, in whose side a hole two feet square had been blown.

"The poor natives were at first terrified, then mystified, and finally overjoyed at the success of our experiment, and ever afterward they treated us like beings possessed of supernatural powers. Notwithstanding this, we noticed that the boys did not seem to care for bathing for some time afterward."

The Sentry's Challenge

MARGARET E. SANGSTER

The sentry passes to and fro;
"What ho! who passes? friend or foe?"
He shall not cross that guarded line
Unless he gives the countersign.

The sentry knows by night or day
One only duty—to obey!
His single aim, a trust to keep,
Disdaining hunger, pain, and sleep.

And safe his weary comrades rest,
Their strong defense, his faithful breast;
Through Summer storm or Wintry sleet,
He simply tramps his steady beat.

It seems a little thing to do;
Am I as loyal? Lads, are you?
As he who calls across the line,
"Advance and give the countersign!"

There is no death! What seemeth such
Is but a dream of morbid mind;
The soul aflame with love and life
An endless life of love shall find!

How good is man's life, the mere living
—how fit to employ
All the heart and the soul and the senses
forever in joy.—*Browning's Saul.*

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HARRIET DOANE PRENTISS

RADIANCE

There is one thing more rare than a day in June,
To feel that one's thoughts are all in tune;
To know there is harmony in one's life,
Peace reigning supreme over trouble and strife.
The sky may be bright while our minds are sad,
And depression may come when the world seems glad;
But the thing which fills every soul with delight
Is to have a calm heart when clouds are in sight.
We must learn soon or late the power of thought force,
And use it with care, directing its course.
Our strength will increase if we guide it aright,
And darkness will change as we focus the light.
Let us look upon life from its sunny side;
May courage prevail, whate'er may betide.
Omnipotent wisdom in ample supply
Is given us freely on which to rely.
Unless we open our eyes to the light
Of Spirit, which knows no darkness or night,
We will never enjoy the visible ray,
However bright, fair or sunny the day.
With Infinite grace bestowed from above
May our presence reflect and radiate love;
The rays from a mind with cheerfulness fraught
Will generate sunshine in our world of thought.

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The Key to the Within

EDITH PHELPS CALE

ALL Spiritual growth comes from within ourselves. No one can impart it to us, nor can we get it from much learning. Our friends and learning are only helps, stepping-stones to lead us on our way. How, then, you ask, can I find the goal for which I seek, the sanctuary whose finding is peace eternal? I can only answer: "From within your own soul." "For know ye not that ye are the temples of God, and that the spirit of God dwelleth within you?"

Would you possess the key that unlocks the sanctuary of the spirit that dwelleth within, go to your closet, and there, in the silence, alone with God, commune with Him. By entering often into this inner chamber of your soul, you will through concentration upon the good (God) find the key that unlocks this sanctuary.

The name of this key is Love. You will know when you find it, for you will love God with all your heart; and, as God is all, your love will be all-embracing: the love that makes every man your brother and every woman your sister.

All love is beautiful, and makes the plainest face radiant with beauty; but there are degrees of love. A mother's love is the holiest of all love; she will give her own life to save that of her child; her love, like unto our Heavenly Father's, is all-forgiving, and though her child may stray from the path of virtue, even though he reach the lowest depths of degradation, her love never faileth; it enfolds him; she is ready to welcome him back to his Father's house, our Heavenly Father's home, which has many mansions, one in the heart of every human being. She can see the spark of the heavenly fire within her son, although it burns so low that to others it seems but blackened embers. She feels within her own soul that it will some time, somewhere, be fanned into flame and burn with a shining light. This love gives her glimpses of the interior of God's storehouse within her, but it is not inclusive. It is often selfish, seeing but the "mote in her brother's eye;" she would have everything bow to serve her own.

There are others who feel a certain love for all friends, and treat all others as foes or indifferently. Jesus said: "Love your enemies, and pray for them that persecute you." And again: "If ye love them that love you, what reward have ye?"

Then, there is the love of country, which is right. We should have patriotism, but not such patriotism as settles its disputes through the horrors of war, sending thousands of the bravest of the nation and their so-called foes to untimely graves. Thank God, the time is coming fast when all international disputes will be settled peacefully in all civilized countries.

We must not stop with love of country if we would possess this key to the within. Our love must be as broad and as long as the universe; it must extend its hand across the sea, and grasp the

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outstretched hand of its brother there, no matter what language he speaks or what his color. We must "love our neighbor as ourself." Who is our neighbor? Every man and every woman is our neighbor, our brother and our sister.

When we possess this great love within our heart, we have found the key that unlocks the storehouse of the God within ourselves, and, having unlocked the door, what do we find therein? First, perfect peace, "the peace that passeth understanding." Justice reigns; we will be as just to our neighbor as to ourself; we will find happiness, joy and forgiveness for all, and the more we have to forgive the greater the joy of forgiving. We will have perfect health, for, once we possess the magical key, we will as near as within us lies lead the perfect life, and no foundation of disease will be laid; for "as a man thinketh in his heart, so is he;" and by right thinking we will lay the foundation of perfectly healthy and beautiful temples in which the spirit of God within us may dwell. We will find all power, for is not God omnipotent? And all wisdom, for He is omniscient. Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. As fast as in our unfoldment we are able to appropriate them, all the gifts of God are there waiting for us, and there are many. We will find that every kind thought sent out has added a jewel to our crown, and the deeds of love are the diamond settings.

We will also find when we possess this key that it opens the way to a beautiful manhood and womanhood, and that love will radiate from our countenances and reflect the beauty of the soul within, that added years, with their experiences, if lived aright, have not dimmed but increased in beauty and grace as they passed.

There you will find no sorrow, sin or sickness; no jealousy, malice or vindictiveness, for the key of love does not unlock the door except to what is pure, good and noble, and the more you appropriate of the treasures of this storehouse the greater its contents, for its supply is from the Infinite and is limitless. Give unto others with no stinted hand, and the more will be given unto you.

Do not allow this key to grow rusty from non-use, lest it cease to open the door. The more it is used the easier will the door to the within open. And guard the door well, lest a thief in the shape of selfishness, vainglory, covetousness and their many relatives enter therein and rob us of the greatest of all treasures, the key to the Infinite within ourselves, Love.

There are no bolts or bars to the within, except of our own forging, and some time, somewhere, even those on the lowest plane will feel the urge of the Infinite life, respond to the call of the Master, and seek for the key with which to unlock this storehouse. In the evolution of the universe his mind will expand until he becomes a shining star along the pathway of others following where he has climbed.

We can all illuminate the path below us and help those upon the path to find the key to the Divine within, as those far above us guide us on our way. By right thinking we will never close the door, but will keep the key bright and shining that we may often enter into the inner chamber "and there commune with the Father in secret, and He will reward us openly."

You all have access to this key; find it.

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Faith In God

One of the Demonstrations of a Change in Religious Thought.

ARCHBISHOP GEORGE HARGRAVE MacNEIL

TRUTH cannot remain buried. It is sure to arise from the darkness of Materialism, an angel of hope to those who are looking toward the rising sun. Faith in God, belief in His Omnipotence, amidst all the gross materialism and rush after riches, has risen in the hearts of the followers of Jesus Christ. Casting aside their material gods they have turned with child-like faith and trust to the Creator for healing.

As in the Middle Ages, so to-day, the faith of Christianity is put to the test. The Christian Church at that time was weighed in the balance and found wanting in power to cast aside worldliness and lust; and because it could not meet the demand of those who were hungering and thirsting for righteousness, God raised up new teachers and separated the faithful in the Church, calling them forth from the disobedient, through persecution, imprisonment, fear of fagot or rack to the glorious liberty of a faith in a living God.

Again the handwriting has appeared on the wall to the Church of God. In all churches there is an undercurrent of unrest, a longing for a faith apart from the world. Faith in the power of God to heal the sick is one of the demonstrations of a change in religious thought. This change is resident more in the laity than in the ministry. The ministry cannot perceive it, but the laity know it.

In every new phase of religion there is an attempt to supply a need or a demand of the people for spiritual food. Mary Baker Eddy realized from personally testing her faith, that God was able to supply the needs of His children; but while her faith meets the demand of the literary and educated, it is not easily understood by the poor and unlettered.

Thousands of Science churches have arisen demanding an active faith in its members and those are largely drawn from Christian churches. The majority of those who have entered have done so because they believed that God was able to do all things and especially to heal the sick. The Christian ministry refuse to demonstrate an active belief in the power of God to heal and offer no real encouragement to such belief, but usually censure the member for foolishness and send him to seek material rather than spiritual aid.

Just as the indignant authorities at Rome received Luther, who desired not a new religion but a cleansing of the Old Church, so, to-day, the Church receives the demand of the people to separate things spiritual from things of the world. Every truth, as taught by Jesus Christ, is a living Truth, and though the faith that God is able to heal the sick has lain dormant for hundreds of years, it is now a living faith and thousands are accepting it.

If the Orthodox churches and the min-

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istry will not meet the demand of the faith in the laity, the dissolution of the established religious societies will take place and will be replaced by new and living societies demanding a greater faith and a higher spiritual ideal.

Dr. Worcester, feeling the inspiration of the Spirit and the desire for an active faith, made a partial approach to meet the demand, but failed to let go of the material and put his whole trust in God. The Apostle James directs the readers of the Word of God in the fifth chapter and the fourteenth verse, "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, and if he have committed sins, they shall be forgiven him."

The elders of the Episcopal Church as represented by Dr. Worcester of Boston, demand first a physician's diagnosis and a label on the disease. If it be a case of nerves they will pray over it. If, however, in their estimation, it is too hard for the Lord, they will send the patient back to material methods or, like the phyicians, pronounce him incurable. Like the rich young man who desired to follow Jesus, yet was unwilling to meet the conditions, so has the Emmanuel Movement sought to meet the demand of the growing faith of the laity in the power of God to heal the sick.

Those outside of the Christian Church who are as yet in the world, are beginning to shake off the old cloak of materialism. They are hungry and thirsty for the Truth, and are accepting the world's substitute, New Thought, which never can satisfy the seeker. There is only one faith that can satisfy, and enfolded in its teachings is a satisfying portion for every child of God and that is the Faith as given by Jesus Christ, the Faith pure and simple, without its man-made limitations and worldly additions.

Faith in God is not preached in the Orthodox churches nor is it found in the ministry, because Christianity having become arrayed in worldly garb, her garments are no longer pure and unspotted from the world.

The Truth is in our midst. God is sifting His people. The Comforter is calling on all the faithful to follow Him and He, the Holy One, is sending forth His followers in the name and spirit of Jesus Christ and drawing them from the worldly and self-satisfied churches.

Let us hope that the Christian Church will awaken to this fact and not make the mistake made by the Pharisees when they knew not who was in their midst, when they recognized not the works of Christ as the works of God, and to-day the works of healing are wrought by the Spirit of God and are claiming the attention of the ministry who refuse to believe the evidence and who will not acknowledge that these things can be done by God.

The question that arises in our minds is, Will the Christian Church recognize this fact before it is too late? Will they join in this healing movement and the desire for an active faith, or will they be recorded in history as the Pharisees and the Christian Church in the Middle Ages, as "weighed in the balance and found wanting"?

Church workers are no longer willing to be directed to a work of socials, card parties, bazaars, lawn fetes, and entertainments as a substitute for the active and actual spiritual work for God. Modern church work and modern church papers as compared to the spiritual

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truths of the early church are rubbish. The same spirit that inspired the Apostles is able to inspire his followers to-day. People are turning away from the chaff to seek wheat and in the Word find the command that those who desire to serve Him must heal the sick, minister unto the poor, and preach the gospel in all places. A desire for the genuine Faith of the Apostles is in the hearts of Christians and they are seeking and not finding a response in the ministry.

Let us hope that the ministry will awake to the belief in a God who is near, and not continue walking in the world's ways and following in the world's footsteps. The average minister is more concerned regarding his college standing than his spiritual standing. The church needs an inflow of the Spirit through the laity. The fishermen of old recognized and accepted the Truth when the scribes, the doctors and the lawyers could see only evil in the good wrought by Jesus.

The Emmanuelist Episcopal Church seeks not to emphasize its denomination, but seeks to point every believer to the Truth as he finds it for himself in the Word of God and then to live up to the commands and believe in the promises of Jesus Christ.

We believe that no Christian church has a corner on the market, or a trust, or a direct pipe line from Christ and the Apostles whereby, through their instrumentality and theirs only, the power of the Holy Spirit and the teachings of Truth may be conveyed. We do believe that God speaks to-day to all people, of all races, of all colors, of all creeds, as He spoke in times past to Moses, to Daniel, to Samuel, to Elisha, and to the Apostles.

We care not whether our followers love a crucifix or a cross, so long as they love the Master and are trying to serve Him. We care not whether they believe in a hell of fire or a hell of conscience, so long as they are trying to bring the Kingdom of Heaven to others. We care not whether the ordination of ministers is by means of those who have a historic record of 2,000 years, whether they belong to the Apostolic Succession-ists, the Daughters and Sons of the Revolution or any other historic society; but we do desire our ministers to know that they are called of the Master to-day as they were called of old; that they are receiving the same commands to-day that they received of old, and that the servant is no better than his Master. If the Master sat with publicans and sinners of old, that is the work of the ministry to-day. His ministers and His teachers are not always those who are found in the pulpit, but, like Paul, they are those who have heard the call and obeyed, who listen for the voice of the Spirit of Truth, who is with His people even unto the end of the ages.

The man who has governed his thoughts has achieved a victory over himself; he has mastered his passions, schooled his affections, and put his body under him.—*Joseph Jefferson.*

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*George Eliot.*

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Growth

HARRIET DOANE PRENTISS

BY EVERY thought we think, and every utterance from our lips, we are calling the quality of our suggestion to life, and when a thought or a spoken word registers itself deeply in our feelings, we give it vital power over us.

The teaching of this science is for the purpose of enabling everyone to fulfill the mission of his life in its most perfect reality, and to show by constructive thinking how to build the human temple into a fit habitation for the soul.

The laws which govern everything in the universe are fixed and unalterable. Nothing is ever lost or destroyed, and all is perpetually alive. The rotation of life repeats itself, and the regular habits of the world appear with the dawn of each day. As some one has said, "The sun in rising is never a stroke of the clock behind, nor a stroke late in setting."

By rule, nature paints the violet, and lays warm tints into apple and peach. By rule, April wreathes her orchards with pink and frail floretted snow. August covers the hills with the golden glow of clustering food; September makes the valley covered with corn rejoice in its harvest, and all this rich expression of life represents regular habits within.

When one "considers the lilies," how they grow, he is held in awe, by the silent force, which, with its hidden power, creates the perfect flower; and the great marvel of it all is that everything repeats itself, by the same rule, year in, year out.

In the same way, every thought in the individual embodies, according to its quality. And from the sowing of our own seed, we reap a harvest of whatever emotion we choose to call forth from the mighty silence of the unseen world of thought.

A man is just as much in Heaven or hell as he will permit himself to be, and either can be made a reality by thinking it into being.

Thought is the underlying principle of the universe, and "as a man thinketh in his heart, so is he."

All the shadows of life can be dispelled by sunshine. Sickness and suffering can be dissolved by the understanding of the law which governs our being. It is all law, and will demonstrate itself.

Jesus has pointed the way to emancipation from sin, sickness, poverty, and every phase of inharmony, and there are plenty of teachers who are capable of interpreting his meaning, so that no one need lurk in darkness.

The weak can be strengthened, the sick healed, and distress overcome, by a knowledge of the teacning of the great Master.

Everything is governed by exact law, and nothing happens that is not in accordance with divine principle. A feeling of morbidness or depression will invariably generate poison in the system. Fear always contracts. Anger heats the blood. Jealousy brings tension to the heart and affects the circulation; and stiffness in one's opinions, with a stubborn tendency of thought, will outpicture

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in rheumatism and the like. Happy emotions will build new tissue, and love will melt the shadows from one's path as ice is melted by the warm rays of the sun.

If you would be free, therefore, you must not be in bondage to any but wholesome thoughts. Let your soul respond to the beauty in the landscape, the expression of God in the song of the nightingale, the voice of a child, the melody of music, and the gladness of mirth. See only the warmth and glow of love in the human heart, and the good intentions of everyone with whom you come in contact.

Recognize that only health and prosperity are possible for you, and by this attitude of mind attract them to you.

The sun sheds its rays over all the earth, and no one need walk in darkness.

If one would realize the goodness of everything, and express harmony, he must himself be too pure to behold iniquity.

A transforming thought is slowly taking possession of the world. It is a new conception of the Infinity of God and of all that must be involved in the meaning of that word. That the Supreme Being is omnipotent, omniscient and omnipresent has heretofore been accepted theoretically, but it has been little more than a vague generalization. In fact, it could not become a working hypothesis until modern science appeared upon the scene, to show that what is called the laws of Nature is simply God's method of working in Nature. The three formidable Latin words above quoted are now being translated into Anglo-Saxon. Men are talking of the *allness* and *everywhereness* of God, and the *nowness* of eternal life, and are beginning to comprehend the infinite inclusiveness of the words. The allness and everywhereness of God means that no atom of star-dust throughout the universe can exist without Him; no microscopic inhabitant of the infusorial world can live without His life; no member of the human race, however degraded, can escape His loving plans.—*Theodore Seward.* From *Don't Worry.*

"It seems to me that there is always the RIGHT THOUGHT. Happy is he who can find it. To find the "right thought" is to "pray not amiss."

"Thinking rules the world." Physical and mental conditions in the Divine order are subordinate to the mental and spiritual side of man's nature. Mind is ruler, and embraces all below it. Therefore, the "right thought" has marvelous sovereignty in life. The person who can always think the "right thought" has conquered the world. His yoke is easy and his burden light. He maintains "the peace that passeth understanding."

We love to do more than anything else the thing that is dictated by the "right thought." It is the straight and narrow gateway to heaven.

If, in the commotion of the worldly life, you can stop and conjure the "right thought" you are blest indeed. It seems that if you have the "right thought" always at your command there is no more worry or anxiety for you. You rest in trust in yourself and God. The "right thought" is a thing divine, eternal, omniscient."—From *The Individualist.*

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The Power of Prayer

MRS. S. Q. MORRIS

WE FIND that whenever the Master preached the gospel, He healed the sick; and we also find that in His every charge to His disciples to preach the gospel he included explicit directions to heal the sick.

In the persistent endeavor of the Master to impress this system of serving God, He early advised His disciples that they should be known and should be known themselves by their works, their fruits.

It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when He was gone. The scriptures do not so record. He said, "They shall lay hands on the sick and they shall recover."

Since healing was of first importance in the church of the first century, it should not be denied a place in the church of this century. Long, long ago, Abraham, the father of the faithful, prayed unto God, and God healed Abimelec, Abraham's friend.

There are those who call Evangelical Christian Science a new, modern religion. It is the old, old religion. The God healing that we practice today must be the same prayerful healing that healed the sick during the first three centuries.

What a wonderful thing is prayer! Communion with God, through Christ! Ask what you will, believing, and it shall be done unto you. The remedy for all ills of the flesh is to seek first the kingdom of God and His righteousness, and all these things shall be added unto you. "These things," include health, harmony and eternal life.

We find that the Lord's prayer is given in two of the gospels. Matthew merely gave the prayer, but Luke recorded the circumstances. He said, "Jesus was praying," just praying. Notice this point closely. If Jesus had need to pray, how much more do we need to pray without ceasing. He spent whole nights in prayer. Who of us has been so faithful?

How careful we should be when we are in the presence of children. We should never lose an opportunity of teaching the little ones the meaning and the power of prayer; that God is a very present help in the time of trouble. When children go wrong it is, in nine cases out of ten, because they were nurtured in an atmosphere where faith in God's love is a dead letter, and this atmosphere may be found even in the homes where the most solemn protestations of Christian belief are to be heard.

There are many who claim to believe that God is all powerful, but comparatively few who live up to that belief. Evangelical Christian Science teaches even little children how they should live. Would that the fathers and mothers in our land could know and practice this beautiful truth, and teach the children how to pray to their loving Father; that

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there is nothing to fear; that they are never alone, for God fills all space, and is always with them. Teach them what is meant by the temple of God.

The Jews said, "What signs showest thou unto us?" Jesus replied, "Destroy this temple and in three days I will raise it up." The Jews thought He referred to the temple of stone, but John adds, "But He spoke of the temple of His body." John: ii, 19-22. Teach them what the body is—the temple of God, and God dwelleth in His holy temple. Teach them what is meant by the shadow of a great rock in a weary land, the great rock being the fortress of a great city, and the shadow falling on the inside—perfect shelter, perfect refuge, perfect safety in a land weary of war and desolation.

That description applies to Christ as to no other man, and this man receiveth sinners; this man loved every other man; this man was a tower of strength to trembling souls and a wall of defence to the penitent. And in His unshakable faith in the fatherhood of God and the brotherhood of man and the coming of the kingdom, men of His own days and men of all succeeding days have found refuge and strength. It is not surprising that around Him gathered the weary—hearted, the troubled, the sick and the penitent, for He had sympathy, strength, hope, and faith to give as freely and as healingly as the sun gives its light. His heart was so filled with love that no man, woman or child was shut out of it. Men grasped His hand, women knelt at His feet, and little children nestled unafraid in his arms.

Evangelical Christian Science is strictly analogous to the teaching of Jesus in its practicality, its daily and hourly applicability to the needs of men. Jesus set the example of prayer, and said, "Pray as you go, and in everything give thanks." Surely, the springtime reminds us of the great love of the Master. The very atmosphere of heaven all about you is love's breath. The trees, the flowers, express their love for you. They wave their leaves in loving greetings. The birds awake early to call you with their theme of love, and the winds whisper it in their matinees and vespers. The stars twinkle their love upon the earth, and leap for joy of telling you how much you are loved and cared for. The skies bend above you to symbolize the measureless love and protection of the all-loving Father. You know that all nature is in love with you in the beautiful springtime, and your heart goes out in love and prayer and gratitude to the giver of all good.

Vibrations that proceed from deep and loving thoughts toward all life are constructive and unwavering in their influence for good, and react on the originator. He who creates in the realm of Truth is a visible embodiment of the Truth.—*M. Evalyn Davis.*

Do that which is assigned thee and thou canst not hope too much or dare too much.—*Emerson.*

Man needs little, but wants much. Many of our worries, griefs and diseases come through our inordinate desires.

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Ills of the Flesh

THE doctors are at it again. A few years ago it was the vermiform appendix that caused trouble. If in doubt, remove the vermiform appendix. But the fashion passed. The operation became stale and commonplace, and the cost fell to bargain prices. Then the thyroid gland fell under suspicion. It was the cause of goitre, and its removal effected numerous cures. As goitre is not a prevalent trouble outside of Switzerland, however, this pastime was necessarily restricted to select circles. What the doctors needed was some more universal malady, some sort of international joke, such as all genuine "cut-ups" delight in.

What shall it be? Why, rheumatism, of course. Everybody has rheumatism, sooner or later. The next question is, Where shall the cutting begin? Gloom reigned for a season. But now a Baltimore physician has come to the rescue. He has traced the demon to its lair. Rheumatism is not caused by overeating, or undereating, or exposure, or uric acid, or anything of that kind. All such nonsense belongs to the old school. The real cause of rheumatism is the tonsils. Out with them!

Our Baltimore Esculapius asserts that the tonsils are necessary to the child, but not to the adult. It is all right for the possessor of tonsils to carry them during early youth, but when he gets, say, to paying size, they should be eliminated. They ought to disappear of their own accord with the approach to manhood and womanhood. But they continue. They easily become spongy and diseased, and the rheumatics slip in.

Here is a good thing—for the doctors. Ninety million people, more or less perfectly equipped with tonsils, and all liable to rheumatism. It beats Colonel Sellers' eye water. There's millions in it, sure enough!

Vermiform appendix, thyroid glands, tonsils! Lungs, liver, and kidneys next, until we reach the last stage, when we will be, as in Shakespeare's seven ages, sans everything. It's all right, though, we suppose. The doctors know best. Let them go as far as they like. And yet the outlook is a trifle indigo-hued. With this prospect of gradual elimination ahead, one may be excused for joining in the refrain, "I would not live alway!" For what would life be, after all, if the removal of bodily ills must come about at the expense of the bodily organs? How could a fellow have a pain, anyhow, if there were nowhere to have it?—*Washington Post.*

Put forth your "best self" into everything you do each and every day.

Every day is a new beginning,
What counts is "day by day" living.

"I know that love never is wasted,
Nor truth, nor the breath of a prayer;
And the thought that goes forth as a blessing
Must live as a joy in the air."

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How To Grow

WINFIELD S. WHITMAN

A LADY who came to Washington to take class instruction complained to me that she could not "demonstrate." She said, "I have been through the classes of the very best teachers of New Thought in this country; I have been under instructions of the best Christian Science teachers, and now I am going to try you people and see if I can get something that will help me to demonstrate." This lady's experience brought to my mind two doctors whom I know. One of them has a way of taking up every novel theory in healing and applying it until something new comes up—the result is that his head is full of theories and his patients full of pains. He tries this medicine on one and that medicine on another, and his practice is one continual round of experiments with theories. He hasn't staid by any one long enough to make a success of it or prove its value or worthfulness. Our new student had "been under the best teachers in the country," but she has not any one idea or thought clear in her mind. There was no one thing that she was SURE of; this teacher said one thing and the next one said another, and the results with her were the same as with the doctor she wasn't sure of any one thing.

In undertaking the study of God's laws it is necessary that we have a good, firm foundation on which to build our house of Truth; must be sure that it is well seated, and from that foundation build—use the best material we can get and place it in the best possible manner to make the house strong and able to stand attack from the outside and the inside as well. In order to accomplish this we have to go to someone who has proven that the stones of our foundation are able to hold the house, and learn from him what he has proven (demonstrated). "Try everything," he says. Truth is always able to prove itself, if it is truth; so don't be afraid to put it to the test. I would also say stay by that teacher until you have proven each thought and each thought has become fixed in the mind AS A FACT. Don't be contented with merely "believing" that what he says is so, but let it be a living fact. After this you will be able to tell right from wrong, and will be in a position to take what someone else may have to give; but, better than that, you will be in a position to reject that which someone else offers you as fact when it is only theory.

A few years ago I was in a physician's office, and he handed me a case with a beautiful set of instruments in it. It was a large case, and it was full; it seemed that everything that a surgeon could possibly want was in that case. As he took out first one and then another instrument, he would lay one aside, and then several more would be rejected. I asked him what was the matter with those that he rejected, and he said, "Rust, dirt, dull." I then asked what caused it, and he said, "This case was given to me, and it has many things in it that no

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one would ever use. Some of the instruments I have never had cause to use, and the ones I put aside have spoiled from nonuse." I looked them over and thought to myself, "I know a whole lot of people that are good instruments, intended for good—truths, facts, that are spoiling from nonuse." Every once in a while I see someone that was once a member of our church that has dropped out because he had "no use for science," he didn't use what he did have, and it spoiled.

I know of nothing so important to human happiness and welfare as a knowledge of God's divine law; a knowledge that destroys pain, heals the sick, makes the old man young, destroys the mental and physical conditions that destroy us; but if we would have this knowledge in all its purity, we must go to someone that knows it, and stay with him until we KNOW what he knows and can demonstrate what he can demonstrate, and we must use that knowledge. Anything will spoil if neglected; and the law of man is used so much more than the law of God that it is an easy matter to step back in the "way that seemeth right unto man, but the end thereof is death." So use your Truth; use it every day, every hour; form the habit of using it, and it won't spoil, but it will grow bright and strong with use.

God is always ready to bless, always ready to help us, and we can look to Him at all times. But remember that God does not make us take a blessing and does not make us have His help; we can have it, but we are not forced to have it.

I have seen hundreds of students in this science and I have never known of one to fail who applied the thoughts given in this article, and I never knew one that did not fail who did not apply them.

A Thought For The Future

New times demand new measures and new men;
The world advances and in time outgrows
The laws that in our fathers' day were best;
And, doubtless, after us some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of Truth.
The time is ripe, and rotten-ripe, for change;
Then let it come; I have no dread of what
Is called for by the instinct of mankind.
Nor think I that God's world would fall apart
Because we tear a parchment more or less.
Truth is eternal, but her effluence,
With endless change, is fitted to the hour;
Her mirror is turned forward, to reflect
The promise of the future, not the past.

—*James Russell Lowell.*

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Proofs

ALMA GILLEN, In "Expression"

THERE is no person or power in the whole Universe that can say to a man, "You must be convinced of this or this."

If a man chooses to create the convictions that he is now all-powerful over his environment, he can do so. He is absolutely and unconditionally free to create the convictions he himself desires to create.

This being so, why not create the convictions which shall result in conditions and environments that he wishes to have?

Food can be given by anyone to anyone, but not millions of people can make one person eat the food given. So it is with convictions; each one must create his own. Thousands of convictions can be suggested to a man, but no one can make him accept these convictions.

Every person in the world wants desirable conditions.

There are an infinite number of ways to obtain the conditions desired, but there is one first step to take, which is the same for one and all. One price to pay, which varies for no one.

The inner conviction must precede the outer result desired.

Man can have health, man can have prosperity, man can have happiness. All this man can have, if—

Man has power over all the laws of the universe.

This power he can use to his desire, if—

Man has dominion over all things.

This dominion he can exercise if—

If he is convinced that he can.

A young man whose nerves were in an unsatisfactory state consulted a nerve specialist.

The specialist examined him and declared him to be neurasthenic. He told him that he could alleviate his suffering somewhat, but his case was hopeless.

The young man went home and told his parents what the specialist had said.

His parents begged him to get another opinion.

"What is the use? I am convinced that the specialist is right," he answered.

He went to his room and shot himself.

* * * * * * * * * * *

A young man was feeling far from well, and went to see a physician. This doctor examined him, and sent him to a nerve specialist.

The specialist examined him carefully and thoroughly. He looked very serious and told the young fellow that he was in a hopeless condition, that he would gradually lose his memory, and end in an insane asylum. "You are neurasthenic," he said.

The young fellow left the office in a towering rage. He walked for hours, seeing nothing and no one. Finally he found himself in the country, many miles from home. He went into an inn to get something to eat. While eating, he thought the matter over, and concluded to tell no one of what the specialist had said.

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After a time he got quieter, and, quite by himself, decided upon a course of action.,

"What can any man really know of what is going to happen to me? I do not believe a word of it all. If my nerves are not in a good state now, there is no reason why they should remain so. I shall put the whole thing out of my mind, and prove that no one can settle such a question for another. The whole thing is absurd, and I do not accept it. From this moment I will remember what he said but to spur me on to victory." In six months he was in a perfect state of health, and his nerves as steady as could be desired.

About four years later he had a friend who was affected as he had been.

The friend wanted to consult a specialist for nerves. He did so, and was told practically the same as his friend had been.

His friend told him his own experince, and begged him to disregard what the specialist had said.

"Ah! you were convinced that he was wrong, and I am convinced that he is right. That is the difference," he said sadly. He went home and killed himself.

Neither of them had ever heard of New Thought.

* * * * * * * * * * * * *

Some years ago a poor girl went to consult a doctor about a pain she had in her arm, and which interfered with her work.

The doctor examined her, and told her that she had consumption.

The girl was horrified. "But I do not cough at all," she said.

"Nevertheless, you have consumption. I can tell it by your eyes," the doctor replied.

The girl was crushed with sorrow, and in utter despair. She had a mother to support, and was full of fear for her. But she told no one of what the doctor had said.

She went on with her work, but soon the mental strain under which she was working showed in her face and manner. She was pale; her eyes were sad; she was listless, and moved with seeming difficulty.

Her employers noticed the change in the girl, and asked if she were ill. The girl said that she was all right.

About a fortnight after the girl's visit to the doctor, a lady went into the shop. She had known the girl for some time, and liked her. Also she had been kind to the girl at different times, and the girl was intensely grateful to her.

The lady was astonished to see the girl looking so ill, and asked at once what was the matter. For answer, the girl begged to see her alone. Her eyes filled with tears, and with great difficulty she maintained her calmness.

The lady was a mental scientist, although the girl did not know it, nor did she know that such a thing as the New Thought movement was in existence.

She went that night to the lady's home, and told her all that the doctor had said—told her of her fears and despair, and said that no one in the family had ever had tuberculosis, and that she herself had never had what would seem to indicate even a predisposition to the disease.

In half an hour the lady had convinced her that even if it were true she could throw it out of her system. She gave her a few simple affirmations, which the girl promised faithfully to use.

She did so, and in a month was quite

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herself again. The pain had disappeared, and did not return.

In the cases given, that the conviction of each one was responsible for each one's condition seems incontestable.

And so it is in all cases.

Conviction is a moving, acting, and invincible shaping and expressing power, to which all the laws of the Universe submit and serve.

Special Offer

For the purpose of increasing the circulation of the Washington News Letter, we make the following offer to our patrons only: For any patron sending to us $1 for a new subscriber for the News Letter for one year, we will send as commission the "Christian Science Instructor," which is a dollar book, and teaches very comprehensively the science of healing.

To those sending us their renewal and a new subscriber we will send, in addition to the above book, the book "Christian Science Made Plain" or the book "Christian Science: What it is and What it Does."

For the purpose of giving each an opportunity to work for the broadcasting of this Truth, we will send the News Letter to new subscribers on trial for three months for ten cents. Address Washington News Letter, Lock Box 324 ,Washington, D. C.

Hope's Mission

Sweet hope, thou angel beckoning on,
To teach our weary souls to rest
Within a haven of sweet bliss,
While cares our faith shall test.
Hope is the messenger of faith,
Which teaches us in trust to wait
Until God's will hath been revealed,
To show us what shall be our fate.

'Tis the consoler of the heart,
A great physician near at hand;
When trials come to overwhelm,
And we their weight ne'er can stand,
Hope lifts us in her restful arms,
And her sweet consolation lends,
Till happiness shall reign again,
And sorrow into gladness blends.

—*New Life.*

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Hot Weather

From Washington Post, May 20th

That for which we sighed in the cold December days, when the thermometer went down and the coal bill went up, has arrived—the first warm wave of Summer. There is no need to consult the little glass bulb, with its shining thread of quicksilver, which climbs higher and higher toward the point of "blood heat." Every man is a human thermometer, which, from time to time, like the moving mechanism of an old German clock, announces "Midafternoon, 96 in the shade, and all is—well!"

The air moves in fitful puffs, like the languid swish of an East Indian punkah. There has been no rain for days. A faint haze prevails, through which the sun would shine as a great bronze shield, were it not for the thin, down-pressing veil of clouds that shield the earth. Old General Humidity has marshaled his forces, and stands at the head of the column.

It is too hot to work or to think, too hot to plan or to eat, too hot to do anything but drink cooling drinks. What of it? There is a time for all things. Of the wise and the good man it was said that to him every season was Summer. There has been brought to us the spirit of the East, with its restfulness, its quiet meditation, its swooning languor, its eternal patience. Were those people created inherently different from us? By no means. They are what the climate and the weather have made them. Doubtless they, too, once had a thousand hot-weather "don'ts" to consider, but they have discarded all. There are but two worthy of being cherished; one is to forget to remember—the other to remember to forget.

Choose these, and you have chosen the good part. Avoid the bumptious, careful citizen, with his hot weather maxims, as you would the pestilence. Sally forth into the streets and rest your admiring eyes upon the Summer girl, as calm and cool and sweet and fresh as the rosebud kissed by the morning dew. How does she manage it? Search us. It is a mystery as profound as the way of the serpent over the rocks. Yet look upon her, and not upon the deadly kiosk. Rest in the contemplation of her perfect poise, and you will forget the hot weather and all else that is irritating and soul-disturbing.

Hot weather is a good thing, if you only think so, or, better still, if you don't think at all. It breaks the chains of feverish enterprise and sets one free to do nothing. You get instead the spell of Nirvana. You sense the meaning of the Buddhistic aspiration to slip as the dewdrop into the shining sea, and have sympathetic leanings toward the Anglo-Indian who told how, in the land of rice and temples, one gets so he merely twiddles his fingers, and then goes blissfully on until he finally arrives at the perfect state of contemplative beatitude where he forgets to twiddle his fingers!

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Where Are You?

YOU, where are you—where are you living to-day?

Are you down in your experiences, down in a small self-consciousness, down in the trials and tribulations of the world?

Or are you centered in the realm of the Real? Are you anchored above this manifested transformation of the true Natures, joining in the activities of existence without their having the power to be trials and tribulations to you? Where you are is the difference between *life* and living. Where you are determines what things mean to you.

In another article, I gave just a suggestion of how our experiences are the result of our enlightenment, instead of our enlightenment being the result of our experiences, but I feel that this is worthy of further consideration.

It is true, as I said before—true to the world-mind—that we seem to progress because of experience; certainly it is so when we look *from* the world-mind *beyond*—from the world-mind toward Reality. Experience is away from Reality, and the mind that locates itself among its experiences sees them between it and Reality—sees experience first. Then, as one experience comes after another, one seems going toward Reality *because* of the experiences.

You can locate your center of consciousness in the Kingdom of the Real; you can know that you are in One; you can have your *life* there, and you can have your activities in existence. Then you will not see experience as a means to reach the Real; experience will not be the way to God.

There will be degrees of development, of attainment, but they will be known to come from enlightenment. And from these degrees of attainment will come a certain quality of experiences.

If you travel to the beautiful south land, you will find flowers, fruit, sunshine, birds; you also may find a few insects and other things that are disagreeable, but whatever is there was there before you arrived, and is part of the experience that belongs to that location.

If you travel to the western mountains, you will find grandeur of scenery, the birds, animals, and trees that were there before you reached the place. You may travel from one place to another—perhaps always to a certain goal—and meet, in your journey, the varied experiences that belong to the different stages of progress. But you do not progress *because* of these experiences; it is your attainment, your progress, that brings the experience.

The earth is a symbol world, and all in it is symbol, and all can be shown to be symbol of what is Real. As your change of location on this earth brings new experiences, and not that your experiences bring new locations, so it is in the Real. You reach certain degrees of attainment, and you will find there the fruit—or the insect—that was there before you arrived, that belongs to that development.

You may pass through degrees, barely halting; you may linger long and enjoy

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or suffer, as the case may be. There is no time limit to anything Real; time has meaning only in the world-mind—it is position, attainment, enlightenment to the Real.

Thus all may be yours on the instant—on the instant if you can open yourself to All, if you can Be. Or to whatever measure you do open your consciousness, does the greater good appear.

Where are you living to-day? Are you looking at existence as it is? Are you anchored in the Real?

Come, look down and watch the symbol, see the play and enjoy it; take it for its true worth, and keep to Truth; love the symbol and enjoy its activities, but know it for what it is, and think—where are you to-day?—*From The Higher Thought.*

A Solid Foundation

BESSIE L. DAVIS

WHEN an architect begins the erection of a building the first thing he does is to lay the foundation. And so should it be in the building of the body. Our bodies are the temples in which we dwell, and were given to us by God, our Father, the Giver of All Good, as gifts, and we alone are responsible for the kind of temples we erect.

The architect has to be very careful in putting in the bricks and stones so that they will fit in perfectly with each other, to the end that he will have a solid foundation for his edifice; and we as teachers and students of Truth have to be even more careful and watchful than the architect, for he has only one building for his foundation, and we will have so many builded on the foundation that we lay.

Therefore we must learn to master our minds to be enabled to superintend and direct the many mechanics that are at work in construction of our buildings. The thoughts that we think must be only of those things which we wish to see actually realized.

Thought is the greatest factor of the human body. Therefore it is the most important brick in our whole building. For as the wise Solomon tells us, "As a man thinketh so is he." We must become perfect architects and have every brick in our foundations, the bricks of Truth, cemented together with the mortar of love, be it in thought, word, deed or step, for they are our mechanics and must be educated to work in perfect harmony with the Divine laws of Love and Truth.

I realize that to attain the highest in life, mentally, morally and spiritually, we must have a perfect foundation. Then in laying our foundation let us not build for a day but for all eternity. Put not bricks into our foundation which will endure but a few years and then perish! But choose those which shall stand all the storms. If we do that the winds may blow, and the waves may dash against the house, yet it will stand, for it is builded on a solid foundation, the Rock of Truth, Jesus Christ the corner stone, Life Eternal to all who believe.

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Peace

MRS. MARIE MAYNARD PATCH

AS one of the early New Thought writers has said, "One of the first steps on the road to heaven is the ability to cease to be annoyed by trifles."

The greatest learning, the deepest intellectual grasp of the Fundamental Truths of the Universe, will not bring you that realization of peace and harmony, which is heaven, unless you have learned to make those Fundamentals practical in meeting the so-called "little things" of the daily living.

No matter how much you have read and studied, no matter how learnedly you can talk of New Thought or Divine Science principles, no matter how successful you are as a healer, if you are fretted and worried by trifles, if you are intolerant of anything or anybody, you are missing something very vital.

Remember, too, that it is no more "scientific" or true to the principle of unity, to be intolerant of yourself and what you do or fail to do, than it is to hold that attitude toward others or toward inanimate things. Unity means unity with *all there is;* not with part, but with the *Whole.*

Whether sick or well, whether rich or poor, whether great or obscure in the eyes of the world, whether praised or blamed, *the mentality, the thought realm, can be kept pure, true, wholesome and harmonious.* Health is good, money is good, to be respected and appreciated is good, but better still, is that steadfast, unfaltering inner peace *which is not moved by externals.* What shall it profit a man to have all outward good if his thought-world is filled with turbulence *and confusion?*

The one who has learned to keep a calm, poised, wholesome mental attitude, free from anger, from selfishness, from criticism, from envy and irritation, and all petty personal feeling, has found the "short cut" and cannot long remain in inharmonious environment or conditions.

Does all this sound impossible? It can be done, and is being done. *Decide that you are going to do it.* Decide that you are going to bring the Great Truths of the Universe into practice in every detail of your daily living. *That is what the Great Truths are for.* The Great Truths are the Laws of Life; of *your* life; and the application of them is just as necessary to harmonious living as is the application of the law of mathematics to the solution of a mathematical problem.

Wilt thou listen, Jesus dear,
To the prayer that I would say;
Thou didst promise Thou wouldst hear
When the little children pray.

I would like, dear Lord, to be
Patient, gentle, good, and mild,
Ever growing more like Thee,
And as Thou wert when a child.

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Don't Feel Blue

OH, I LIKE to hear a feller who
will whistle at his work;
I like to hear a worker who
will hum a little tune.
Ef a feller's got some music, why, he
ain't so apt to shirk;
He kin change a bleak December into
mild and merry June.

What's the use o' feelin' blue?
There is sunshine here fur you.
Life is mostly what you make it: make it
meller-like an' true.
Care will often run away
Ef he finds you're feelin' gay.
Open up your music, brother, an', by
thunder, let it play!

There's enough uv gloom an' sorrer uv
the kind that hez to be.
Lot's uv it's imaginary; you kin whistle
it away.
When you see ol' trouble skulkin' in the
lots behind a tree
Let him see you're merry-hearted; put
your record on an' play.

What's the use o' feelin' blue?
Natur's happylike an' true.
Help the world to be more cheerful an'
'twill do the same fur you.
Blue is all right in the sky,
All right in a maiden's eye,
But don't git it in your system; it will
kill you by-an'-by.

—*Joe Cone.*

Things That Never Die

The pure, the bright, the beautiful
That stirred our hearts in youth,
The impulses to wordless prayer,
The streams of love and truth;
The longings after something lost,
The spirit's yearning cry;
The striving after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need;
A kindly word in grief's dark hour,
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high;
The sorrow of a contrite heart—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel, but never tell;
The hard repulse, that chills the heart,
Whose hopes are bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just, and true:
So shall a light that can not fade
Beam on thee from on high,
And angel voices say to thee—
"These things shall never die."

—*Charles Dickens.*

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PLEASURES BY THE WAY

An inspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich. Life is only a very dull and illy directed theater unless we have some interest in the piece; and to those who have neither art nor science, the world is a mere arrangement of colors, or a rough footway where they may very well break their shins. It is in virtue of his own desires and curiosities that any man continues to exist with even patience, that he is charmed by the look of things and people, and that he wakens every morning with a renewed appetite for work and pleasure.—*Robert Louis Stevenson.*

"Kindness adds sweetness to everything."

"We are for the most part unhappy because the world is an unkind world; but the world is only unkind for the lack of kindness in us units who compose it."

"Kindness has converted more sinners than either zeal, eloquence, or learning; and these last three have never converted anyone unless they were kind also."

"How many plans for God's glory have fallen to the ground, which a bright look or a kind eye would have propped up."

"There is no better thing which we can do for others than to be kind to them, and our kindness is the greatest gift they can receive."

"A kind man is a man who is never self-occupied. He is genial, he is sympathetic, he is brave."—From *"Faber's Book."*

NEW THOUGHT SONGS

A group of New Thought Songs have been published by Harriet Doane Prentiss, which will be found inspiring to lovers of music. An attractive waltz, "The Dance of the Waves," is included in the list. Others are "Let us Pretend," "Never Let Your Countenance Sag," "Look for Me, Sweetheart, at Twilight," "A Mirror," and "Love's Ecstasy." Price of each 25 cents. Address Harriet Doane Prentiss, 467 Spruce St., Philadelphia, Pa.

Let us sow seeds every day, but be sure they are always *good* seeds; seeds, in the spring time, which shall bring forth beautiful trees to make homes for the birds, and shade for the weary, and seeds of lovely flowers to gladden all who see them. Let us sow seeds of kindness, all the year 'round, to cheer the hearts of those who hear the kind words, or see the kind acts. This is the bit of the work God gives each of us to do. He can bless the seeds of love and beauty, which we scatter, making them grow to make the world happier and more beautiful.

The world is sown with good; but unless I turn my glad thoughts into practical living and till my own field, I cannot reap a kernel of the good.—*Helen Keller in "Optimism."*

When right is known and not done, or when evil is done instead of good, then "conscience doth make cowards of us all." But when there grow the fair plants of kindly thoughts, gentle speech and brave deeds bravely done,—then conscience makes heroes,—noble men like Luther and Cromwell, Washington and Lincoln.—*Ida Reed Smith.*

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ENTHUSIASM

Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stone. It charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it—*Bulwer Lytton.*

Doing is the great thing. For if, resolutely, people do what is right, in time they will come to like doing it.—*John Ruskin.*

"The reason you can't see the good in things is because you take them too much to heart. A dime held too close will obscure the universe, and a tiny evil hugged to heart shuts out all the good. And the evil grows by hugging, feeding itself on the soul's emotion. So hold unpleasant things away from you and see the stars. So shall you live long to glorify good."

Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromises. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while. You have often thought you have loved. But if you once love you will see that you never loved. Love is not a meal set for two, but a feast providing a universal providence. Give all to love. Not the love that at home is called patriotism and abroad called treason. Not the love which legislates favors into individual treasuries. Not the love which betrays communities. Not the love which sends armies to subdue. But such love as recognizes the human principle.—*From The Conservator.*

MUSIC

A laugh is just like music,
  It lingers in the heart,
And where its melody is heard
  The ills of life depart;
And happy thoughts come crowding
  Its joyful notes to greet—
A laugh is just like music
  For making living sweet!

If each will recognize the other's right, all can work harmoniously. Every man is an It, a Master, a King; and his kingdom is within himself. It is no man's business to set himself over another, for all men are brethren, and each one is here to learn how to enter into his own kingdom and rule it wisely, and to aid others to do the same, but never to control nor compel them.—*Mabel Gifford Shine.*

It is the way in which hours of freedom are spent that determines, as much as war or as labor, the moral worth of a nation. It raises or lowers, it replenishes or exhausts. At present we find, in these great cities of ours, that three days' idleness will fill the hospitals with victims whom weeks or months of toil had left unscathed. — *Maeterlinck, The Buried Temple.*

Man is of one substance with God, and when he realizes this *oneness,* or his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow, and grief; he becomes blissful.—*Frank Harrison.*

A man's true wealth is the amount of good he does in the world.

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Success

IN DEALING with success in the world—and everybody should succeed in his vocation whatever it may be—it is necessary to keep your feet on the earth even though your head may be in the highest realms. It is sweet and lovely to dream, flying up among the clouds filled with ideas and ideals. We sometimes feel like singing with the poet, "Would that my tongue could utter the thoughts that arise in me." It is so beautiful to get up there and live among the clouds, and most people after they have had a taste of that sublime consciousness are tempted not to come down to earth again. They want to stay there, and they do for a while, and continue to dream; to have grand and wonderful visions of the ideal.

We are not in this world simply to dream, but to make it richer and better. Some who have had experience in the ideal are tempted to have nothing further to do with the world. They want to run away from it. They do not want anything to do with the activities in the commercial life, or with the people. They say, "Take me away from the people; I want to be with my dreams."

We are here to do things and the best things that can be done. So in right thinking and in right living every single idea and ideal that we can understand, that we can grasp or find anywhere, should be applied, should be made real in the visible world. Therefore we find that the man who wants to be practical cannot afford on the one hand to ignore the dream, nor can the dreamer afford to ignore the practical.

We find plenty of people who are practical, who do not have the dream, and we have a few dreamers, but many of them are content to enjoy the ecstasy of the dream. What we want are the people who can touch the sublime and at the same time touch practical life; who can be inspired by the sublime to improve the opportunities in the practical.—*C. D. Larson, in Unity.*

Man's highest desire is to live as long as possible, namely, after the world's custom; that is animal life which the greater number seem to follow, and such usually inquire little after the highest good—Eternal life. Now, where God may manifest Himself in the mind of man, his thoughts and works, to such He offers His assistance, for His hand and help in the preservation from all diseases; therefore, whom God protects is indeed well cared for. The man who does not trust in God, and has no respect for God, severs his connection with Him. It then follows that those not trusting in Him—for instance, during an epidemic—become possessed of an intense fear, and the same fear conceives a potent will and the most active imagination creating the disease—and why? The one not trusting God is thinking only of death and sickness from which he receives this intense fear.—*Paracelsus.*

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KEY THOUGHTS

You suffer in proportion to your ignorance. Good has three phases—medium, better and best.

Be thankful, and you will receive more and more of good things; be thankless, and you will reecive disagreeable things.

Respond at all times to the good in all things and it will grow. Ignore the crude and bad and it will die.

To the extent that I manifest harmony in all my thoughts, deeds and words do I make a better road for those who follow after me.

Man's God-greatness is in the manifestation of his Love. When he cultivates the opposite of Love he only realizes himself to be a "worm of the dust."

Whatever one sows, he reaps. And this is as true of our thoughts as of the seeds planted in the field. And recollect that your mind is the mental field.

Manifest cruelty, selfishness and hatred, and you will live in suffering, sorrow, disease and death. Manifest love and you will live in Prosperity, Peace, Love and Life Eternal.—*Lucy A. Rose Mallory, The World's Advance Thought.*

Amid the maddening maze of things,
And tost by storm and flood;
To one fixed trust my spirit clings—
I know that God is good.

I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond His love and care.

—*Whittier.*

Art little? do thy little well, and for thy comfort know great men can do their greatest work no better than just so.—*Goethe.*

BE TRUE TO CONSCIENCE

Be true in every thought and act
And do as conscience leads,
Then your soul will learn to find
The happiness it needs.
Deception ever leads the soul
To find, at last, despair,
While conscience all the agonies
Of wasted life must share.

—*New Life.*

The tongue of man is his fall; but if thou love to hear, thou shalt receive understanding.—*Son of Sirach.*

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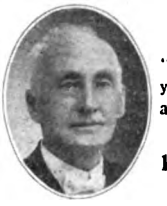

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Containing Seventeen Chapters Giving a Complete Statement of the New Thought Healing Philosophy and Practice as Taught

By ELIZABETH TOWNE

This book has been in course of preparation for nearly two years. The first draft of it took the form of seven Lessons for Students, delivered once in Los Angeles. Since then the statement has been slept upon, thought over, revised, and restated—in other words, BURBANKED—until it took its present form of Seventeen Lessons in Living. The following is a brief synopsis of the new book:

1. INTRODUCTION.—What a Narrow Mind Looks Like—Principles.
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4. NATURE'S DEVIL.—The Law of Attraction, What It Is and How It Works—A Coincidence in the Life of Helen Wilmans—Why Old Age and Death Come—Discomfort—Resistance and Its Effect—Mental Feeling and Mental Concept—Belief in Evil.
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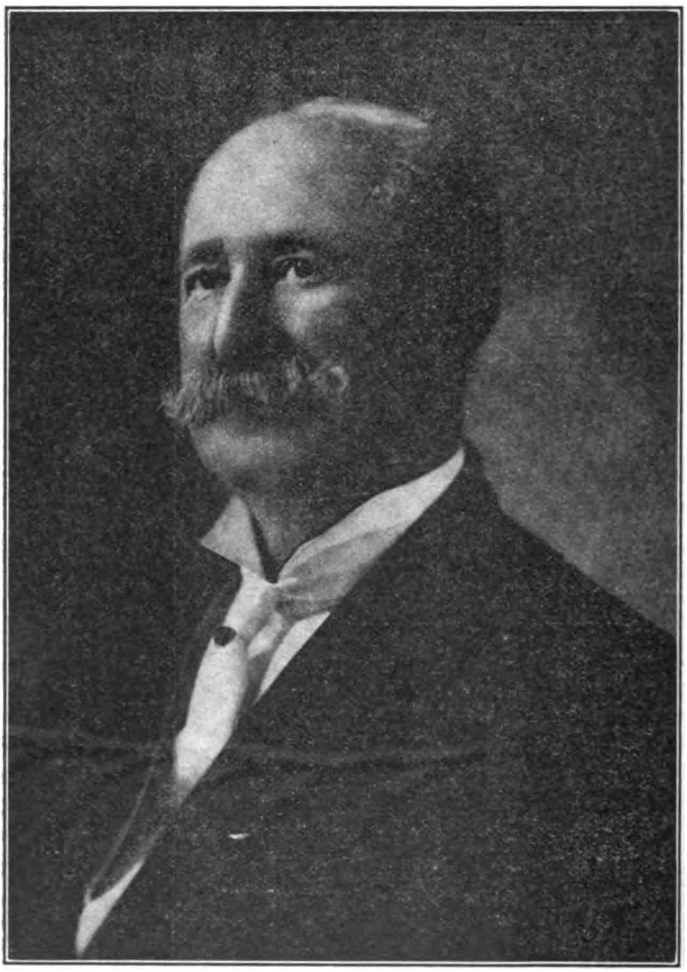

Olivier C. Sabin

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VOLUME XVI. WASHINGTON, D. C., JULY, 1911. NUMBER 10

Washington News Letter

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The Propaganda at Home and Abroad.

By the time the next number of the News Letter is printed one half of the Summer series of lectures at Atlantic City, to audiences assembled in the temple on Young's Million Dollar pier, will have been delivered.

Last year's experience at Atlantic City demonstrated the advantage and efficacy of the propaganda of Evangelical Christian Science conducted from that point. This has been further continuously proven during the past year by the very many letters which have been received from persons in all parts of the United States and other lands, to whose attention the doctrines of our Church were first brought by means of our Atlantic City discourses, also by visits to Washington of persons who listened to the lectures there.

During our absence from Washington,

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the work of the church will go on without interruption, letters and telegrams will be as promptly answered as if we were at headquarters, and the sending out of books and pamphlets to all nations will continue as usual.

As an evidence of the great work that is being done by the News Letter in the spread of the doctrines of the Church, I call attention to the following statement recently forwarded to the Postoffice Department, showing the number of post-offices in each State and Territory of the United States to which the News Letter is mailed every month:

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Alabama, 12.	New Hampshire, 13
Arizona, 6.	New Jersey, 18.
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California, 71.	New York, 61.
Colorado, 21.	Nevada, 6.
Connecticut, 16.	North Carolina, 5.
Delaware, 1.	North Dakota, 6.
Florida, 7.	Oklahoma, 20.
Georgia, 13.	Ohio, 59.
Idaho, 9.	Oregon, 28.
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Indiana, 21.	Rhode Island, 5.
Iowa, 25.	South Carolina, 3.
Kansas, 31.	South Dakota, 13.
Kentucky, 3.	Tennessee, 9.
Louisiana, 6.	Texas, 52.
Maine, 28.	Utah, 4.
Maryland, 8.	Vermont, 7.
Massachusetts, 45.	Virginia, 7.
Michigan, 32.	West Virginia, 7.
Minnesota, 16.	Washington, 36.
Missouri, 18.	Wisconsin, 25.
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Mississippi, 8.	

In addition to its distribution throughout the United States the News Letter goes to almost every nation, in all the continents, and to most of the larger islands of the ocean. Its circulation at home and in foreign lands is steadily increasing, its sphere of usefulness is widening, and its power as an agent of the propaganda is constantly growing.

The demand for books has of late gone up by leaps and bounds. The German edition of Christology has been exhausted and a new edition is now necessary. The book entitled "Divine Healing" has been translated into French by a Frenchwoman, Sophie Doriot, and published in that language from the city of Vals-Les-Bains, France.

We are reaping in growth and prosperity of our church the crop from the seed of love, faith and enthusiasm which we have sown. Let the good work go on, and let us resolve that the coming year of our church history will be even more successful and gratifying than those that have passed.

Lovingly yours,

Oliver C. Sabin

Bishop.

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Chain of Golden Thoughts

July

PAULINA B. SABIN

Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Is. 41-10.

When the best within you is exercised it grows and you become better.—*Elizabeth Towne.*

Each day is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers you.—*Francis W. Farrar.*

The business of every one is to achieve, in *spite* of things.—*Harriet Doane Prentiss.*

Thine own self-will and anxiety, thy hurry and labor, disturb thy peace, and prevent Me from working in thee. Look at the little flowers, in the serene Summer days; they quietly open their petals, and the sun shines into them with his gentle influences. So will I do for thee, if thou wilt yield thyself to Me.—*G. Tersteegen.*

It is said that he who hesitates is lost, and this truism is demonstrated by those who attempt to achieve along metaphysical lines and fear. Fear is absolutely destructive to success. Only with the confidence, assurance and reliance of the little child are we promised an entrance into the kingdom of harmony. Therefore know that you are right, have no fear as to results, and the mountains will move at your bidding.—*Bishop Sabin.*

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Divine Healing Explained

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN discussing the methods of Divine Healing, how the demonstrations are made, I desire to be very plain and explicit.

Religion is made a mystery, oftentimes instituted simply by ignorance honest though it be, but where it is dishonest, it is for the purpose of destruction. Mystery in religion has been used as a destructive power by the designing in all the ages.

The methods of divine demonstration are very simple, and when understood—and they should be understood by all—they are an absolute rule showing us how to live, how to succeed, how to prosper, how to be healthy. The old thought of prayer, and that is all there is in demonstration along the line of intercourse of man with God, is God answering the prayer; and that is all there is in any kind of healing. It is God answering the prayer of those who seek, ask, and knock. The prayer is not the prayer that ordinarily is made. The prayer ordinarily made is a relic of paganism that has come down to us through the centuries prior to the introduction of the Christian religion, where always some great general, or some great king, or some great personality was worshipped. There is no person in the Deity of whom we ask, when we seek and at whose door we knock. It is the creative Power of the universe. It is that Something in which we live, move and have our beings. It is a Something that leads us and directs us and guides us along the pathway of life, preventing mistakes, preventing catastrophes, preventing failures; but, on the contrary, making everything we touch a success.

There is absolutely no excuse for failure. We know the cause of a great many failures, but there is no excuse for the cause. If any person asks and does not receive it is not the Divine fault, but is the fault of the one who asks.

Prayer, as it is given to us, and as we are made to understand, is a petition to a person. Now, in the first place, there is no person to whom to address our petition. In the second place, we have everything for which we ask before we ask, and in order to make a prayer which is effective, and which will be answered, we must have what we term the realization, or understanding, of to whom we pray, for what we pray.

This word Realization is made a bugaboo by many so-called teachers in metaphysical philosophy; but it simply means this—no more, no less: It means the perfect understanding. When I go to God Almighty Truth and there realize in my consciousness that I am a spiritual being, conversing with Spirit, then I am in touch with the thought that heals. For instance, when a person comes to us to be healed, we do not have anything to do with his so-called disease. We do not say, "My brother, you have fever," and ask God Almighty to destroy that fever, or anything of that kind. If

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we did, we would be fastening the fever upon him. In other words, we would be putting the beggar on horseback, and we would never get rid of him except through repentance and a different kind of prayer.

You realize that the person for whom you are praying is a spiritual being, and that you are in touch with him in the infinite Spirit, and that being true, you can declare, and declare truthfully, that a spiritual being cannot have disease. We do not even think of the body. We do not have to think of it, but we go on and ask from the standpoint of actual Spirituality, realizing that a spiritual being, living in Spirit, cannot have disease and must be perfect, as he is the image and likeness of infinite Spirit. Spirit, God, is one and its image and likeness, man, is the other, and both are one. They live, move, and have their being in God, and they must be perfect. That is the realization you have to have; that is the understanding. You make that realization, and then you declare that you, John Smith, are the perfect image and likeness of infinite Spirit, and therefore you are perfect; being the image and likeness of infinite Love, therefore you are perfect; Being the image and likeness of infinite Power, therefore you are perfect in Power; Being the image and likeness of infinite Love, therefore you you have all wisdom, and you thank God that that is true in the name of Jesus Christ.

You stop your work, you stop your prayer when you have gotten through. You have not thought of this person's fever. The fever may have left before you quit. That often is the case. If it is an acute case, frequently the fever goes away, and in fact it never existed, there never was any fever. Fever is a condition of error that is believed in, and is destructive to the believer. It is a lie, and there is no truth in it. There is no fever, but so long as you believe in it, it has all the force and effect of fever.

Here is a man who we will say has received a report that some friend is injured and it hurts him. We will suppose the report was not true, and that there comes then a truthful report; that is, that the friend was not injured. The truth destroys the first report, annihilates the belief of injury. But it never was anything, that first report, only a lie, and a lie is nothing, but if you believe in a lie it will destroy you.

Therefore, when you understand in that way what the Truth is, the Truth is guided by infinite Mind, and yours is part and parcel of infinite Mind; it is its image and likeness. Then you know you are right, and you know you have infinite Wisdom; you know you have infinite Power, and God Almighty Power sustains you.

I hear people talk about their being fatigued, "Oh, I am so tired." Well, in the first place, they are blackballing themselves when they say they are tired. They are trying to believe that they are tired, and when they do believe they are tired, they will feel very much as though it was real; but that is a lie. Then realize that you are part and parcel of infinite Power, its image and likeness; that every particle of power that comes to you comes direct from the Infinite, and that there is no diminution of it, that there is no lack. Make that assertion that you are part and parcel of infinite Power, that you are not tired and can't be tired, and see how quick it will go.

There is no necessity of being tired; there is no necessity of being anything

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except that which you want; and you obtain that which you want by the realization of what you are, and to whom you carry your petition—infinite Mind, infinite Love and infinite Power.

Now I do not think that God is nothing but principle, because, really, there is something more. Blackstone says that law is a rule of action, commanding what is right and prohibiting what is wrong. That is principle. Do you love it very much? Does your heart gush in rapturous love when you think of that definition of law? You are commanded in the ten commandments that thou shalt not steal. There is a principle enunciated. Do you gush when you think of that? Is your heart warmed up? Do you feel happy and jubilant? Do you feel like rejoicing at the thought of it?

But we are commanded to love God with all our minds, might and strength, body and soul, and we can love Him. Why? Because He gives us everything we ask. He prospers you; He makes your life a success; He gives you love; He gives you harmony, and He fills your heart with love for every one of God Almighty's children on the face of the earth. There is Something there that you love. To me, the character of God is the sweetest character in all the universe. There is nothing to be compared to it, and we love it and rejoice in it. It causes you to love everybody else; and when Mrs. Eddy in her book says and others say there is nothing but bare principle, I say it is not true; there is something more.

The apostle, I think it was Paul, in discussing this subject, said that we could not understand it now, but we would by and by, because we would be like Him, and we would see Him as He is. That is the best definition that I can give you. I do not think that what Paul said was any more inspired than the words of a great many others. Many to-day are saying as nice things as Paul said. Paul was a man who was led by divine Mind, and many of his sayings are excellent. I do not think these ladies' conventions would exactly agree with him on all subjects of feminine ethics. That is for them; I have nothing to say about it, it does not hit me. But what I mean to say is this: Simply because Paul said a thing does not make it true any more than if any other man said it. It is the Divine speaking through man that utters the Truth.

There is a definition by which you ought to always discern the true from the false. The truth is always susceptible of demonstration. A lie is never susceptible of demonstration, if there was such a thing as a lie, but there is not. A lie is nothing, and there is no such thing as nothing. But there are beliefs of lies; there are beliefs of errors, which, if you believe in them are destructive and have power against you; but it is only as they are believed in.

You live in divine Love. It covers you, and surrounds you, and nothing can come into your being except by consent of your so-called carnal mind. If you hold that you, yourself, are the perfect image and likeness of God Almighty Truth, Life and Love, no false thoughts can come into you, and you are not going to say such a thing as this: "I think this woman has a very poorly cut dress," or "I wonder how she can afford to buy such a high-priced hat."

Now there is no Religion in it, there is no Science in it; it is carnal mind, and it will be destructive if you do not quit it. Of course, I am not talking about

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this audience here. I do not think any one of the audience before me is foolish enough to have these ideas, but there might be among our thousands of readers some who know people who do have them, and they may tell them that they must not talk about their neighbors. You have no business with your neighbor's affairs. All you have a right to do is to show them the vibrations of love, give them the glad hand of fellowship where you can love them as you love yourself. In other words, adopt the golden rule of religion where you can say that you will do unto others as you would do unto yourself under like circumstances. Now that rule is to do unto others as you would have others do unto you. Now I go further than that. Suppose that I wanted money, there is not a human being or a bank, or anything on the face of the earth that I would go to and ask for money. I would not ask a financial favor from anybody. I would go to God Almighty, and I would get my money there, or I would go without it. That is all. I never would go to somebody and ask for something that already belonged to me and was my own. But if my brother, who does not understand as well as I do, would come to me, in what we term the straits of want, I should feel impelled to help him. But I would not ask such favor of him. I would not ask anybody else to help me. That is the point.

It is the stronger realization that makes you perfect.

We have a world filled with scrambling. You look at it as from the Cape of Good Hope at the farthest point of Africa up to the northern zones of the Arctic regions, where Peary and Cook both say they have been, and the whole human family, with the exception of the savages, are in a scramble for what we term the almighty dollar, for an existence, to live. It is a scheming to make money and get sustenance. Now that is all error and causes us untold misery.

Our Saviour, in His Sermon on the Mount, gave a perfect answer to all such scrambling. He says, Consider the birds; they sow not neither do they reap, nor build barns and fill them, but God feeds them, and see how much more important are you than the birds. So look at the lilies, how beautiful they grow; they are beautiful, and Solomon, with all of his immense wealth, could not array himself as fine as they. And yet they are simply God's work. To-day they are, to-morrow they are burned, and another crop comes on.

Live in the infinite, and God will sustain you as He sustains the birds. They used to tell me when I first enunciated that doctrine, that people instructed in these lessons would be lazy and indolent, but that is not true. I will not say what I was before I heard of Christian Science, but I know I have not been lazy since I first heard of it. It is the busiest business I ever saw in my life. It is constant work from morning to night, but it is not scheming for money, nor is it fear, but it is God doing things. Work as work comes to you. Put your confidence in God and He will bring it to pass is the promise. Let circumstances and results take care of themselves. Trust God and things will come all right; they can't fail. In all the affairs of life, let perfect trust and perfect confidence be your guide, and you will succeed in receiving that for which you ask.

Now, that is the method of our church. That is plain and simple. It does not need large volumes to discuss

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it, but it is simply the understanding that God is good and God is love, and you are His image and likeness. Ask, seek and knock, trust in Him implicitly, and you get everything you want. All there is is yours. You are the heir of God Almighty and the joint heir of Jesus Christ. Everything that is is yours, now. It is as unchangeable as the sunshine. All the things that God has are as unchangeable as the sunshine. All of us may go out and absorb all the sunshine that we can get, and there would not be one iota of sunshine less. So in all the good that God gives. It is all for us, and all we have to do is to reach out with the hand of intelligence and grasp it, absorb it, appropriate it, affirm that it is yours, and claim your rights, and the blessings of God Almighty will fill you, and your life will be one of happiness, and your work will be a benediction.

The Country School House

EDWIN L. SABIN, In "Youth's Companion"

The little country school house—you
Remember it; of course you do!
Within the angle snugly set,
Where two long yellow highways met,
And saplings planted here and there
About the yard, and boxed with care
As if to typify, in turn,
The youngsters caught and caged, to learn.

Around the rolling pastures spread,
With woodland patches garlanded,
From which the breezes gladly bore
Sly invitations to the door.
Across the sills the bees' soft hum
Was mingled with the muttered sum,
And from their covert in the vale
In plaintive pleadings piped the quail.

With basket and with pail equipped,
Clear-eyed, tan-cheeked and berry-lipped,
Athwart the pastures, down the road,
They trudged to learning's poor abode;
The pink sunbonnet, broad-brimmed straw;
The bare brown feet that knew no law
Of fashion's last; the bundled forms
That laughed aloud at cold and storms.

What tales the scarred desks might relate
Of triumphs gained with book and slate!
What lore the clapboards loose possess
Of feats at noontime and recess!
And doomed how oft the panes to see,
Back up the road, and o'er the lea,
Haste boy and girl, new worlds to find,
The little school house left behind.

Oh, little country school! In vain
May critics hold you in disdain.
The greatest lessons that you taught
Were not by chalk and pencil wrought.
As oped your door on fields and sky,
So, likewise just as wide and high,
You opened to the eyes of youth
The principles of love and truth.

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The Mission of Divine Science

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE Mission of Divine Science is our topic for this afternoon, and that primarily can be stated almost in one sentence; "Spread the Truth which makes you free."

Among the last things that our Saviour told His disciples as they were going up the mountain together—no doubt He had been discussing with them His career—was, "Take this gospel that I have been preaching to you, the good news, this divine philosophy that gives you the power to reach out, and preach it to all the world; and certain signs shall follow those who believe you." He gave that as earnest, so that they could know whether their work was effective or not. Among other things, He told them they should lay their hands on the sick and they should recover. Among the other wonderful things that were enunciated was that the sign was to follow the believer.

Now, if that was true and evidence was to follow the believer, it would be very singular if that evidence should stop all at once, and we would have no longer any proof of those who believe.

A very eminent Methodist divine told me that he would not believe that God healed the sick if he saw the healing with his own eyes; and yet I have heard that same man pray for the restoration to health of one of his parishioners, and ask two or three of his other members to pray for her redemption.

The truth is that the mission of this Science obliterates ignorance and prejudice. We can take the Methodist, the Catholic, the Jew, or the Brahmin, or any other religionist, so-called, by the hand, and bid him welcome, knowing that he is a child of the infinite God. Recently, within a few months, we had a case in India sent us for treatment for the deadly disease called beri beri. There was a Hindu there, a member of the church in that country, who had received some of my books, and he cabled us for treatment for that disease, and we commenced to treat him, and he was healed within two months, showing that this Truth is not confined to the members of any one nationality, or of any one church.

The mission of the new church, of the divine thought, is that to bring us all in touch with the one great Father, God; to give us the understanding that the same Life that runs through one runs through all. In other words, it is an exemplification of the brotherhood of man and the fatherhood of God; and it is as broad as the universe, as broad as human thought, as human mission, and brings us in touch, one with another.

Its greatest mission, as I see it, is to teach us how to know God, how to approach God, and receive an affirmative reply. I was thinking a while ago of the vast numbers of people throughout the entire universe, or this world, who are sending up their prayers to-day, that if

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these prayers were answered, would almost be frightened. I think some of them would take to the woods. They pray, never expecting an answer.

There used to be an old man who came to our house when I was a boy about seven years old.

He was very devout in his way, and as soon as he came in he would call the family together to prayer. My father and mother were Godly people and they would naturally obey the old man and he would pray for us and with us anywhere from an hour to two hours. It got to be a sort of chestnut with us youngsters, if you know what that means, and I do not think we were as Godly as we would have been if his prayers had been true. But that is the way with the world. Much of so-called prayer is a jingling of words. He would take up the whole universe, and go all around and even give the Jews a good rattle before he got through. He would take things up seriatim and almost infinitum, and would pray for the whole universe, the whole earth and the fullness thereof. Now there is no sense in a religion of that kind.

Here is a religion that has common sense behind it. If you want anything, where do you go? You go to God, realizing this Truth. You ask and affirm that you have that for which you ask, knowing that you have it before you ask; and you make the realization. You throw that affirmation into the vibration and it goes and brings forth its fruit, and the first thing you know, here is your prayer answered, if you do not make the mistake of praying and then try to answer the prayer yourself. That is one great fault of students. They not only want to pray, but they want to answer the prayer. Now that is not right. If you commit your ways unto the Lord and trust in Him, the promise is that He will bring it to pass. You have nothing to do with the answering of the prayer.

I think that some of the very best work that I have ever known to be done along metaphysical lines was when the healer made the perfect realization, threw it into the vibrations, and then immediately dropped the case and put his mind on something else. You do not have to watch and peep around the door to see if a man is doing what you tell him to do. That is not trusting at all. If you trust, that is the end of it. You have God Almighty's promise that He will bring it to pass, and the truth of that promise we prove by the fruits of the tree.

How often have I told you to believe nothing that is not susceptible of demonstration, self-demonstration. If a statement is not susceptible of self-demonstration, it is a false coin and is not true. But if you can do what you say you can do, the proof of the assertion is in the fruits that follow.

I do not ask anybody to believe me per se. I simply ask people to take up this study and study it, learn the principles upon which it is based, and I state that God Almighty will answer their prayers and their petitions the same as He will anybody else's, because our beautiful Father is no respecter of persons, one as against the other with Him. We all stand on a level and are all living in divine Love.

There is one thought which I want to send out in this lecture, and that is, that we are now fast approaching what we in the northern hemisphere term the vacation, or the hot months. Of course, those of our readers that are in the

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southern hemisphere are in their Winter and they will not take what I say as applying to them; but it is a good thing for you to plan what we are going to do through the hot months of vacation. The very best thing to do is to preach the gospel, persistently preach the gospel. There are various ways in which you can do this. If you go up to a person and say, "Here, I am a Scientist, and I want to teach you how to believe as I do," you will insult him, and ninety-nine out of one hundred will not have anything to do with you. But you can preach the gospel as opportunity presents itself. You can give one a magazine, you can give a book, you can give a pamphlet, you can speak here and there a word for the Truth. You have no idea how this thought that we are propagating is spreading. I was shown this afternoon by our good friend, Col. Ellison, a magazine that is published by one of the United States Senators, a political paper, but across the head line on the front page in great big type ran the words, "You shall know the Truth and the Truth shall make you free." It has not been very long since such things as that were not printed in the public journals, and this shows that the leaven is going out, mixing with the people everywhere. Our Saviour, you remember, used that expression.

It is the Truth that makes everybody Free. Nothing but the Truth has any force or any effect. Now, in your vacation preach the gospel.

Another thought which I wish to express as to the mission of this Science is that it gives you a perfect rule of life, how to live. You do not have to go groping through the world fearing that you are going to make some mistake or other. Commit your ways unto the Lord and trust and He will lead you, and it would be utterly impossible for you to make a mistake. Say "God Almighty does lead me and direct me in the path that I should go, and directs my action and my conduct; in Him do I trust," and there stop. Then go on and do what comes before you apparently, whatever it may be, and you will be led.

I am going to give a little personal reminiscence, which illustrates this thoroughly. When I was about three years old I was supposed to be dying with typhoid fever. My father and two other physicians were there. My father and the other physicians gave me up. My father went into his closet by himself, and he promised God Almighty that if He would save my life he would fit me for the ministry. I got well. During all my boyhood I was always told, "Now, you are to be a minister." I grew along, and went into college and then into the war. I perhaps was as unlikely a proposition for the ministry as you could have found. I took to the law and practiced law for a good many years. Finally I got to a time in life when I felt that I could retire from business and quit work. A son of mine was taken sick with the same disease, and two of the best physicians in the city were there, and they both pronounced him dying. I had tried to get them to give him some medicine the day before. The doctors said it would kill him if I gave it to him. It was a prescription that a brother of mine had written in a medical work that he had published, and he said to use it without any fear and to use it with a great deal of vigor. When the doctors told me it would kill him, of course, I could not kill my son. The next night he was dying anyway. I had

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gone to God Almighty and had promised Him that if He would save my boy I would redeem the pledge of my father, and I would be a preacher of the gospel. I went to these doctors and said to them, "I am going to give that boy this medicine." They wanted to know what medicine. I told them. One said he would not stay in the house and see the boy murdered. The other was a great personal friend of mine. He said, "Colonel, I will stay and close his eyes for you." You can see from a Scientific standpoint that these were fine vibrations to send out. I gave him the medicine and in forty minutes he was on the road to complete recovery.

Here was my promise again. I sent back and got my old letters, dug out of the Methodist church. There was no room in the Methodist church for preaching. The hatches of that ship were down, and there was no room for an interloper to come in and preach for conscience sake. What to do I did not know. Shortly after that this Science was brought to my attention. While I did not believe in it, yet there was something about it that attracted me, the thought that God would heal the sick. And I then commenced to pray. I committed my ways unto the Lord and trusted.

I was the president of a corporation. We were doing quite a business in the line that we were in, and I was taken out of that corporation almost bodily, as much so as if I had been taken by the back of the neck by a strong man and set down in another room, "There, now, write religion." That was the command, and I did so. God Almighty led, and, when the time came, He led in what to write. I never had written a word of any sort on the subject of religion in all my life, had never advocated any idea in a religious way; and yet my writings from the very first rang with the Truth, so much so that they electrified the world with the New Thought. They went out, and God Almighty led. To-day these writings go out all over the earth, and, so far as I can see, my first writings were as good as any that I ever wrote afterwards, showing to me conclusively that the wisdom of God Almighty leads. I never write an article or make a lecture but that I ask God Almighty to lead me, and I believe it is possible to-day for a person to be inspired as it was for the apostles and prophets. Ask, seek and knock according to the rules, and God will give you wisdom to-day, as He did to the people two thousand years ago.

When our Saviour sent His disciples out, two by two, He told them not to worry if they were taken up and did not know what to do and say. He told them words would be put into their mouths. And so it is with this whole work.

I gave out about seventeen hundred invitations to the doctors at one time to come and hear me lecture. Quite a good many were there, and after the lecture I told them that any of them that wanted to ask me any questions could do so. Now, under ordinary circumstances, nobody under any rule of ethics or polemics would not allow that, but they were not able to ask me a question but that the answer came readily. The answer was put into my mouth.

This is a rule of life that is led by God Almighty Truth, and Love universal covers you. It makes you perfectly immune to all of the ills of life, to all of the hazards of life, and gives you the perfect realization and the perfect understanding that you live in Love and you live in it now, and you do not have

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to wait for some sweet by and by when it is promised you are to go somewhere, you do not know where; but God is within you, and you have the perfect realization, and your heart is full of love for your brother and for God, your Father. Love is the simple rule that guides, and it must guide.

Now, in conclusion, let me say in regard to this Science that it gives you a perfect knowledge of the infinite Father. It destroys all touch of doubt within you. It develops love and makes that the master Spirit of your life. It destroys all idea of sectarianism. You can look down and see all the churches—I do not mean in an invidious manner—and you can look and see this little fellow taking up a little dogma, and that little fellow taking up a dogma, and when all the dogmas are put together, they do not amount to a snap of your finger; they are utterly worthless, and not only worthless but they put up a stone wall that bars religious progress.

I can remember the time when I felt sorry for the people in the old orthodox churches; as, for instance, the poor Methodists with their mourners' bench. That was a sure sign that they were going to the devil; and as to the poor Presbyterians—they sprinkled—when all of these poor people could be saved if they would only come into our church and be baptized, I felt sorry for them. I thought it was strange that they could not see as we did. I had no doubt but that they were going to hell to be roasted.

To teach such a religion as that to a child is monstrous. It is destructive to civilization. But as the world becomes conversant with the knowledge of this great Truth, it advances, and the nations of the world are advancing to-day, and they will advance until the old song that you shall learn war no more will become true, when all shall be free in universal Love; and when all shall worship in Spirit and in Truth, then shall the mission of the New Church be fulfilled.

But you, my reader, or my hearer, must work out your own salvation; nobody can do it for you. Some of us can point the road; that is all we can do. But you will prosper as you work; you will reap as you sow, but if you lie still and fail to sow, you will have no reaping in the sweet by and by; you will belong to the dead, and as our Saviour told the man, "Let the dead bury their dead." You have to work, and the burden is on you. It is not for me. I can't carry you, and you can't carry me. All of us will have stars in our crowns if we earn them, and unless we do earn them by our own conduct, by our own works, we will be failures.

Let us resolve from now on until the beginning of the next church year that every one of us is going to work as he never worked before.

A brave man thinks no one his superior who does him an injury; for he has it in his power to make himself superior to the other by forgiving it.—*Alexander Pope.*

But all the good of Nature is the soul's, and may be had if paid for in Nature's lawful coin, that is, by labor which the heart and head allow.—*Emerson.*

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The Power of Truth

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE great question which, since earliest history, has been the crying, earnest desire of man to solve is, If a man die shall he live again? We find that there has always been some object of worship. Under the old patriarchal system the head of the house was always deified after his death. In the case of Rachel, when she ran away from Laban with Jacob, she stole some of the family gods, because she wanted them in her own family.

Going back to Egypt you will find them worshiping certain animals. In some parts of India you find them worshiping the crocodile and throwing their babies to that animal. The system of worship of the Brahmins was a cumulative system of gods, after they had all passed through the seventh heaven. The Jews' God was a God to be feared, merciless. When one of the Jewish leaders went out and obtained a signal victory over his enemies, he vowed to God Almighty that he would sacrifice the first thing that met him; and Jephthah, following out the universal rule, as you sow you reap, reaped his sowing in his meeting with, as he approached his home, his own daughter, and he was forced by his oath, as he supposed, to slay her, which he did.

The paramount question is, "What is Truth?" Socrates was the first of whom we have any record who taught the immortality of the soul. They tried him for his vagaries. Owing to his somewhat combative disposition, he had made enemies, and they voted, I think by a majority of about three, in the great council at Athens that he should suffer death, and he was forced to take the poison, hemlock, because he taught the immortality of the soul.

There is not a vestige of that taught in the Old Testament so far as I know, excepting, possibly, what Job has said. Job was no more of a Jew than we are. He was no part or parcel of the Mosaic law, nor no part or parcel of Mosaic dispensation. He was some philosopher that lived in some remote time, but nobody knows where nor when.

A holy thought has always been going out from the writings of David and of the prophets, of the goodness of God to a certain degree, but He has always been held up as a monster to be feared. The fear of the Lord is the beginning of wisdom, was the overshadowing precept taught to all.

Jesus Christ came teaching a new truth, the Truth of what we call the New Truth. When He was on His trial before Pontius Pilate, Pilate asked Him, "What is Truth?" and instead of answering direct, He told Pilate that it was that which He came into the world to teach, giving us the answer that the Truth is that which Jesus Christ taught.

In another place in discussing this matter with His disciples, Jesus told them, "You shall know the Truth and the Truth shall make you free." In other

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words, Truth is omnipotent. The power of Truth is simply immeasurable. All power, all wisdom, all life, all knowledge, all good, are combined in the one thought, Truth. The proper understanding and application of this thought of Truth makes us, the children of the universal Life, all powerful; gives us the power of Divinity, so to speak; makes us strong, makes us wise; makes us healthy, makes us happy; rolls away the dark clouds of sorrow and gives us the beautiful sunshine in which to dwell and in which to live.

Our Saviour told us in another place that all this was simple and could be understood by everybody; the wayfaring man, though a fool, could understand it, it was so simple; and I know when the first emotion came into my consciousness it made me laugh at its perfect simplicity, and the next thought was, why had I not known it all my life? There is nothing complicated about it. It is simply divine Mind brought down to connection with us, so that we can understand and know what the Truth is. This Truth, as I before remarked, is simply omnipotent.

Now, I am going to give a few examples of the power of this Truth, and what it is and how to apply it.

The Truth is the understanding—I leave out the other word, realization; it seems to be a bugaboo to a great many—it is the understanding of who you are and of your relationship to God, supplemented with the understanding of who and what God is, so far as He has permitted us to know.

I will say in regard to what God is just a word; that He is universal Life, universal Love. When we pray that God's Love may cover us we pray in error. God is Love. He is not the possessor of Love, but He is love itself, the concrete love. God is Good; Good is God, and God is Good. It is not that God has Life, but that God *is* Life, and wherever you see life in whatever form it may manifest in every so-called kingdom of material existence, or immaterial, we may term it, wherever life is that Life is God. Your life is God, and you live, move and have your being in infinite Life, infinite Good. That being true and you having that understanding, you affirm such to be true. You have the power of God, and these so-called miracles are performed in the same way to-day as they were two thousand years ago, because this Truth is forever unchangeable; there never can be any change.

Now, in our way of talking about the ordinary affairs of life, we will say things come in pairs—the affirmative and the negative, you might term it—for instance, light, darkness; truth, falsehood. Light is something that you can take and carry around with you; it is a something. Darkness is just simply the rolling of the earth over and over until it brings you into the shadow of the sun, and instead of being something, it is simply the absence of light, nothing; because, from the very moment that you touch it with the Truth it is destroyed. Make any false assertion, I do not care what you can conceive and say it, and the next assertion being true, the truth will destroy it. The first was nothing, nor ever was.

It is so with sickness. There never was any case of real sickness in the world. What is called sickness is the absence of this understanding that you are the image and likeness of infinite Life. But so long as you believe in an error, believe in a falsehood, believe in sickness, it has the power and effect to destroy you, and has all the power

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against you so far as your being affected by it is concerned, as if it was the Truth, because you believe in it.

Here is a person who gives a painful story of some terrible accident. Even though it be false, it strikes you and you feel its force and effect until the truth comes out; and when the truth comes out that there was no accident and nobody was hurt, immediately the error is destroyed. It never was anything, nobody was hurt, and no damage was done, except as it was given this thought. ,

So with a sick person. If you go into a sick chamber, radiant and smiling and with the understanding that all that is is infinite good and infinite Life, you are like a ray of sunshine, and the inhabitants of that house will bless you; they will rejoice in your presence, and the dark clouds will be rolled away. But go in as some do, and I am sorry to say some physicians, with a long face, a sort of prepare-to-meet-thy-God look as your expression, and all that is needed is to have the undertaker come and measure for the coffin.

I remember once in this city I went into the house of a man who was prominent in his line, who had the so-called incurable consumption, and the window screens were down, no air was permitted to come into the house; the whole room was darkened, and the man was lying on his couch breathing with difficulty.

His old mother was just in the edge of another room in a rocking chair, with her hands on her face, rocking back and forth, and the wife was sitting in another part. They felt as though they were called. I went into the room and lifted the window up a little. I told them I was born in the sunshine and I wanted some of it, and I was so irreverent that I laughed and talked with the sick man and got him to laughing in a little while. I gave him a treatment and he was so much helped that he got up and sat in his chair and talked with me quite a while. When I left, he went to the door and shook hands with me, and three days later he went down to his tailor and had himself measured for a suit for a trip to Colorado and Southern California, and was on the high road to perfect recovery. That is what the Truth does.

In that particular case the man did not do as he was requested to do, and he paid the penalty, but not for a long time after he lapsed—the result of other systems of thought.

Get the thought into a person's mind that he is deathless, that God Almighty life animates him, and that he is God Almighty's child, and you have that person cured.

While in our system of giving this Truth, we cannot, of course, always go up to a man who has been educated as I was, and as the most of us were, and say, "You are not sick." He knows he is sick. Like a member of Congress here, who, poor fellow, is dead now, who said, "Colonel, I was reading one of your books and I liked it very much until I came to the place where it said there is no reality in pain. Now, I knew that was not true, because I have felt pain myself, and I laid down the book." He paid the penalty.

I had my right hand mashed, as I have told before. I felt for an instant as though it was painful, but I got beyond this material into the spiritual realization, that in the kingdom of infinite Love there is no such thing as pain. You are a spiritual being, and being a spiritual being, you can't have pain, and the very moment that that thought took possession of my subconscious mind, the pain

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went away. It kills the pain every time. The very moment that you can talk to the subconscious mind of the patient that he is perfect, that there is no such thing as imperfection, the patient is well.

It is the understanding of the Truth that does the work. It is the Truth that does the work. It is the Truth that Jesus Christ said that gives you freedom, but you have to know it. You shall know the Truth and the Truth shall make you free. When you know the Truth and put it into practice, it is omnipotent. There is no such thing as staying its hand. It is an absolute monarch, it can't be swayed nor gainsaid. That is Truth.

But if we take it with an "if" or an "and," if we take hold of it and look back, or if we want to go back and bury our dead father, or anything else, except an unswerving dependence and reliance upon the Truth, we can't be a success in this work.

Blackstone says that the law is a jealous mistress, and does not permit rivalry. It is so with this Science. You have either to burn your bridges behind you, take hold of it and have an eye single to the Truth and its practice, or else you are a failure for the time being. It admits of no kind of wavering, no kind of looking back, but you must practice what you know, and practice it all the time, if you are to succeed.

Now, this knowledge of the Truth gives you happiness, drives out the dark clouds, fills your heart with sunshine. It drives away want, it gives you the affluence of the Omnipotent, to which you are entitled as the heir of infinite Love. All that is belongs to you, and each one of us can absorb all he can, and the quantity is not diminished any more than if we were to go and stand in the sunshine. There is sunshine for all; there are blessings for all; there is good for all, and if you want it, it depends on you. Will you reach out your hand and grasp, or will you say, "Go thy way for this time." Nobody can pull you through. You are your own salvation; and your own happiness and your own success in life depends upon yourself, and sooner or later all will come to the knowledge of this Truth which makes us free. May God Almighty bless you all, bless all of our readers throughout the entire world, and give us the knowledge and the strength and the bravery and the power to pray, is my prayer, my daily prayer.

Christ's Word

What was that word? A creed? A scheme of doctrine about God and man? A web of intricate opinion? So say all the men who make us weary with thinking. But so Christ did not say. His word was this: God is your Father, and He loves you like a child. Simple enough! Yes, but He Himself rested His whole life upon it, and He needed no more; and He rested the whole salvation of man upon it, and said they needed no more than that. Believe it; it is all; everything is in it. One rush of love will tell you more of true religious life than all the disquisitions of preachers and teachers since the beginning of the word.—*Stafford A. Brooke, News Letter, January,* 1904.

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Nocturne

Now cometh night, soft-slippered maid
of Sleep,
Tiptoeing down the dwindling paths of
day,
Bearing above her garb demure and
gray
The tiny candles given to her keep.
Eve's curtain drawn, she lifts her arms
to sweep
The cloud of hair from her pale brow
away.
She threads her needle with a silver
ray
Of moonlight, and with stitches long and
deep
She mends the robe of slumber. Fold on
fold,
She wraps it round her mistress and
her queen.
Till hush and dark her regal dreams
emprize,
Softly the little maid slips out to hold
With random Morpheus tryst upon the
green,
And close, upon his breast, her
weary eyes!

It is the hour when clock and chanticleer,
Midnight forgotten, oversleep the
dawn;
When dewdrops stay the flanks of
hare and fawn,
And roses blink at morning through a
tear.
It is the hour when hush and vigil clear
The world of every music. So, I pawn
One hour of dreams to watch the coming on
Of sunrise to your dreams of morning,
dear;
The first deep sighs, like lilies in your
breast,
Stir from the snow, and watch your
covered eyes
Awake to purple violets from the
dew;
To feel your arms, the ferns of Spring's
unrest,
Reach up unto the call of golden skies,
And draw the smile of heaven down
to you!

—*Aloysius Coll, in the Columbian.*

"Have ye looked for the sheep in the
desert;
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway;
The foul and darksome street?
It may be ye'd see in the gloaming,
The print of My wounded feet."

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.

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I Can

HENRY HARRISON BROWN

THE first conception one has of the universe is that it is Power. The first conception of the Deity is that It is Power. Omnipotent Power is the first characteristic of the gods of the various religions. "For thine is the Power and the Glory forevermore!" Glory is the manifestation of Power. The first requisite one needs for accomplishment in life is Power to do.

"I have power to walk," is the meaning of "I can walk!" "I can," means I have power. Therefore, the first requisite of success is consciousness of the power which creates success.

A moment's reflection will convince one that whatever life may be in itself, in him, it is the power which his decision directs in manifestation. I will to lift my arm, that which lifts it is power. No matter if one in seeking to analyze the human mind shall divide it into conscience, will, judgment, and whatever other terms he may use; whatever name is given to that which lifts it is only the name for the power which lifts. Therefore the real man, the Ego, is some form of power. Since there is but One Power—Omnipotence—the Ego is a manifestation of the One Power. Each person is but an expression of the One Power. "One is your Father, even God!" What He is each person is, *i. e., Power.* It follows that the Ego is either a portion of the One Power, separate from the One or only a manifestation of the One in the One.

Since God is Omnipresent and Infinite He cannot be separated into portions, therefore it follows that the Ego is not a part of God separated from the rest of God, but is God manifesting as that Ego.

This is the position of all New Thought teachers, no matter what name they may assume. This is also the position of Christian Science.

What is the limit of the Power of the Ego? An illustration from the material world will help us. Near me is a window; an aperture is in it; through the aperture comes a draught of air. How much air is behind that draught? The only answer is—the whole of earth's atmosphere. That draught cannot be separated from the atmosphere; it is a manifestation of the whole atmosphere. When I see any manifestation of Power I must say—That is a manifestation of the Whole of the One Power—a manifestation of Omnipotence. Each Ego—each Human Soul—is a manifestation of Omnipotence. All of God is manifesting in each soul. This agrees with Emerson when he says: "There is One Mind, and each person is an inlet to the same, and to the whole of the same!"

The possibilities of each Ego are limitless.

In recognition that he has more than present power each individual says, when a new opportunity is before him calling for more Power than he has yet manifested—I CAN! I CAN!

As long as he says "I Can" in faith, he has the power of accomplishment. But when moments of doubt arise and he

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loses faith and says, "I can't," then he closes the avenue of expression of this power to him, and actually cannot.

Here lies the Power of Affirmation—it opens, through faith, the avenue of power. In these affirmations of faith in self, the individual says "I can" and wins.

Understanding the Law of Suggestion, which is the Law of Human Manifestation—the Mental Scientist teaches his pupil and patient to affirm power. Through Affirmation the faith develops until the Power is present and the person *must*, under it, act and win.

I have found that by standing lazily on my feet and affirming, "I can't," I soon feel like a wilted leaf. I lose strength and have no power to say "I can!" Let anyone try this for a few minutes and realize the effect of negative affirmation. After this let him stand with the affirmation "I can!" and realize how soon he will fill up with power and desire, and immediately he *feels* ready for action.

This experiment will soon, if earnestly tried, convince him that he is in reality power; that he may express whatever amount he shall believe he possesses, and *wills* to manifest. When he shall thus be convinced, he will not need any encouragement, but will voluntarily affirm in some form like this, which any one may use and through it mold character into any desired ideal: *I am Power to be and to do whatever I desire to be and to do.*

Judge Not

"Judge not, that ye be not judged."
  Canst fathom a brother's pain?
Canst read in his inmost heart,
  And reckon his loss or gain?

"Judge not, that ye be not judged."
  Thou hast, with a kind intent,
Demolished thy brother's plan,
  Then grieved at the deed well-meant.

O, read in the book of Life!
  And catch through the ages dim
The glint of his soul's pure gold;
  Thy love will o'erflow to him.

His faults, like a faint mirage,
  Shall fade, and the way he trod
With pain and with sorrow paved,
  Shall shine as the path to God.

And seeing thy brother's soul—
  Thy Self, by one God begot—
Thy Spirit shall cry, forbear!
  And echo the words—"Judge not."

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A Thought of June

PHILA BUTLER BOWMAN, In "The Kindergarten Review"

ONE day a dear little girl walked out in the meadows, and it was June.

The wind blew against the little girl's face and her heart was glad.

A rustle stirred in the breeze almost like a gentle whisper. It seemed to the little girl as though something said: "I am the heart of the wind. I shake down the ripened fruit. I carry on my wings good seeds for sowing. I turn the big windmills. I blow the big ships across the water and carry heavy burdens from shore to shore. What do you do, dear little girl?"

And the little girl's eyes grew thoughtful. She was so very little, yet she wished to do something. She could not carry heavy burdens. Her hands had scarcely strength enough to shake the blossoms from the tree.

She walked on through the lovely June weather. Great white clouds were drifting over her head like big white birds.

It seemed that they came so close that one spoke to her: "I am the heart of the cloud. I gather all the sweet mists from the mountain side and ocean and earth world, and carry them till I see some parching meadow, thirsty cattle, or drooping flower, and then I pour down refreshing rain and all the world is glad. What do you do, little girl?"

And the little girl began to look troubled, and she said: "Though all the flowers were dying, all I could give them is what my little watering pot would hold, and when the cattle are thirsty, I am not strong enough to lift a pail of water for them. What can such a little girl do?"

And she walked on to where the brook came bubbling over the stones with musical babble. It sounded like a voice that said: "I am the heart of the brook, and I talk to the heart of the child. Tell me, what do you do to help make this world glad and good? God, who makes us all, gives each something to do. I shall go hurrying along, watering the fields through which I pass, turning the wheels of the mill as I grow broader and swifter, and join many other brooks to make a great river."

Then the little girl's heart grew sad. For surely it was true that the great, good Father had planned something for her to do, and she was such a little girl, with such tiny hands.

Suddenly, such a sweet fragrance came to her that she looked down, and right at her feet grew a bed of violets. They lifted radiant little faces to hers and a voice seemed to whisper: "Dear little girl, I am the heart of the flowers. All day long I stay here in the soft grass and send my fragrance out. I love. That is my life. I cannot carry great burdens, or water great fields, or move giant machinery, but I look up into the face of every one who passes and send out my fragrance and say: 'I love you.'"

Then the little girl knelt down in the grasses and laid her face against the violets and talked to the heart of the flowers, for she was very happy. "I love you, blue violets," she said, "and now I know what I can do to make the world better and happier though only a little child. I can love."

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The Washington News Letter

MARY C. SMITH

The Washington News Letter, free and bold,
The glorious news of life once told
To one who was weary of earth's vain strife,
And brought to a soul the way of life.

Oh! Wonderful, wonderful news it told,
That beautiful story so grand and old
Of God's great plan to save from sin,
And showed us the way to enter in.

Oh! Letter of News that brought peace to me,
Speed over the land and across the sea
'Till all of His children with joy proclaim
"All hail the power of Jesus' name."

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The Place and Work of Thought

NONA L. BROOKS, In "Power"

IT is most important for us to understand thought aright, for upon our perception of its place and work depends our ability to use this great power effectively.

Thinking is the activity of Mind, and, in order to understand this great function of our being, it is necessary to go to our basis for true decisions. For the truth of Thought (as the truth of all) is found in the Supreme Truth of the Universe—*There is One that is All—The One is All.* Isaiah put it, "I am, and beside me is none else, saith the Lord."

We may call this One by many names, but, for our purpose this morning, we will call it Mind, since it is Wisdom, Knowledge and Understanding, the Great Intelligence Omnipresent. The statement that we repeat every Sunday gives it in this way, "The One Perfect Mind and Its Manifestation is *all* there is."

Since Thought is the *action of Mind* and there is but *one Mind,* this Mind must be the *Only True Thinker.* I like to say, "God, the One Perfect Mind, is the Only Thinker in the Universe; this Mind thinks within me." Jesus must have meant this when He said, "The words that I speak are not Mine, but His that sent Me." Words are the outward manifestation of thought; Jesus recognized the God-Mind thinking in Him. "Let the same mind be in you which was also in Christ Jesus." Recognize, realize, that this same God-Mind is thinking within you and Its Wisdom and Understanding will become your consciousness. Kepler, when he discovered the laws of planetary motion, was so conscious of the Great Something which was working through him and which had unfolded within him some of Its great truths, that, longing for fuller revelation, he exclaimed, "Let me think Thy thoughts after Thee, O God."

If we would learn the secrets of the Universe, if we wish to lay hold of the great truths of Life, and realize Life's harmony and perfection, we must know that our thinking takes its rise from its only true Source, the One Perfect Mind. Then and then only have we placed thought where it really belongs—*in* God and *of* God. Then will our thinking reveal to us the Peace of God's Presence, the Wholeness of God's Health, the Strength of God's Power, the Companionship of God's Love. Then and then only will the Consciousness of Health and Harmony and Joy and Helpfulness be our abiding realization.

"But," some one may say, "what of the confused thought, the thought of sickness, selfishness, dislike, and so on?" This is but the outcome of ignorance, of our trying to think something of ourselves; when we drop this habit of separateness and identify ourselves with God-Intelligence, all confusion and inharmony will fade away and the Light of God's Truth will be ours.

I think Paul saw this when he said, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." (2 Cor. 3:5.)

Suppose we take our stand on this Basis of the One Perfect Mind as the

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thinking power within us, for we are dealing with thought in direct connection with the individual. Let us see what the result would be. We go to our homes with this realization thrilling our consciousness, "My thought springs eternally from its perfect Source." We open the door, the test begins: the cook is cross, the baby is ill, the house is in confusion. The one who believes what he has been affirming will not let himself be swerved from his position, but will earnestly remind himself, "God thinks in me. His Wisdom, Love and Power are expressing everywhere." The cook, the child, the house will be included in this consciousness. Whatever should be done in action will be done, but in quietness and in confidence—poise, we should call it. Should we do this, soon the cook would smile, the baby's fever would be allayed, the house in a twinkle would be put to rights, and all because one soul had the strength and courage to be true to Truth in spite of appearances.

My word this morning is that we shall be unreservedly *true* in all things to the Basis that we as Divine Scientists have accepted: *God, the Universal Presence of Wisdom, Love, Knowledge, Understanding, Power and Life; the omnipresent Spirit-Substance, the One Perfect Mind and Its Manifestation; God, the Essence, the Life of All, the Motive-Power within all, the Enfolder and Unfolder of All; God the All in All.*

Since this is Truth, then God is the whole of Man; Man is God-expressed and God-expressing. To know this, and live by it, is to make conscious connection with the Power, Freedom, Joy and Goodness of the Universe; is to bring into our realization in fullest measure the richness and beauty and blessedness of Being and Living. Then will the heart-song be, *I am complete in Him.*

Wonderful

Isn't it wonderful, when you think,
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valleys down below?
A common thing is a grass-blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till doomsday's shadows fall,
Can't make a blade of grass.

Isn't it wonderful, when you think,
How a little seed asleep
Out of the earth new life will drink
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's laborers laboring
With all the help that wealth could bring,
Never could make a seed.

Isn't it wonderful, when you think,
How the wild bird sings his song,
Weaving melodies, link by link,
The whole sweet summer long?
Commonplace is a bird, alway,
And everywhere seen and heard—
But all the engines of earth, I say,
Working on till the Judgment Day,
Never could make a bird.

—*Julian S. Cutler.*

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Love

"THE greatest of these is love." To the extent that we give light and love unto others, love and light will descend upon us, to illuminate our way and guide our feet into the broader channels of love.

In sending out vibrations to those around us, it is necessary to harmonize our being and thoughts with the great universe-harmonizer, love. Each thought can be savored with an all-loving spirit. We have the key to the soul, and it is for us to turn the key so that light and love may creep forth and become blessings to all with whom they may come in contact. We may have all the wealth that the world can give, and the joys of friendship, and the happiness of discovering truth. But none of these can equal the blessedness of him who walks constantly conscious of God's presence and God's love.

The cure for all the ills and wrongs, the cares and sorrows, the crimes of humanity, lies in the one word love. It is the divine vitality that everywhere produces and restores life to each and every one of us. It gives the power of working miracles, if we will.

The happiness of giving and receiving love is the secret and life of the moral world. To love is to be useful to yourself, to cause love to be useful to others.

Jesus came teaching love. At the later time, just before the renunciation at the garden of Gethsemane, they sat beneath the olive tree, and Jesus opened up the mysteries of life to Peter, James and John. He said, "And God, the Father, is the power of Heaven and earth. And God's holy breath the thought of heaven and earth. And God, the Son, the only Son, is in Christ, and Christ is Love."

As a man Jesus was subject to all the trials and temptations of the human race. But He overcame the flesh and all its passions, and its appetites. He came, as man, to manifest this love to man, and He said, "What I have done, men can do." Woman should have the tenderest, deepest, most loyal love for Christ, for the initiate saw and showed his contemporaries the right of woman to courtesy, consideration and companionship, and through the anguish of his trial when all men deserted Him, woman proved stanch and loyal.

One poet speaks of woman thus:

"Not she with trait'rous kiss her Savior stung,
Not she denied Him with unholy tongue,
She, while apostles shrank, could danger brave,
Last at His cross, and earliest at His grave."

—*Mrs. S. Q. Morris.*

Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.—*Shakespeare.*

There are no limitations to the growth of individual consciousness. — *The Swastika.*

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As A Man Thinketh

HARRIET DOANE PRENTISS

"A MAN is what he thinks, not what he thinks he is."

The most valuable truth we have been given in any age is that man is not merely a creature, at the mercy of some mysterious power, subject to the will or caprice of another, but a Creator with absolute control over his own destiny.

In order to be free, we must recognize an orderly process in all that exists and realize that every expression and experience in life is the result of cause and effect, and happens according to law.

It is inconceivable that sin, poverty and distress are allowed by a just God, and we must come to the conclusion that all is the expression of law and order, and that man as a free agent may choose, but cannot alter the result of his own decision. This places the responsibility where it belongs, on *man* and not upon God. We are given our freedom, but one law governs the universe, and that is that everything expresses itself after its kind; and if we are looking for a result of any description, we must create it in thought before it can materialize.

A beggar will not be of that order when he changes his beggarly habits of thought. Sickness will disappear when one ceases to believe in it and give it power; adverse conditions of every description will vanish when we change our point of view regarding them and do not endow them with control. Nothing has value except as we give it our esteem.

We have only to grasp this idea in its fullest meaning in order to know that there is no chance in event, and to free ourselves from the fetters that bind. When we realize that we are the arbiters of our fate, the captains of our ships, guiding them to port, we will steer them toward emancipation from the self-imposed bondage which we have put upon them by our false conceptions of life, and pilot them noiselessly into the harbor of refuge from sin, sickness, poverty and distress.

When we know that God-mind moulds the law, giving us freedom to choose, we will be careful in our selection, we will, by a process of elimination, reject the undesirable and abstract the things we wish to experience. Our judgment will be righteous and our path the way of peace.

Thought is the underlying principle of everything. Mind is ceaselessly reproducing, and we are the patterns of our habitual thinking. Some one has said, "Thoughts are one-half, and things the other half of the universe," which would translate itself into the meaning that every representation of life is the complement of a thought. Prosperity is the expression of one idea, sickness of another, inertia of another, strength of another, and peace of another. In other words, we are the embodiment of our own conceptions of life. This idea has

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been beautifully illustrated in a song which runs:

"Peace is mine most full and free,
Peace from simply trusting Thee.
It is mine to that degree
That I let it flow through me,
Health is mine and wealth is mine to that degree
That I let them flow through me."

Man cannot claim his dominion until he recognizes his birthright, until he sees himself the architect of his own structure, the master of his own fate. The non-recognition of one's power places him at the mercy of every wind and tide, a victim to the cross vibrations of other minds and the passing currents of thought, and a slave to circumstances; while the realization of one's power gives him the mastery over events and freedom to mould his destiny.

Let us be worthy expressions of this great life principle, filled with the illumination of Divine spirit, enjoying the bounteous feast which has been prepared for us, basking in the sunshine of love, and growing toward a real Heaven on earth, with the full benefit of its joy, here and now.

"As a man thinketh in his heart so is he."

A Boy Who Opposed Medical Science

Dr. Ike was called to see Old Ned's son, and, after several visits, the doctor said to the anxious father:

"Ned, I doan wanter distress yer, but dat boy can't git well. De conglommeration of be membrens hab dun sot in."

"Wall, I reckon dat will kill him," Ned replied. "I doan see how a chile wid his weak constitution an' convention can git ober sech a oneaness ob de flesh. So you gins him up, doctor?"

"Yaas, I issues my decrement right heah. Dat boy can't live five hours."

About two weeks later Ned met the doctor and said:

"I thought you gin that boy up?"

"I did. Ain't he dead yit?"

"Dead!" repated Ned, contemptuously, "why, he's chopping wood dis mornin'."

The doctor reflected for a moment and said:

"Dat's a nice way to fool with medical science. How does yer expeck folks to hab confidence in de advancement of medical disciveries when a boy acks dat way? Dat boy, sah, lifts hisself up to dispute de 'stablished rules of de school ob physicians. I'se done wid him."

"Ise glad ob it, sah, but yo'se must hab made a mistake."

"No, I didn't, case I understan's my business."

"I means dat yer mout lef' too soon. Ef yer'd stayed dar awhile longer, yer might ha 'stablished de proof ob yer proclamation."

"Look heah, Ned, yer'd better let me go and see dat boy agin."

"No, I'se much obleeged to yer, I'se got a heap ob work to do an' I need de chile. Go off somewhere an' pizen a cat."—*Opie P. Read.*

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Flowers Phases of the Law of Love

ERNEST THOMPSON SETON has said the animals keep perfectly the Ten Commandments. The flowers keep them as perfectly. The Ten Commandments are really one, and are fulfilled in Love. They are simply ten phases of the universal Law of Love which governs all life, and which a waiting soul caught in the stillness while yearning to bring about the "will on earth as it is in heaven." Jesus fulfilled this law, and all may do the same who will sacrifice self to Spirit.

In the stillness of the fields we find peace. What a rest, to come here from the struggle and strife of the world about us! What relaxation! Here is contentment, quietness, growth without effort, unfoldment in the silence, the within pushing itself without, with but one requirement—non-resistance. Here everything is realizing the ideal, and no two ideals alike save in respect to love. Here is no murmur of regret, no moan of discontent. Each growing thing awaits the anointing within it, and seeks naught else but the highest expression of that anointing. Here we find all things rooted in earth, but seeking the light, boldly facing the sun. Each bloom is free, unattached, expressing its within, unmindful of its neighbors' expression, with no thought of imitation. Freedom from judgment—what a rest! The rose, standing boldly in the open, finds no fault with the violet, sheltering itself in its leaves. The hollyhocks, blushing in delight, have no criticism to offer the lilies in their waxen purity—everything freely, fearlessly growing in the sweetness of content; hate, envy, pride—all unknown in God's out of doors! Everything is glorifying the Giver of Life! Everything is expressing its highest ideal of that life. Everything is giving itself—its allness—in simple being. What purity, what brightness, what loveliness!

Do you wonder now that you have associated always the thought of love with the flowers? Did you ever hear of a person in anger offering a flower to his enemy? Flowers are love; there is no thought of enmity attached to them. To offer a flower to an enemy would be to create in him a friend. We carry flowers to the bridal altar. We offer them to our "sweet girl graduate." We beautify our homes and gardens with them. We place them in the rooms of our sick as an inspiration of health and beauty. Fond lovers exchange them. We bear them as emblems of appreciation to the *prima donna* who has charmed us with her song; to the actress who has awakened a truth within us! What would we do without their sweet ministry? Woven in and through our lives, they inspire us to a realization of our own ideals; they bespeak a higher humanity; they are the day stars of light in a world darkened with self.—*Florence Slack Crawford, in Unity.*

A man who is to accomplish a great work must have infinite patience in dealing with all manner of obstacles. These very obstacles are the test of the greatness of his aim and the steadfastness of his soul.—*The Outlook.*

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The Spirit and the Sage

A sage once sought the perfect life
With all his strength of will,
But 'mid the clash of human strife,
Remained imperfect still.

His modest prayer to heaven he made
To lead him on the way,
And upon heaven's altar laid
Some good each passing day.

The ills around him thicker grew,
The good he did seemed small
To counteract the somber hue
Or evil's heavy pall.

But still he toiled with busy hand,
To keep his bosom true,
To raise the fallen of the land
Up to the nobler view.

He carried cheer where sorrow dwelt,
And hope to dark despair,
Beside the sufferer's cot he knelt,
To bring some comfort there.

At last, in agony of heart,
He prayed to heaven again:
"Train Thou thy child in heaven's art,
Give happiness to men."

"Heal Thou the bruised and broken wing,
Stay him that would destroy,
Confer on every living thing
The treasured gem of joy."

The spirit blessed with peace his heart,
With hand upon his head,
The spirit taught him heaven's art,
And this the spirit said:

"My rarest gift hath given thee bliss,
Thy spirit soars above
The sordid things of earth in this,
Thou hast a perfect love."

—*Edwin Oliver Ropp, in Bloomington (Ill.) Pantagraph.*

If you want health you must think about health instead of disease. If you want good, you must think about the Omnipotence of the Good, and drop out of your field of consciousness everything of evil character.

"It is only after our minds are cleansed and purified of all illusion that we can intelligently consider God and the Divine plan. In the pursuit of Knowledge one must be fearless, and the mind must not be hampered with fears and doubts."

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The Ground Sparrow

TRAMP, tramp, tramp!

The footsteps came nearer and nearer, and the little ground sparrow trembled with fear in her nest by the side of the country road.

She huddled close over four pretty speckled eggs, and held her breath as the footsteps came nearer still. Her tiny heart fluttered in a terrible way in her soft feathery breast, so hard that she feared it could be heard by the boys coming along the road.

Hardly a foot away from the little bird home, the boys came to a stop. Yes, the frightened little mother sparrow could see one of the great black boots of the boys, and she almost forgot herself as she started to peep with terror for fear the cruel shoe might come nearer and crush her beautiful eggs.

The boys were talking.

"I don't know where the nest is, but it is somewhere about here," the little mother sparrow heard one of them say. "And you saw four eggs in it?" asked the other boy.

"Oh, the eggs, the eggs—they were coming for her eggs," thought the little mother sparrow, and in her terror her little heart almost stopped beating.

Ah, but this little mother was brave. She would die to save her eggs if need be, and suddenly summing up all her strength she suddenly rustled her wings and darted out into the roadway directly in front of the two boys. She beat her wings upon the ground and cried shrilly all the while.

"Oh, look! there is the sparrow—there is the sparrow!" shouted one of the boys, and as they stooped down to reach for her she cleverly darted just out of reach. Again the boys tried to catch her, and again she darted away. One of the boys picked up a cruel stone and hurled it at her. It landed dangerously close, but she was still the same brave litle mother sparrow. She was filled with joy because she knew that every moment she was carrying the bad boys further and further away from the nest and those wonderful eggs. For over a hun-

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dred yards the boys chased the little bird, but each time she evaded their outstretched hands, and finally, when she knew the little home was perfectly safe, she flew with a peep of joy to the top boughs of a great oak tree in a neighboring field.

Not until the boys had disappeared out of sight down the road did she return to the nest.

A week later four of the dearest baby sparrows you ever saw came to live in the cozy little nest by the side of the road.

The Right Way

My uncle Tom says catching birds is easy when you know
The proper way to do it, an' I guess perhaps it's so;
He knows a splendid way, he says, 'at hardly ever fails,
Des creep up close an' drop a bit of salt upon their tails.

I tried it all the afternoon, I know des how to do.
You see a bird down on the ground—but don't let it see you—
Nen creep up near it with the salt an' be des awful still—
I didn't catch a bird to-day, but to-morrow p'r'aps I will.

—*Florence Josephine Boyce, in Woman's Home Companion for April.*

Busy Baby

What has baby got to do?
Suck its fist and coo and coo.
What has baby got to say?
Bob its head and nod away.
What has baby got to care?
Isn't all the world so fair!

What has baby got to dream?
Starry skies with golden gleam;
Meadows sweet and meadows fair
With the sunlight dappled there,
All the great world for his throne,
Ruling with his heart alone.

What has baby got to think?
How to gurgle, how to wink,
How to grasp and try to eat
Everything he's like to meet;
How to smile amid his sleep,
How with eyes of dawn to peep.

Where has baby got to go?
Everywhere the fairies know.
What has baby got to see?
Such a wondrous company
Gazing at him where he lies
With the springtime in his eyes.

—*Maryland Musings in Baltimore Sun.*

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The Faith of A Little Child

The faith of a little child that prays at its mother's knee,
I want no other faith than that; it is good enough for me.

It was not a splendrous faith, but a splendid faith, instead,
That filled the heart of a little child when it knelt beside the bed.

And that is the faith we need, with its simple, honest gold,
The faith of a child at its mother's knee in the pleasant days of old.

Ah, worlds have been saved by that, and battles fought and won,
And many a world will still be saved before the earth is done!

It was plain as night and day, as grass and flower and tree—
The faith of a little child that kneels to pray at its mother's knee!

—*Baltimore Sun.*

Hidden Seeds of Thought

DR. JOHN D. MILES

TO be thoughtful is to take into the mind the vital seeds of life. He that cultivates the habit of thought seldom errs in judgment.

To build up a vigorous body filled with power, and a mind well poised, we must guard strictly the entrance to the subconscious mind and never let iniquitous thought propagate there. Carelessness there would soon overwhelm one with misery in both mind and body.

Out of a defiled mind or body no pure thing can come. Mind is the King of Kings and directs and controls all below it, and there can be nothing above, for God is Omnipresent Mind—Present in All Places; Omnipotent. All Powerful; Omniscient, Knowing All Things.

There is but one source of existence and that source is the Almighty God of Love, Life, Wisdom and Power.

There is in all Life a universal Mind Power, which is the seed of Thought, and by sitting in the silence and correct Thinking these seeds are caused to germinate and to bear good fruit. Paul said, "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in knowledge of God."

The environments, or conditions, surrounding man are mostly of his own making, his thoughts forming his character for good or evil. "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

Man, to succeed and enjoy a happy

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life, must realize that he has within him a creative power which he can control and that he can cause the good seeds to grow and bring forth realizations of Love and Harmony.

Guard well your thoughts, for like water seeking its level, we gravitate towards that which we secretly most love and desire.

Sitting in the silence, through the Power of Thought we "come into a vital conscious communication with Higher Life, For the Kingdom of God is not in word but in power." In order to exercise our Power and Dominion, our material powers must be reinforced by Spiritual help through the Christ Power within. Paul said that "as many as are led by the Spirit of God they are the sons of God." "Hold fast till I come," was the message of Christ to the churches.

In silent meditation the conscious mind should endeavor to fill the subconscious with pure, wholesome seeds of Love, Health, Happiness, and Harmony, and endeavor to build character and exercise the Power and Dominion that God gave to man.

The Bible teaches that beyond this material existence there is a spiritual, eternal Life, and that, if we have sowed the seeds of righteousness here our reward will be eternal happiness.

Lifting Up or Dragging Down

EDGAR L. VINCENT, In "The Nautilus"

Those who have studied the habits of the honey bee tell us that if a bee comes back to its hive bringing no sweet, its fellow workers immediately assail it and sting it to death.

"Terrible!" we say; and indeed it does seem hard for the luckless searcher for nature's sweetest nectar to be treated in this way.

And yet, is it not quite like the fate that overtakes every man that does not in some way help his brother? Not always do his associates kill him in cold blood, but just as surely death does come to him, death not of the body, perhaps, but death of heart, death of aspiration, death of soul.

For not to lift is to drag down, and he who drags down pays the penalty at the hands of a God of justice.

We are here to lift.

Lift? Where? Everywhere, for men are down all about us. Hope gone, dreams all come to nothing, wrecked by passions run to waste. Have you escaped this fate? Put out your hand and lift your brother out of his trouble. That is what brings strength. The harder you lift the stronger you are. It is the law of being. No danger that we shall strain ourselves! The harder the task the firmer the muscles given with which to do the lifting.

Which are you doing? Lifting up or dragging down? Heaven help us all to be lifters.

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Bringing in the Sheaves

"Waiting for the harvest
And the time of reaping,
We shall come rejoicing,
Bringing in the sheaves."

WE shall come *rejoicing,* bringing in the sheaves. Did you ever think of all that can be gotten out of the repetition of these words? Extracted, *pressed* out, as it were? The more pressed, the sweeter the meaning.

We are sowing now. We are sowing that which by and by will be our harvest, and "We shall come rejoicing." But did you ever think that if we do not rejoice *now,* we shall not by and by?

Did you ever think that it is our everyday and everynight thoughts that are sowing for the reaping by and by?

Did you ever chance to think that if you harbor a thought of inharmony it is a grain from which we must reap a harvest by and by?

We may think we are doing a very great deal of rejoicing, but how are we guarding our thoughts? Are we actually rejoicing over each *little* act accomplished, each *little* sweet thought? Or are we waiting to rejoice till we do some *big* thing; think some great thought? And over the little things of life, unhappy and complaining, and caustic?

Then, remember your thoughts to your neighbor. Do we put in a grain of unkindness? Do we say, "O, she's very nice, but——" Don't you *know* that is going to spoil your sheaves? Speak only what you *know.* Think twice, and twice again, *and then* talk to yourself.

There are so *many* little, everyday, common, ordinary ways of spoiling our sheaves.

Think right, and *being* right will come as a matter of course. If it were in my power to put on paper all I *feel* on this subject, you dear people would be submerged with the glow of eloquence which would pour from the end of my pen. I can only give you the thought. *You* must do the rest.

We who so understand the wonderful power of Mind should guard well our every thought, *remembering our sheaves,* and that we shall want to "come rejoicing" by and by. Also remember that every single, solitary day (and every hour and minute in the day) is demonstrating for us just what we are sending out—*just what we are thinking.*

"By and by the harvest
And the labor ended—
We shall come rejoicing,
Bringing in the sheaves."

—*Mental Advocate.*

Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others.

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed.—*Emerson.*

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HARRIET DOANE PRENTISS

A DAILY SUGGESTION

Just for today I will banish all care;
There shall be no clouds in my sky anywhere.
For this hour, at least, I'll be free from hurry
And feel no pressure from thoughts that worry.

Just for today my heart will be light,
With not a suggestion of discord in sight.
From sunrise 'til evening my work I'll endeavor
To make not a task but an effort of pleasure.

Just for today from sadness I'll flee
And be free as a bird singing up in a tree.
Whatever may cross my horizon tomorrow,
Just for today no trouble I'll borrow.

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The Cure For Anxiety

ANXIETY usually expresses itself in deeply interior nervous friction which exhausts the energy at a point where it is much needed. The cure for it is found in knowledge of its origin and nature. To be anxious is of course to be inconsistent with professed faith in God. If we believe God is omnipresent, that He cares for all, we must hold that His providence includes the welfare of the friend or child, for example, about whom we are just now troubled. As expressed in woman's nature, anxiety becomes highly emotional, and betrays lack of experience with the world. Children are oftentimes deprived of rightful experiences because of the anxious unwillingness of the mother to have them away from her sight. Thus it implies selfishness and should be distinguished from love. The love which has the good of all at heart is genuinely trustful, and brings peace. Likewise with any undertaking that is worth while. He has no time for anxiety who is thoroughly alive to the opportunities which life at its fullness brings.

Life necessarily involves an element of faith and trust. Hence we should be willing to make the venture and forego the worriment. We possess power enough to accomplish the tasks at hand. If we fail it will probably be because we have wasted our energies through anxiety. When we are anxious we live in the petty things of life, picking flaws and quibbling. To be trustful is to be open-minded, large-minded and free.—*Practical Ideals.*

A Wireless Message

How did he know—the winged jewel thing,
In his far forest home, that here amid
The haunts of men, the fingers of the Spring
Had opened the wild Woodbine's clusters, hid
In its green foliage, and dropped in each
Carved coral trumpet luscious honey dew
That only his long, slender bill could reach?
The wireless message came and straight he flew.

Yes, it has happened once more, even as I looked for it to happen, when I caught the gleam of red among the woodbine. Every Spring, her forest lover, the humming bird—tiny bit of rainbow that he is—finds her, so soon as she hangs out her coral trumpets to the sun. By some wireless message he knows that the woodbine—a thing of the woods, like himself—is ready for his kisses. There is wireless telegraphy in the forest. In other days we had in a corner of our garden a bed of catnip—herb beloved of felines and baby-doctor-

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ing old ladies. Every Summer, when the catnip bloomed and seeded, there came a flock of small yellow canary-like birds that settled on the catnip bed for a feast. Two mornings they came, feasted silently and went away—as mysteriously as they had come—to be seen no more until the catnip seeded again.

Across the street there is a plant of the aloe tribe, called the Bayonet, from its stiff, sharp-pointed leaves. In the Summer it sends up a thick stalk that bears many tulip-shaped blossoms of creamy white. In its native Florida, when the blooms drop, they leave long green beans. These are not in evidence here, because the insect that fructifies the flower—a kind of bug-butterfly that pierces the base of the bloom to reach the pollen—does not usually come so far north to visit the plant. But last Summer this "bridesmaid of the Bayonet," as it has been poetically called, received a wireless message; the creamy blooms were pierced, and when they fell away the stalk was hung with waxen beans.—*Uncle Remus Magazine.*

An Occult Hymn

Mine are life's sorrows and its joys!
I welcome anguish and all strife!
I claim the hours without alloy,
But prize the miseries of Life!
They are all mine! Since I am all,
I all must know, would I be free!
Serving obediently their call,
I have achieved Life's mastery.

As long as Pain could wound me, I
Did suffer pain! Blind Worry, too,
Was close companion to my side,
As long as I her ear did woo!
Lank Poverty with her unrest
Followed my footsteps day by day
Until I learned, "What is, is best—"
Unmasked they now sing on my way!

'Tis I that make or mend or mar!
I mould the moments as I breathe!
Loving both Pain and Care,
Where once was cross, the roses wreathe!
Thus I, Creator, Destiny,
Have changed the power in wand of Time!
All good and wise is Life to me!
From all Life's grapes I press sweet wine.

—*Henry Harrison Brown.*

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Thinking for Results

This is the title of a dainty and most instructive and entertaining little book of 132 pages from the pen of that distinguished author, Mr. Christian D. Larson, editor of "Opportunity and Efficiency."

The dominant note of this exceedingly interesting and valuable work is sounded in the following paragraph, beginning on page 9:

"Man is as he thinks he is, and what he does is the result of the sum total of his thought. The average person, however, thinks at random and does not know from day to day whether good or evil lies in his path. What he finds in his path is invariably the result of his own thinking; but, as he does not know what results different kinds of thought produce, he creates both good and evil daily, not knowing that he necessarily does either of these. When he knows what each mental state will produce, however, and has gained the power to think as he likes under all sorts of circumstances, then he will have fate, destiny, environment, physical conditions, attainments, achievements, and in fact everything in his own hands."

"Thinking for Results" is published by the Progress Company, Chicago, Ill., and L. N. Fowler & Co., London; price, 50 cents.

Blessing

At night I sit beside the hearth
  And watch the glowing sod;
I tell my beads and say a name
  That's known to me and God.

That's surely known to me and God,
  For every night and day
I call a blessing on the one
  That travels far away.

That travels far away itself
  To earn a stranger's gold.
May God's love be a mantle now
  To shield him from the cold.

To shield him from the bitter cold,
  And from a bitter tongue;
It's harsh and strange are foreign lands
  To one that's soft and young.

To one whose heart is hot and young
  The thought of home is dear.
O Heart of Christ, shield him I love
  And hold him warm and near.

Hold him that travels warm and near,
  And keep his spirit white;
Be safety to him through the day
  And shelter through the night.

Be shelter through the long, dark night
  Wherever he may be,
Send thoughts of Ireland to his dreams
  And keep him true to me.

—*Westminster Gazette.*

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The Omnipotence of Love

THE God whose hand hath formed us men,
And on whose might the worlds are stayed,
Is He forever helpless, then,
Before the creatures He hath made?
He calms the raging of the wind,
And bids the angry waves be still!
Doth He give children weak and blind
A fatal sanctity of will?
Hath He but impotence of tears
For raging fires in myriad hells,
While onward through the ceaseless years
The murky tide of anguish swells?
The flinty ice must melt ere long
Beneath the kiss of summer days,
For brutal winter is not strong
To meet the Sun's compelling rays.
No fish can swim beyond the sea,
No bird can fly beyond the air;
What human soul could ever be
Beyond a Love that's everywhere?
The patient Shepherd seeks His sheep,
With loving feet and hands that bleed,
In gloomy fens and valleys deep
Where savage beasts and serpents feed,
Till angel-chants exultant sound:
"No more of woe, no more of sin!
Not one is lost, for all are found!
The wayward sheep are gathered in!"

—*Charles E. Stowe, in Practical Ideals.*

Two Dogwood Trees

On a small plot of ground within the shadow of a cosy home, beside which lies my daily path, stand two modest dogwood trees, overshadowed by the sturdy oaks and elms growing near them, yet possessing for me a peculiar fascination. And why?

Centuries ago De Soto and his followers tramped the Western wilds searching for the enchanted spring whose waters should restore lost youth. They failed to find this fabled fountain, yet these dogwood trees, in the white glory of the Spring bloom, posesss for me the magic power attributed to the Fountain of Youth. Four times a day I pass them and four times a day the panorama of years rolls back and the time-grizzled man becomes a care-free boy, wandering through verdant woodlands sweet with the breath of honeysuckle and bay, and seeing, outflung against the green background, the snowy banner of the dogwood. Doves are cooing in the grove; lambs are bleating on the hill, bees are humming in the old box hive. The boy's bare feet cool themselves in the clear stream that ripples over sand and shining pebbles. In the nearby fields the lately-planted corn has had its green resurrection. Little emerald blades have thrust themselv-

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through the brown earth to drink the dew and the sunshine.

In my vision of the past the boy rambles on, till growing weary, he lies down on the soft brown carpet Nature has spread for him under the pine trees and listens to the carol of the mocking-bird, whose notes mingle with the tinkle of a bell that comes up from the meadow, where the cows are cropping the tender grass of Spring.

And when the happy day closes and evening shadows gather around the dear old home—when Mary, his old-time nurse of blessed memory, has bathed his feet, he laid his tired head upon his mother's knee and, as she lovingly smoothed his tangled locks, he murmured:

"Now, I lay me down to sleep."

When I passed my dogwood trees today their white glamor had disappeared. My magic fountain no longer cast up its snowy spray. It's enchantment was ended. The barefoot boy had vanished. Yet I bless the kindly hand that planted those dear tree-friends beside her home and gave me, all unconsciously, those heart-refreshing trips to the wonderland of Auld Lang Syne.—*Walter A. Clark, in Uncle Remus Magazine.*

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, in 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 courage, hope and awaken a respect for self.—*Practical Ideals.*

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The Stars of Life

BARBARA BOYD, In "Heart and Home Talks"

That fine old German, Carl Schurz, says, "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."

That thought is uplifting, isn't it? One knows how the mariner in the silent watches of the night looks up to the stars to get his bearing. And likewise the soul, in the silent times of life, can look upward to its ideals, and swing back again into the true course.

It is essential to have ideals, if we want to get the most and the best out of life. Life is not lived as leisurely as it once was. It is hurried and worried, feverish and frantic. Without ideals, which, like the great, silent stars, are unmoved by all the fret they see below them, we cannot tell whither we are going, whether we are making headways toward arriving at something definite, or whether we are merely spending our lives in a frantic rush without ever moving ahead. We need a glance upward now and then at our ideals to tell just where we are, whether really stationary, or off the course, or making progress in the right direction.

As to what these ideals shall be, each needs to decide for himself. But in deciding, he should look far ahead into the years, and see if, when the destiny they have guided to is reached, it is worth while, and if the journey by which it has been reached has been a happy one. For it isn't only the accomplishment that is to be considered, but how we accomplish. We spend our life in the doing, and this must be worth while, as well as the thing done.

Therefore one needs to think seriously what these ideals are to be set aloft to light and guide. One needs to listen to the inner voice that tells what they shall be. It speaks more truly for real happiness than the voice of the world. For it is the voice of the best self, and it is only in heeding this that men and women find their truest happiness. And this is, after all, what every one seeks, no matter what road he may take to reach it.

And so having decided, set aloft your ideals for guides and then take a look at them every now and then for your bearings. It is the surest way of knowing if you are off the track, if you are drifting, if you are headed in the wrong direction, or if you are forging steadily ahead in the path you set out upon. Life offers no truer compass for the conduct of its everyday affairs. Ideals are indeed the stars of life, shining patiently, shining steadily, never swerving, no matter how we may shift and change. Therefore, they should be thought upon seriously and deliberately in their choosing, and then steadily adhered to for guidance. So will life's course be well sailed and the desired port made at last.

There comes to my heart one sweet strain,
A glad and a joyous refrain,
I sing it again and again,
Sweet peace, the gift of God's love.

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WHEN THE TRUTH SHALL HAVE MADE MEN FREE.

Freedom shall come to the race some day,
Then Truth her own shall claim,
Then out of the dirt and the miry clay
The tired feet shall be lifted some day,
The sky shall change from its hodden gray
To crimson and gold by the perfect ray
Of the rising truth aflame.

Truth will appear to the race some day,
Then Freedom shall claim her own;
Hearts that are weighted with sorrow today
Shall know the great stone's rolled away;
Joy shall come forth in her shining array,
Injustice shall vanish forever and aye,
And Justice be placed on her throne.
Fear shall depart from among us some day
And Love shall reign in his stead,
The priest and the statesmen be wiser some day,
Religion of hatred be dead,
And bodies aweary and hearts that have bled
With the wrongs of the present be lifted instead,
While the white wings of peace o'er the people are spread,
When the Truth shall have made men free. —*C. C. Post.*

HE GIVETH HIS BELOVED SLEEP

Each night I lay me down in peace; each night—
No doubt or fear is there; the dark is light,
And every shadow seems a form
To bring me some great good new born.
—*Walter Matheas.*

EARTH'S WAITING

Unkissed by the sunshine, unbaptized of showers,
With buds scarcely swelled which would burst into flowers,
We wait for thy coming, sweet wind of the South!
For the touch of thy light winds, the kiss of thy mouth,
For the yearly evangel thou bearest from God—
Resurrection and life to the graves of the sod!
O, rose of the springtime! its light and its breath
Bring warmth to this coldness, bring life to this death;
Renew the great miracle, let us behold
The stone from the mouth of the sepulchre rolled,
And Nature, like Lazarus, rise as of old!
Let our faith, which in darkness and coldness has lain,
Revive with the warmth and the brightness again;
And in blooming of flower and budding of tree
The symbols and types of our destiny see;
The life of the springtime, the life of the whole,
And as sun to the sleeping earth, love to the soul.—*J. G. Whittier.*

SWEEP OUT

Yes, clean yer house, an' clean yer shed,
An' clean yer barn in ev'ry part;
But brush the cobwebs from yer head,
An' sweep the snowbanks from yer heart.
Yes, w'en Spring cleanin' comes aroun',
Bring forth the duster an' the broom,
But rake yer fogy notions down,
An' sweep yer dusty soul of gloom.
—*Sam Walter Foss.*

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The Wonderful Human Frame

IT was Bill Nye who first gave to the world the proper directions for winding a stemwinding watch. Bill got the information from his old friend, Seth Thomas. According to his recipe, the watch should be grasped firmly in the right hand, and the stem turned with the left. This news, William declared, would be especially valuable to those who had been accustomed to holding the watch in their teeth and winding it with their toes.

There is no particular connection between this reminiscent bit of history and the construction of the human anatomy, other than that it shows how crude the most delicate invention of man really is when compared to his own physical being. Take the case of a broken skull, for instance. In the benighted days of early surgery it was the practice to feel around over the head of the injured one until a cavity, or a fissure, or some other patent indication of the hurt was found. But this is a most bungling method. What one should do, if in doubt, is to tickle the ankle. If the big toe turns upward and the other toes spread outward, your skull is fractured. At least, that is the dictum of Dr. Chaddock, of St. Louis, who has experimented some 275 times in that peaceful and law-abiding city, without a single failure.

In so far as this applies to man, it must be looked upon as a most interesting discovery. Just why the big toe should turn up and the others out, is more than we can understand. It may be, of course, due to the instinctive operation of a law of Nature. When a man's skull is fractured, he is in a fair way toward taking a journey to the never-never land. Can it be that these peculiar wriggles of the pedal phalanges are ominous signs, foreshadowing the moment when all ten toes will be turned upward toward the daisies, the big pig leading the way in which all the little pigs must follow?

Now, if it were told of mules, the information would be neither new nor strange. Every one who knows anything at all of mules knows the intimate relationship that exists between the mule's medulla oblongata and the place where his toes ought to be. Hit a mule over the head, and what happens? A sudden spreading of his toes outward and upward, also sidewise and at right angles. The worse the fracture, the more diverse and energetic the spread. So perfect is this correlation in the case of the mule, that his last breath is often synchronous with his farewell kick, and some mules have been known to kick after they were dead. If this be thought putting mules ahead of human beings, it may be said in defense of the latter that many of them would do the same if they could.

Anyhow, genuine progress has been made in surgical science, and it may yet spread to the ordinary practice of medicine. Instead of asking the patient to stick out the fuzzy tongue or present the languid pulse for inspection, the up-to-date physician may be expected to tickle the ankle or gravely poke the sufferer in the ribs and observe the character of the muscular reaction. It all goes to prove that man is fearfully and wonderfully made—and medical science even more so.—*Washington Post.*

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THE RULE OF THREE

Three things to govern—Temper, tongue, conduct.

Three things to love—Courage, gentleness, affection.

Three things to hate—Cruelty, arrogance, ingratitude.

Three things to delight in—Frankness, freedom, beauty.

Three things to wish for—Health, friends, a cheerful spirit.

Three things to avoid—Idleness, loquacity, flippant jesting.

Three things to fight for—Honor, country, home.

We shall not care after while for many of the things that when said of us now curdle the heart with resentment and fill the soul with pain. A time will come when the young life that bristles at an unkind word will be sitting in the shadows thinking how little the opinion of the world is worth, after all; how little we should care for the uncharity of men; how noble it is to have the counsel of a gentler heart and to know how to regard all men with charity and forgiveness and Christian love.—*The Bentztown Bard, in Baltimore Sun.*

Some men have one heart, just as some men have only one leg or one arm or one eye. These are the men of whom we say they have a heart single for this thing or that. It is a heart single, but mostly for self, and it is the men with two hearts that are really the whole and perfect men—a heart for themselves and a heart for those around them, to lift them up and cheer them and make them see that the world is a better place than they think it is.

IMPORTANT FACTS

All good prophecies will be fulfilled.

It is prophesied that hidden things shall be made known. Already we are seeing this prophecy come to pass.

Every day more thoughts are being written on your face and hand and entire body.

Every day people are growing more efficient in reading the writing on your face and body.

Get ready for the day when everybody can see through you!

Live every day so that you don't care if your thoughts and deeds are megaphoned from the housetop.

Try living a day as if invisible hosts were looking at you, looking through you. It is hard work at first, and you will find yourself blushing and cowering many times in the day.

The thought of people looking is like a two-edged sword, that cuts away ill-thinking with one edge and vanity with the other.—*Elizabeth Towne, in March Nautilus.*

The human mind is a unit because it has all the laws the act requires. God has made of one blood the head and the heart. They both float abreast upon it, exchanging signals. The capacity of the mind to classify and to interpret facts is the finite side of the divine unity.—*John Weiss.*

If you are ambitious to do a certain thing and that ambition is just on the surface, you are going to continue to wish and hope; but let the ambition sink into your deeper life until it gets into the under-currents, until you feel that you are alive with that ambition, then you will succeed.—*C. D. Larson.*

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New Thought in Practice

RESULTS in matters pertaining to the individual life can never be satisfactorily collected and classified.

You cannot measure inspiration. You cannot weigh the perfume of the rose or calculate the beauty of the lily. Neither can you judge except in the most general way of the value to the individual of any particular system of philosophy, or any one religion.

We can never fully know what another may have accomplished in the way of ordering, directing, and improving his life so as to increase his usefulness to himself and to the world. We shall have to take his word for it in a great degree.

It is only the personal experience that counts. And those who have found Christian Science, Mental Science, or New Thought a power and inspiration in their lives and a revelation of the solution of the Great Problem know that they have found something of value to themselves even if they fail of perfection in making a practical application of it.

It is true that New Thought people are not altogether immune from fire, from railroad accidents, from disease, and death, but as individuals we have proved in ourselves, and by our experiences, the living, vital power of the message of hope, faith, and eternal inspiration which we bring to the world.

The laws of the universe are discovered through faith. New Thought inspires a practical faith which extends to every act and every thought of our common everyday life. It helps the individual in his own life to meet and master his personal problems. New Thought teaches the individual to harmonize himself in the face of so-called evil experiences. Probably in no other way do we become so fully convinced of the truth of New Thought as by testing it in the face of some serious difficulty. If you were to interview a hundred New Thought people, I think you would find that ninety-nine of them found the truth through some great trouble, or some upheaval in their lives, which the superficial thinker would call a calamity.

We can never reach the condition of perfection, and therefore experiences such as those we now call evil will always be necessary. They are necessary features in our education. They come to correct our unbalanced habits of thinking which result from our lack of wisdom and faith. If we meet them rightly they help us up another step toward perfection.—*Wm. E. Towne, in The Nautilus.*

You are a genius! But the world will never know it unless you quit excusing yourself and get down to work.—*Elizabeth Towne, in The Nautilus.*

"Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be."—*Victor Hugo.*

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IN THE SLEEPY COUNTRY

Faintest echoes of the world—murmuring of streams
In the Sleepy Country, drowsing with the Dreams.
Toil may make the world spin, but a dream is best.
The hills are wild with thunder, but the valleys whisper "Rest."

And the sun may fail the morning,
And the stars withhold their beams
While in the Sleepy Country
I'm drowsing with the dreams.

In the Sleepy Country grief forgotten lies;
Sleep's divinest Angel has sealed Life's dreaming eyes;
Were there sighs and sorrows? Thorns whose wounds were deep?
Lost—all lost forever in rosy realms of Sleep!

And the sun may fail the morning,
And the stars withhold their beams
While in the Sleepy Country
The world is lost in dreams!
—*Frank L. Stanton, in Uncle Remus Magazine.*

LOVE

Since I have loved I am more wise;
I see the soul and heart
More than the shape of eyes and lips,
More than the sordid part.

Since I have loved I am more pure,
Quicker to see the good,
Slower to hate, and more alive
To God and Brotherhood.
—*Gertrude Brooke Hamilton, in Ainslee's.*

A PRAYER

Control my thoughts, O Shepherd kind,
Allow them not to stray,
And bring the false into my mind,
But unto them all obey.

Lead Thou my thoughts in Wisdom's ways,
Where they may safely dwell;
Through peaceful nights and active days
Let them Thy power tell.

Control my thoughts, O Shepherd kind,
My knee is humbly bent;
My thoughts seek error, unconfined,
Without my heart's consent.

O, wilt Thou bind them all for me,
With fetters of pure Love;
For when so bound my thoughts are free,
To seek the realms above.

A PETITION

Henry Van Dyke

These are the gifts I ask of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help to bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.
These are the sins I fain
Would have thee take away;
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow grey
On all the brightness of the common day.—*Bible Review.*

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The Mental Attitude

ARTHUR S. HOLLIS, B. A.

WHEN we start to analyze the power of mind, there is a phase that is met with at the outset, that is of great importance, which, for want of a better term, we have called the Mental Attitude. We all have faith, to a certain degree, in the various phenomena of life; we "believe without a shadow of doubt" that certain things will occur; we believe that we can move our arm at will; and this attitude of mind toward these commonplaces, if once grasped, realized and appropriated, is the key to a vast realm.

It is this idea clothed in various ways that is the center, the kernel, of the New Thought and Christian Science teachings. "I am *a soul.*" "God *is good.*" Do you believe these statements with a certainty, a fervency that is *absolute,* that admits of *no* doubt? If you do, you are in possession of a keystone which already will have raised you from the mire of worldliness into a heaven of peace, power and understanding. If you do not, the world of life is closed to you as yet; your mentality is biased, it is not in line with the eternal power of God, and you are shutting yourself out from your life of true spiritual reality.

It is hard to apply these truths, however easy we may find it to grasp them intellectually. Think of each in turn for a moment. "I am *a soul.*" When this thought is present constantly in the consciousness, being a thought of truth, it must bring results to our mentality and physical being. Oh, try to *realize* its truth! Make the intellectual idea *real* in the mind, so that its presence will act constantly as a check upon your thoughts and actions. Think, speak and act from that eternal consciousness and no power for evil can do harm. Analyze your mind and feel the power of faith, and then let the Truth of your soul-perfection sink into its crevices and permeate its very essence.

Then consider the thought that "God *is good.*" Have we realized its truth? It is a great watchword among the Christian Scientists, and it is mighty in its potency for good. Nothing can worry, nothing can annoy, nothing has power to touch the Soul with its holy temple flooded with a *knowledge* that God is *good,* and that His strength, His power and His love, are in the grasp of him who makes real to his consciousness the thought that the Power of Good is eternal and stronger than any power of evil by a million infinites of greatness.

Let us learn to distinguish an intellectual grasping of an idea from a spiritual *realization* of its truth, and then, when we have fostered these thoughts until they blossom in our nature, let us water them with the floodtide of a pure life and our consciousness will verily expand into its rightful likeness to God.—*Bible Review.*

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BE THE BEST YOU CAN

A story is told of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die because it was not tall and beautiful like the pine; the pine was out of heart because it could not bear grapes like the vine; the vine was going to throw its life away, because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to the heartsease, the king found its bright face uplifted, as full of cheerfulness as ever. Said the king, "Well, heartsease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened." "No, your majesty, I know I am of small account, but I concluded you wanted a heartsease when you planted me. If you had wanted an oak, or a pine, or a vine, or a pomegranate, you would have set one out. So I am bound to be the best heartsease that ever I can."—*William Moodin.*

MENTAL MANSIONS

Henry Ward Beecher

A man's house should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills with the longest night and the shortest day. Home should be the center of joy.

OUR PROBLEM IN LIFE

Will you believe me when I say to you that you have in your life to-day just the problems that you need, the very best ones for you? Some one may say, "You do not know the circumstances in my life, or you would not say that. This problem is limiting me, and if I could get rid of it I could grow." That is not true, and the farther along we get the more certain it comes to us that the problem in our life is just the problem that belongs to us. There evolves through us and about us, according to our attitude and our daily living, just the problem that we need that will stimulate us to our best endeavor, that will make us get up and do something, that will give us the best opportunity possible.—*Rev. Nona L. Brooks, in Power.*

AS A MAN SOWS

We place limitations upon ourselves by the negative words that we speak, and do not realize it. We tell of illness, poverty, all sorts of unpleasant conditions, which we say are ours; but it is untrue—they do not belong to us, they only stay with us because we claim them. We make many a law which works to our undoing when we say that we cannot do things, or when we think and say that others have more ability than we, and therefore but little should be expected of us. Arouse the will within you. Say that nothing can stay you in your determination to accomplish any righteous purpose. Do this and you shall be established in dominion over all things. We find that our word does not return unto us void, but forms convictions and creates conditions that fulfill the law: "As a man sows, so shall he reap."—*Jennie H. Croft, in Unity.*

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Briefs

WILLIAM E. TOWNE

Each morning we awaken with renewed life and energy. Through the night the cells of the body have been storing new force. This newly accumulated energy should be given impulse and direction in the hour of awakening by only our best and most perfect thoughts. Only thoughts of strength, constructiveness, peace, good will and success should be allowed to hold the attention. Some one has well said that our mental attitude during the first hour after awakening determines whether the day is to go "right" or "wrong."

If you knew that your companions could see and know every thought that enters your mind—would you not be careful to fill your mind with the best that you could produce? Why not do it anyhow? Your companions know more of the thoughts in your mind than you imagine. Why not think constructively with the idea of cultivating your best thoughts, your strongest, most virile ideas. Not necessarily wishy-washy thoughts about angels with harps and golden crowns, but thoughts that, if put into action, would help yourself or some one else to a higher, fuller expression.

Every one should have an avocation—an interest outside his daily employment. The workingman or woman especially needs the stimulus of something entirely apart from his or her regular work. The thought life becomes stagnant after manual labor has been performed eight hours a day for years. To offset this, the mind needs to be awakened, quickened, turned completely into new channels and the imagination aroused. This means a renewing of life. —*Nautilus.*

Business Notice

I wish to state to our patrons and those wishing to write to me for treatment, that during the time I am at Atlantic City from July 20 to August 10, inclusive, they should write or telegraph me at Washington, just as if I were at home. The letters and messages thus received will be attended to immediately, the same as if I were here, cases put under treatment and letters and telegrams immediately forwarded to me at Atlantic City where I will answer by my private secretary. The advantage gained by addressing me at Washington is that it gives one day's earlier treatment than if letters and telegrams were sent to Atlantic City.

I will treat all cases at Atlantic City the same as if I were at home, and the business will go along just as regularly and promptly except that non-urgent messages will be twenty-four hours later in reaching me than if I were here. In urgent cases, however, the messages will be telegraphed to me there from my Washington office.

Lovingly yours,

OLIVER C. SABIN.

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THE WHITE MAN

Wherever the white man's feet have trod
(Oh, far does the white man stray!)
A bold road rifles the virginal sod,
And the forest wakes out of its dream of God,
To yield him the right of way.
For this is the law: *By the power of thought,*
For worse, or for better, are miracles wrought.

Wherever the white man's pathway leads
(Far, far has that pathway gone!)
The earth is littered with broken creeds;
And always the dark man's tent recedes,
And the white man pushes on.
For this is the law: *Be it good or ill,*
All things must yield to the stronger will.

Wherever the white man's light is shed,
(Oh, far has that light been thrown!)
Though nature has suffered, and beauty fled,
The goal of the race has been thrust ahead
And the might of the race has grown.
For this is the law: *Be it cruel or kind,*
The universe sways to the power of mind.

—*Ella Wheeler Wilcox, in Cosmopolitan.*

LOVE

In peace, Love tunes the shepherd's reed;
In war, he mounts the warrior's steed;
In halls, in gay attire is seen;
In hamlets, dances on the green.
Love rules the court, the camp, the grove,
And men below, and saints above;
For love is heaven, and heaven is love.

—*Scott.*

THE COMING AGE

Ah! the age is surely coming,
When the spiritual shall rule,
And the world is now preparing
In life's great, advancing school.
Man shall learn to live for others,
Casting selfishness aside,
'Till no more the noble spirit
Shall with only ego bide.

But uplifting souls from error,
Teaching them the love of God,
Man shall aim more to live better,
Walk in paths that Jesus trod;
And endeavor, to with others,
Do as they would be done by;
That will be the aim and mission
For which they, in life, will try.

Life shall be more consecrated
To the nobler thoughts of love,
Thus developing the soul-life
For the blessed home above;
And when we are helping others
Blessings in our hearts will flow.
While as we cease to be selfish
Peace and happiness we'll know.

—*Martha Shepard Lippincott, in Balance.*

FOND MEMORY

Belle Sharrow

Somewhere within the human heart,
A fond and lurking friendship lies
For those we meet from day to day
And cordially greet as they pass by.

As time goes by new changes come,
And these we've met are drifting on;
But the cheerful thoughts, words and smiles
Are planted in the heart's soul the while.

—*New Life.*

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Seeks Oneness With the Eternal Spirit

Back of all material manifestations works the One Intelligence, the One Spirit of the universe. And in this Spirit we live and move and have our being. This Spirit is an inexhaustible storehouse of all the health and happiness we are prepared to make manifest. If you turn away from the Source, and fix your attention on material agencies for gaining health and happiness, you will meet with but indifferent results, and sooner or later you will be driven to return to the Source of being, or die the physical death.

The intelligence, wisdom and power of a creator are always greater than that which is created or made manifest. Therefore if you would have perfect health and happiness and wisdom, seek oneness with the eternal Spirit of the universe, in which the principles of health, happiness and wisdom eternally abide. The bed-rock, eternal principle of health must be received from the Source, and made manifest in your life. Before this can come about, there must be entire and complete willingness on your part to make this at-one-ment. Your personal feelings and desires must be completely given over to Divine guidance. You must be ready to follow the Divine leading at all times in preference to your selfish, personal, mortal *feelings*.

This is the true self-healing—the healing that endures. It is the coming forth into manifestation of the Divine Self.—*William E. Towne, in The Nautilus.*

The Imperishable Essence

The soul of all things is immortal and indestructible—the same imperishable essence manifesting in mineral, plant and animal. It is closely akin to our own—for all draw from the One Source. It may live in many forms, but its essence may not be destroyed; it cannot be extinguished; it cannot die!

With the lowly Monera in the oceans' depths; on faraway mountain heights where bloom the snow-lilies in dainty beauty; in the solemn forests where live the wild kindred; in the sunny meadow with the sweet-briar and the violet; with all the endless and wonderful forms of life that are constantly being evolved, here lives this all-pervading intelligence—this never-dying soul!

The whole Universe is a great, living, thinking, feeling thing, and back of it all is the One Life throbbing and pulsating through it.

All life is one, and all are on the upward path.

We are all—from lowest to highest—enfolded and protected by a mighty entity; tiny atoms upon this planet, rushing with tremendous velocity through space, yet ever safe in His loving care, and all, all are fulfilling the great purpose of that One.—*Clare Doyle Olin, in The Nautilus.*

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NO EXCUSE FOR A COWARD

The thing that makes an experience hard is our *attitude* toward it. We resist and fear and fight it, and this is inharmony. I would have you get rid of fear and be so strong that you would face the very hardest problems that could come with a strength and courage that befit the Living Soul. There is one thing for which there is no reason or excuse in life, and that is a coward, a weakling. "Quit yourselves like men, be strong," is Paul's injunction.

The moment we face a problem in that fearless attitude, the condition begins to pass away. We need to face conditions and to know they cannot harm us. There is not a condition in life that can harm us. There are many opportunities which, wisely embraced, will mean growth, development.—*Rev. Nona L. Brooks, in Power.*

If we live successful to-day, we make a wise preparation to live successful to-morrow. And so on, day after day, year after year, our whole lives. Only to-day is ours. To-day we may make the right preparation, make the right, easy start; run the successful race with time; and close the day, *victor*. This day it is possible to do that. How shall we prepare for it? How husband our energies and direct our efforts? Let us begin the night before, by going to bed right at a seasonable hour. To go to bed right one should have fifteen minutes of quiet time for good reading, meditation and affirmation before he closes his eyes.—*Mrs. Towne, in Nautilus.*

God always gives us Light and Direction in our doubts when our only motive is to please Him.

BEAUTY A SACRAMENT

Never lose an opportunity of seeing anything beautiful, Beauty is God's handwriting—a wayside sacrament; welcome it in every fair face, every fair sky, and thank Him for it, who is the Fountain of all loveliness, and drink it in simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—*Kingsley.*

No man can learn what he has not preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter, and he shall be never the wiser —the secrets he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened, then we behold them, and the time when we saw them not is like a dream.—*Emerson.*

Thought in the mind has made us.

What we are by thought was wrought and built.

If a man's mind hath evil thoughts, pain comes on him as comes the wheel the ox behind.

All that we are is that we thought and willed.

Our thoughts shape us and frame.

If one endure in purity of thought, joy follows as his own shadow—sure.

Never anywhere at any time did hatred cease by hatred.

Always 'tis by love that hatred ceases; only love.

The ancient law is this.—*Edwin Arnold.*

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Freedom

The Apostle Paul speaks of the glorious liberty of the children of God.

No doubt we have all longed at times for liberty, for freedom from bondage to the carnal nature, that freedom that is the result of self-mastery and that cannot be obtained in any other way.

So long as we can be moved to jealousy, to envy, or to any other emotion that belongs to the physical nature, which is under the dominion of the god of generation, we are not free.

So long as we can be swayed by fear of the opinion of others or by the desire to please others, we are not free.
longs to us, fear of having our feelings hurt, all these produce a condition of bondage.

Again, fear of every nature, fear of evil, fear of harm to our bodies, fear that we may not get what we think be-

On the other hand, to be able to love our enemies, to do good to them that hate us, to move forward fearlessly, regardless of the opinions of others, when we feel justified before God, to be able to rise above the petty annoyances of everyday life, and to keep our minds engaged in noble and lofty thought—in short, *to be what we will to be* under all circumstances—this is freedom.

And this freedom we shall attain if we have the desire to attain it, and the will to persevere in becoming masters *of the desires of the physical nature.*

Then we shall be able to dwell in the spiritual consciousness, which is indeed free.—*Bible Review.*

A Bad Witness

A small Scottish boy was summoned to give evidence against his father, who was accused of making disturbances in the street. Said the magistrate to him:

"Come, me wee mon, speak the truth, and let us know all ye ken about this affair."

"Weel, sir," said the lad, "d'ye ken Inverness street?"

"I do, laddie," replied his worship.

"Weel, ye gang along it, and turn into the square, and cross the square—"

"Yes, yes," said the judge, encouragingly.

"An' when ye gang across the square, ye turn to the right and up into High street, an' keep on up High street till ye come to a pump."

"Quite right, my lad; proceed," said his worship. "I know the old pump well."

"Well," said the boy, with the most infantile simplicity, "ye may gang and pump it, for ye'll no pump me."—*Ideas.*

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THE NINETY AND NINE

There are ninety and nine that live and die
In want and hunger and cold,
That one may revel in luxury
And be lapped in its silken fold;
The ninety and nine in their hovels bare,
The one in a palace, with riches rare.

They toil in the fields, the ninety and nine,
For the fruits of our mother earth;
They dig and delve in the dusky mine
And bring its treasures forth;
And the wealth released by their sturdy blows
To the hands of the one forever flows.

From the sweat of their brows the desert blooms
And the forest before them falls;
Their labor has builded humble homes
And cities with lofty halls;
And the one owns city, homes and lands,
And the ninety and nine have empty hands.

LIVE IN THE NOW

Art thou the master of thy fate?
The answer soon to all is told—
God waits and watches at the gate,
He is the captain of thy soul.

Forget the past—live in the now,
Turn from sin e'er it is too late;
Lay down your burden, at the altar bow,
God's promises man can never break.

He lessens each and every care,
And has for us a treasure rare:
Live The New Life and fear no ill,
And be an heir to the Father's will.

—*New Life Magazine.*

START THE DAY RIGHT

Start the day with smiling, and it will not seem so long;
Start the day with music, and the heart will join the song.
Start the day with sunshine, and the clouds will soon depart,
There are no clouds or shadows where there's singing in the heart.
Start the day with kindness, and the toil will not be great;
Start the day with blossoms, and the rose will deck your gate.

"There is no chance, no destiny or fate
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for nothing. Will alone is great,
All things give way before it soon or late.

"Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim."

FORGET-ME-NOT

"When to the flowers so beautiful
The Father gave a name,
Back came a little blue-eyed one
(All timidity it came),
And standing at its Father's feet,
And gazing in His face,
It said in low and trembling tones,
With sweet and gentle grace:
'Dear God, the name Thou gavest me,
Alas! I have forgot.'
Then kindly looked the Father down,
And said, 'Forget-me-not.'"

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THE COUNSEL OF WISDOM

Remove from thee all doubting; and question nothing at all, when thou asketh anything of the Lord, saying within thyself, How shall I be able to ask anything of the Lord, and receive it, seeing I have so greatly sinned against Him?

Do not think thus, but turn unto the Lord with all thy heart, and ask of Him without doubting, and thou shalt know the mercy of the Lord; how that He will not forsake thee, but will fulfill the request of thy soul.

Wherefore purify thy heart from doubting, and put on faith; and trust in God; and thou shalt receive all that thou shalt ask.

But the true fast is this: Do nothing wickedly in thy life, but serve God with a pure mind; and keep His commandments, and walk according to His precepts, nor suffer any wicked desire to enter into thy mind.

First of all, take heed to thyself and keep thyself from every wicked act, and from every filthy word, and from every hurtful desire; and purify thy mind from all the vanity of this present world. If thou shalt observe these things, this fast shall be right.—*From the Apocrypha, in Unity.*

Our mental attitudes build up conditions that we must meet to enjoy or meet to dissolve. God is not to be compelled. Impatience agitates the life atoms, and no power outside our own minds can compose this turbulency. The willful child frets itself into a fever, and suffers from its petulance, but this does not dissolve the cause of its unhappiness. God is the undisturbed calm, and wisdom admonishes us to fashion our lives after this idea.—*Unity.*

SELF CONTENTMENT

The man who is content with himself is like the mountain rose—living an unseen glory and dying without having brought anything of cheer into the world. Self is nothing unless it forms a link in the lives of the living.—*Don E. Mowry.*

There is, at times in every human life, a consciousness of the possession of a higher, nobler, grander power—an exhilaration which intoxicates for the time being and is capable of rising above the lower planes of existence.

It thrills along every fibre of one's being, like a strain of beautiful music, and lifts us out of the regions of self into an atmosphere so pure, so ethereal that we lose, for the time being, any sense of the outer world. This is a gleam of the Infinite Consciousness—a realization of the Over-Soul.—*Evelyn A. Fenton, The Fellowship Journal.*

As heirs of God and joint heirs with Christ, we inherit the faculty of praise. Nor does this power reside in man alone. It is omnipresent. The whole universe is now in process of praising God. Every leaf and bud and blade, every blossom that expands in the sunshine, every cloud that floats with the wind, every dewdrop and every star—all join in a mighty, ceaseless hymn. Like the lame man whom Peter healed, they are "walking and leaping and praising God."—*Stella M. Templeman, in Unity.*

Who prays, does well;
For then the soul mounts heavenward,
Bearing its troubles to an unknown sea
of rest
It feels is there, where every hope seems
blest.

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Tired

If God should take these things out of my hands
I work with day by day and give them to another,
Bidding me rest awhile, as I have tho't-less
Prayed to do, and I should see the cares
Which ache my life fall by, and be
Part of another's world; if He should say
"Child, take your rest now," and close down the blinds
And leave me to myself—O, would I rest—
I who am made for toil and cannot rest
Till soul and body separate?

How should I answer Him?
If He should say, "Let other hands perform
This drudgery; let other hearts beat out your loves to-day;
No little eyes will turn to you for help;
No little hands reach up for you to hold;
You need replenish nothing of the wear
And stress of being. I will take your load
Which presses down so wearily to-day
And give it where an emptiness has lain
Long nights upon the heart; where days
Have come and gone bearing away the hope
They bro't at morn." And it may be
That I am not so tired, at least, not quite so tired
As seemed in the beginning; it may be
My hands are not too full for comfort.

Do I know
Whereon I tread in all His universe
When at the evenfall my tired feet
Press the home floors reluctantly. Do I
Guess dimly that my worm-eat window-frame
Borders the brow of morning and of God?
What do the feel of hands and feet reveal
In their perfection? Shall the noiseless hinge
Of life's great doors swing to and fro in me,
Letting activity and rest pass in and out
At will, and I not bow my head
In silent adoration for the joy of being?
—*Harriet Lake-Burch, Humboldt, Ia.*

Lend a helping hand to another,
It will help you on your way,
And the heart of the weary brother
Will be gladdened through all that day.
'Twas the Master said, "Love one another,
'Tis a new commandment I give."
Then obey it, and you, my brother,
In the light of His love shall live.
—*Anon.*

The man of forty must not think himself old. He is only beginning really to live. A man's usefulness is gone only when he ceases to grow. Age is not a matter of increasing years so much as of waning enthusiasm.—*Milwaukee Journal.*

When a man knows himself to be divine he will manifest divinity.

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The Magnifying Glass of Praise

TO praise is to magnify. This is generally accepted as meaning to exalt, or to extol, and it does mean this, but it has an additional meaning. To magnify is to increase or enlarge the size of an object or subject, so that it appears larger than it looks at first sight to the naked eye. Now, we cannot magnify God, in the sense that we can make Him seem greater than He really is, because He is already infinite; but we can magnify our consciousness of God, the Good, in our own lives by praising it unceasingly in word and deed until we are able to see it in its true relation to us. Sometimes we are tempted to think that there is not much good in us, after all, or in our environment; and when we reach this point it is time to turn on the magnifying glasses of praise and appreciation and begin to see ourselves and our environment as God sees us.

When Mary, the mother of Jesus, went to see Elizabeth, who saluted her with words of praise and rejoicing, the first recorded words of Mary's response are the exalted hymn of praise beginning, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior." Nowhere in human language are found more beautiful words than these, filled with the intense spiritual love and uplift. "Happy he with such a mother," and happy the mother of a child so endowed with the rich heritage, joyous appreciation of the things of Spirit. Mary's soul magnified the Lord and from that time until now all generations have called her blessed. She had the true judgment of values in the spiritual realm. She received the higher spiritual law of being, she magnified and rejoiced in the Good and was blessed accordingly. She applied the law of praise.

Once Jesus, while teaching His disciples, said to them, "If ye know these things, happy are ye if ye do them." We all know how to praise, we know how to look for the good in things and people, but we do not always hold ourselves up to the law. Instead we sometimes *"faire la moue,"* and everything in our world gets awry in consequence. This was what troubled Hamlet when he thought the times were out of joint. The times were all right; they were no worse than the time when Jesus walked in Palestine boldly proclaiming, "The kingdom of heaven is at hand." Hamlet proved himself out of joint by the methods he adopted to set things right, and Jesus just as surely proved by His works the kingdom which He preached.

So, if we desire the things of Spirit, we must prove them right here now in our lives. They are all present now in embryo, awaiting the application of the law of appreciation and praise to make them expand and increase before our eyes until they fill the whole place where we are sitting, just as did the sound of the rushing mighty wind on the day of Pentecost. It may be that we have given so little thought and attention to the good in ourselves, in our neighbor, in our environment, that we are unable to see that it is there at all. But it is, it is all

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there, and the only reason we do not see it is that we have allowed our appreciation of the good to become atrophied until it has dwarfed our perception, our right judgment. The remedy is, put on the magnifying glass of praise and we will begin to see the good larger and larger.—*Stella M. Templeman, in Unity.*

A Confession of Faith

FROM "LOVE"

Oh, let us drop these empty sounds and forms, the letter that divides the warring sects, and let us fill our hearts with love to men.

I have no creed.
Creeds are but words.
Love is reality,
Love fills the heart
With charity, with peace,
With faith, with hope, with heaven.
Love to the Father.

Love to the Christ,
Love to our fellows.
This I feel within, and it shall guide me.
He who is ruled by Love.
By Spirit Love, not lust,
By Love Divine.
He who is ruled by Love
Will not go wrong.

I have no creed.
Good is the only rule.
For what else live we?
Fame? It turns to ashes in the grasp,
Riches? They are wrung from the hearts' blood of our fellows.
Knowledge? It is but a babble of words.
But Good, Love, Truth, Beauty,
These are the verities,
These are eternal.

I have no creed,
Or, if a creed, but this:
I love humanity.
My life and all I am I freely give
To better make the world, to help mankind.
My only creed is LOVE: I know no more.
The Fatherhood of God,
The Brotherhood of Man.—*J. A. Edgerton.*

"Mind is the most valuable of all things in the world, and the one with the greatest capacity and the greatest willingness to be of use to the world, is the one who is always sought for to occupy high and important spheres of usefulness, and who will be honored and remunerated accordingly."

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PUBLISHED IN FRENCH

One of the most popular of the works of Bishop Sabin, "Divine Healing," has been translated into French by a distinguished French woman, Sophie Doriot, and published by her, printed at Vals-Les-Bains, France.

The French translation is accompanied by a foreword by Camille Flammarion, one of the most noted astronomers, scientists and writers of France. The French title of the work is "De La Guerison d'apres Evangile." The volume is a very neat and tasteful one, printed in the most artistic fashion and contains a fine picture of the author.

INTERESTING JOURNAL OF NEW THOUGHT

One of the most interesting and helpful publications which has recently come to the editorial desk of The News Letter is The New Thought and Psychic Review for June, edited by Mr. R. Dimsdale Stocker, of London, England, and published by L. N. Fowler & Co., No. 7 Imperial Arcade, Ludgate Circus, England.

Mr. Stocker is one of the most noted of English writers of New Thought literature.

One of the articles which the June number of this review contains is by Bishop Sabin, of Washington, and is entitled: "Ignorance of the Truth Has Made Religion a Mystery." The publication also contains a quite extended review of Bishop Sabin's principal books.

The price of The New Thought and Psychic Review is one shilling and sixpence per year, post free.

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There is but one thing which you have to fear in earth or heaven—being untrue to your better selves, and therefore untrue to God. If you will not do the thing you know to be right, and say the thing you know to be true, then indeed you are weak. You are a coward. You desert God.—*Kingsley.*

"The life is more than meat, and the body is more than raiment."

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July **Nautilus** is Single Tax Number. The leading article is by Joseph Fels, the millionaire, who is using his millions to show the rest of us how to prevent other folks from making more millions by wrong methods. A few of the New Thought articles are: "Afoot and Awheel in Many Lands" by Helen Rhodes Wallace; "Zoroastrianism: The Religion of Persia" by Swami Vyavananda; "The Great Stone Face" by A. A. Lindsay and a beautiful poem by Edwin Markham.

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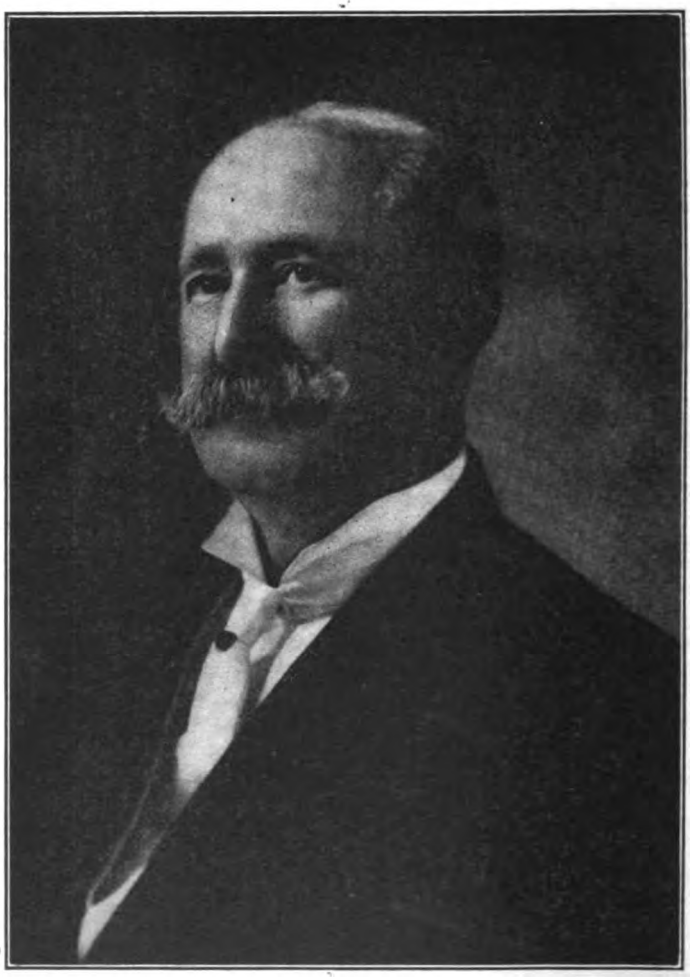

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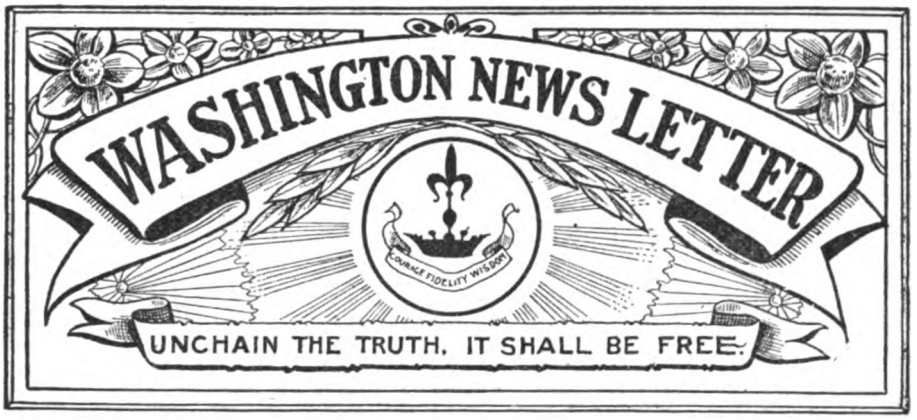

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Editorial Correspondence

Atlantic City, N. J., July 20, 1911.

This is the first day of the lecture course in this city and the audience, to commence with, was highly satisfactory. There are seekers after the Truth here from almost all parts of the United States, especially from the Middle and Central States. We are fully prepared to supply everybody with literature free so that the gospel will be preached from this center to all parts of the world.

Atlantic City is entirely unique. There is nothing like it. I would estimate that there were more than five hundred hotels in the city, and all of them are practically full to capacity. Twenty-five thousand bathers in the water at one time is nothing unusual. The board walk about sixty feet wide, extends for nine miles, and the greater part of it is filled with two streams of promenaders, each keeping to the right. And, most singular to say, this stream keeps up more or less

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during the entire night. I awoke at one o'clock this morning, looked out of the window, and saw the two streams were still going, thinner, of course, than earlier in the evening. Again, at 4:30, I looked out and they were still going, walking and riding in their rolling chairs, etc. Again I looked out at 6:30 a. m. By that time the early morning bathing had commenced, and thousands were in the surf.

This is an ideal place for the propagation of the Truth, and we hope to be able to do a great deal of good in spreading the Gospel of Science from this point. The lectures here, of course, must be general in nature, so that they are not as thorough as if given in a class; but those who come, aided by the books that are supplied free, easily learn how to heal the sick from the information which they receive.

My letters now are being received daily from Washington and are answered personally from here, the same as if I were in Washington. All treatments and all business go along as regularly and satisfactorily as if I were at home. Persons desiring information in regard to treatment should send to Washington just as usual, as letters go to the healers twenty-four hours earlier if sent to the Capital than if sent to me here. All remittances should be made payable at Washington, and should not be sent to Atlantic City.

We will be glad to see all friends who can make it convenient to come. The lectures will close August 10th. Those who cannot visit us at the Million Dollar Pier will find us at the Hotel Strand and we will be glad to see them all.

Lovingly,

Olivier C. Sabin

Bishop.

If you knew that your companions could see and know every thought that enters your mind—would you not be careful to fill your mind with the best that you could produce? Why not do it anyhow? Your companions know more of the thoughts passing in your mind than you imagine. Why not think constructively with the idea of cultivating your best thoughts, your strongest, most virile ideas. Not necessarily wishy-washy thoughts about angels with harps and golden crowns, but thoughts that, if put into action, would help yourself or someone else to a higher, fuller expression.—*Wm. E. Towne.*

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Chain of Golden Thoughts

August

PAULINA B. SABIN

The Eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy before thee.—Deut. 33: 27.

Underneath are the Everlasting Arms. We have never rested upon them, because we have been trying to keep ourselves up. When we let go we shall feel these strong arms all about us. All threats of what may happen to us will prove powerless, when we give up resistance. Let come what will for only God can come. Since God is infinite Love, evil and all discord are realities only to the extent that we hold them in our thought as realities. Let us hold the thoughts of goodness, harmony, and love.—*C. Wardc Traver.*

Oh! the divine simplicity of it all, and at the same time the strange difficulty of it all. The Hand is there, even underneath you in time of trouble, but you will not see it. God and the heavenly hosts are round about you. Dear ones are never far away. True love never dies, and is not disturbed by death. Believe these things and your soul will be as quiet as the Sea of Galilee when He cried, "Peace! Be still!"—*George H. Hepworth.*

"The Everlasting Arms." I think of that whenever rest is sweet. How the whole earth and the strength of it, that is almightiness, is beneath every tired creature to give it rest; *holding* us always! No thought of God is closer than that. No human tenderness of patience is greater than that which gathers in its arms a little child, and holds it, heedless of weariness. And He fills the great earth, and all upon it, with this unseen force of His love, that never forgets or exhausts itself, so that everywhere we may lie down in His bosom, and be comforted.—*A. D. T. Whitney.*

Cast *all* thy care on God. See that all thy cares be such as thou canst cast on God, and then hold none back. Never brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things, if thou would'st learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for any greater trials. Rather, give thy whole self into God's hands, and so trust Him to take care of thee in all lesser things, as being His, for His own sake, whose thou art.—*E. B. Pusey.*

God is Infinite Love. We live, move and have our being in Him. Love covers us as the waters cover the fishes in the sea, we are immune from all danger, all catastrophes, and the blessings of sunshine, happiness and prosperity belong to us and come to us as we dwell in the bosom of the Infinite Father. The Everlasting Arms are our protection and no evil can come near us.—*Bishop Sabin.*

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Man's Freedom

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE special subject of the lecture this morning, is Man's Freedom. That, of all the problems that confront us today, is the most important. How many of you have ever thought what is meant by Freedom? Our Savior told His disciples and us, that we would know the Truth and the Truth would make us free.

If we look back into the history of mankind we find it obscured with dimness. When the Book of Job was written, by whom no one knows, it is evident that in that day there was a very high degree of intelligence, for the person who wrote that book was away and beyond the ordinary. Then we go further into the history, and we find we know nothing hardly of man. We have a story told us that there was a flood, which went over the earth, and God repented Him of having made men and drowned them, and yet there are a great many scientific facts which go to show that that was not true in the sense that we have been led to regard it. It may have been an allegory, but whatever its reason, we know that the unchangeable God never repents, never changes, but from all eternity from the ever was to the ever on, God Almighty has never changed. We have glimpses through Oriental history here and there of man, perhaps back four, five and six thousand years; we also have the story of Moses, but the first glimpse we have of the history of man, that may have been at all tangible, is but a few hundred years before the days of Abraham. We find the nations of the world, the people of the world, so to speak, controlling by families under what was called the patriarchal system. The oldest son was the absolute master of all the other members of the family. These families, as they grew and increased, became stronger, and they went out and made war upon a neighbor, conquered him and brought into his family all the people of the other family and they became slaves. Gradually, these families became so large with power so great that they were established as little nations and then nation would make war upon nation, until ultimately a great area of country became governed by what was termed a king. From this early beginning grew up mankind, until we find him in the perfection of the present day civilization. Prior to the art of printing, it was very difficult to write books. The letters that they used in those days, were unusually difficult to make. They were something like the Chinese characters, that is to say, in formation and in the manner of making them, it taking a man a half a life time to write a book as large as the Bible, if he could do it in that time; and notwithstanding all these difficulties there had been gathered in the Alexandrian library many hundreds of thousands of volumes. If these volumes were existent today, and the world had the benefit of the history therein, we might know more of the history of man, but ecclesiasticism, always the weapon of bigotry and ignor-

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ance—through Mohammed—caused the destruction of that great library. He wrote a book and said that was all the book that was necessary for the world to know. It was the Koran, and like some philosophers of our present day, he refused to allow his disciples to read anything else, and for fear they would, he burned that great library.

Where did man come from? The history has been burned. We know not when he was created; but we know, by virtue of universal law, that there never was a time, in all the universe, in all the aeons of time of the past, when there was ever one atom less in this globe than there is today, because all is held together by the law of what we term gravitation, attraction and adhesion. You take a pound out of this world, and it would throw the entire universe into a jingle. There never was an ounce less in the world than there is today. If you should take an ounce out of the world, all creation would be in a jangle, in inharmony. God Almighty works through fixed laws. It is impossible that He should contradict Himself. It is impossible that anything should be changed. Wherever in the history of the past, we find man, we have found him struggling for what he termed Freedom. Even in his lowest stages, he wants more Freedom. You take the birds of the air, and the beasts of the field and the fishes of the sea and all animate nature, and in them there is this principle, this desire for Freedom. From the eagle that soars in the very face of the sun, to the animal that grovels in the dirt—all want more Freedom.

I was talking with an old African, formerly a slave, some years ago, a gray-headed old man who was working hard. I asked him about his life prior to his freedom. He said he had a good master and they did not abuse him, he had plenty to eat and was well taken care of and had nothing to complain of. "Well," I said, "you have to work a great deal harder now than you did before, don't you?" He said: "Yes." Then I said "Which do you like the best, your former life, when you were a slave, or your present life?" "Oh, Massa," he said, "I lobs my freedom best." It is that love of Freedom in their nature that cries out for Freedom. Now, Jesus Christ when He enunciated the doctrine "You shall know the Truth, and the Truth shall make you Free," appreciated the fact that there was a great necessity of the human race. It is what the Truth gives—Freedom; and when you know it, you have Freedom. Freedom means more than simply the right of self-control in the sense of owning your own person. It means Freedom in your mind, Freedom from fear, Freedom from sickness, Freedom from want, Freedom from sorrow, Freedom from all the ills of life, Freedom; and it can only come when your mind becomes so saturated with the Truth that you know you live, move, and have your being in God Almighty; and, when you know that and appreciate it, you have Freedom.

Here is a person who is suffering from disease, or suffering from the fear of disease, either of himself or in his family, worrying about it and suffering constantly. He is a slave, slave to the fear of disease. Here is another that is suffering because of his fear of poverty. He has enough to live on today, but where the supply for tomorrow is to come from, to him is an unsolved problem. He suffers from fear. He is enslaved to that fear of poverty. Now, if they knew the Truth, they would never

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know of these fears, they never would be enslaved. What is the Truth they would have to know? Well, suppose, for instance, for this illustration that this room was the universe, that it was without end to the south and to the north, the east and the west, and yet in this room, God, being omnipresent, fills every particle of space and we all live in God, live, move, and have our beings in God, like the sponge, when you dip it into the globe of water. The water goes through the sponge and the sponge is in the water—God in us and we in God. It is a combined thought that we live, move, and have our beings in God. Then we realize what God is. God is eternal life, power, love; and God is our Father. Therefore if we Realize this Truth, should we be enslaved? God is life and life fills this whole universe. We live in it and nothing but love can touch us for it covers us as the water covers the fishes in the sea. Love surrounds us and covers us and protects us. Should you be enslaved to the fear of sickness and fear of poverty? You, the child of God, created in His image and likeness, endowed with this power and this dominion, that belongs to you, should you be enslaved? No. Not if you know the Truth. The Knowledge of this Truth is what gives you Freedom and the reliance upon this Truth and the reliance upon this Knowledge gives you Freedom and manifests perfect harmony in all the affairs of life. The person who trusts God for everything, absolutely and perfectly, is Free and his trust is never in vain, for God Almighty's fixed law is as certain to give you what you want as the water is to seek the level of the sea. There can be no halting.

Now, if we could impress this thought upon the minds of our readers, and our hearers, so that they could have the Realization that they have a loving, heavenly Father, God, who not only desires to help us but is more willing to give to us than we are to receive, how happy it would make us. In order for us to receive that blessing, that Freedom, we have to place ourselves in the proper attitude. Now, mark you, God does not change, God never changes for a person's prayer. Persons may kneel to God and pray, but God never changes to answer that prayer. The persons have changed themselves. Now, mark you, if they have placed themselves in the attitude where they are promised, if they seek, ask, and knock, they shall receive. Suppose there are two persons here; the one sitting at the right hand and the other at the left. Suppose the one on the right hand wants something and asks God for it, and the other one wants it too, but does not ask. The one on the right hand will receive; the one who sits on the left hand does not receive, because he has not asked. Why? Because the one on the right hand has placed himself in the attitude, in the line of the blessing, and the other has refused to, consequently gets nothing. Suppose the sunshine was necessary for our life and we would stay in this room, hid from the sun, and say, "Oh! we can see it from the window, and I do not believe that sunshine would do me any good any way. I can look at it from here just the same and I am not going into it." We would not receive anything. If you say, "Yes, I am going into the sunshine, because I am promised when I get there, I am in the line." That person gets where the sunshine can hit him and he is cured, he has perfect health. The one obeys, the other does not. God does not change; God never changes. God knows nothing

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but good. If you do evil, God knows nothing of it. The evil punishes you and destroys you, unless you repent and do right. The Day of Judgment, with us, is today, for we are constantly being judged. If I should go out and commit a gross act of infidelity to a certain fixed rule or law, run my hand into the fire, my hand is burned, and so, if I go out and lie and cheat and steal, my conscience and my mind are seared. If I allow myself to become filled with malice and hatred, it goes down through my body and destroys me in a thousand ways. On the contrary, if I sow the seeds of love, throw out the vibrations of love to my brother, and to my God, and carry out and practice the principle of the Golden Rule, that you should love your brother as yourself, I am in a condition of harmony, my mind and body are perfect, I am in harmony with God Almighty's universal law. The blessings come down upon you, but God's blessings do not come down upon the other fellow; the curses of his own sins destroy him and the only way that he has of avoiding it and escaping it is to come back to God Almighty, in the line that Jesus Christ His Son, has told us, for *"I am the Way, the Truth and the Life."* You can not come to God through any other channel. You can not get rid of sin in any other way, than through repentance and going back to the Father.

There are two ways to destroy sin, so to speak, the same as you might destroy a fire. We will say there is a fire in this great building in front of this hall. Now there are two ways to destroy that fire. First, you can destroy it by artificial means, the use of water and chemicals and other ways, or you can let it alone until there is nothing to burn and the fire has destroyed itself. That is the way with sin. You can destroy sin in two ways. One is to go back to God Almighty, through Jesus Christ, in prayer and forgiveness, and that will destroy the sin, or you can let it alone and the sin will destroy itself by having your body carried over this tramway called death. That will be the end of you. What becomes of the wicked on the other side is a matter of opinion. In my opinion we have to repent and if the Bible teaches anything, it teaches that there is an intermediate condition, there is a condition hereafter the same as here where we will have the right and power to repent. God Almighty never repents for you; you have to repent yourself. You have to come back, you have to make restitution, and you have to do right or you will forever and ever stay in the darkness and blackness of sin and iniquity. Those that live over here, and go on, have this perfect Freedom which the Truth gives them, and they travel on up this ladder of Knowledge making strides forever and forever, always on the upward road, always climbing for more Knowledge, because in God there is nothing ever still. You take the ocean, the currents of rivers, the atoms in the earth, the worlds in their cycles and in their circling—everywhere and in everything motion, constant and continuous action and the command is, Go Forward. This very world is being created new all the time, the rivers are created daily, your bodies are created daily; everything, in the beginning, is going on forever and forever in this universal harmony of God Almighty's love, and that is the way it will be forever and forever that was. We will progress and by and by we will know as God knows, because we are His children and His image and likeness.

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Our Work

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

A PART of our work is to preach the gospel, heal the sick. Our Savior had to teach His disciples. He taught them for three years; He commanded them to go forth and teach this same philosophy, this same gospel, this same good news to all the world, and He left that as a heritage to which we fall heir, *Preach the gospel.*

The preaching of the gospel is something more than what we have been taught in our earlier days to believe in. I can remember, and doubtless most of you can also, that we would have great revivals, exciting times when people would be brought into the church, sometimes by the hundreds and sometimes less, and sometimes they were worse than they were before they were converted, so to speak.

The gospel which we preach and which Jesus Christ taught, is a perfectly scientific philosophy, you may call it. It is a rule of action given to man, by which he can be governed and must be governed if he wants to be in touch and in tune with infinite love, and when you are in this condition as our Savior says, *"You shall know the Truth and the Truth shall make you free."* It takes a teacher. Nobody on earth can learn the science of mathematics or any other philosophy without study. God Almighty gave us reasoning powers and gave us thinking powers, and He gave us powers which induce us to enlighten ourselves and study, and that is our duty and you can learn nothing unless you do study. You must have a teacher before you can come into this Truth.

Look at the world during the past 1500 years, since it was covered over with what we call ecclesiastical ignorance, barbarism and heathenism. We find the world groping in darkness, bowing down to the image of materiality, believing that there is light, truth, intelligence and substance in matter. And as long as they bow to this image of sin, that day, that they eat thereof, *"thou shalt surely die,"* and that has been the verdict, that is the judgment day. All along until we pass down this stream, the judgment day comes apace and we reap as we sow. If we sow to the Spirit, if we sow to the principles of truth, upbuilding the inward man; upbuilding the intelligence, the spiritual man, the inward man, in the knowledge of the Truth, then we build up a healthy body and a healthy mind and we grow better and stronger.

When all the world gets to thinking in this way and being taught in this way, and practicing in this way, then we will have the millennium and death will be no more. All that makes death, all that makes sickness, all that makes sorrow, all that makes poverty or inharmony of any kind or character, is the lack of the knowledge of the Truth which makes us free. This Truth is plain and simple and easy to be obtained, but it can not be obtained unless you have a teacher.

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You have to be taught. The Apostle tells us, and our experience proves it, that you can not get it in any other way.

The most singular thing to me is the utter unbelief of people in this Truth. Now if a man should owe a debt and a reasonable number of witnesses should swear to it, there is no jury in the world which would question the fact that the man owed the debt. If a person saw another committing a crime and others saw it and a reasonable number of witnesses testified to the truth, all the world would stand ready to believe in it. I can prove by the doctors who have had cases of physical objective appearances, so that all the world could see the ailment, great tumors on the body. The doctors for years practiced on them trying to heal them, making surgical operations two or three times and yet they came back again. They go to the hospital, are operated on and yet the disease comes back, and then the doctors pronounce the sentence of death unless a surgeon is immediately called into aid. Not only one, but two, and hundreds can be made to testify to this one case, and that case for instance, is cured instantaneously by this God thought. Yet they do not believe it. They won't believe and they can not believe it because, apparently, their mentality is held down like Pharaoh's, when the children of Israel tried to get away. God, seemingly, hardened his heart and he would not believe and did not believe and they do not believe us.

Day before yesterday I was on a car with a prominent government official, a gentleman holding one of the chief positions in this city, whom I have known a great many years. He was glad to see me, shook hands with me and asked me about my Science, and said, "Do you believe it is true?" I gave him two or three instances of wonderful healing right here where he could go and study the evidence. "Well," said he, "it is funny; I know what you are saying you believe to be true, but I can not believe one iota of it."

That is the way of the world. All we have to do is to keep pounding away, hammering away. When Jesus first came preaching this gospel of Truth, He did not send His proselyters among the lawyers, the priests or doctors, or the people in high position of life and those in authority. He sent them to the poor. When selecting His followers He went down by the side of the Sea of Galilee and took His apostles from the fishermen, as they were mending their nets. He said, *"Follow Me and I will make you fishers of men."* From that lowly position, that lowly class, He built up this great and mighty Truth. It was not done in a year, it was not done in a century, and it was not done in three centuries, but it gradually grew. The followers who lived in the time of Nero, and some of those earlier Roman emperors, were almost all either slaves or people of the lowly walks of life, but gradually here and there those of the higher classes would be converted, and finally Constantine had a legion of soldiers in his Western army who were almost all, if not all, Christians and they were an avalanche against whom the enemy could have no power and he became so enamored of their brilliant military operations and unfaltering loyalty that he became a student and finally, when emperor, he declared this religion of Jesus Christ the religion of the empire. That was the first time that the Christian religion ever was recognized by those in authority.

During all the years since, it has been

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up and down on the waves as they went over, until finally the clouds of darkness almost obliterated the Truth, but there always have been, somewhere, those who did heal the sick in the name of Jesus Christ. The Catholic Church was the dominant church for centuries, and there have always been among that church those who healed the sick; that church has always believed in God healing the sick, and I say it with sorrow and almost shame, but it is the truth, that the greatest enemies God healing has to-day, belong to the Protestant churches of which you and I have been raised as members. They will not, as a rule, have it under any circumstances. I went to one of the ministers in the Methodist Church, a man in whom I had great confidence and whom I had known for years, a man who has been a writer for one of the principal journals for that church in New York for years. I went to him imbued with the idea that if I presented to him this truth with irrefutable testimony he would only be too glad to embrace it and bring it into his church work. I presented to him the facts of this healing and that healing. He did not believe it and I said, "Come with me, take me to your sick people and God Almighty will heal them." He answered, "Colonel, I could not believe that God healed the sick if I were to see it with my own eyes."

I went to a Southern Methodist Church in the eastern part of this city, and I heard the preacher pray, not that God would heal the sick, but that God would bless the medicine to heal the sick. They have gotten so far that they are determined that they will not allow the fact to go forth that God Almighty does through man heal the sick. I have the right to talk that way about the Protestants, because I was raised among them. I was one of them and I was taught, if I was taught anything, to believe that the Catholic Church, next to the devil himself, was the greatest enemy of man on the face of the earth, and yet I tell you, my friends, it has much of the seed of the true religion and compares favorably with any other church I know of. I am in this position and I can afford to tell the truth and I can not afford to tell anything else. I care nothing more for the Catholic Church than for the Methodist Church or the Presbyterian or any other church, but I say they all must come to this doctrine which was taught by Jesus Christ, that God does, through man, heal the sick, and they have either got to believe it or disbelieve the Bible. They have got to believe it or their blood will be upon their own heads, for I tell you that this Truth has come to stay and, like a cyclone, it will sweep the face of this earth.

It is your duty, and it is mine and it is everybody's duty, to carry this doctrine, this Truth, this liberty-giving Truth, to all the world and let the world have the benefit of it. Here are your brothers and sisters upon the right hand and upon the left, going down this tide, passing over the chasm of death, because of the lack of the knowledge of this Truth. It is your duty, it is my duty to preach this gospel, and it is our duty to heal the sick. Wherever our Savior sent His disciples forth, He gave the double command, *Preach the gospel, heal the sick;* and, usually the third statement was, *Teach them that the kingdom of God is at hand,* or *The kingdom of God is made nigh unto you.*

The far-away doctrine, the doctrine

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that you have to die and pass beyond before you can receive God Almighty's truth is a false doctrine; it is a pernicious doctrine and it is one that is dragging the world down to death, making really the sin of death something to be sought for rather than to be avoided. Why? Because they want to test the evidence of this love of God that has been taught them. It is here for you if you do right. God Almighty's love is here for us, for each one of us, to have, and all we have to do is to hold on and study, and we will all come into the realization of this Truth. God Almighty will lead us and bless us and carry us along the pathway of life and destroy every possible inharmony.

You do not have to die to reach the kingdom of heaven. Each one of you has certain talents, which the Lord God gave you in your creation. One, the parable says, had one talent, another three, another five and another ten. The one that only has one talent is under the same obligation as the one that has ten, to make proper use of that which God has given him, and it is the duty of each of us to use our talents, preach the gospel and heal the sick, carry this blessing and this God news to all the world as far as we can. If we can do it no other way we can speak the word, cast a friendly thought that will go as far as we have the ability; give it out and the more you give, the more you receive. Oftentimes in my experience in healing the sick, we have found that there would be something holding the patient back. What it was we could not tell. Then I would put them to healing others, throwing out these good thoughts to others and, oftentimes, as they began to get the good in their own consciousness, God Almighty's love would bless them and come down and fill them full because as they sowed they would reap.

This church is a nucleus around which its branches, all those that think as we think, may center. Now a church organization, of itself, amounts to nothing so far as the old thought is that we have to attend church to go to heaven, or the thought that you have to join the church to go to heaven. I remember when I was baptized I had lost a little brother, and it was a question in my mind—he was eight years old—whether he was old enough to go to hell, for he had not been baptized. He was the next younger than I, and, if there was any question about him, there was no question about me—I would surely go to hell if I should die, because I had not been baptized. So, the next Sunday after the funeral, I went up and the old preacher preached a sermon. I remember one time he said he did not care where his text was, just so it was within the lids of the Bible. I do not remember now what kind of a text he had, but I presume it was within the lids of the Bible. I got very much scared and went up to be baptized. He took me four miles, broke the ice in the river and baptized me through the ice and then took me in a two-horse wagon four miles back to a house where I could put on dry clothes. After that I was a sure shot for heaven. I had no more idea of what religion was than I had before, not a particle; but I knew I was in the church and I was saved. I had been baptized.

You see how absurd such thoughts are. The church, of itself, is an organization where all those who are of like faith get together to work for a certain thought and propagate a certain idea, and the more people you have together who think alike and act alike and

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do alike, the stronger the church is. But it is a thousand times better for the church, if there is any creature who wants to get in, that is pugnacious and wants to argue as this world has been cursed for fifteen hundred years, better for that person to stay out of the church. Very many, I do not know how many millions of people, have been killed for believing or disbelieving this one thought, "that the bread and the wine which is used in the Lord's Supper is real or emblematical." One set of people believed they were not the real body but were merely representative of the body of Christ and the blood of Christ. The other believed that the bread and wine became the real body and the real blood. Now, as one side or the other would come into power, they would burn the other fellows, crucify them and kill them by the thousands.

That kind of thought does not build up a church, it does not build up a religion. All such work is evil and belongs to evil. If any person wants to join our church that is pugnacious and wants to have his way, we would rather have that fellow to stay out of it. We do not want him around at all, because he is no good to us or to anybody else. Churches do not save. You are all going to be saved, so far as that is concerned, but you will never be saved until you stop sinning; and you will never stop sinning until you get rid of sin and the effects of sin. Ultimately you will see the light and you will know the Truth—either now or some time, somewhere, for all will come to God Almighty because you are His children. The spark of life within you is of God, from God, and as you go on sowing the seed to carnal mind you will reap the very crop you sow. You will be punished; the day of Judgment comes apace, today, now. Now is the day of salvation, now is the day of Judgment, now is the day of creation; all is now and all is here.

We have a great work before us and we have to go out in this world sowing the seeds of love. As I have told you before and as our Savior told you and others, love is the power of God. Love is God for God is love, and you only work through love and you can not work through anything else. If you want to convert anybody, love him. If you want to conquer anybody love him. If you want to accomplish anything love it. Do everything by love. Do not do it with your fist or with a club. Cast your carnal ideas aside, and come to God Almighty and let love be your weapon. If you want to lock your doors at night, lock them with a prayer. If you want anything to be accomplished, commit your ways unto the Lord and trust, and see how beautifully His promises will be fulfilled. He says He will bring it to pass. Try it, and let the darkest cloud come up that may in your imagination; say, "Father, I commit this unto thy care, and I ask you in the name of Jesus Christ to restore harmony." Then trust. See how beautifully He will do His part. Jesus Christ said, *"Whatever you ask in My name, believing, you shall receive."* You must believe and then trust and all will be well.

We are builders of our own characters. We have different positions, spheres, capacities, privileges, different work to do in the world, different temporal fabrics to raise; but we are all alike in this—all are architects of fate.—*J. F. W. Ware.*

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Testimonial Meeting

WORDS SPOKEN AT CLOSE OF YEAR OF WASHINGTON EVANGELICAL CHRISTIAN SCIENCE CHURCH

EVANGELICAL Christian Science Church, May 28, 1911. Mrs. Paulina B. Sabin: I am very thankful for the blessings that I have received during the past year, and I know that during the next year I will receive a great many more.

MISS BESSIE DAVIS: I wrote a letter and mailed it on the 4th of last April. Finally, the person to whom I sent the letter wrote me that it was not received. So I treated the situation, affirming that nothing was lost in Infinite Mind. I went to the postoffice and reported the loss. On Tuesday I received the letter, and on Friday I received a card from the postoffice stating that the person had received it.

MRS. SUSAN MORRIS: About four weeks ago I was taken with a belief of pain in the back of my head. Of course, the doctor in my own family thought right away that it must be because I was growing old that I had this pain. But as I never thought of growing old, never had a belief of growing old, that could not be true. Anyway, they brought the specialist in. He put his hand on my head and said he did not know but that I might live to be a hundred years old. I took treatment from others and I treated myself, and in about two weeks that pain, or the belief of it, went away. There never was any pain there, of course. The belief of pain went away entirely, and I have never had any since. So you see what they told me was not true, because I never had a belief of getting old and never will have, and for that reason can't grow old.

We are told in the Scriptures that God gives His angels charge over us. Do we ask God to give that? If we do, we shall receive it, and as a great many of you are going away this Summer, do not forget when you start to ask God to give His angels charge over you. If you ask you shall receive, knock and it shall be opened unto you, seek and ye shall find. That is the only way it will come. We ask, and we do receive that for which we ask.

BISHOP SABIN: About protection, I think it is well enough to put it into the record to show how everybody can be protected. When I go on a railroad train or a steamboat, or a street car where there are many other people, I always make a prayer something like this:

"God Almighty does protect everybody on this train or this car or this boat, as the case may be, and everything will be harmonious, and we will arrive at our journey's end perfectly safe and sound."

Now, you are not limited to praying for yourself alone, because that would not be right. You have to love your brother as yourself. Throw out the lifeline to everybody.

I have been on trains where there were wrecks before and wrecks behind, but nobody ever was hurt on a boat or train that I was on.

I will give you a little treatment which you can follow when you go to bed at night.

"God Almighty blesses me and mine to-night, throws over us His all-powerful protection; and nothing but love can

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come near us, around us or about us. He protects this house from fire, from earthquakes, from storms, from catastrophes of all kinds; protects it from burglars, murderers, thieves, and all wicked-minded people; He protects us all against the evil thoughts of those who would injure us; He blesses all with Love, with righteousness, and with holiness and gives us beautiful, healthful, restful, happy sleep, and He gives it to us now; and I thank God Almighty for it in the name of Jesus Christ.

"God Almighty further blesses me in my work; He prospers my work, hears our prayers and heals our sick; He gives us prosperity in everything along every line. We have money, we have abundance of all that is good, we have the luxuries and the blessings of life. There is nothing too good for God Almighty's children; we are His children; we live, move and have our beings in Him, and I thank God that is true, in the name of Jesus Christ."

Let that prayer be given out with the realization that you are a spiritual being, living in Spirit, and you will be protected; and furthermore, it will be a blessing, the greatness of which is beyond conception.

WILLIAM E. GIBSON: There has always been a desire in my life to be a religious person under all circumstances and conditions, but I did not find it easy, and because of the want of knowledge along that line, I ran up against very many snares. Sometimes I would be on the crest of the wave, feeling fine, going with the bright side, and then again something would set me in the trough of the sea and everything would be all wrong. So it would be a constant upward and downward movement.

A little more than a year ago I came into the knowledge of this Truth. It has since been to me like a trip I used to take often in the mountains, to take a prospective view. A man would have to walk up a certain mountain a zigzag way. The mountain crags were beautiful. As I would go higher up the mountain I would see more and more of the country. Just at the top of this peak was a sort of ledge of rock up which I would have to climb about four feet. Then before me lay about forty miles of the Shenandoah Valley, the most beautiful picture you can imagine. I used to take my best trips up that mountain about harvest time and they then gave a most beautiful view of the valley beyond description.

This Truth reminds me very much of those trips. Each terrace I make shows me more and more, and I believe I am going to the mountain top where I can look out over all the country.

On these trips some would go up but a short distance and thus obtain but a small view. Others would go higher up, but would not go all the way to the top, but I made these trips to the top frequently and carried others. Some times travelers would take their glasses and they would see more of the beautiful valley. So it is in this science; the farther we go the more beauty we see. We look not at the exterior; we see that the divine principle shines out in each person we meet. It does not make any difference what the condition that surrounds the person; we see the beautiful child of God Almighty.

It is the most beautiful thing to me in all the world. I have been a religious person all my life, and I have been trying to find the light, but the higher I go up the steps of Truth, the more I see and the more I receive.

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MRS. MCGREW: When I look at myself as I was three years and a half ago and then see myself to-day, I wonder if I can possibly be the same person, or if I am in the same world, because three years and a half ago, although for years I had been probably as good a Christian as I could find out how to be, I was still afraid of everything. There was nothing in the world that I was not afraid of, I especially feared fire. If the children went out and stayed too long at night, I was afraid something would hurt them, and I stayed awake until they came in, I was all nervous. But since I came to know this Truth, it seems to me that I have no fear at all. I just commit my ways unto the Lord and trust in Him, and He brings it to pass. Every day seems to be better and happier than the day before. We do not have sickness at our house, and we do not take medicine. I do not know why it is, but I think it must be the power of God that keeps us well.

WINFIELD S. WHITMAN: There are a few particularly interesting things that I want to speak of. Mrs. Morris spoke of the protecting power of God. About seven or eight years ago I formed the habit when I got on a railroad train, street car or steamboat of asking God's protection. Three years ago this Summer my boy and I left New York City one morning at one o'clock for Philadelphia. It was a big Blue Line train, and for some reason I did not take a front coach that afforded better advantages than the back one. There was no particular reason for my doing so, and I never could give any reason for it. When we were near Philadelphia, when the train was traveling about forty miles an hour, we ran into an open switch and the coach directly ahead of me was demolished. Twenty-six passengers ahead of me were killed or hurt. The mail car and engine were demolished, but nobody in my coach was hurt. There was hardly a jar. Whether it was a coincidence, whether it just happened, or whether God took care of me, it does not matter; we came out all right.

I had a friend, who was not a Christian Scientist, or believer in Christian Science, who did not profess to be any particular Christian. About all the belief he had of God was that God would take care of him and protect him. He had been living in the same house ever since it was built.

He got the notion into his head one morning that he wanted to move, and he did move. That night the house was burned. It may have been a coincidence, but he was away just the same, and he was not hurt. Something, in some way, took care of him.

Once my boy and another boy two or three years older, wanted to go to Luna Park. My son's mother was going to take him, but she had to go to some place else. So the little boy took my boy. They went around town to find a friend to take them; they could not find the one they wanted to find, and they concluded to walk. After that walk around Washington, they started across the railroad bridge for Luna Park, and this older boy commenced to cry; he was sorry they had come. I suppose everything harmful went through that little fellow's head. My boy said, "Never mind, I am all right; God will take care of me; I don't know whether He will take care of you or not." Further on somebody stopped them, put them on the car and sent them back home. The boys got home. They

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were not hurt. It does not take any more effort to say or believe that God did it than anything else.

BISHOP SABIN: This Science is simply a rule of life that you want to take with you as you go along the pathway of everyday affairs, and make it absolutely everything. If you want anything, treat for it, ask for it, and ask in a Scientific way, it does not make any difference what it is. Don't depend on yourself. What I mean by this is, don't depend on yourself unaided by Divine Mind. Let Divine Mind lead you. Commit your ways unto the Lord and trust, and everything will come your way.

I am not going into a list of healings. That is a matter of hourly experience every day of the world. But try it, follow the rule that has been proven, and you can heal and you can do everything else.

The healing of the sick, while it is a great thing, while it is a blessed thing to have a healthy body, the healing is one of the simplest things this Science has. The best thing there is in it; if I were going to say what is the best, is that it gives you an assurance, a satisfied mind, confidence that Divine Mind is leading you, destroying all worry and all care. You do not have any worry about the future, about your temporal affairs, your money affairs, your questions of health, your questions of success, or your questions of safety. God nurtures you and holds you in the hollow of the hand of Infinite Love.

That is the great beauty of it. It gives you a satisfied mind, gives you the mastery of the situation. If I were to say now, at the close of this church year, a few words to a friend, the very best that I could say to him, I would say, "Get your Science, follow it to the letter; commit your ways unto God and trust, and you will find everything coming your way."

There is no need to be poor, no need to be sick, no need to worry. There is no need of anything but to dwell in the beautiful sunshine, wherein God Almighty's plenty fills you full, just the same as it filled the children of Israel as they were marching through the desert when they got their manna in the morning when they wanted it.

Your life should be a perpetual benediction to those around you, and it will be if you follow your Science, if you simply follow the rules.

Now, you are going to have quite a vacation. We do not have any meetings until the month of October. See that your lives during these four months are not thrown away. Do some good by casting the lifeline somewhere, wherever the proper opportunity affords. Give to a friend a magazine, give him a book, or do something that will interest and bring him into the interest of this Truth, and you will be a benediction, and the stars will be in your crown.

I used to think when I read about the stars in the crowns when I was a boy, how happy I would be if I could get a place in the Beautiful By and By with a great crown on my head, resplendent with stars. I am working for that crown, and I am going to have some stars. I know they are coming, I know I will have them, I know that God Almighty is prospering my work, blessing my work. And He will bless your work; He will bless you with stars closely studded in your crown if you will work. Now, do it. That is my advice. Be happy and contented, and you will be prosperous, you will be a success and a master.

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Bugaboo

DR. JOHN D. MILES

NOW, therefore, fear ye not; I will nourish you, and your little ones.—Genesis, 50: 21.

"And the Lord said unto him, Peace be unto thee." "Fear not, thou shalt not die."—Judges, 6: 23.

Fear is the great bugaboo in the material mind, or life of man, and in the same degree as to superstition there seems to be a streak or vein in the majority of the human family. Timothy tells us that God "hath not given us the spirit of fear, but of power and of love and of a sound mind."

A want or lack of faith in the material mind is evidence that the moral sense is corrupt. It is an axiomatic fact that "an eye that takes light for darkness is not a sound eye," then a soul or mind that is filled with fear cannot be in a spiritual sense the soul of a free man.

In the beginning (creation) God created man free, and gave him power and dominion. He also created a beautiful garden or home, for man. Here man was permitted to dwell with God. God being Omnipresent fills all space. Man was perfect, knowing no evil, and logically could have no fear. Then to be filled with fear is to doubt God. "Fear ye not, I will nourish you," is the promise and God fulfills every promise, for between God and His children there is a communion so perfect, strong and intimate that it amounts to an assimilation.

God said "let us make man in our image after our likeness and let them have dominion." As God is Love we would logically suppose that man, if free from fear, would also be love, but man after his fall and ejection from Eden was filled with fear, and drifted away from Good (God), and but for God's Love and sacrifice of our Lord Jesus Christ, man would have been eternally lost. The redemption by Christ restored man to God's favor, and a faithful obedience to Divine Law makes man a joint heir with Christ.

Man being a free agent with power and dominion, it is left with him to decide, or determine, what his present or future life shall be. "For as he thinketh in his heart, so is he."

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with God."—Micah 6: 8.

To prove the foolishness of the bugaboo of fear, I will give a few quotations from the revealed word of God, which also prove that the practice of prayer is enjoined upon us:

"Ask and it shall be given ye; seek and ye shall find; knock and it shall be opened."—Matthew 7: 7.

"Watch ye therefore and pray always."—Luke 21: 36.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known unto God."—Phil. 4: 6.

"God is spirit; and they that worship Him, must worship Him in Spirit and in Truth."—John 4: 24.

Why should we be filled with fear? Did not the Lord deliver a parable to

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teach us that we ought "to pray and not faint" (fear). Earnest, fervent and persevering prayer will destroy error. We have examples of the success of reiterating our petitions, when at times they appear unanswered. One is the case of the woman of Canaan, a first and second time repulsed by our Lord; and another occurs in Second Cor. 12: 8, 9. "For this I besought the Lord thrice that it might depart from me; and He said unto me, My grace is sufficient for thee." * * * * *

This text affords instances of praying for special or particular blessings. In Phil. 4: 6, "we are told to make our request known unto God."

Fear not, dear reader, Christ was wounded for our transgressions. He was bruised for our iniquities (fear). The chastisement of our peace was upon Him, and with His stripes we are healed.

With Faith and without fear if you have a material belief of sickness or poverty "cast your burden upon the Lord," and you will receive what you desire.

Remember your future happiness will be what you make it, for "as a man thinketh in his heart, so is he." "God hath not given us the spirit of fear, but of power and of love."

Live This

I believe that God created me to be happy, to enjoy the blessings of life, to be useful to my fellow being, and an honor to my country.

I believe that the trials which beset me today are but the fiery tests by which my character is strengthened, ennobled and made worthy to enjoy the higher things of life which I believe are in store for me.

I believe that my soul is too grand to be crushed by defeat; I will rise above it.

I believe that I am the architect of my own fate; therefore, I will be master of circumstances and surroundings, not their slave.

I will not yield to discouragements; I will trample them under foot, and make them serve as stepping-stones to success.

I will conquer my obstacles, and turn them into opportunities.

My failures of today will help to guide me on to victory on the morrow.

The morrow will bring new strength, new hopes, new opportunities and new beginnings. I will be ready to meet it with a brave heart, a calm mind and an undaunted spirit. In all things I will do my best, and leave the rest to the Infinite.

I will not waste my mental energies by useless worry. I will learn to dominate my restless thoughts, and look on the bright side of things.

I will face the world bravely; I will not be a coward. I will assert my God-given birthright and be a man. For I am immortal, and nothing can overcome me.—*Mystic Light.*

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Progression of the Soul

EDITH PHELPS CALE

"NEARER, My God, to Thee, Nearer to Thee!" The human soul is destined to forever expand, ever including higher and higher thoughts, always approaching nearer the Divine mind. It is often a cross that lifts our soul heavenward.

The time never was when we were not. "When God spoke creation into birth, I was there; then was I born." I have always existed in some form, and shall always exist. What has had a beginning shall have an ending, but the spirit is eternal. When all was chaos, I was there, eons and eons before the world took form.

As I go forth into the haunts of Nature, survey the landscape and look beyond upon the broad plains and lofty mountains, I feel a thrill at their beauty; a sense of kinship comes over me and I feel linked by inseparable ties to Nature's God about me. And we are akin; the same life in them as in me. I once existed in the grandeur of the mountains and plains, and rode with the billows of the sea, a part of it.

God's thoughts of beauty finally raised me up into the heart of a beautiful flower, where I shed fragrance all around.

Ever nearer the Infinite, I was carried by the thoughts of God until I was the life of a molecule. We often think it has been a slow process from molecule to intelligent man; but as compared to the time before God manifested in animal life, the change has been very rapid.

From atom to conscious manhood I existed in all the phases of animal life. From the life in the slime of the stagnant pool I progressed until my home was finally in a pearly shell, with the crystal waves dashing all about me. Finally, after a long day, or period, I was found creeping upon the earth, from the lowliest creeping thing.

After other long periods, God's thoughts lifted me into the sky; I was given wings, and was free to soar in the blue ether. After ages and ages of lowly creeping upon the earth, I could at last ascend heavenward, and as if enraptured at the bursting of my prison bars, after a time the soul within me burst forth in melody, a song of thanksgiving at the gaining of my liberty.

From this I lived through all of the ramifications of animal lfe until from God's thoughts lower man was born. My home was then in hollow trees and caves I spent my time in hunting food and defending myself against vicious animals.

I was perfectly innocent, for I knew not right from wrong. As yet I had no conscience, was not a reasoning being. I knew bodily suffering, but not the suffering of the soul; this came at the ushering in of the Adam age.

God's thoughts had raised us up to where we knew right from wrong, and we found that if we yielded to temptation, disobeyed the laws of God, there was a penalty for our disobedience, and we must suffer the consequences. We began to reason, there was a glimmer of conscience in our souls, and we began to discern right from wrong.

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After a time man began to look about him for a cause for all the phenomena of the wonders of the small world in which he lived, and gods innumerable were invented, a god for every phase of Nature, and in his primitive way he tried to appease the gods whom he believed had wrought their vengeance upon him.

We warred against each other, tribe conquering tribe, sometimes annihilating, sometimes taking the remnants captive, and thus adding to our strength, until from tribal life nations were born.

As was natural we invented a God according to the state of progression we ourselves had attained. As we wreaked vengeance upon the weaker, we could conceive of no God except a God of revenge, who would wreak vengeance upon us, if we did not obey His mandate. In a sense, this is true, for we cannot disobey the Divine laws without suffering the full penalty.

A long time elapsed after the Adam age was ushered in, before we were to learn of a God of Love. This came with the advent of Jesus.

He told us of a God of forgiveness, a loving Father who was all merciful, and that instead of the old Mosaic law of "an eye for an eye, a tooth for a tooth," we should forgive our brother even though through his transgression should be seventy times seven.

As we have observed, it takes a long time marking changes by years to outgrow one phase of thought, and be born, as it were, into one radically higher. Hence, nineteen hundred years after the teachings of Jesus, we are just coming into our own, and learning to approach somewhat to the ideals of the Sermon on the Mount.

Since Jesus' coming, nations have still warred against nations, brother rising against brother. In short, it has been in a measure the stronger oppressing the weaker, but as we progress we are so much more capable of progression, each decade making more than the one before it rapid strides, that we cannot conceive from the past what the near future will bring to us. We can only judge by the signs of the times, and those signs tell us that as from reptile to bird, we are, figuratively speaking, fast growing our wings and getting ready to soar heavenward.

No longer is brute force to rule, but the God of Justice is to be seated upon the throne, and the law of righteousness which has been growing from the seed sown nineteen hundred years ago, will spread over the earth, and the crop of peace in this, the twentieth century, is to be harvested.

We can already see the dawning of that glad day when there shall be war no more, between the civilized governments of the world, and all differences will be settled by arbitration. "Their swords shall be turned into pruning hooks." No more will brother's hand be raised against brother, and the very life blood of the toiler given to pay the cost of maintaining a large army and navy, with thousands of idle men. Our energies will be turned to the arts and industries, and these idle thousands, instead of being supported by the toilers, will help to produce and promote a higher civilization of which we now scarcely dream.

We as a nation should be justly proud that our own government has taken the initiative in this, the greatest civilizing movement of the age, which action will do more towards the uplifting of mankind than anything that has happened since man was spoken into existence, un-

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less it was when the Son of Man was born and proclaimed the doctrine of brotherly love.

No more will our heroes be heroes of war, or their deeds of valor on the field of carnage be told in story and in song. They will be heroes of peace who names will be immortal through the good deeds they have wrought, our greatest heroes being those who have done the most to elevate mankind.

As Jesus came teaching peace instead of bearing a sword. His name will live throughout all time. So others will come in their own good time who will be saviours to the world.

Progression has no bounds. We have but just started on the path that has no ending, for the spirit of man is eternal, had no beginning, and will have no ending. Nor can we conceive of its glories, the flower of the soul just now beginning to bud. Some time, some where, will burst forth into full bloom of the grandeur and beauty of which we now but little dream.

"War Is Hell"

"War is hell"
Ah well!
We pray, "Our Father,
Thy kingdom come,"
Then build our ships
And forge our guns
To kill thy sons,
Our brothers.
Then pray that Thou wilt well
Direct our shot and shell,
And give us help
In making hell.

"War is hell."
Ah well!
"Peace on earth"
The angels sang.
Ah Christ, we worship Thee
Mid clang of arms
And battle's roar,
Where hate and wrath
Shed human gore,
And think we serve Thee well
With cruel shot and deadly shell,
In making hell.

"War is hell."
Ah well!
"Thy will be done on earth."
Not yet.
Unless the prayers we raise,
God will not change our ways.
Man causes all man's woe.
Man is man's friend or foe;
His to say, war or no,
His to stop shot and shell,
His to quit making hell.

—David B. Page, in Humanity.

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Healing in the New Testament

REV. WILLIAM F. SLADE, In "Unity"

THE activity of Jesus as a physician is most impressive. Fully one-third of the record of His public ministry in the gospels is the record of His work as a healer, and of the occurrences and discourses suggested by His cures. After the raising of Lazarus, we have only two cures recorded, but it is expressly stated that "Jesus walked no more openly among the Jews." (John 11:54.) A careful study of the gospels from the standpoint of ministry to the sick, will lead us to honor Christ as the Great Physician, and forever rid our minds of the idea that His healing activity was merely incidental.

Twenty-six individual cases of healing are related with more or less detail, the first the cure of the nobleman's son of fever at Capernaum, and the last the healing of Malchus's ear cut off by the sword of Peter when Jesus was taken prisoner.

Besides these individual cures, we have important statements which inform us of a wider activity than we would suspect from the isolated cases alone. Forty-one persons are mentioned as recipients of the blessings of health, but there are fifteen other references to His activity as a healer.

In the synagogue at Nazareth, He announced His mission in the words of Isaiah: "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor, He hath sent Me to proclaim release to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4:18. Early in His ministry at Capernaum, at the close of the day which had witnessed the cure of Peter's mother-in-law of fever, "and they that had any sick with divers diseases and possessed with devils, brought them unto Him. And all the city was gathered together at the door. And He laid His hands on every one of them and healed them. And He cast out the spirits with a word." Luke 4:40, 41, Mark 1:32-34. Matt. 8:16, 17.

"Jesus went about in all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness among the people, and the report of Him went forth into all Syria; and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils and epileptic and palsied; and He healed them." Matt. 4:23, 24.

"After the cure of the man full of leprosy, "great multitudes came together to Him from every quarter, to hear and to be healed of their infirmities." Luke 5:15.

When He had come down from the mountain when He chose twelve disciples to be apostles, "a great multitude of His disciples, and a great number of the people * * * came to hear Him and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch Him; for power

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came forth from Him and healed them all." Luke 6:17, 19.

In the presence of John's messengers who asked if He was really the Messiah, "Jesus cured many of the diseases and plagues and evil spirits, and on many that were blind He bestowed sight." "Go your way," He said, "and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up." Luke 7:21, 22.

On a great preaching tour through the towns and villages, "the twelve apostles were with Him, and certain women who had been healed of evil spirits and infirmities. Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna and many others." Luke 8: 1-3.

At Nazareth, "He laid His hand on a few sick folk and healed them." Mark 6:5.

After His rejection at Nazareth, "Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness." Matt. 9:35.

Before the feeding of the 5,000, the multitude beheld "the signs which He did on them that were sick." John 6:2.

The day of the miraculous feast, when the great multitudes had come to Him, "He welcomed them, and spake to them of the kingdom of God, and healed them that had need of healing." Luke 9:11.

When they were come out of the boat after the stormy night on the lake, "the men of Capernaum knew Him, and sent unto all that region round about, and brought unto Him all that were sick; and wherever he entered, into villages and into cities, or into the country, they laid the sick in the market places and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole." Matt. 14:35, 36; Mark 6:56.

On the return of Jesus and the twelve from the brief excursion into the borders of Tyre and Sidon, "there came unto Him great multitudes, having with them the lame, blind, dumb, maimed and many others, and they cast them down at 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; and they glorified the God of Israel." Matt. 15:30, 31.

When He had left Galilee for the last time and come into Perea on His journey to Jerusalem, "great multitudes followed Him * * * and He healed them there." Matt. 19:2.

When the Pharisees tried to frighten Him away from Jerusalem, saying, "Herod would fain kill Thee," Jesus replied, "Go and say to that fox, Behold I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected." Luke 13:32.

The ministry of Jesus as a healer can hardly be designated merely incidental. When we consider this testimony, especially when we remember that His entire public life is limited to three years, or, if we follow the synoptic gospels, to about a year.

What was the motive of Jesus in His work of healing? Was it to convince people of His power and authority, or to relieve suffering? We cannot doubt that the cures often became signs of His mission after they were performed. But Jesus did not make any important truth to depend upon His miracles, though if a better reason could not be found people

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were welcomed to be helped by the healing to faith in the healer. John 10:38, 14:11. Nicodemus declared, "No one could do the signs which Thou doest, except God with him." It was His words and not His works that were the great proof that He and Father were one. The cures were signs, but the motive of Jesus in healing the sick was the relief of suffering.

The people had the idea that His deeds of mercy were intended as sufficient credentials of His mission. "What sign showest thou, That we may see and believe Thee?" (John 6:30). (Compare Matt. 12:28; 16:1, Mark 8:11, Luke 11:16). But they did not prove sufficient credentials. Many of the Jews who witnessed the raising of Lazarus, went and told the enemies of Jesus. (John 11:46). His brethren did not believe on Him, though they knew of His works (John 7:3, 5). Jesus "upbraided the cities wherein most of His mighty works were done, because they repented not." Matt. 11:20.

Some of His actions are inconsistent, if His motive was to prove His authority and power by such signs. He greeted the noblemen with the words, "except ye see signs and wonders ye will not believe." (John 4:48). "Why doth this generation seek a sign?" He said to the Pharisee, "Verily I say unto you, no sign shall be given to this generation." Mark 8:12.

After the healing at Bethesda, when the multitude gathered, "He hid Himself." (John 5:13). When a deaf man with an impediment in his speech was brought to Him, "He took him aside from the multiude privately, and healed him." (Mark 7:33). His brothers twitted him with doing his work in secret (John 7:4). Again and again He charged His patients and His disciples to tell no one of the cures which He wrought.

On the other hand, we read that being moved with compassion, "He touched the leper and made him clean." (Mark 1:41). When He saw the great multitude which came to Him at that time He fed them, "He had compassion on them and healed their sick." (Matt. 14:14). When the two blind men near Jericho asked that their eyes might be opened, "Jesus, being moved with compassion, touched their eyes and straightway they received their sight." (Matt. 20:34). It was when Jesus saw the man lying at the pool of Bethesda, and "knew that he had been now a long time in that case," that He proceeded with the healing. John 5:6.

He was going about all the cities and villages, preaching and healing, but when He saw the multitudes, He was moved with compassion for them, "and commissioned the twelve to preach the gospel, and heal the sick." Matt. 9:35.

In healing the sick the motive of Jesus was sympathy.

In the light of the New Psychology, it is made plain that the cures effected by Jesus may be scientifically explained. We will not attempt this task, but seek the explanation of the New Testament. Nicodemus explained His mighty works on the ground that God was with Him (John 3:2), and the apostle Peter agrees, telling Cornelius "how God anointed him with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38). Jesus Himself declared, "The son can do nothing of Himself—but what He seeth the Father doing." "The Father abiding in Me doeth the works." "I of Myself can do nothing."

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Yet we read "that as the Father hath life in Himself even so hath He given the Son to have life in Himself."

"For as the Father raiseth the dead and giveth them life, even so the son giveth life to whom He will."

Jesus said emphatically, "I and My Father are one." By virtue of His union with the Source of life and power He ministered life to the dead and the partly dead; life to dead eyes and ears, life to dead skin and limbs; for disease is the absence of life and vitality, the beginning of death.

"Power came forth from Him and healed them all," on one occasion. (Luke 6:19). At another time "the power of the Lord was with Him to heal." (Luke 5:17). When the woman who touched the border of His garment was healed, Jesus stated that "He had perceived that power had gone forth from Him." Luke 8:46.

"He cast out spirits with a word," * * * and there is no evidence of any other means being used in healing the demon-possessed. In five individual cases other than demoniacs, the cure resulted from the spoken word.

In ten cases the touch is mentioned, and at one time during His ministry, "as many as touched Him were made whole." In Nazareth, "He laid His hands on a few sick folk and healed them." The evening of the day which witnessed the healing of Peter's mother-in-law at Capernaum, "He laid His hands on every one of the sick brought before the door, and healed them."

On three occasions Jesus used material means, anointing the eyes of the man born blind with an improvised ointment of clay and spittle (John 9:6), applying spittle to the eyes of another blind man (Mark 8:23), and to the tongue of the tongue-tied. Mark 7:33.

There is one case of gradual cure. The blind man at Bethesda at first saw men as trees walking; he saw clearly after Jesus had touched his eyes a second time.

Most of the cures were instantaneous, but the healing of the man born blind was delayed until he had groped his way to the Pool of Siloam and washed his eyes.

Then there were three efficacious absent treatments. When the nobleman's son was healed, Jesus was at Cana and the sick boy at Capernaum, 25 miles away. The father and his servants compared notes and found that the fever left the boy at the very hour Jesus spoke the word. The other two absent treatments were those on behalf of the centurion's servant and the daughter of the Syro-Phenecian.

Jesus never failed in any case He undertook to heal, and these cures were not wrought for those who merely thought they were sick, nor were they altogether diseases of the nerves. The diseases mentioned are those about which there could be no mistake in diagnosis. Fever, lunacy, epilepsy, paralysis, leprosy, dropsy, lameness, blindness, deafness, drunkenness, stuttering. The record says, "He healed all manner of sickness." There were few instances where the affliction had been of brief duration. Most of the cases were chronic. One had been afflicted thirty-eight years, another was born blind, another had suffered twelve years, another eighteen years, another from his youth; the lepers, the palsied, the deaf and dumb and blind had been long-time sufferers. Such constituted the great majority of those who received health from the Great Physician. A few

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cases were acute; the nobleman's son, and the centurion's servant were at the point of death. Some physicians think that possibly the latter "grievously tormented," was suffering from spinal meningitis.

The power of Jesus to heal the sick was limited by unbelief. At Nazareth, "He could do no mighty work because of unbelief." He could only lay His hands on a few sick folk and heal them, though He had healed the multitudes elsewhere.

Faith was essential, either faith in the person healed, or faith in some one near him, as the faith of the master in the case of the centurion's servant, the faith of the father in the cases of the nobleman's son and the demoniac boy, the faith of the four friends in the case of the paralytic.

Jesus said to the centurion, "Go thy way, as thou hast believed, so be it done unto you;" to the woman who touched His garment in the crowd, "Thy faith hath saved thee;" to Jairus, "Fear not, only believe and she shall be made whole;" to the Syro-Phenecian, "O woman, great is thy faith; be it done unto thee, even as thou wilt;" to the leper, "Thy faith hath made thee whole." Jesus asksd the two blind men, "Believe ye that I am able to do this?" "Yea, Lord," they replied. Then Jesus "Touched their eyes saying, 'according to your faith be it done unto you.'" When the four friends of the paralytic lowered him from the roof into the presence of Jesus, "He seeing *their* faith," addressed Himself to the sufferer.

Usually when faith is not mentioned in connection with the cure, there is some circumstance which gives evidence of the presence of faith, or some direction evidently intended to strengthen the faith of the afflicted.

The nobleman believed the word of Jesus, "Thy son liveth." The man with the withered hand stretched it forth in response to the command, and the lame and infirm leaped up and walked. The blind man groped his way to the Pool of Siloam and washed his eyes in obedience to the word of Jesus.

Faith is the one essential for healing. The father of the demoniac child, after his experience of failure with the disciples was led to some doubt as to the ability of Jesus. "If thou canst do anything, have compassion on us, and help us." And Jesus said unto him, "If thou canst! All things are possible to him that believeth." And when the disciples asked him privately, "Why could not we cast it out?" He said unto them, "Because of your little faith." Unbelief probably accounts for the fact that while many sick folk were at the pool of Bethesda, only one was healed. It is possible that the power of Jesus to heal became exhausted by use, for on one occasion, "multiudes came to Him to hear Him, and to be healed, but He withdrew Himself in the deserts and prayed." Another explanation commends itself to us, the absence of faith on the part of the sick led to the withdrawal of Jesus without healing them.

The power to heal the sick was not limited to Jesus. Healing was as prominent in the ministry of the disciples. When Jesus chose the twelve apostles and sent them forth, He gave them authority "to heal all manner of sickness." (Matt. 10:1; Mark 9:1.) He commissioned them "to preach the kingdom of God, and to heal the sick." (Luke 9:2.) "And they departed and went throughout the villages, preaching the gospel and healing everywhere." (Luke 9:6.) "And they cast out many devils, and

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anointed with oil many that were sick, and healed them." (Mark 1:13.)

When He sent the seventy on their mission, He also commanded them to "heal the sick." (Luke 10:9.) And when "they returned with joy they said, Lord, even the devils are subject unto us in Thy name." Luke 10:17.

A careful study of the teaching of Jesus will lead us to expect, the work of healing the sick to hold a prominent place in the early church.

He said to His disciples the night before His crucifixion, "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." "I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask of the Father in My name, He may give it to you." In His prayer for His disciples and for all who would believe on Him through their word, Jesus said, "As thou didst send Me into the world, even so sent I them into the world." After the resurrection the Great Physician said, "These signs shall follow *them that believe;* in My name shall they cast out devils * * * they shall take up serpents, and if they drink any deadly thing, it shall in nowise hurt them, they shall lay their hands on the sick, and they shall recover."

His last words ere He ascended were these: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I commanded you,* and lo, I am with you alway, even unto the end of the world." Healing the sick in His name was one of the things which He had commanded them.

The work of healing the sick did hold a prominent place in the early church. Those who went forth to preach the gospel included in it the promise of healing. They prayed that they might "speak Thy word with all boldness, while Thou stretchest forth Thine hand to heal." Acts 4:30.

In the Acts of the Apostles, nine individual cures are related, three wrought by Peter, five by Paul and the recovery of Paul's sight by Ananias.

In the second chapter we read that "many signs and wonders were done through the apostles." (Acts 2:43.) And again in the fifth chapter, "by the hands of the apostles were many signs and wonders wrought among the people." Acts 5:12.

After the choice of the seven deacons, "Stephen, full of grace and power, wrought great wonders and signs among the people." Acts 6:8.

In Jerusalem it is said that, "they even carried out the sick into the streets, and laid them on beds and couches, that as Peter came by, at the least, his shadow might fall upon some one of them. And there also came 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 5:15-16.

It is stated that Philip wrought signs and great miracles in Samaria, and that many of those that had unclean spirits * * * and many that were palsied, and that were lame, were healed. Acts 8:7-13.

As Paul and Barnabas tarried a long time in Iconium, the Lord granted signs and wonders to be done by their hands." Acts 14:3.

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In Ephesus God wrought special miracles by the hands of Paul, insomuch that unto the sick were carried away from his body, handkerchiefs and aprons, and the disease departed from them, and the evil spirits went out." (Acts 19:11, 12.) On the island of Melitus, the father of the chief man of the island was cured by Paul of fever and dysentery, "and when this was done, the rest also that had disease in the island came, and were cured." Acts 28:8, 9.

In writing to the Romans, Paul speaks of the "signs and wonders," which Christ wrought through him. (Rom. 15:19.) In writing to the Corinthians, he says, "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." II. Cor. 12:12.

In our day the words of the apostle James are receiving their demonstration: "Is any among you suffering? let him pray. Is any among you sick? 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 him that is sick, and the Lord shall raise him up." James 5:13-15.

The gospel of Jesus and His disciples, the gospel of the primitive church, was for the whole man. Sickness, like sin, has no place in the true life, which is eternal. Both must be overcome in the name of Christ. The gospel is the power of God unto salvation of the soul, and the healing of the body, the expression of the soul.

No greater honor can be paid to Jesus, the Great Physician, than for His followers everywhere to obey His command and do His work. "Preach the gospel—heal the sick."

The Love of God

I feel the love of God approach
  As waves of light;
They flow into my soul and make
  It grow so bright.

With open vision I can see
  Deep truths revealed,
Before, beneath, dense clouds of gloom
  They lie concealed!

The myriad harp-strings of the world,
  Break into song—
Drowning the trailing dying notes
  Of pain and wrong.

O, love of God—absorbed in Thee,
  As in a sea,
All of Thy wondrous attributes
  Abound in me.

Now I can reach my arms to draw
  Unto Thy breast
Earth's way-worn weary souls who need
  Thy peace and rest.

—*Lura Brower.*

Published in 1910 in a magazine of India.

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LOVE'S WAY

M. EVALYN DAVIS

There's a narrow way, and a broad way;
And a way that is dark and cold.
There's a high way, and a low way,
A way that is new, and that's old.

But the true way, and the sure way,
Is the way that is burnished with LOVE;
And he that is seeking for this way,
Will find his path leading above.

There's a joy way, and a gloom way,
And a way that is starry and bright;
But the soul that is treading the love-way,
Will never need walk in the night.

He will mount on Truth's wings to the great way;
The way that the Master hath led.
He will rest in the poise of the Peace-way,
Wherein, ne'er a tear is shed.

O, the LOVE-WAY, is the only way,
That lifts man's soul from the sod
Of the earth way, and the death way,
And makes him at-one with his GOD.

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Learned a Lesson

ONCE upon a time there lived a little boy who spent all of his time either in bird's nesting or setting traps to catch the old bird.

The other children used to tell him that it was very wrong thus to kill the poor birds who did harm to no one. But he would answer, "I don't care, it's good fun."

One day he caught a pretty bird, with green, yellow and red feathers. You may fancy how pleased he was.

"Alas!" said the bird, "are you going to kill me, too?"

"Halloa!" cried the little boy, "my bird can speak!"

"Won't you let me go?" continued the bird.

"Oh, no," he answered, "you speak too pretty for that; and besides I've got you, so you belong to me."

The bird said no more, feeling sure it was no use reasoning with such a naughty boy.

That very same day, in the evening, as the child was playing in the neighboring wood, a great giant suddenly appeared among the trees. The little boy, with a scream of terror, tried to run away. The giant, however, put his foot down, and stopped him, for the little fellow was no higher than the giant's instep. He stooped down and taking the child between his finger and thumb, lifted him up to his eyes. The poor fellow screamed as loudly as he could, but the giant only exclaimed, "Why, this little animal can scream!"

"Alas, Mr. Giant," said the child, "I'm not a little animal, but an unfortunate little boy, who begs you not to kill him."

The giant then began to skip over the tops of trees for joy, exclaiming, "This little thing can speak!"

The poor child, with joined hands, began to entreat:

"Oh, please, do let me go!"

"No, no," replied he; "you speak so nicely and are such a nice little fellow, I should like to keep you. Do you remember," he continued, "that you said the same this morning to your pretty bird. Besides, I have got you, so you belong to me."

"I was very naughty then, and made bad use of my strength."

"I know that very well," replied the

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giant, "and I might do the same; if I liked I could even kill you, but I will be more just. I only want to teach you that it is very wrong to do harm only because you have the power to do it. Go and let your bird loose, and in future don't destroy birds as you have done."

You may be sure he agreed to do this. He at once let fly his many colored bird, and during the remainder of his life never forgot the lesson he had been taught.—*Pittsburg Observer.*

The World of the Little Child

THE BENTZTOWN BARD in "Baltimore Sun"

INTO the world of the little child
none who are naughty may go.
So wash your brow with the dews of morn and cover your hearts with snow;
A little gate swings with a latch that clicks, and over a path of beam
You walk in a garden of beautiful love to the arabesque cities of dream!

There are trees that are fruited with delicate sweets and valleys of everything nice,
And a prince in a palace who sits on a throne the fairies have builded of spice.
The streets of the cities are paved with delight, and apples and oranges grow
In all the sweet squares where the marmalade snares, and the fountains of lemonade flow!

Instead of old clothing and ribbons and hats and shoes and such trifles to buy,
There are engines and trumpets and dollies and sleds and balloons bobbing up to the sky;
The time's always recess, and nobody's cross, and nobody's weary or poor,
And there's always a home with a lilac in bloom and a lily beside the door!

Before you have been very long in the land you forget you are wrinkled and old,
And you feel little dimples come back to your chin and your hair is a ringlet of gold;
And your mind is so simple you really believe the fairies are living and true,
And they dance to the silver-sweet cricket tunes played in fields of the carpet of dew!

Then night's little shadows creep on and the moon walks over the valley so still,
And the sable dusk falls and you cannot see very far for the mist that envelopes the hill;
A lullaby drifts through the vale of the bloom, with its tender and soothing refrain,
And you lie like a child that is dreaming the dream of little child over, over again!

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Why Philip Stopped Throwing Stones

Clatter, clatter, came the sound up the roadway, and Philip, stepping behind a tree, awaited the coming of the man on horseback.

"What fun it would be to throw a stone at the horse, and see him jump," he said to himself.

The horse came nearer.

"Yes; he would do it. It would be lots of fun," he thought.

And at his feet there lay a small stone —just the right size. He picked it up.

It was Mr. Thompson who was riding the horse, and he was a very kindhearted man. Little did he know that a bad boy was hiding behind a tree just ahead of him.

And then the horse passed by the tree where Philip was hiding. Up went Philip's arm, and whiz went the stone. It struck the horse squarely on the flank, and with a cry it dashed off down the roadway, almost throwing Mr. Thompson.

My, how scared Phiilp was. He had not thought of Mr. Thompson. He hadn't thought of how Mr. Thompson might have been thrown to the ground and how, perhaps, he might have broken an arm or a leg. He went out into the roadway, and of a sudden his heart went up in his throat, for there ahead of him and riding toward him was Mr. Thompson.

He turned about and ran for his home as fast as he could go. Behind, Mr. Thompson thundered after him.

"Oh, he will run over me; he will run over me," wailed Philip, and he ran faster.

But Mr. Thompson didn't run over him. He just chased him to his door, where he looked down sadly upon Philip, who lay crouching with fear on the front step.

"I don't think you meant to do it, Philip," he said. "You just didn't think, that's all."

And what do you think Mr. Thompson did?

He gave Philip a ride on his horse and Philip was just as ashamed as he could be.

He never threw stones after that.

The Titmouse

"I can't understand how you manage to give all your family houseroom," said a Willow Wren to a Titmouse. "I haven't half your number, and yet one or the other of them is always tumbling out of the nest."

"Perhaps," said the Titmouse, "you didn't make it large enough."

"That can't be the reason. It's every bit as large as yours."

"Ah!" said the Titmouse. "Well, you'll excuse my mentioning it, but I think I've heard it whispered that your young ones don't agree very well, eh?"

"It wouldn't make the nest any larger if they did," snapped the Willow Wren.

"Pardon me, friend," said the Titmouse, "but it makes all the difference in the world. If my twelve children didn't do their best to accommodate each

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other, we couldn't get on at all. But I am thankful to say they are all of one mind, and that is what makes my home a home of peace and my nest large enough and comfortable for them all."

The Willow Wren was about to answer, but way down in his little heart he knew that the Titmouse was right, so he flew away without a word and determined to preach a sermon to his own little ones; one that, if it were taken to heart, would make the smallest dwelling large enough for a happy family.

Promoted

J. EDWARD HUNGERFORD in the "Railroad Man's Magazine"

SINCE old Hawley's been promoted, somehow things don't seem the same;
Office 'pears so kind o' empty, somethin' gone that's hard to name;
There's his desk jest like he left it, everything so spick and span;
Everything so right and proper—he was jest that kind o' man.
There's his old cob-pipe up yonder in that left-hand pigeonhole;
There's his match-box where he laid it and his clay tobacco-bowl;
There's his sleevelets and the vizor that he used to always wear,
And the office-coat he'd fetched with him from 'way back East somewhere.
Yep, he's gone; but still there lingers 'bout that battered desk o' his,
Somethin' so jest like old Hawley—can't explain jest what it is.

Since old Hawley's been promoted, boys don't have so much to say;
Kind o' seems as though words left us when old Hawley went away.
He was one of them there fellers who don't say much from the start,
But jest kind o' worms his way into 'most everybody's heart.
Now and then he'd tell a story, in a voice so droll and dry,
That we'd hold our sides and holler, till the tears'd blind our eye.
'Twan't so much at the stories or the things they was about,
As the droll, amusin' way that cuss'd sorter let 'em out;
Had that fetchin' way about him—kind o' hard to make it plain;
But we'd all be mighty tickled to have Hawley back again.

Since old Hawley's gone and left us, there's a sight more work to do;
For he'd somehow hold his own job, and he'd help us hold our'n, too.
Never cared how tough the claims were, or how lofty towered the pile,
Never stopped to kick and grumble, jest went at 'em with a smile.
Used to say, "Don't fret now, fellers, everything'll come out right,"
And those cheerin' words o' his'n used to spur us on a sight;
Golly, how we fellers mourn him, how we miss his homely face,
Road'll surely have to go some when they fill that old scout's place.
Don't know just what job he landed—can't say what he gained in pay—
Guess old Hawley'll have to tell us when we meet on Judgment Day.

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A Christian Scientist Senator

REMARKABLE SPEECH BY SENATOR WORKS, OF CALIFORNIA—TESTIMONY TO EFFICACY OF DIVINE HEALING

UNITED STATES Senators on July 6 listened to the remarkable story by one of their own number of how he had become converted to Christian Science, and how he, his wife, and his son had been cured by its teachings. The story was told by Senator Works, of California, at the outset of a speech he made in which he answered certain charges made against the League for Medical Freedom, which is opposing the bill of Senator Owen for a department of health.

The story told by Senator Works was one of the strangest ever listened to on the floor of the Senate of the United States. It is seldom a Senator goes minutely into his personal experience or religious beliefs.

According to Senator Works, not only was he cured of a dangerous disease and his wife cured of long-standing invalidism, but his son was cured of the drink habit.

"I have been," said he, "an invalid and a great sufferer from a complication of diseases for many years."

He told how he had suffered night and day, had lost thirty pounds in flesh, was unable to do a day's work, how he felt that he would soon have to give that work up, and how he believed death was near at hand. He recited how he had gone to physicians of the old school, to homeopaths, and to an osteopath, the latter being convinced one of his vertebrae was pressing on his spinal cord. All failed to cure him, though he said he had no purpose to criticise the physicians.

"I had scoffed at the idea of Christian Science," he continued, "but I said if everything else failed, I would try that remedy. I did so. From the time I first took treatment I began to improve, and that improvement was steady day by day for four months, when I could say I was completely healed. I had come up day by day just as I had gone down day by day before."

Senator Works then told how his wife, who had been an invalid for fifteen years, had by his advice taken Christian Science treatment and was cured in three treatments, and for nine years now had been a comparatively healthy woman.

"But," added he, "the thing that seemed most to appeal to us was the fact that our son was healed of the drink habit after he had arrived at the age of manhood and after he had become so addicted to the habit that we nursed him like a child. After one of his experiences and a recovery from a long spell, he said to his mother:

"'I know what Christian Science has done for you and father. I have believed that I could cure myself by my own will. I find I cannot.'

"He consented to have a Christian Scientist called, and he was cured. He has not taken a drink for seven years."

Senator Works said that his son had at one time stopped for eleven months, but was always harassed by the thirst for

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liquor. Now, the desire for drink had been destroyed and had not returned.

"Mr. President," said he, "this is the experience of one family. I fancy I hear Senators saying to themselves, 'it is all a delusion.' But if it is, I hope the delusion will not be dispelled. It has brought health and hope and contentment into hundreds of families in this country. It is doing that work every day and is saving hundreds from suffering and from sin."

Senator Works objected strongly to the domination of a department of health by any single school of medicine. He read resolutions of opposition to the proposed department from various organizations, including the National Grange.

The California Senator charged the American Medical Society with being back of the effort to cripple Christian Science all over the country. He declared it was taking one State at a time and trying to cripple Christian Science, and in the department of health bill proposed to do the whole thing at once. He charged that a certain Dr. McCormick, who has been prominent in the department of health controversy, was merely a walking delegate for the American Medical Society. While a large percentage of Christian Scientists, he said, were in the League of Medical Freedom, they were in as individuals.

Senator Owen declared the bill was drawn to prevent any discrimination among different schools of medicine.

"I do not believe that the bill does upon its face discriminate in favor of any school of medicine," said Senator Works. "But that would be the effect whether it is the intention of the Senator from Oklahoma or not."

The Face of Clay

NATHAN E. STUBBINGS In July "Nautilus"

The potter took the clay: a face he made—
A God-like face with God-like eyes—
A perfect form with every good arrayed.
Then the potter saw, with glad surprise,
The face was his! His hand had traced
The picture of his earnest heart—
Had with most superb skill
Delineated every secret part
Of his great soul! Unto the world
Of men that face of potter's clay
Spake deep things no words could say;
And unto their astounded eyes
Strange visions fluttered on that face—
The visions of the LOVE that lies
Beneath things—the REAL Paradise!
And more they gazed the more they knew
That actions wrought with perfect soul
Approached more nearly to the TRUE,
And gave completeness to the whole.
Thus ever so: The greatest work
Is done in LOVE
Regardless of one's creed or kirk.

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HARRIET DOANE PRENTISS

EVERY DAY

Whatever you know to be lovely,
Whatever there is of good,
Center your thoughts upon it
And use it for daily food.

Hold your mind always open
For the message you fain would receive,
Keep it in tune and magnetic
To the best your heart would achieve.

Harbor no fear or depression,
They are tramps that will lodge in your brain,
And for every attention you give them
Will reward you only with pain.

Call on your mind for courage,
Give to yourself new wealth,
Make use of the powers you are given
For happiness, liberty, health.

Let every act be a kind one,
Fill each heart with your smile;
It is only through love and sunshine
That living is made worth while.

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The Unconscious Voice

WILLIAM H. HAMBY In "Magazine of Mysteries"

HAVE you ever noticed that when you meet a certain person you usually begin to tell something funny, to another you are pretty sure to speak about the bad weather, to a third you are most likely to recite the various stages of the diseases of your relatives, while to still another you begin at once to tell of the book you have read or the good thought you heard in the lecture?

Now have you ever asked yourself this question—"Why did I tell the joke to Mr. Smith, mention the weather to Mrs. Doyle, tell my troubles to Uncle Thomas, and my thoughts to Emma?"

Notice, too, that you do this to a certain degree every time. Notice again, and you will see every one else doing about the same thing.

Mr. Smith is hearing all the jokes, Mrs. Doyle is constantly in care of the weather, and Uncle Thomas hears all the neighborhood trouble. Why?

Simply this: there is in the personality of each of us an unconscious voice which tells the mind of the one we meet what to say, and even to a certain degree what to think. This personal atmosphere affects every one who meets you, who comes into your home. It stills certain thoughts and awakens others. It hushes certain speeches and sets the tuneful tongue to others.

Does my atmosphere, my unconscious voice, dwarf the baser, and inspire the better part of the soul I meet?

If one tip-toes across the street to tell me a bit of scandal, there is something wrong with my atmosphere. No matter how loudly I denounce gossip, no matter if I never repeat a word of it, if people love to tell it to me, there is something wrong; for I know there are people in whose presence no one ever gossips—does not even want to gossip.

If people come to me continually with tales of woe, there is something in me not so bright and hopeful as it should be. It is a kind of sympathy to listen to people's troubles, but it is a better sympathy to be so strong, cheery, and confident that in our presence people forget their troubles and remember their blessings.

If neighbors come constantly to me to pour out a story of anger at the way they have been wronged, if people stop me on the street to tell me how mean some one has treated them, then I am not so generous and forgiving as I should be. There are those in whose presence we feel it would be mean to mention our little difficulties, and directly we begin to think maybe, after all, the wrong was not intended—anyway, it does not amount to much.

If people never express a thought in my presence, if they constantly labor to dig up some form of joke or nonsense, then, too, I am not just what I ought to be. I should inspire the best thought of which my guest or companion is capable.

This unconscious voice is of vital importance to the mother. It is she more than all others that makes the atmosphere of home. And this voice is far

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louder than her commands. It is not so much what mother says they must do or not do, that influences the children, as what mother *wants* done.

It is this unconscious voice that gives the child its life-long bent. It is this atmosphere that sours its temper, stunts its mind, or quickens its thoughts, fills its soul with aspiration, and sweetens its whole personality.

In this mother presence the child, the husband, the guest should feel a sweet, restful stimulus to be his best. He should unconsciously forget to say the mean, hot-tempered words, forget his disappointments and frets; should banish the soiled thought, the irreverent jest; and with a renewed sense of the sureness of things, of faith and justice and charity, his best self should bloom like a flower in a tender, warm light.

That is the kind of atmosphere one may shed who dwells continually in the secret of His presence.

"But It Worked"

"It is all right theoretically," they said, "but it won't work. People are not used to it."

That's what they said about Watt and his steam engine. But it worked.

That's what they said about Bell and his telephone. But it worked.

That's what they said about Morse and his telegraph. But it worked.

That is what they said about Fulton and his steamboat. But it worked.

That's what they said about Columbus and his theory that the earth was round. But it worked.

That's what they said about Moses and his plan for leading the Children of Israel to the promised land. But it worked.

That's what they said about Noah and the Ark project. But it worked.

Today when we telephone the station to telegraph reservations on the Twentieth Century Limited and the Mauretania; when we take the electric elevator to the ground floor and motor to the station, we seldom stop to think how many raving maniacs had to be turned loose in this world in order that these great modern conveniences might exist.

"Gee, but it's great to be crazy."—*Kellogg's Square Dealer.*

Preaching and prayer are good for those who can attend upon them, but they will never by themselves convince the world. It is action and example, a life fully lived out, that has power over mankind.—*William H. Freemantle.*

Don't be selfish anywhere. Don't be selfish most of all in your religion. Let yourselves be free in your religion, and be utterly unselfish. Claim your freedom in service.—*Phillips Brooks, News Letter, Jan,* 1904.

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Midsummer Fun

CHOICE SPECIMENS OF THE JOKESMITH'S PRODUCT FOR HOT WEATHER CONSUMPTION

AND THE PRESIDENT'S PASTOR TOO

Rev. Ulysses G. B. Pierce, chaplain of the United States Senate and President Taft's pastor at a Washington Unitarian church, told a group of Senators a few days ago of a letter he had received the previous morning from a strong Methodist friend of his. The letter read:

"Dear Doctor: Yesterday morning while on the way to services in my own church I was overtaken by the heavy rain we had. As I did not have an umbrella with me, and was near your church, I went in, and for the first time listened to one of your sermons on the tenets of the Unitarian faith. Next Sunday I am going to carry an umbrella."—*Saturday Evening Post.*

TOOK IT TURN ABOUT

While I was walking along the street the other day I met a man pushing an invalid rolling chair, in which sat a man with a sign hanging on his chest, "Please help the blind." I was touched—as it were. I dug down and gave the fellow a dollar, and then, curiosity getting the better of me, I asked of the man pushing the chair:

"Do you take this poor fellow out every day?"

"Oh, no," he answered. "One day I take him out and the next day he takes me out."—Told by Christy and Willis.

HEARD THE SAME BULLET TWICE

Two negroes got into a row with a white man. The latter had a revolver and fired a shot. The darkies did a marathon stunt until out of range, when one of the negroes said to his friend:

"Did you hear dat bullet?"

"'Deed I did! I hearn it twice."

"What yo' mean by dat?" asked the first one.

"I hearn dat bullet once when it passed me and den another time when I passed it!"—*Miami Record.*

One little radish does not make
  A summer, but it seems
For every poor commuter's sake,
  A climax for his dreams.
Two heads of cabbage, one string bean,
  A half peck of squash—
And there's your gardening in the spring
  And summertime, b'gosh!

WELL QUALIFIED

Prospective employer (perusing references)—Have you any knowledge of the silk and satin department?

Applicant—Spent all my life among 'em, sir.

Prospective Employer — And sheets and blankets?

Applicant (forcibly)—Born among 'em, sir.

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"PUT BUTTONS ON ME"

Three doctors were operating on a man for appendicitis. After the operation was completed one of the doctors missed a small sponge. The patient was reopened, the sponge found within, and the man was sewed up again. Immediately the second doctor missed a needle. Again the patient was opened and closed. Then the third doctor missed a pair of scissors. "Gentlemen," said the victim, as they were about to open him up again, "for Heaven's sake, if you're going to keep this up, put buttons on me."—*Success Magazine.*

MONSTER MOSQUITOES

The late Henry Guy Carleton, the playwright, lived at Atlantic City, and, when the mosquitoes were bad, he would tell his Madras mosquito story.

"There are no mosquitoes," he would begin, "in Brittany, and a Breton woman, about to emigrate to Madras, was warned by a friend:

"'Beware of the Madras mosquitoes. They have long suckers hanging from their heads, and they will draw the very life blood out of you.'

"The Breton woman arrived in Madras duly, and, as she disembarked, she saw three elephants drawn up near the pier.

"'*Ciel!*' she cried. 'Are these mosquitoes?'"—*Los Angeles Times.*

PUTTING HIM WISE

Stranger (at big hotel)—I notice you fee the waiters. Do you get better service?

Regular Guest—No.

Stranger—Then why do you do it?

Regular Guest—So they won't spill the soup down my back.

REVERSING THE ORDER

'Twas off the Florida coast, where tarpon are to be found. Sambo had none of the proper tackle, but was none the less keen to catch one of the giants. So he obtained a hook, attached a long rope to it and cast it out as far as possible. The other end of the rope he fastened around himself. Presently the rope tightened up around his waist and Sambo's feet began to move faster and faster out to sea.

He was swimming valiantly when a boat reached him and pulled him in.

"Fishing, Sambo?" queried his rescuer.

Sam's face broadened into a luminous smile as he answered, "Well, sah, I ain't suah, whedder I was fishin' or whedder dat fish was niggerin'."

OBLIGING SERVANTS

Mistress—I am surprised. You say you were married six months ago, divorced three months ago, and remarried to your husband last night.

Domestic—Yes'm. You see, at the first place he had they wanted a married man, so we got married; but the next place they wanted a single man, so we got divorced, and I came here. Now he's found a place where they want a man for gardening and the wife to cook, so we got married again, and I'm going with him.

WHY NOT CHASE IT?

"Now boys, what is the equator?"

There was a pause, and the inspector smiled triumphantly, when a fierce-looking boy growled out the answer.

"The 'quator," said he, "is a menagerie lion running round the earth."

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DIDN'T MAKE PAT SWOON

To illustrate the ever-ready wit of the Irish, the following story was told at a banquet held recently in the Commercial Club:

An Irishman on his way home at night was in the habit of cutting through a cemetery in order to shorten the distance. A group of his friends evolved a scheme to have some fun at his expense. Accordingly, they found a sunken grave across which his path lay, dug it out and covered it with boards in such a manner that he must fall into the yawning cavity.

The Irishman came along and everything happened as per schedule. While he was still squirming about in the bottom of the hole, striving to extricate himself, three or four of his friends, attired in white sheets and other ghostly accoutrements, suddenly made their appearance. Pat was frightened out of his wits and almost fainted when one of them said:

"What are you doing in my grave?"

The tone was sepulchral. It made the Irishman's hair stand almost on end, but he could not forego a witty retort.

"Faith, and what are you doing out of it?" he asked.—*Portland Oregonian.*

THE CUCKOO'S NEST

The teacher was giving the youngsters a talk on natural history.

"The field sparrow builds its nest on the ground," she said, "the kingfisher digs into the side of a hill or bank, and the woodpecker bores a hole in a tree. Now, can any little boy tell me where the cuckoo makes its home?"

A small lad in one of the back seats immediately replied:

"In a clock."—*Youngstown Journal.*

NO EQUATOR IN THOSE DAYS

The colored preacher was a higher critic and denied all miracles.

"But, Caleb, how about the Hebrews crossing the Red Sea?"

"I'll 'splain dat. Dey crossed over on solid ice and next day it was very warm and de 'Gyptions just broke through de rotten ice."

"But, Caleb, ice does not form south of the equator."

"Dat objection is nuffin'. In dem days there was no 'quator."—*Ladies' Home Journal.*

WHY THE WOODEN LEG HURT

Prof. William James, Harvard's brilliant psychologist, often illustrates a truth with a story.

"The most ghastly superstition," Professor James said recently, "has often its base in a ludicrous fact. It is like the case of Jones.

"'Jones,' said a man, 'tells me that his wooden leg pained him horribly last night.'

"'Nonsense!' was the reply. 'How could his wooden leg pain him?'

"'His wife,' the man explained, 'hit him over the head with it.'"—*Washington Star.*

EVEN IF HE HAD TO GO RAW

Little Willie had worn pajamas for two years. But while visiting an aunt he discovered that his night clothes had been forgotten. When Willie saw the nightie donated by a girl cousin he protested vigorously, winding up with:

"An' I won't wear no nightgown ever, ever. Not even if I have to go to bed raw."—*Everybody's.*

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How Mental Seeds Grow

HARRIET DOANE PRENTISS

WHEN one sees the amount of energy which is wasted in the universe, he can but marvel that the leakage does not exhaust the supply. It proves the strength of the great reservoir which is back of us, always ready to renew and build up the places we are tearing down and trying to destroy. The fact is, nothing ever can be destroyed, and it does not seem worth while to waste this inexhaustible energy by misusing it, or mourning away what might be made profitable.

While it is true that we cannot actually annihilate anything, we can greatly retard our progress and growth by holding ourselves negative to the conditions we do not wish to realize. Dwelling on what we do not want is not the way of life. Thoughts are live forces, and we must be careful in our selection for every one embodies after its kind. Health will follow the creation of health in thought, but it has to be first conceived in one's mind before it embodies.

Every condition in life has first to be created in thought before it can be actualized. It is the seed, which has to be planted before the fruit can grow. That is why we declare, "I am well," in the face of adverse appearance. If you would be well or prosperous, never make room for anything in your consciousness which is not your friend. Defend yourself from all enemies if you would have your temple a fit habitation for your soul. Health, prosperity, gladness, peace, harmony, love are all your friends; anxiety, envy, sickness, sin, discord, jealousy, fear, anger and the like are enemies which should not be permitted to enter your house, or if they have entered, should be evicted. They are a foul brood that will destroy the harmony of your dwelling and are a depressing collection to mingle with.

Remember that peace, joy, health, prosperity and happiness are yours to that degree that you let them flow through you. The emotions of optimism do not always come to us voluntarily, but they can be cultivated and, as in any other garden, we must plant good seed and do plenty of weeding if we would realize a harvest of good fruit.

One must not endow disease or discord with power over himself, but must place himself in an attitude of mind proper to attract its opposite.

Let us consciously feel the glow of God's love shining in our hearts. Life is our feeling and attitude toward it. Let us be careful to feel only the qualities we desire, and not burden ourselves with so much that is cumbersome to us. Let us stamp the pictures consciously on our minds that we wish to experience, and, like the impression plate of a camera, the sub-conscious mind will build them into reality.

When the whole world of thought is placed at our disposal and given us freely to use, is it not a pity we are not more wise in our selection? There are even bargain counters of optimism which we openly shun, and seem to go out of our way to pick up the old threadbare creations of morbid feeling and despair.

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Let us begin to choose our thoughts and not permit the negative brood of depressing ones to express themselves through us. Let us put our faith in health, courage, prosperity and optimism and, by planting the seed, bring it to life.

The Kingdom of Heaven is Thought. Live in its harmony now. Remember that no one ever gives you happiness. "It is a thing you achieve through your own soul and its power of attraction."

Never weary yourself with regrets, nor permit yourself to be "tempest-tossed or fog-bound." You are spiritually equipped for every emergency in life. "All potentialities are latent in you, awaiting unfoldment." Realize the potency of thought and make it profitable.

The Magdalens

A great trouble with the churches today is that they don't seem to realize that the Church is just as much for the sinner as for the saint. Christ allowed the Magdalen to do for Him, but how many clergymen of today will go out of their way to help a twentieth century Magdalen? No, many of them will even pull their cassocks a little closer about them for fear it might touch these spotted lilies.

Many times one of these unfortunates, trying to begin again, finds her way into a church and all the good people pass her by. She is shunned alike by priest and people, and the cry of the leper of old, "Unclean, unclean!" is all that she can think of, while possibly the man who caused her ruin occupies the most prominent seat in the church and is greeted by every one. There seems to be no place in the church of today for the girl who wants to begin again, and there should be a place for such a girl, and it should be one of the most important duties of the church to aid her in beginning a new life. There is no one in the whole church who deserves more respect than the girl who has fallen and still wishes to try again to lead the right kind of life. Many of these "saints" who shun her know absolutely nothing of the temptations thrown in her way, and many of them who prate of their virtues have never been tempted in any way to stray from the path of virtue and know nothing of the ways of men. I have the greatest respect in the world for the good woman, even though she just could not help being good—and I often wonder if they would not have fallen just the same if they had been submitted to the same temptations—but I have far greater respect for the girl who wants to begin again. One hand of welcome outstretched to her would often save her at this critical time. But does she see that hand? Alas! only in rare instances. When scorned where she should have been pitied, there is nothing left, and she slides down, down, down on life's toboggan until she is drowned in the slush at the foot.

In a nutshell, the great need of the Church today is less of the "holier than thou" spirit and more of the spirit of true Christianity as exemplified in the doctrine of brotherly love.—*Josephine E. Mason in Collier's.*

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The Ladder of Progress

ELLA WHEELER WILCOX

WE ARE all growing into the habit of referring to this era as "a pure mercantile age," "an age of mechanical invention," and nothing more.

We flavor the words with a pinch of scorn, and we refer to the old days when men made beautiful works of art and wrote beautiful literature for the benefit of succeeding generations, with no thought of personal gain or immediate reward of fame.

Then we sigh and say again: "Yes; this is an age of commonplace achievements. Art is dead, religion extinct, ideals dethroned. Men think only of physical comfort, personal aggrandizement and mechanical progress. We will leave nothing to the generations who succeed us, nothing to the centuries ahead but a history of material gain and noisy invention, and automatic devices which destroyed men's ideals of patient toil for the sake of beauty and perfection."

And all this talk which one hears continually in Europe and more and more in America is rank nonsense.

Progress climbs by many and various stairways.

Some are hewn from marble, some are built of wood, some are iron ladders. But the climbing is continuous and uninterrupted.

Sometimes the stairways wind and seem to descend, but it is only to make a more direct ascent farther on.

We are now on the ladder of iron, and there is nothing beautiful in its workmanship, and its top seems to rest on nothing but empty air. Yet it is secure and safe, and is leading to fairer heights than humanity has ever known before.

There have been always two great obstacles in the path of humanity.

These obstacles are cruelty and drudgery, or perhaps it is better to reverse the words, since drudgery has perhaps led to much of the cruelty.

As civilization advanced these two obstacles grew, like monstrous snowballs, gathering strength and dimensions as they were rolled along.

Civilization has led to the necessity for more and more drudgery for man and beast. Watch for an hour the traffic in any great city—think what it means. Think of the hot kitchens where cooks and scullery drudges toil through the beautiful summer days to supply food to restaurants and hotels.

Think of the early morning laborers, who are up in the chill dawn of winter to carry on the industries which give us our cream for the breakfast coffee, our rolls and our newspapers and our warm fires for the morning comfort.

Think of the workers in the coal mines who supply our fuel, and of the stokers on the ships who bring us over seas in search of pleasure!

Think of the truckmen, and the cabmen, and the horses, and the engineers and firemen on the trains, and a thousand more toilers who are working with might and main to keep this great mechanism of civilization running!

In the olden days slaves and rascals performed the drudgery of the world for

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kings and barons and rulers of all kinds. And they were beaten or beheaded if they failed in any duty. Times have improved a bit since then, but there are still cruelty and selfishness on earth.

When machinery came into the world's work it was looked upon as a demon, taking the bread from poor men's mouths. There are still thousands of people who so regard it, but it is a mistaken point of view.

The mechanical inventions of this age are the advance heralds of man's ultimate freedom from drudgery and of the elimination of cruelty from the world.

The people who visited Paris twenty years ago tell me the change in the condition of the cab horses there is marvelous. And this change has come about greatly through automatic inventions. So long as the cab was the only means of getting about the city cab companies made no effort to improve conditions. The horses were poorly fed and cruelly driven to meet the public demand for transportation.

After the coming of the underground and surface automatic lines there was a slight effort at improving the cab service, and since the advent of that blessing to the world, the taximeter automobile, a vast improvement has taken place in the appearance and treatment of the animals. It still needs betterment, but that betterment will come. In another decade all transportation in our large cities will undoubtedly be made by automatic machines.

This is but one sign of hundreds which point to the lifting of burdens from man and beast and the lessening of drudgery for humanity.

The great fuel problem will be solved by the invention of man before many years. Coal mines will be worked without the sacrifice of so many lives, or a fuel will be created which does away with the necessity of coal.

Mankind will discover a food product which will lessen the labor of cooks, and mechanical appliances will perform the drudgery now attendant upon the kitchen.

And man will find time, inclination, and power to study the intellectual and spiritual realms and know the wonders which await those who seek.

All honor to the mechanical age, the age of invention.

It is the corridor to the age of spirituality and to a greater art and a greater religion than humanity has yet known.

Wrong should never be resisted; it should not be even given the slightest thought. We outgrow the wrong by growing into the right, and to grow into the right, the mind should love the right, passionately desire the right, and give the whole attention to the attainment of a greater and greater understanding of the right.—*Eternal Progress.*

The practice of "rigid economy" has back of it the thought of lack. Let every cent you spend go out freely and fearlessly, with the thought of God's unfailing bounty as your resource. Look upon money as a convenient means of helping you to keep the law of giving and receiving, and willingly give full value for all you receive.—*Unity.*

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I Don't Know

VERY often the answer is made when one is asked an opinion, "I don't know!" Why don't you? Understand, if it is a point upon which you have a right to have an opinion, why have you not enjoyed that right? There is but one road to knowledge; that is by knowing. Only that which I know is of benefit. I opine that the whole purpose of the human in the scale of Universal Evolution is that as Man he may *know*. Since never a question but the ability exists in the questioner to answer it, why do you not know?

All possible knowledge is in the Universal Mind and each person is that Mind in objective expression, therefore each person is, in the subjective, all possible knowledge. Why does not each one know that he knows? Emerson tells us that each person is an inlet to the Universal Mind, and to all that Mind; why then should any one want knowledge at any time?

This question when answered defines the difference between the old thought and the New; between the old way and the New way of education.

Assuming that knowledge is only that which comes by experience, and can be imparted from one person to another, all past sytems of religion and education have been based upon the principle of telling what one person has discovered to another. This gave rise to books and teachers. But whence did these who had something to impart, obtain their knowledge? What special opportunity had they that others had not? From this habit arose the "Tyranny of Authority," upon which all governments and institutions and theologies rest. But "Who made you a ruler over me?" is the question of the twentieth century in every field of human thought.

As fast as this tyranny is outgrown, and the objective side of the human mind is free to receive truth, man unfolds. The wondrous progress of the last century was due to the liberty that man has won in exercising his right to think.

Here is the key. *Knowledge comes by thinking.* There is a vast difference between information and knowledge. The schools and libraries are used as the means of conveying information. This is a deadening process. It kills out the power of obtaining knowledge. It is a surrender of the privilege of being Man. Information is what some one has thought, and is accepted as truth without thinking. Until I have by a process of thinking, or by a flash of intuition, seen it to be Truth, it is merely information. Any use of it is the use of the jackdaw of the peacock feathers. Knowledge cannot be conveyed. It must be a personal perception of Universal Existence. Something is. My perception of that which is, is Truth. Emerson says—"We know truth as we know light!" No argument, no explanation, no reason, is needed for Truth. These are needed when information is conveyed.

Thus our schools and libraries are places of information, not of knowledge. And as long as they remain such, there is little progress for the individual and the race. When they shall be used as incentives to knowledge, used as inspirers,

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then they will fill their place, and help along the evolution of the One Mind in its expression as Human Consciousness. We have no right to tell any one anything. We could not if we would. At best we can only be inspirers. Too often we are paralysers. Well, does Walt Whitman say—"Wisdom cannot be passed from one having it to another not having it. Wisdom is of the soul, and is not susceptible of proof, is its own proof." Books, teachers, language and external *things* are but tools for the expression of that wisdom which I am. I am to use them as tools—as means. Friends draw me out into expression, as do all the varied experiences of life.

I am wisdom! Why do I not know the answer to any question? I, the Absolute, I the Ego, do know. But why does not this conscious expression that is termed the Personal I, know? Only one of two reasons for ignorance—I do not know the fact that I am wisdom; or there is mental laziness, a lack of faith in self. Do I know that latent wisdom is, that I am it, and then I do not know whatever I wish to know the cause is I lack the *will* to know. If I have not awakened to the fact that I am wisdom, then I am like the bulb in winter and need the inspiration of the Light. To every one that possesses this consciousness of Wisdom is the command "Let your light shine!" for in this Light the souls that need find inspiration. There are many thousands of questions that the world is troubled over that have no interest for the really intelligent person. For these he seeks no answer. To these he will not reply "I do not know!" but will say "I have no interest in the question!" and leave it there. But no person has a right, as a Man, to say he does not know, when any question of interest arises. If the answer has not already flashed from within, outward into consciousness, he should seek and find. Here is the place of Concentration of entering the Silence. Close the door of the external senses for a moment and let the Wisdom which is flash its answer. This habit once cultivated, it will never fail to give the right answer at the right time. The Affirmation for this is—*I shall know at the right time whatever I need to know.* Whenever a question arises affirm—*I know, and shall soon know that I know.* In my class in Arkansas City, Kansas, fifteen years ago, as the class, by my directions, went into the Silence, to bring therefrom the thought they most needed, I also listened and brought from the soul-side what grows daily into a more important statement of Truth—"This only is unpardonable sin, to look without, when you should look within." —*Henry Harrison Brown.*

The most rational and scientific prayer is the silent preparation of the mind for the inflowing currents of Supreme Power.

Virtue is spiritual consciousness made apparent in character and physical health. —*Mrs. Vance Cheney.*

For whoever is acquainted with his own mind will, in the first place, feel that he has a Divine principle within him, and will regard his rational faculties as something sacred and holy; he will always both think and act in a way worthy of so great a gift of the gods.—*Cicero.*

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Sensibility

CHARLES EDGAR PRATHER, In "Power"

OUR last lesson was upon the Imagination, the imagining power of the mind, by which we think. As each image is pictured within your thought, it leaves its impression, it becomes a part of you. That is why you can never forget anything. You meet some one, and some time later you meet him again and cannot think of his name. You say you have forgotten it, but it has simply been lost sight of for the time being. Immediately you begin to search within yourself for the name, and if you stick to it long enough the name will come back from within you somewhere.

Some psychologists say this is the "subconscious mind," which is the reservoir of all your experiences, a catch-all where you have stored away every impression of thought or feeling. You can reproduce them at any time by calling them forth into conscious recognition. The one who deals in the adverse thought, the so-called bad thought, keeps bringing to the surface these old experiences and living in them; this is called *habit*.

We say that while you cannot efface these impressions, because they have become part of your very being, you need not call them back. You can let them lie in oblivion, and call up only those which are pleasant. The bad or unpleasant things need not be brought to remembrance. They may be forgotten simply through the conscious act, by *letting them alone*.

This month our subject is Sensibility. Now we are dealing with the study of ourselves. We are not body alone. We do not deny the body. We say it is good and beautiful, the greatest and finest machine ever made, and you could spend your lifetime in studying it and still not exhaust its resources.

But in this lesson we are dealing with the *one within* the body, the one who is operating it. Sensibility and Feeling, in the broadest sense, are the same. Feeling is consciousness of the harmony or discord produced in the mentality by the presentation of a thought. All you are cognizant of is the *thought*. If you say "a horse," it is the thought of a horse with which you deal. So the sensation called feeling does not really belong to the physical body, but to the spiritual self, in which there is a change in consciousness, so that we recognize through that thought either pleasure or pain. *Sensation is that power of the mind which feels.*

If you were going to study emotion of any kind within yourself, you would want to look at it from three points of view. First, to experience the emotion in yourself; second, to observe the emotion in others and note the expression that goes with it; third, to observe, if possible, what may have caused the emotion. Did you ever notice how your body feels when you become angry? There is an effect which accompanies the emotion. For instance, in cases of anger there will be a warmth about the bowels and the chest; they become heated. The emotion of fear will produce a chilly sensation

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and a drawing up at the stomach. That is why it is necessary to not only feel emotion, but also to watch it in some one else and see *how* it works. In embarrassment you will find that one's mouth and throat become dry. So we have different kinds of feeling, physical feeling, as the result of the inner emotions, the feelings of the mentality.

Prof. Bowen says we might define feeling as that state of consciousness which consists in some form of pleasure or pain, like or dislike, satisfaction or dissatisfaction. And yet he says this is not a " definition," but simply an indicator, a *description,* "because sensation does not consist in one definite thing and contains not only primal elements of the higher intellectual activity, but also the mental acts known as acts of the sensibility." "Sensation is not only an act of knowledge, but also of feeling."

What are some of the causes of changes in the mental state which create emotion? Some of these we have already studied: Perception, Intuition, Memory, Imagination, Sensation, Judgment and Reason.

Any act which *affects* the welfare of other beings is called a *moral act.* The thought of the moral act occasions in the mentality the intuitive idea of right and wrong. What is an intuitive idea? It is that knowing within ourselves that which is inherent within our being. We instinctively know beauty and goodness, and things like that, without any process of reason or having been taught. You simply know it, it belongs to your being. These underived truths are *intuitive.*

That which *contributes to* the welfare of others and our ourselves is called *right.* That which interferes with the welfare is called the opposite, *wrong.*

What kind of a feeling does the thought of an act which is right give you? Pleasure. And that which is wrong occasions the feeling of pain. Therefore, the power of mentality which feels pleasure and pain in regard to moral acts is called *moral sensibility.* That power of the mentality which feels pleasure or pain in regard to knowledge or ignorance, truth or error, is called *intellectual sensibility.* When one says something which agrees with your idea of truth, it is a pleasure to you to feel it; but if something is said which does not agree with your idea of truth and you feel displeasure or pain at the thought, you reject it. It is unpleasant or disagreeable to you. That which appeals to you as knowledge, as light, as unfoldment, is pleasureable.

That power of the mentality which feels pleasure or pain in regard to physical conditions is called *physical sensibility.* So we have heat and cold, such things as affect the body, taste, smell, etc., which gratify the senses.

Any mentality conceives those phenomena to be beautiful which occasion it the most pleasure. The one who beholds the phenomena of Nature sees beauty everywhere, while the one who does not open his eyes to see, his beauty is limited to a very narrow area.

That power of the mentality which feels pleasure or pain in regard to beauty is called the *artistic sensibility.*

Emotion is the attraction of the mentality for good, and its reaction from evil. The attraction of the mentality for good gives you pleasureable emotions; when you think of the good you say it is upbuilding, positive. The re-action from evil is just the opposite kind of emotion, or negative.

Some of the upbuilding emotions or thoughts are love, goodness, tenderness, peace, hope, joy, courage, faith, charity.

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These are all unfolding powers within you to bring you into perfect peace and satisfaction. When people say they feel "bad," they have a wrong kind of emotion. Some of these are hate, malice, fear, jealousy, despair, shame.

There is a remedy, a way to get out of such emotions: Turn about, quit thinking and feeling these negative thoughts. Take positive upbuilding, unfolding thoughts which will give you pleasurable emotions, which will give you feelings like unto your real self: love, peace, joy, goodness, etc. Paul said, "Whatsoever things are true, lovely, of good report, if there be any virtue or any praise (if there is any power in right thinking), think on *these* things;" and let the other things alone.

When a certain thought, which is repeatedly presented, always occasions feelings of pleasure, establishing in sensibility an inclination to feel positive or good emotions toward the object of that thought, these emotions are called *benevolent emotions*. If the thought presented time and again to the mentality causes a feeling of dissatisfaction or pain, the natural tendency or inclination is to feel adverse to the object which presented the thought, and these emotions are called malevolent.

So you will find that *feeling is within the thought*. The thought is within you. The body is only the vehicle, or manifestation, which you use to express the thoughts which you have within.

Something Surprising

It is by no means generally known that 17,600,000 people in the United States employ some form of drugless healing instead of engaging the services of the medical profession. That this is a fact, the authority of Eli G. Jones, M.D., Burlington, N. J., is given in an article published in the Wisconsin Medical Journal for May 1909. Dr. Jones contributed an able and exhaustive article on "Drugless Healing vs. Medicine in the United States," in which he gives the following statistics:

	Medicine.	Drugless healing.
Magnetic Healing	10,000	3,000,000
Christian Science	5,000	4,000,000
Mental Science	2,000	2,000,000
Osteopathy	5,000	3,000,000
Naturopath	2,000	3,000,000
Physical Culture	2,000	3,000,000
Opthalmology	1,500	862,500
Chiropratic	500	287,500
Faith Healing	100	150,000
Food Scientists	100	200,000
Emmanuel Healing	100	100,000
	28,300	17,600,000

Dr. Jones states that "at the rate drugless healing has increased within the past ten years, in 1920 (nine years from now) there will be not less than 55,000,000 of our population at that time committed to some form of drugless healing."—*Exchange.*

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Jesus, a Child of Nature

ABOVE all else, Jesus the Christ was a child of nature. Announced by the stars of heaven, proclaimed by the angels themselves, sought out and adored by wise men and shepherds, he was born in the stall of a beast. We find him communing always with the Spirit within, responding eagerly to its mighty urge, seeking no place nor favor of man, unlearned as the world counts learning; but knowing himsef to be one with the infinite Mind, he allied himself with the Universal, and, bathed in the full light of Truth, stepped forth to disprove the darkness. He beheld in himself a herald of the new day, and came saying, "Behold the *time* is fulfilled, the *kingdom of heaven* is at hand." Many have failed to see in the advent of this soul the fulfillment of time; but the kingdom of man had produced its flower in John the Baptist, of whom Jesus said, "Among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." The kingdom of man had made its supreme effort. Now it must decrease. The time was fulfilled; a greater had come; and Jesus knew himself to be first in the new kingdom "prepared from the foundation of the world." It was at hand; he was ushering it in; on him depended the safety of a planet. How we laud Lincoln, and love him! He saved a Union of States; but Jesus, the lowly One of Nazareth, saved a union of nations; yea, more, he made a place secure in the heavens for our sphere! It is sublime! And he came teaching and preaching of natural things. Now it was the lilies, and again it was the mustard seed. Here he pointed to the fig tree, and there to a sower who went forth to sow. He likened his sacrifice of self to a "corn of wheat" which must be planted in the "ground and die," or "it abideth alone: but if it die, it bringeth forth much fruit." Who can measure the harvest to be reaped from that sowing? Again, seeking to impress upon his followers the truth of Oneness as he knew it to be, he said: "I am the vine, and my Father is the husbandman;" and because he knew the thought of separateness still clung to them, and they thought themselves apart from him, he included them in his next statement: "I am the vine, ye are the branches!" The vine and the branches and the husbandman—where shall we go to learn of them? Where indeed, if not to the fields? Then let us away!—*Mrs. Hopkins, Unity.*

And this deep power in which we exist and whose beautitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.—*Emerson.*

Just do a thing and don't talk about it. This is the great secret of success in all enterprises. Talk means discussion; discussion means irritation; irritation means opposition; and opposition means hindrance always, whether you are right or wrong.—*Sarah Grand.*

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Let Gladness Grow

ROSALIE TASKETT, In "Unity"

To teach children to be glad of life—that is the important thing. But why need we teach them this when the child is itself, by nature, full of gladness? Because we are ever teaching them something, and it is needful to be wary to avoid teaching wrongfully. They are learning from our example (far more than from oft-repeated precept), therefore we must keep watch over our example. It is not as though the child's mind were a blank page on which we are to write; it is more like a beautifully written page, on which we must avoid casting blots. It is not a bit of ground untilled and bare; it is as a garden fragrant with flowers of fine and delicate form. And we must see to it that in this garden we plant no noxious weeds, nor let fall, by any chance, the seeds of plants less perfect and less fragrant than those which Nature has given it. A task? Yes, a task almost impossible for the ordinary mortal; a task which calls for signs of warning at every turn, to remind us to be careful of our weed-seeds. How prone we are, when witnessing any signs of undesirable qualities in a child, to forget where the seed of the weed came from; to forget that parent or other caretaker has been teaching the child, often unconsciously, since it first began to "take notice." How often we attribute to heredity the blossom and fruit which result from seed sown many times over during the child's infancy and early years. The first thing to learn is not how to teach our children, but how not to teach them—how to stand aside, and with humble and thankful hearts see how God will carry on to glorious completion the work He has so beautifully and wonderfully begun.

One who brings up a child stands in somewhat the same relation to it as an engineer to his engine. The track is already laid, its course already marked out by a higher power. What it needs is to be guided safely and steadily and watchfully; to be supplied with fuel for keeping up its steam; to be kept clean and polished and ready for free, smooth movement at all times; to have all small damages quickly repaired and its speed regulated by an experienced hand, and in all ways its well-being provided for. But the wise engineer does not seek to change the track or divert his engine from its course; he is careful to see that no one places obstacles in its way; and while by his skill and experience he makes the engine obey the smallest motion of his hand, yet, knowing the great power as well as the fine mechanism of the wondrous machine, he respects it, loves it, cares for it, always realizing that it is not his own creation, that the power which lies infolded in it came from a source higher and greater than himself.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—*George S. Merriam.*

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THE RUGGED WAY

"As once toward heaven my face was set,
I came unto a place where two ways met.
One led to Paradise and one away;
And fearful of myself lest I should stray,
I paused that I might know
Which was the way wherein I ought to go.
The first was one my weary eyes to please,
Winding along through pleasant fields of ease,
Beneath the shadows of fair branching trees.
'This path of calm and solitude
Surely must lead to heaven,' I cried,
In joyous mood.
'Yon rugged one, so rough for weary feet,
The footpath of the world's too busy street,
Can never be the narrow way of life.'
But at that moment I thereon espied
A footprint bearing trace of having bled,
And knew it for the Christ's; so bowed my head,
And followed where He led."

LOVE SONG

Love taketh down the shutters
And showeth us the true;
Love taketh down the shutters
And maketh all things new.

Love's gateway is always open
We'll look to find the way;
Her land is flowing with honey
And pure as new mown hay.

—*T. B. Atherton in July Nautilus.*

THE SECRET PLACE

He who himself and God would know,
Into the silence let him go,
And lifting off pall after pall,
Reach to the inmost depth of all.

How small, in that uplifted hour,
Temptation's lure and passion's power!
How weak the foe that made him fall;
How strong the soul to conquer all!

A mighty wind of nobler will
Sends through his soul its quick'ning thrill;
No more a creature of the clod,
He knows himself a child of God!

—*Martineau (from an old hymn book.)*

WAIT A BIT

If you find the present wearing—
Wait a bit.
Ere you give up to despairing;
Do your share of burden-bearing
And you'll learn there's gain in daring
Fate a bit.
In the darkness of your sorrow
"Take a brace,"
Look for joy to dawn tomorrow;
He who borrows care shall borrow
Care's disgrace.

In the daily onward-faring
Voice a song—
Give the heart-of-mirth an airing;
There is virtue in not caring,
There is vice in plaint-declaring
All day long.
If your plans persist in going all awry,
There is comfort, still, in knowing
That you're like to make a showing
By and by.

—*Ray Clarke Rose in July Nautilus.*

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Unspoken Words

The kindly words that rise within thy heart
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.
The kindly word unspoken is a sin—
A sin that warps itself in purest guise
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

But 'tis not so; another heart may thirst
For that kind word, as Hagar in the wild—
Poor, banished Hagar!—prayed a well might burst
From out the sand to save her parching child.
And loving eyes that cannot see the mind
Will watch the expected movement of the lip.
Ah! can ye let its cutting silence wind
Around that heart and scathe it like a whip?

Unspoken words, like treasures in the mine,
Are valueless until we give them birth;
Like unfound gold, their hidden beauties shine,
Which God has made to bless and gild the earth.
How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute!
But oh! what pain when, at God's own command,
A heart-string thrills with kindness, but is mute.

Then hide it not, the music of the soul,
Dear sympathy expressed with kindly voice,
But let it, like a shining river, roll
To deserts dry—to hearts that would rejoice.
Oh! let the symphony of kindly words
Sound for the poor, the friendless and the weak;
And He will bless you—He who struck these chords
Will strike another when in turn you seek.

Everyone should have an avocation—an interest outside his daily employment. The workingman or woman especially needs the stimulus of something entirely apart from his or her regular work. The thought life becomes stagnant after manual labor has been performed eight hours a day for years. To offset this the mind needs to be awakened, quickened, turned completely into new channels and the imagination aroused. This means a renewing of life.

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Faith

Faith can move mountains, and the reason is that when you have faith you place yourself in the current of that power within yourself and the power all about yourself that is fully able to remove anything under the shining sun. If you have faith in your ideas, in your work, in your life, you are getting down into everything that is vital in your work. The person who has confidence in himself will accomplish far more than the one who has not, and it is because the one puts his whole system to work. When you say "I thoroughly believe in myself," do you feel your entire system getting aroused? When you say, "I do not know," there isn't anything aroused; everything is passive. But when you believe in yourself, everything gets to work.

So let us make plans for the future very large. Let us know that the whole mind can work out those plans; and when we begin to apply the whole mind let us not forget that it is always preferable to work with the Infinite. No individual who ignores the Infinite can accomplish what the one can who constantly recognizes the fact that he lives, moves and has his being in the Supreme power. Such a thought is inspiring; such a thought brings us up above the mere routine of activity and makes life a harmony and a song. A real, vital, eternal man, and a person who feels his life is something like that, feels that life is worth living.—*C. D. Larson.*

Let's Put Our Clocks Ahead

Really, one must admit that there is some reasonableness in the proposition of those reformers who would have us put our clocks ahead two hours in Summer in order that we might deceive ourselves into arising with the chickens and into going to roost with them at nightfall. To be up o' daylight and abed o' night time seems to be the plan of Nature with all her children with the exception of mankind.

A few hardy natures who have been up at sunrise strongly recommend the beauties of that hour of the day, but for the most part the preachers of the glories of daybreak are as missionaries of a strange faith. They are heard politely, but the people harden their hearts against them. The glories of sunrise at sea on a calm morning, and the super glories of daybreak from the mountain tops, have been told us in impassioned prose and moving verse, but none—unless it be the milkman, or some other hardy soul who is forced, by press of time, to mow his lawn before breakfast—ever calls us to the splendors of Spring's early mornings, as the day breaks about our own homes.

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Just as night is turning into the softest grays there comes a sleepy chirp or two.

A bird song here and there hardly stirs the listening human ear into a realization that some few feathered monks are at their matins before a sequestered altar of the leafy cathedral. But presently more birds are awake. They call, sleepy like, bird neighbor to bird neighbor. Presently more songsters are awake, and the next thing the whole feathered choir is hailing the new day. Light in the meantime has gained upon the soft gray greenness that lay but a moment before among the wealth of crisp May leaves, and the next thing it is broad daylight.

The birds sing as if they would like to split their little throats. Then, gradually, the far-carrying sounds made by human early risers begin to be heard. More and more soon follow, and the rattle of wagons and the sound of passing feet make fainter the song of birds, and so the accustomed sounds merge into and subdue the first music of the morning, and so the accustomed hum of day begins once more. By sound as well as sight there comes the consciousness that a new day is full born.—*Lafayette Courier.*

Consideration for Others

A young man living in a flat in New York was very ill. The doctors said he had heart trouble and recommended rest and quietness. The 10-year-old daughter of Fireman John Roth, however, insisted on practicing on the piano. The family of the sick young man explained the situation to Roth, and begged that he stop his daughter's constant practicing, but the playing went on. Finally, Roth was arrested, and the magistrate ordered that the piano be kept closed for a month in order to give the nerves of the sick man a chance to recuperate from the long strain. The closing of the piano, however, was ordered too late. The sick man died, the doctors saying that his end was certainly hastened, and perhaps actually brought about, by the strumming of the little girl.

It is a grave question as to just what one's legal rights are in this world. The persons who talk most about their legal rights are apt to become nuisances. There seems to be no doubt that the daughter of the fireman was well within her rights in playing the piano. Likewise there is no doubt that the person who persists in remaining on the end seat of a summer car is well within his legal rights. So is the man who cannot carry an air, and yet persists in whistling discordantly all day long.

A little consideration for the feelings of others goes a long way toward preserving general contentment and preventing the friction that invariably follows a strict insistence on one's rights and on obtaining exact justice in a world where, if everybody had his exact due, no more and no less, fewer human beings would be at large.

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Riches

CHARLES FILLMORE, In "Unity"

RICHES in themselves are not a bar to the kingdom of heaven; it is the mental attitude of those who possess riches. Rich men are sometimes very good men, very devout men, and we say, "Surely that man has sufficient trust in God to give up everything for his sake!" But approach him on the question of giving up his money and trusting solely to the Father for his providence, and see if his confidence is in the real substance of Spirit or in its reflection.

This is a delicate subject, but one which we must all face. Jesus Christ gave most forcible, clear-cut instructions on this point. The rich man who had kept the law so carefully and was so near the kingdom that Jesus "loved him," refused to sell all he had and "give to the poor." He was very obedient to the Spirit, but could not trust it entirely, "for he had great possessions." Then it was that Jesus said: "How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The emphasis here is on the word *trust*. It is the one whose mind is fettered with the idea that riches have saving power, who cannot enter the kingdom of heaven. That it is not the possessions that are the bar is clearly stated in Mark 10:29: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands."

So it is not the money that is in error, but men's false use of money, their wrong ideas about it. A man who has the correct concept of money could not hoard it. Though he might nominally possess millions, it would be impossible for him to use a dollar of it for selfish power over his fellow men. His mind would not be the rendezvous of thoughts scheming to increase his possessions by getting those of his neighbor. He would be so at-one with Wisdom that he would always be a producer of wealth and not a trafficker in that already produced.

All wealth comes from God, and he who attempts to get it in any other way is making his consciousness a den of thieves. These thieves are the false ideas that he can live by manipulating the earnings of others.

He who proves his strength in adversity also proves his power to annihilate adversity, and thereby determine his own destiny.

One thing is certain; the man who keeps at it with all there is in him, no matter what happens, is going to win gloriously.

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THE SEVEN GLORIES

The Glory of Love is Affection:
Bestowing.

The Glory of Truth is Revelation:
Unfolding.

The Glory of Wisdom is Demonstration:
Applying.

The Glory of Beauty is Inspiration:
Uplifting.

The Glory of Goodness is Illumination:
Radiating.

The Glory of Life is Expression:
Being.

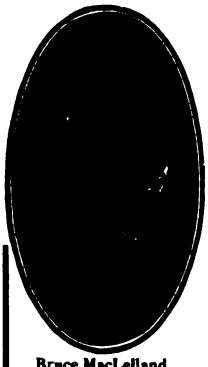
The Glory of All is Perfection:
Attaining.

—*Eva Marble Bondy, Unity.*

APPLE PIE

There is no pie like apple pie,
There is no dumpling 'neath the sky
Like apple dumpling; pudding, too,
Of apples is a thing will do.
The apple tart of all things sweet
Is nearest being pie on wings.
If angel cake, why then not call
It angel pie? For more than all,
It reaches unto heavenly bliss
When on our lips it lays a kiss
Of morning, and we eat and feel
Dreams of old orchards through us steal.

Blessed is he who sees only good in the universe. Blessed is the man who knows and realizes that God is the All in All; that all is good.



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THOUGHTS FOR THINKERS

All things upon the earth were created for the good of man and for his happiness. The Creator has produced an abundance of all that is necessary for His children. If any child of God is hungry, or naked or cold, it is not because the Father has not provided enough for all, it is because some greedy brother has taken his own share and His brother's also.

Therefore I have no right to a granary stored with supplies for next year while my brother hungers today, nor can I call myself a follower of Jesus, the Son of God, and refuse to give to one who lacks if I have plenty, for He teaches "In as much as ye do it unto the least of these, ye do it unto Me."—*Alhama.*

BE WISER IN THE FUTURE

Good deeds as well as vices follow after us,
And live in our children to several generations.
Nature's moral laws are as stern as her physical;
So if thou hast been foolish in the past,
Bemoan it not; she never overlooks or forgives;
The past is gone, and for thee is irrevocable:
Bestir thyself afresh, and be wiser in the future.

—*Confucius.*

Life is not too short. It is as long as you make it.

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CLAIRVOYANCE

Eyes of a dear child-angel, blue and bright,
Sweetened by love and warmed by tenderness;
Lightened by laughter, soft with gentleness,
Tempered with tears and lashes of the Night;
Seeing the impure, pure; no wrong in right;
Fearing no harm and daring to confess
The wonder of your heart that none might guess,
How has your vision rectified my sight!
Whether the wind be kind or bitter keen
And Fortune hold me here or send me there,
Whether my fate to live or die unseen,
Unloved, unhonored; yet, Dear, everywhere
And every time, 'mid seasons white or green,
Life, through your eyes, seems always good and fair.

—*Frederick van Beuren, Jr., in Scribners.*

Put away from your mind all thoughts of age. Spirit knows no age or aged conditions. Your very thinking about it shows a secret fear. Your very resistance of it keeps it in your mind. Think only of youth, strength, beauty, purity, and sweetness, and all the lovely things you so desire to manifest. Keep them in your mind constantly. You will be transformed by the renewing of your mind.

GRACE FOR TABLE

I send you a copy of the original blessing which I love to silently offer before partaking of my food.—*Elizabeth Wheeler.*

Great Spirit of all good, as we come in contact with the Divine energy through this food, may Thy vitality restore depleted conditions and impart that peace, love, and harmony that shall overcome limitations in executing Thy beautiful will.

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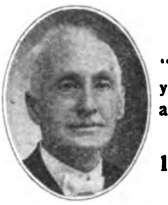

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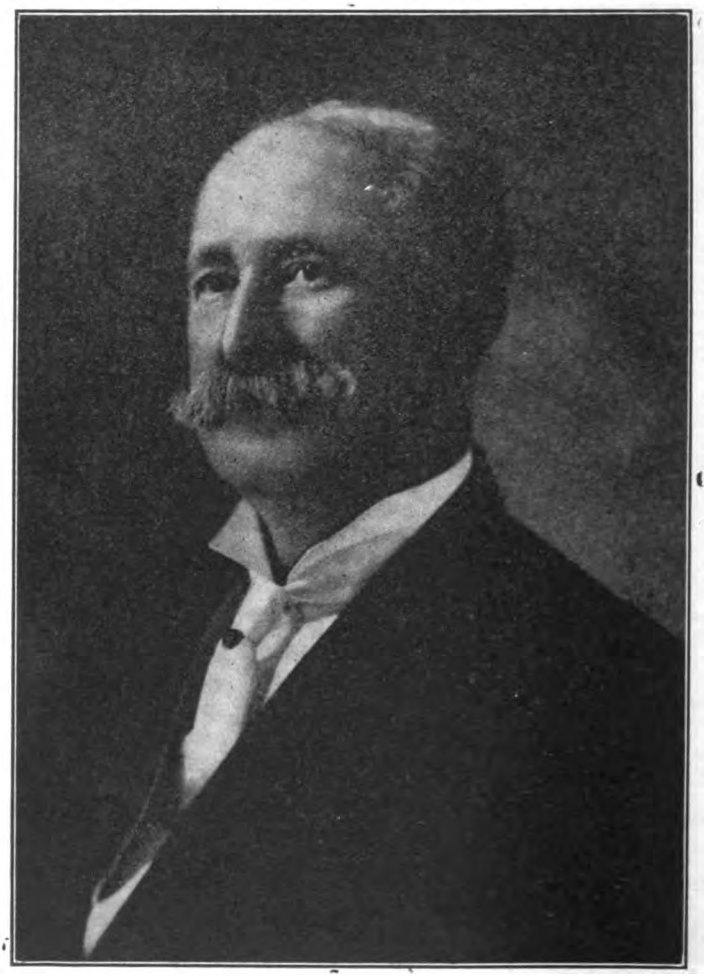

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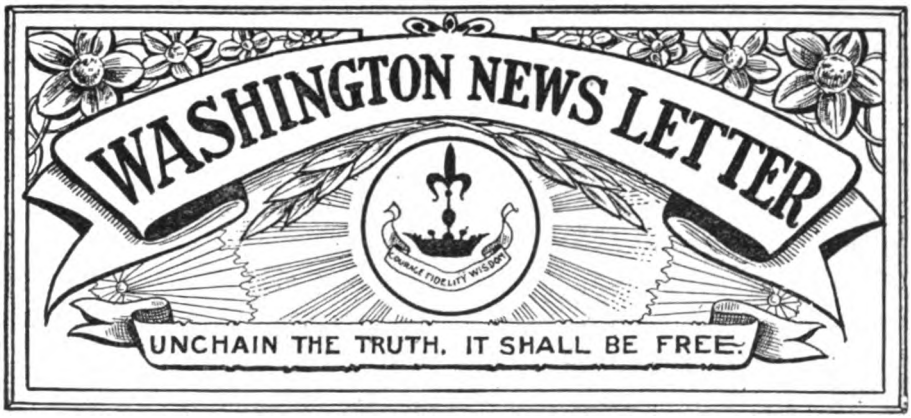

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Editorial Correspondence

ATLANTIC CITY, N. J.,
August 10, 1911.

The last lecture of the Atlantic City course was delivered to-day. The attendance during the course was very satisfactory indeed, many students being there from faraway States.

The great pronounced success of the month's work has been the scattering of the Truth in the way of sale and distribution of our books and periodicals, over thirty-five thousand having gone out, and the good results of such sowing cannot fail to be very pronounced.

The Evangelical Christian Science Church under our present system of propaganda is spreading very rapidly. Our people, seemingly, do not go in for the building of churches, but the formation of societies. One would think that we ought to have a great central church here at Washington and several

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men of ample capital have tendered their assistance in building a church here, but so far I have not been led to accept any such donation.

Our lecture course has been very agreeable and in many ways very satisfactory. We had several distinguished speakers, notably Mrs. Elizabeth Towne, the accomplished editress of the Nautilus; the Rev. Dr. Charles F. Winbigler, of Washington; Mrs. Harriet Doane Prentiss, of Philadelphia; Miss Egner, of Philadelphia, and Mr. Frank Weston, of New York and Philadelphia, and others. A number of ministers attended our lectures, and altogether it seemed that great good was done.

The editor of the News Letter will return home to-morrow and be at home the rest of the year, devoting his entire time and ability to the advancement of the work in hand.

Lovingly yours,

Oliver C. Sabin

Bishop.

I Am Free

I do not care if what I am disturbs the universe,
Or if unthinking tongues shall speak the everlasting curse;
I do not care if what I do turns all men's heads aside,
Or if I break convention's law and ancient thought deride.
What are to me the ancient saws, "they say," and "this you must,"
When they are said by men of clay who soon will turn to dust?
There is but One to whom I grant the meed of kingly worth,
There is but One for whom my knee shall ever touch the earth;
And when men say my lips have lied, I've sinned the deady sin,
My self-respecting soul bows down but to the Christ within.

There is for me but one fair thing in all this world to gain,
Which in my heart I'm seeking for with all my might and main;
One thing that shines above all else, one thing embracing all,
By which my life must stand supreme, or in disgrace must fall.
What if men close their inner eyes and see but flesh and bone?
I know that every earthly thing before *I* Am is prone.
And so I go within myself and listen for the voice
Whose sweet approval, when I hear, makes all my soul rejoice.
And so I know that I am true, and truth is in my song,
When the approving Christ within speaks to me all day long.

—Walter Mathews, in Unity.

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Chain of Golden Thoughts

September

PAULINA B. SABIN

Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.—2 Corinthians 11:13.

True love is the only commodity that never spoils with age, nor loses fragrance or bouquet through use. Love has been the one medium of exchange in all ages, in all countries, and among all peoples. Its language is universal. The sage and the savage understand it equally well. Through its magic telepathy man corresponds with his Maker and communes with the animate and inanimate world. "Let the music of love's refrain flow ever through your soul, beneath all the discords of life."—*Anonymous.*

The highest pinnacle of the spiritual life is not happy joy in unbroken sunshine, but absolute and undoubting trust in the love of God.—*A. W. Thorold.*

God so loveth us that He would make all things channels to us and messengers of His love. Do for His sake deeds of love, and He will give thee His love. Still thyself, thy own cares, thy own thoughts for Him, and He will speak to thy heart. Ask for Himself and He will give thee Himself. Truly, a secret hidden thing is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is how slight a foretaste of that endless ocean of His love!—*E. B. Pusey.*

The Realization that we live, move and have our beings in Infinite Love; that Infinite Love guides us, directs us, protects us, and gives us success in all undertakings, is the keynote of all metaphysical demonstrations along the lines of our science. Without this Understanding we are as a rope of sand; with it the rock which stands amid the storms is no firmer in its existence than are we triumphant.—*Bishop Sabin.*

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Teaching

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

I WANT to keep before you these central thoughts:

First, GOD IS UNIVERSAL LIFE, SPIRIT, LOVE, GOODNESS.

Second, MAN IS HIS IMAGE AND LIKENESS.

Man images God in What God is. God is Spirit. Man images God in Spirit. Therefore, man is a spiritual being, not material. If you will just hold to those two thoughts, I will teach you how to heal the sick in about five minutes. You shall know the Truth and the Truth shall make you free.

Now, what truth is it that you have to know?

You have to know that God is Spirit, that man is His image and likeness—a spiritual being. If you understand that Truth, you can understand the further fact that spiritual being cannot be sick.

Now, there is the whole of metaphysical healing in a nutshell.

All of these so-called manifestations of disease, upon every hand, are but the creations of error; they do not exist, except in what we term carnal mind. If we believe in the existence of carnal mind, and what it declares to be true, then the so-called manifestation of disease is real to us. But, if we can look beyond it and see that we are the image and likeness of God, and then we say to these manifestations: "Get thee hence, Satan, I worship not, only God Almighty," they can not touch you, they can not come near you. It is only as you make a reality of error that error can ever touch you.

Now, remember this and make it practical in your everyday affairs. Suppose you get a burn. You say, "Now I am burned!" Do you say that? If you do, what will be the result? There will be a blister, then the blister will break, and then there will be a sore. If you declare, when this so-called manifestation of a burn appears, "You are error; there is no sensation in the matter; you can not hurt me; I can not have a burn," what is the result? Almost before you complete the announcement of the Truth the so-called manifestation of a burn is gone.

I have known women to scald their hands, blister them all over, and in five minutes you could not see the first iota of a mark of a blister upon their hands, because they knew the Truth, and the Truth made them free. They denied the error and it disappeared.

You must make these things practical in every vicissitude of life; not only in sickness, but in your social affairs, in your family affairs, in your business affairs. In everything that is connected with you hold to the Truth that you are God's image and likeness, created with power and with dominion, and that you are the master. If you do this nothing can touch you. Hold to these thoughts and the realizations come quick. All acute so-called affections are healed instantaneously, almost always.

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The only reason we have cases long drawn out is that people have had their diseases; they have nursed them and petted them, and given them medicine and liniment, and bound them up in rags and hot water and every conceivable thing, time out of mind, or as Blackstone says, from a time that the memory of man runneth not to the contrary. What is the result? It is a part of them. It is bone of their bone and flesh of their flesh; and it takes lots of prayer sometimes to get the iniquity out of the consciousness. Jesus told His disciples that a certain kind went out only by fasting and prayer. I will guarantee, whatever that iniquity was, that the fellow that had it sat up nights with it, glorying in his iniquity and in the fact that he had it. He would meet a friend on the street and stop him and talk him to a standstill, as they express it, delineating his miseries, so to speak. This is the kind that stays with you. It is a wonder to me that we ever can heal some diseases, because of the deep roots that they have in the mind of the one that has them.

There is no reality in any of them, except as you make them real. Here comes up this other Scripture, "As a man thinketh so is he." If you think you have it and hold to it, you have it, and it takes the strong power of those who know the Truth to inject into your sub-conscious mind the fact that you have not anything; and until that is done, these manifestations of disease can not go away.

But the Truth which makes you free is very simple. Every one of you ought to go from this audience to-day with the knowledge of how to heal the sick. It is so simple and so plain.

This knowledge of the Truth, as I remarked before, is not confined to any one domain of human life, human endeavor or human existence. If you are going to do a kind of work, any kind of work, that requires extraordinary ability on your part, ask God to help you and direct you.

I am tempted to tell of the first article I ever wrote on Christian Science. A gentleman in Congress had made some remark about Christian Science that our friends did not like. We were running a political paper, and there were two of us connected with the paper that were Christian Scientists. I heard the remark myself, but did not think that I would say anything about it in the paper; but the other Christian Scientists who also heard them came to me and wanted me to write the speaker up. I said, "Go to work and get up his record and we will knock him out of the box." That was the way we had of talking when we wanted to clean a fellow up. Well, he got his record, and it was a record that was open to very strong criticism, and one Sunday afternoon, after church, in my library, I sat down at my table to write that article.

After I had taken up the pencil and was about to write, the thought occurred to me that this was the first article I ever wrote on the subject of religion in my life, and why not ask God Almighty to help me? That was the first time that I ever asked God Almighty to help me to write anything or to make a speech. I went on and wrote the article. I have but little recollection of what occurred. I wrote it right along, and after I had finished it I read it, and was so utterly disgusted with it that I had a notion to tear it up and throw it in the waste basket. My wife was in the other room, and I called to her and said, "I have

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something that I want to read to you." I read it and she said, "That is very good." When I saw the other Scientist the next morning, I read it to him, and he said, "That is first rate." Then I took it to two of the leading Scientists of the city, and they said it was just the thing. Then I published it. Instead of "cleaning this fellow up," blistering him, as we would call it, I had not said anything about him but what was love. I never wrote any love before, never had any use for it in my business; but in that article everything was love from beginning to end. It converted him, made a Scientist out of him, and it had the effect of doing a great deal of good.

Now there is where God led me. I wanted to give this illustration simply to point out to you and others that if you want help along your literary lines, ask God for help.

A woman may be crushed down with her household affairs and her family, as she will be if she allows carnal mind to control her; but if she will only ask God to help her, to give her strength and direct her, and direct her household affairs, and will let Him lead her, her life will be one of perpetual freedom because she has recognized the Truth.

Suppose a man is bowed down in business affairs, and the dark clouds are surrounding him, and it seems as though they would whip him out. Let him say, "Get behind me, Satan," and go to God and ask Him for help, and see how the clouds will pass away and the beautiful sunshine will manifest itself in him in every conceivable way in his business affairs. He will marvel; he will say, "What a wonder it is!" "I have money I never expected to get." How often I have heard that! God manifests our freedom to us when we ask.

Then remember all the time that you have this dominion. It is a dominion that belongs to man; exercise it; use it, and it will harmonize your whole life; it will drive out every kind of inharmony, every kind of sorrow, every kind of sickness, every kind of want, and will give you what is yours. You are the heir of God Almighty, and you are entitled to your inheritance. You have to wait to come into the kingdom of God. According to the old idea we have to pray and sing the glorious songs on this earth, and by and by, after we have suffered and wallowed in the dirt and mire, in misery, sickness and sorrow, we pass through that hell called death, we get into the next world, and then we are given a golden horn and we begin to sing about Moses and the Lamb.

All of that is simply nonsense. You have to come into this thought. Here is the Truth that gives you freedom, and until you get within the line of this Truth you will be as all the world are, preparing for death, the sweet by and by of which they nor anybody else knows nothing. The sweet by and by is the sweet now. There is no time; there is no by and by, no future and no past. All is now in this universal circle of so-called eternity. You can not measure any part of eternity with time. You can not insert any part of a straight line into a circle; neither can you insert any particle of time into this so-called eternity. All is now, all is here; God, Omnipresent, center everywhere.

There are lots of people that want a hell; that want a devil. A minister in this town was very much taken with this new doctrine. He came to see me frequently. Finally he wrote me a letter, saying, "I can't go with you any further, because you do not believe in hell!" If

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he had only analyzed himself he would know that there was a hell all right, and that he did not live a thousand miles from it.

There is no trouble about having plenty of hell, plenty of devils, and plenty of evils; but if you know the Truth, you know how to destroy them. The hell and the heaven that Jesus Christ spoke about are within you. You can not see them, but they are within you. Heaven or hell is a condition of mind, and as a man thinketh so is he. If you think you are in trouble; if you think you are in misery; if you think you are poor; if you think you are an outcast, you are just exactly what you think, and the more strongly you think it, the more perfect will be your realization.

Read the advertisements in the newspapers. The great metropolitan dailies all are filled with big three or four inch wide column advertisements, detailing disease in its minutiae, written by men who are trained as special artists to delineate these evils. After they have shown what the disease is, of course they have a remedy. The persons who read these advertisements say. "I have that; that is exactly what I have." I knew a woman who used to buy almost every patent medicine she saw advertised, and she had almost every disease. I have heard of others.

You can have anything that you want. You go to a doctor and he says, "I don't know, but I think, I am afraid you have a tumor; really I am afraid you have a tumor; I won't say so now, but we will watch it." He won't have to watch long; the tumor is developed all right. You can have anything you want. All you have to do is to get the animal in your mind, and it will develop in your body.

Therefore, when I go into this idol smashing business I am simply doing it to free you of these errors that have a tendency to destroy. That is all. Stick to the truth; and remember, furthermore, I am not saying anything against the Bible. There is not a man in the world who reveres the Bible any more than I. It is one of the most beautiful things in the world; but it has a lot of stuff in it that ought not to be anywhere where anybody can read it; lots of stuff that ought to have been rooted out and in perdition a thousand years ago, and should never have seen the light.

They recently dug up some stones in Egypt, telling about some of the sayings of Jesus Christ, beautiful, regular nuggets of wisdom. In some Bibles the Apocrypha is displaced. Our Protestant Bibles throw it out. The Catholic bows down and worships the Apocrypha where a Protestant would hardly kick it out in the street. I do not know how many votes it took to vote anything out of the King James translation, but if there was one majority against it it went out; it was nothing more than offal. But if one majority was in favor of it it went in. That is the way they made the Bible.

You know the apostle told us to rightly divide the Scriptures. Jesus Christ came enunciating His beautiful doctrine of love, building His fabric upon that great basic thought, and mankind has been builded up from that day to this, becoming stronger intellectually and in every other way that goes to make a nation great. But if you believe in the doctrine of hate, of an eye for an eye, of a tooth for a tooth; and whoso sheddeth man's blood, by man shall his blood be shed—a system of reprisal—you are living among the dead; you have no part or parcel in this God of Light.

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How to Heal the Sick

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

IN lectures from this platform I desire everybody to forget the speaker entirely. When you go to a professor in college and study the science of mathematics you do not take the science because you are particularly pleased with the professor, or that he is a greater man than any other person. You go to him merely to get the fundamental principles, or the rules, which govern that science; you learn them and you learn to demonstrate under those rules. There is no personality in it. And it is so with this Science. Although you may love me personally, and while I am glad to have that, I do not want you to come here to listen to me because it is I who say it. I want you to learn the fundamental principles and apply them and the love matter will take care of itself.

This is the coming thought; and it is the thought that is reawakening the world to-day. Along every line of Science we see wonderful advancements. The latest in the physical world is the aeroplane, that allows you to ride in the air. In ten years everybody will have his aeroplane, I think, as they now have their automobiles. The time has come when so-called impossibilities are being solved.

In the thought world, along the lines of metaphysics that I am talking to you about now, wonderful advancements are being made all the time. Comparing with what I now know that which I knew when I first commenced to teach, I find that I was then a very child. It has gradually developed on me, as it will on you. These things that we could once see but as through a glass darkly are now as plain as a b c, and we understand the underlying principles and can demonstrate along those lines.

In this great thought of God-healing there are certain fundamental principles, axiomatic truths, that must be understood at the beginning. I have usually divided those principles into three divisions: First, God; what God is; His relations to man, and His powers, etc. Second, what man is; his relations to God; his relations to one another, and his power and his dominion; and, third, the relationship between God, the Father, and man, the child. In other words, how to apply, and how to obtain it from God on the one hand, and how to ask for it on the other. Now these are simple, very simple facts.

The first proposition, What God is, is perhaps, if there is any predominance of importance, the most important of any, because misapprehension and misunderstanding exist in the minds of the people, as we were taught, or educated, in the church world. The ideas are so thoroughly erroneous that they prohibit and destroy all possibility of advancement, and all possibility of good, that can be obtained through what we term prayer. The ordinary prayer, as I will be able to show you and will show you, is almost an indictment against the veracity of God

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himself. Millions of prayers that go up to-day will go no higher than the ceiling; and the God to whom they are addressed will never hear them; will never hear them.

It is proper, it is absolutely necessary, that we understand these fundamental principles, and in order to do that we have to smash a few idols at the start.

O, you may have an idea like that which mine was; you may have regarded God as a personal being; a being who in my imagination was sitting on a throne judging the world; sending the sheep to the right hand and the goats to the left. As a man bowed down and prayed in sincerity and brought forth works meet for repentance, as the Bible says, God would hear Him and would forgive him because of those petitions. Now that is all wrong. God is an unchangeable being, who never had a beginning and never will have an ending. From all eternity there never was any change in God. Mark that. I may pray and cry my eyes out in contrition, and yet that very fact will never be known to God at all; not one particle of it. God is absolute, fixed law, you may term it; and as we bring ourselves into this line of sunshine the sun shines on us and we are healed. We do the changing. Mark you, I am not saying that prayer does not do good where it comes from an honest heart and a proper understanding, because it does.

All of our work is dependent upon, and is the answering of, prayer. All the healing that we do, or pretend to do, throughout the entire world, is nothing but the answering of prayer by God Almighty. But God does not change to answer that prayer. We bring ourselves, as we pray, into the line of the light, and in this way obtain the sunshine.

For instance, all of us, say, are sitting in this room, as we are, and this center aisle is filled with sunshine. Now in order to obtain the benefit of God's healing, or to get the answer to our prayer, we have to get into the line of the sunshine. We have to move, come over into this line. It will not do to sit back here as some do and say, "I am not going to move. If God can't heal me here I am not going to be healed." The Syrian general came to the prophet and asked to be healed of the leprosy. The prophet did not even go out to see him, but sent word by the general's servant for the general to go and dip himself in the river Jordan seven times. This offended the general. He wanted to know if the rivers of Damascus were not better than those of Palestine, and started to go home. He was prevailed on to go and dip himself seven times in the river Jordan, as he was commanded, and he was healed, and he then came back and made his proper acknowledgments.

So it is with us. Here is a line that we want to get upon. It is not for us to dictate to God Almighty how He is going to answer our prayers, or what the answers will be. We know perfectly well what His answers will be when we ask Him intelligently, because we have the promises of universal, fixed law. Now God Almighty is an unchangeable Being. Put that down right now. There is no change; there is no change at all. As you change, or as you fail to change, you are blessed or you are cursed because of your own actions. Each one will reap exactly the crop that he sows, and there is no such thing as escape. If you commit a sin and go along the lines of iniquity, you are going to be crushed by that very sin. You may escape it for a while, as we see men in the world that we think are wicked—some of them we know are—

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who go on and seem to be immune. But sooner or later those very sins will crush them. There is only one way to avoid the effects of sin, and that is to quit sinning and repent; turn and go back into the lines of right and the paths of righteousness, and ask God Almighty in the name of Jesus Christ for forgiveness. Then you have the promise of forgiveness; and that is where we get this redemption through Jesus Christ.

Remember always that God is unchangeable; that the one that has to change is you. Let us make that the fundamental principle from which we start. You are the one that has to change in order to obtain the benefit of the prayer. These are the fundamental first principles that I am asking you to acquire.

The next thought is that God is Spirit, omnipresent. Omnipresent means present everywhere. If I stand here and point to the west, then to the east, to the north and then to the south, and should travel in each direction as many millions of years as there are figures in the enumeration and then step, I would be as far from the end as I am here, because the space is infinite, absolutely without end, everywhere. God Almighty Law, Spirit, Life, are there, fill the entire illimitable, infinite universe. God Almighty Wisdom, God Almighty Life, God Almighty Love, God Almighty Good, God Almighty Power, are in control and are omnipresent, everywhere.

There is no such thing as a possibility of a personality; but it is Spirit and spiritual manifestation. The apostle tells us that we can't understand it now, but by and by we will; we will see Him as He is, because we will be like Him. There is no need for us to stand up here and destroy ourselves by trying to solve this wonderful problem of what God is, any farther than He has, through the writings of His followers and the teachings of his Son, permitted us to know.

We know that Spirit, Life, is everywhere. We know that Spirit is all, that Spirit pervades all. We know that we live, move and have our beings in this Spirit. We know that this Life, Spirit, goes through us; the power that impels every drop of blood through our veins is God Almighty, Spirit, power; we live in it; we bask in it; we absorb it; we are one with it. All is unity, with infinite Life, infinite Spirit; and we live, move and have our beings in it; and the same Life, the same Spirit that goes through you and through me from God Almighty Life, is God Almighty manifest. It is God Almighty there, and we are One; all one in infinite Love, in infinite Life, in infinite Spirit, in infinite Good, in infinite power. We are one with God Almighty and one with one another. It is the unity of all, through all and in all, this Universal Unity.

Now I will tell you how I know this. It proves itself along the lines of demonstration.

"Why should I gaze into the past,
Or in the future peer,
For Golden Age or holier time,
Since both are now and here!
Here stands the Genius of all Time,
And on her fair, white brow
Inscribed in shining letters clear
Is the eternal now."

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Man

BISHOP OLIVER C. SABIN

Before the Evangelical Christian Science Church

THE lectures from this platform are simply for teaching, with no attempt at pulpit oratory or anything of that kind; simply to present to your mind plain facts, which will enable you to become the master instead of the slave.

In the first place we must understand God so far as we are able to understand; secondly, we must know what man is; and, thirdly, the language of communication between God and man. If you understand these fundamental principles, you understand the science of healing the sick.

When I call this a science I mean exactly what I say. It is as exact a science, with as perfect results where conditions are perfect, as any other science—as is the science which says two and two are four.

Man is God's child, created in His image and in His likeness, and endowed with all power and all dominion, and that power and that dominion he has. He is God's image, and he is His likeness. Man does not image God in his looks, because no two men look alike. No two nations look alike. The Congo negro, in the wilds of Africa does not resemble in his looks the Caucasian, any more than the ordinary mule images the thoroughbred Kentucky racer. There is no harmony between the two.

Furthermore, God is not a person. He is a personality, but not a person. He is omnipresent. God is everywhere, and those who think differently are simply laboring in error. Wherever in the boundless, endless space you go, forever and forever, God is there. Wherever He is there is life. Life is everywhere.

Man can not image God in his likeness, because God has no physical likeness. God is Spirit; and man is a spiritual being, created in God's image and in His likeness.

Man images God in God's perfection. We hear at once people who say, "You claim that man is perfect." Why we have been taught all our lives that we are the most imperfect things in all the world. It is the delight of our hearts to feel that we are worms of the dust, crawling, bemeaning ourselves, upon the theory that "he that humbleth himself shall be exalted." Now that is all error. Created in the image and in the likeness of God, man is perfect. These surroundings, that are evinced by the five senses and that we call carnal mind manifestations, are but the seeming; they are unreal and they exist only in the seeming.

When a person afflicted with any disease realizes the truth of that person's perfection in God Almighty and the nothingness of all so-called error, the error disappears, and the child of God stands forth perfect. That is the way all healing is done. It is all done in the realization of the absolute perfection of man, man the image and likeness of God. Man images God in His love, in His life, in

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His power, in His goodness. That is the child that every one of God's children is.

It is true, if we judge by these five senses as they appear to us in this carnal mind, that men are very far from perfection. But we look through and beyond that, and we see the beautiful child of God dwelling in the bosom of the Father; and that realization heals the sick.

How, then, do I know that I am right? I know by the fruits of the tree. I know because my belief proves itself, and because any philosophy, or any pretended Truth that is not susceptible of self-demonstration is a fraud and a lie. All truth is susceptible of demonstration and any pretended truth that can not be demonstrated is not a truth.

The next thought that I will take up is that man resembles God in his power to think, in his power to act independently. Man, in other words, is the architect of his own self, absolutely. Man in the enjoyment of his God-given rights is the son of a King. He is perfect, and he has power, and he has dominion. He is the absolute architect of his own fortune. It is only whether he has the brains to follow in the line laid out whether he succeeds. Of one hundred students sent to a blackboard and given a problem to solve in mathematics, ninety-nine may fail, and yet the hundredth one who solved the problem proves the rule just as well as if the hundred had done it. The ninety-nine who failed simply proved their ignorance or incompetency.

So with this Truth; the man who is the architect of his own fortune must follow the rule. You can not sleep upon your beat, leave your fences down and let all kinds of cattle run over your crop, let the cockleburs grow up and destroy your corn; you can not follow along this material plane of drinking whiskey and cursing and swearing and slandering your neighbor, cheating and swindling. That is not the line on which you have to go. You must purify your mind and sow proper thoughts and do proper acts. If you sow the good you must think of goodness; think of love, how you love God and how you love your neighbor, following in the footsteps of Jesus Christ. Think how you can do good; sow the seeds of goodness and of love; and when you sow that crop, when the harvest time comes and the sheaves are gathered in, you will have the kind of crop that you sow. Your granary will be filled with goodness.

If you want to be healthy, you don't sit down and tell your neighbor, or think in your own mind, "I am a bundle of diseases from the crown of my head to the soles of my feet;" you don't reiterate what you have in your seeming. Not at all. You fill your mind with the thoughts of love; and, as you will be told later on, when you come to the doctrine of how to think, you will think of yourself and your surroundings only in such a way as you wish to see realized in truth and in fact. If you want to have health you will think that you have health; if you want to have anything you will think along the line that you have that thing.

But, says one, "How can I, being decrepit and sick, as all the world can see, think that I am well?" You have to go above this carnal mind; you have to see through it; you have to have the New Birth, the Realization of the Allness of Spirit; and when you do that you will find the so-called good upon the one hand and the so-called nothing of evil on the other. The good is the real, for God is all and God is Spirit; and the beautiful white light of God Almighty's love will glow

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before you, and the darkness and blackness of nothing will go beyond.

Of course, it is difficult to explain this to persons who have not this realization. I suppose you can not understand it; I could not understand it at first; but the time will come; when you pray to God and study, the time will come that the prayer will be answered, and the scroll will be rolled aside, and you will see the Allness of Spirit, the Allness of God, the perfection of health; and when you see that, your days of sickness will be gone; you will never have any more.

When a person in the enjoyment of this gift, of this blessed Divine condition, is attacked, say with a cold, what does he do? Does he say I have a cold? Not at all. Why? Because he knows he has not a cold; he knows that that manifestation that comes up, that they say is a cold, is simply a falsehood, and he denies it and denounces it as a lie.

Confront any lie with the Truth and the truth kills it. A lie is simple like darkness, so-called. I never knew but one person who claimed that darkness was real. I did hear a minister, who was preaching at me one time, say that darkness was real. That kind that they had in Egypt that was so thick that they could feel it might have been real; but anybody that hasn't any religion, or anything but a little bit of common sense would know that there is nothing in darkness; that it is not real and can not be. Here is your earth rolling over from West to East, and the sun by and by gets behind the earth. The sun can not hit us over here at all. Now, why is it dark here? Because the sun can not hit us; that is why. Darkness is the absence of light. Light is all; darkness is nothing. If in the darkest room that ever was you turn the electric button the room is illuminated; the darkness is not there. It never was there, because it never was anything.

Now in the whole category of disease you have to acknowledge the absolute nothingness of disease. It is like this river. We go and look at it, never thinking that that is not a real river. We go back there to-morrow; we think we see the same river, but we don't see any such thing. What we have seen is to-day down towards the Chesapeake. Here in the beginning creation God Almighty is making a river; it is passing on. Just so with all things in all nature; it is a constant passing on. The human body as well as everything else is constantly passing on. Like the river going on to the sea, forever in the beginning creation is going on.

If you want perfect health, even though you have not this realization, take my word for it and declare that you have health and stick to it. I remember when I was coming into Christian Science and was being treated. I had been subject for a great many years to a very severe gastralgia, according to the doctor's verdict, and when I would have attacks of this character I would have to take morphine in my arm; sometimes the disease, so-called, would lay me up for two or three days, and sometimes it would take as long as that to get rid of the morphine.. Once my healer said: "When these pains commence to come deny them." I said: "I can't deny them. Haven't I got them?" "No.' "Well," I said, "they seem very real to me." "Yes, they do seem very real to you, but still they are unreal. You take my advice and my word and deny them. Just say, 'You lie, you lie, you lie; you are nothing.'" I commenced to do that, and, in a few times, I just lied that pain right out

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of its boots; I never took any more morphine; I didn't have to take any.

Now whenever anything attacks you, deny it. Your baby falls over and bumps its head. Do you take it up and say: "Poor child, I know you are hurt?" If you do, that is the way to fix it on him. Take him up and say, "You are not hurt a bit," and the so-called pain will go, often quicker than the darkness before the sunshine. When you tell the baby that, make the realization of the Allness of Spirit and the perfection of man, living in the bosom of God Almighty's love, and nothing can hurt it, nothing can harm it. There can be nothing but universal harmony there. Let this sink into your consciousness, and the stronger and the clearer you can make these thoughts the more effective will you be as an operator in this Science.

Sometimes there are circumstances surrounding this or that case, such as were with our Savior when He went down among His own people. They recognized Him only as the son of a carpenter. "Why," they said, "His brothers and sisters are with us. He is no good;" and they made a rush for Him and were going to throw Him over the precipice; and the Book tells us that He could not do many mighty works there because of their unbelief. IT IS THIS UNIVERSAL AVALANCHE OF SO-CALLED MATERIAL MIND THAT HOLDS THE WORLD DOWN. They recognize sickness; they recognize death; they recognize evil. All that has to be overcome. For instance, we get a case, with the house filled with doctors, as we do frequently. We never object to doctors, but the doctors have well-defined ideas of what disease is; they believe in disease; they believe in its reality and every bit of their education goes toward teaching how to destroy that something. In other words, they put the beggar on horseback, and the old saying is that if you do that he will ride to the devil.

Whenever you recognize disease you give it character and standing, and then you never get rid of it, as our Savior told us, until you pay the uttermost farthing. The first thing we have to do in cases of that kind is to destroy the environments called material mind; destroy the fear surrounding the case treated either by the doctors or by the family, or whoever they may be, or the patient himself. Destroy that and let universal and all pervading truth take hold; and when you do that your patient is well.

Take a person who has been for a long time attacked with this or that kind of disease which the doctors and the whole world following them say is incurable, and as a rule it takes longer to heal such a case than it does something of an acute character. There was a lady in this city who I know was healed of locomotor ataxia by listening to one lecture, after the case was pronounced by the doctors to be incurable; and I have known other cases where it took months of treatment. It was because of the environment and because somewhat of the receptivity of the patient. But the Truth that heals in the one instance will heal in the other; if it were applied correctly and properly, and received with conditions as they should be, healing would be instantaneous in every instance.

Now man should be happy if he wants to be. How are you going to be happy? Are you going to be happy by sitting down and thinking of all the sorrowful things that ever occurred during your past life, imagining every kind of combination in the future that may possibly

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come up to make you unhappy? Is that the way to be happy? How are you going to be happy? Horace Greeley told them after the war, "If you want to resume specie payment, just resume." If you want to be happy, think happiness: You are happy. Why? Because you are the spiritual image and likeness of God; you live in His bosom and you are happy because nothing but happiness can be there. Make the realization in your consciousness and the result is that the beautiful light of happiness shines down over you and you are in the enjoyment of His perfect harmony.

YOU MUST THINK THAT WHICH YOU WANT. Let me impress that again upon your mind. If you want happiness, think it. Suppose you want prosperity. Are you going to sit down and think: This is going to be a pretty hard winter. I don't know whether I am going to get through it all right or not; I have plenty to-day, plenty to eat and plenty to wear; a good house to cover me; I am not hungry now, but I am afraid I will be before spring. God is good to me to-day, but I am afraid he will go back on me before spring. Is that logical? I know I have enough to eat to-day, but He may not give me enough to eat before spring; He will go back on me. Is that the way to have plenty? Is that the way to have something to eat in the spring?

What did Jesus Christ tell you? Read the last ten verses of the 6th chapter of Matthew. Consider the birds; they don't pile up granaries full of corn, worrying about what they are going to have, but God feedeth them. Now, He tells us that we are of much more importance than the birds. If He feeds the birds, and if He clothes the lilies in all their beauty, how much more will He clothe you, if you will only do that which you ought to do, which is, "Seek ye first the kingdom of God and His righteousness;" seek the kingdom of Good and its righteousness; seek to do good and to do right for the sake of the good and the right; and all these things shall be given unto you. Now that is the rule; that is the way to have plenty; that is the way to have happiness; that is the way to be perfect.

IF YOU WHISTLE

If you whistle, that will do!
If you whistle, 'twill go through,
All you plan and all you prize,
While the sunlight lifts your eyes
To the rapture and the glow
Of the path you tread below.
If you whistle, that's the word,
It will make your heart a bird
That far-echoing all day long
Will help others with its song.

SONG

God's love foldeth all about me
  Wide protecting wings.
Here, beneath their grateful shelter,
  My heart blithely sings.

What have I to do with sorrow,
  Since such joy is mine,
Safely kept whatever cometh
  By the Love Divine?

—*Lura Brower.*

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The Influence of Mind on Body

THE RELATIONSHIP OF MIND AND BODY—IMAGINATION AN IRRESISTIBLE CONVICTION

IN attempts to solve the riddle of the relationship of mind and body the experiences of the physician must necessarily play a very significant part. The contributions from medical experience to our knowledge of suggestion, of the curative powers of states of mind, and the like, have been especially important in recent years and have undoubtedly done much toward shaping new beliefs on the most vital matters affecting human life, in ushering in, in fact, an era of faith in the power of mind and spirit over the body, of enthusiasm for ideals, that is likely to be marked in the world's history as a striking contrast to a period of materialism that preceded it. Looking at the accepted notion of the medical man as a materialist one might exclaim, "Can one make bread from stones?"

The discoveries of science filter slowly through to the popular mind, but they affect it profoundly when once they have gained acceptance. Doubtless we are still only in the beginning of this movement which is bringing with it ideas of man as primarily spiritual, master of the material condition of his being.

Let us turn then for a moment to exploration among the origins of the present day interest of physicians in psychotherapy. We halt admiringly in the first place before a monument to the action of the mind as a powerful agent in health and disease erected by the man who first made a plea for the use of this word "psychotherapy" and won recognition for it. This is the famous work of Daniel Hack Tuke, M. D., "Illustrations of the Influence of the Mind Upon the Body," published in 1873 in England and America.

Taking for his motto the words of John Hunter, "There is not a natural action in the body, whether involuntary or voluntary, that may not be influenced by the peculiar state of the mind at the time," he sought to collect authentic instances in illustration of this statement and to show the extent and power of the influence of the mind not only in health in causing disorders of sensation, motion and the organic functions, but also its importance as a practical remedy in disease.

He hoped that his medical readers might be "induced to employ Psychotherapeutics in a more methodical way than heretofore, and thus copy nature in those interesting instances, occasionally occurring, of sudden recovery, from the spontaneous action of some powerful moral cause, by employing the same force designedly, instead of leaving it to mere chance."

"The force is there," he argued, "acting irregularly and capriciously. The question is whether it cannot be applied and guided with skill and wisdom by the physician. Again and again we exclaim, when some new nostrum, powerless in itself, effects a cure, 'It's only the imagination!' We attribute to this remarkable mental influence a power which ordinary medicines have failed to exert,

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and yet are content, with a shrug of the shoulders, to dismiss the circumstances from our minds without further thought. I want medical men who are in active practice to utilize this force, to yoke it to the car of the Son of Apollo, and rescuing it from the eccentric orbits of quackery, force it to tread, with measured step, the orderly paths of legitimate medicine."

He thought that the "collection of so many striking illustrations of the profound influence of the Mind upon the Body would alone serve to convince the reader of the absurdity of dismissing such cases with the flippant remark just referred to, as if the Imagination could solve a great many difficult and inconvenient problems, but could never be employed for any useful practical purpose."

It could hardly be questioned that Hack Tuke's book succeeded in this endeavor. It is a mine of remarkable examples of the thing he proposed to illustrate. His effort to group these phenomena under what he described as the Threefold States of the mind, Intellect, Emotion and Volition, would now, perhaps, be looked upon as somewhat antiquated and impracticable, but he made a serious effort at distinguishing between different manifestations of the influence he illustrated and strove to arrive at a reasonable analysis and explanation. In doing so he threw considerable light on the theoretical side of the subject. Of special interest, however, at the present time are the cases he brought together from a wide range of medical literature and other sources. As the book is not now easily accessible to every one we have thought it worth while to quote somewhat liberally from its pages.

In considering the effect of the "intellect" on the body Hack Tuke referred to the difficulty, now so well recognized by psychologists, of separating "ideas" from "emotional" conditions which accompany them. He held, however, that the purely intellectual side in beliefs affecting bodily states should not be overlooked. "The intensity of ideas is greatly increased," he writes, "by the belief, faith or expectation that certain phenomena will occur, and powerfully affects the body for good or ill, according as it is associated with Hope or Fear. Indeed, Hope is usually involved in medical Faith; Fear is not. Both are frequently allied with Expectation and Belief. Expectation is a belief in the future; if of a favorite character, it constitutes Hope; if unfavorable, Fear.

"Hope and Fear, according to Wundt, are special forms of Expectation, containing an element of the indeterminate; Hope is the expectation of a wished-for event; Fear the expectation of one not wished for. It is an apt description of his, that Expectation is the hurrying forward of the thoughts into the future. There may be the expectation of a muscular movement, or of a sensation, or that certain organic changes in the direction of health or disease will occur. As the influence of ideas is so largely determined by their hopeful or fearful character, the emotional element will constantly crop up in the consideration of the Imagination, just as under the head of emotional influence, the illustrations of the effects of Fear must also represent Expectation, seeing that Fear is the apprehension of evil.

"Bain, who defines the primordial form of Belief as expectation of some contingent future about to follow on our action, holds that James Mill erred, in common with most metaphysicians, in

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calling it a purely intellectual state. On the other hand, the distinctive character of the belief, from an intellectual point of view, must not be lost sight of, for it is not simply that a fearful Belief will affect the bodily functions, but that the expectation of the form which it will take will determine, more or less definitely, the particular character of the affection.

"When Belief is intense, we say there is Confidence; Doubt is excluded, and Faith is all-powerful. The Imagination has risen from a mere idea, image, or conception, to an irresistible conviction; the very mental condition which, from a medico-psychological point of view is the desideratum, in undertaking the treatment of diseases admitting of amelioration from the psychical method."

In referring to the old French Commission on Animal Magnetism, the author comments that in its use of the word imagination, it gave unduly wide significance to the term, including with it what had better have been distinguished as emotions. He thus quotes the Commission:

"As to the Imagination, we know the derangement which a vivid and sudden impression has often occasioned in the human machinery. The Imagination renews or suspends the animal functions; it animates by Hope, or freezes by Fear; in a single night it turns the hair white; in a moment it restores the use of the limbs or the speech; it destroys or develops the germ of diseases; it even causes death."—*Practical Ideals.*

Annual Lecture Course

Our annual lecture course will commence on Wednesday evening, November 1st, and will continue during the calendar month of November. These lectures are for the teaching of those only who wish to make the Science their life work and are fitting themselves as lecturers, teachers and church organizers.

Those intending to take the course should send and get our books, unless they already have them, and study them as closely as they can before the lectures commence, as it will give them that advantage in the finishing work. It would not be deemed possible to teach a person in twenty-two lectures the entire system of metaphysics and fit a person for work as a healer, teacher and lecturer. The more advanced the student is to commence with the more pronounced will be his growth and proficiency.

These lectures will cost each student $100, payable in advance. If any different terms are sought, satisfactory arrangements can be made with the Bishop. Those who wish to take the course should write as soon as possible, so that arrangements can be made accordingly.

Address Bishop Oliver C. Sabin, Lock Box 324, Washington, D. C.

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The Spirit Realm

HARRIET DOANE PRENTISS

FOR years we have been focusing our eyes on appearances and regarding ourselves as material beings while on this plane, believing that, when the change called death occurs, we will be transferred to the spiritual world.

The truth is, we are spiritual now; we live and have our being in spirit *always*. Spirit is only another word for life, and manifests itself in everything. It is the inner voice of understanding, which prompts to action every form of growth; and is the perception at the roots of life.

Every thought we think is alive, and produces after its kind. If it is a weak thought, an angry thought, or a thought of fear, it embodies. Thought is always creating form, and we become that which we hold uppermost in our minds. Feeling is the heart of a thought, and emotion is generated by thinking. When this truth is understood as a scientific fact, we will be more careful of our mental pictures, and hold only the suggestions we wish to become.

In the beginning, God made Heaven and earth. It was complete, finished; He made man in His own image and likeness, and gave him dominion over all things in Heaven and on earth. Now, in order to claim his birthright, man has only to recognize what he is. Simply God expressing—and there is no limit to what He may express—spirit life must be invisible, in order to be indestructible, and we recognize it and use it only through perception or feeling. We feel the impetus to move about; we realize from within all that we manifest without, and build after our own model.

The quality which is uppermost in every temperament outpictures in the countenance; and to the wise the face is an open book.

We talk about heart failure or physical weakness; we call our muscles strong or frail, not realizing that these instruments are simply expressing what we bid them execute. The human temple may be a work of art when rightly animated by spirit and influenced by the proper radiations of mind.

When the spirit is withdrawn from the body, what occurs? Everything disintegrates, and the little scavengers come along to remould the old body into other forms. Everything is utilized for moulding material, for spiritual expression, and it is all pliable under the divine will.

When we realize what we are, and that through the quality of our thinking and our attitude toward every condition in life, we are holding our own destiny and creating for ourselves that which we are, we will not live so much with appearances, but will construct from the creative center that which we wish to become, leaving to the sub-conscious mind the task of building our ideals into visible forms.

Let us recognize God as love, courage, goodness, energy, intelligence, understanding, perception, will, harmony, motion, peace, power, joy and gladness—in fact, every activity that will *endure*. We will then build upward and into the

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kingdom of Heaven. These things are eternal, and all of them we may express. Fear is not a part of God, because it is a quality that will destroy itself, and can not be permanent. Sin, sickness and all negative thoughts are destructive, and therefore are no part of eternal life. Sin will disappear under righteous thinking; Fear will cringe before the altar of love, and sickness will melt into nothing when confronted by the truth that every quality which promotes our being is spiritual and indestructible. In other words, it is our conception of things which is registered in our bodies. We are constantly generating vibrations which manifest in us and construct after their image and likeness.

As spiritual beings, we can never be destroyed; but by negative thinking we will inhabit a very poor temple, for it is only carrying out the architectural plan of our habitual quality of thought.

If we say "I am well," the body responds to the suggestion. If we believe in sickness, and allow the brood of negative expressions, such as fear, jealousy, envy, depression or inharmony of any description to take possession of us, we outpicture them. If we are filled with anxiety instead of faith, we have a wavering degree of health.

It is obvious, therefore, that we may express all the qualities mentioned as God, and to the extent that we get into harmony with these Divine principles do we become Godlike, well, strong, prosperous and happy, thereby creating a Heaven within our temple.

A Laugh In Church

She sat on the sliding cushion,
The dear, wee woman of four;
Her feet, in their shiny slippers,
Hung dangling over the floor.
She meant to be good; she had promised;
And so, with her big, brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher,
But she thought of the honey bees
Droning away in the blossoms
That whitened the cherry trees.
She thought of a broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringy ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, round tongues to kiss,
Such sprawling, cushiony feet.
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips
So quick that she could not catch it
With her rosy finger tips.
The people whispered, "Bless the child,"
As each one waked from a nap,
But the dear, wee woman hid her face
For shame in her mother's lap.

—*Anon.*

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Thought, Thy Creative Power

M. EVALYN DAVIS

BE genuine, be true; Live thine own life. Thou knowest for thyself of what nature thou art builded. Stand not in awe of world-opinioned fools.

If thou'lt but list to the Within thou shalt behold thy greater self, unfolding as unfolds the rose, shedding its sweetest perfume. What others think and say concerns thee not. Seek thou the silence! List the still small voice that guides, and keep thou the independence of thy soul, that thou hast gained therein.

Let not the surging of the crowd o'erthrow thy calm, but reinforce thyself from out the boundless ocean of thy God. Live ever in the newness of Today; let oblivion enfold the sadness of the past. The joy of yesterday will never be forgotten, for Joy vibrates throughout eternity.

Speak thine own thoughts; one mighty theme unites all men; and that, the knowing of the greater self.

Thy aura shall foretell thy virtue; no need there be of sounding brass to prove to man thy worth. Look not to shadows on thy path, but look aloft where gleams the brilliant sun by day, the watchful stars by night.

Record thou, day by day, some loving word, some kind and noble act. Let living thoughts of health and truth pervade thy mind and victory shall be thine. Fear not communion with the saints of ages past, neither of sage or saint, that press thee close today. In thine own household angels there must needs be, for hath not LOVE DIVINE created *all?*

Reverence thy brother in the walk of life and give to him the loyalty of good cheer. Perchance his vision be obscured through ignorance of the *true*. Be not dismayed! The gleam of light shall strengthen with the dawn of day, and all shall walk therein.

Eternity is thine, in which to full express that which thou art. Infinite is thy power! Thy possibilities alone are limited by thyself. It but remains for thee to know, to conscious be, to rise and take *command*. All, all depends upon thy thought, thy word, thy deed.

Thou art one with God the Infinite Intelligence who buildeth only that which perfect is. Know thou! Like unto Him, thou mayst Creator be.

NEITHER ONE COULD SLEEP

A German went to a friends and said: "Tomorrow I owe you $20,000. I am ruined. I cannot pay it, and I cannot shleep a vink." The creditor said: "Vy didn't you vait to dell me tomorrow? Now neider can I shleep a vink."—*Boston Transcript.*

SMILE

Smile a smile;
While you smile,
Another smiles,
And soon there's miles and miles
Of smiles. And life's worth while
If you but smile.

—*Jane Thompson.*

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Follow Jesus

DR. JOHN DAVID MILES

"AND JESUS went forth and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Matthew, 14: 14.

Jesus is the same Redeemer to-day that He was when upon earth. He has compassion on the people of the present generation, and multitudes are daily healed; and but for the want, or lack, of faith all could be blessed. We should listen to the voice of Christ echoing down the pathway of time. Christ's words are as applicable to the present generation as they were to the generation with whom the Redeemer lived.

"O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not." Matthew, 23: 37.

Sickness, sin and sorrow are abroad in the land to-day as they were in the days of Jerusalem when Matthew's words were spoken. Christ is weeping over the unbelief of man, and pleads with His bleeding wounds with the unbeliever to accept the realization of the Truth of the Allness of God, who is the God of Love. Then, why resist His efforts to lighten our burdens, for most surely we need His spiritual aid, "His spirit shall not always strive?"

Christ was sent to earth to reveal to man the Allness and Glory of God and to lead us out of darkness in to light, that we might be happy, enjoy health, and live in God Almighty's beautiful sunshine.

Do not reject him, for it is the Spirit of Love (God) striving with you. Open wide the door of your heart, let Him enter, that He "may sup with you."

Remember that God has said that His spirit shall not always "strive with you."

Do you remember God's promises to Solomon, "If My people shall humble themselves and pray and seek My face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their sins, and will heal their land." 2d Chron., 7: 14.

Would you know the Truth? Then go to Jesus as a child goes to its father. "I am the Way, the Truth, and the Life," said Jesus. It is the Straight and Narrow Way, and you will find Him full of compassion; tell Him your trouble—"cast your burden upon Him,"—and in the plainest and most simple language ask God for what you want, and in the name of Jesus Christ thank Him that you have it. All that Christ requires of man is that he be honest and truthful, "doing unto your neighbor as you would he should do to you," living the higher and better life.

God can not love man that is a hypocrite on Sunday, seeking to beguile his neighbor on week days; neither is it necessary for one trying to live the higher life to go about with a long face and bowed head, as if he had not a

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friend on earth. Be happy; know that the Spirit of the Redeemer is always about you; and though the thunders may crash and the wind may howl around you, fear not; for if you have the realization of God Almighty Truth nothing on earth can harm you, for you will hear the voice of Jesus saying to you, "It is I; be not afraid."

With Christ as a guide, man has naught to fear, though the devil (so-called) is ever equipped and on guard to catch him in his dragnet and overwhelm him with sorrow. Living in the aura of Jesus, you always have at your command the words of Christ, "Get thee behind Me, Satan."

Divine science of healing does not ask you to believe anything that can not be demonstrated. Jesus said, "Ye shall know the Truth, and the Truth shall make you free." Could you ask more than this, or do you still persist in living in a miserable state of consciousness, void of hope?

It is one of God's attributes to hear and answer prayer. Evangelical Christian Science teaches like the Bible—that the "wisdom of this world is foolishness with God." If we would know the Truth, we must "become as little children"—simply ask to know and be taught the way. Remember, the protecting presence of God to keep you from evil. "He shall deliver thee in six troubles: yea, in seven; there shall no evil touch thee. In famine He shall redeem thee from death, and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beast of the earth, for thou shalt be in league with the stones of the field; and the beast of the field shall be at peace with thee. All the animal world (including man) is harmless before True Love (God) and fearlessness." Job., 5: 19-23.

"Truth forms an aura of protection about its devotee more impenetrable than walls of stone.' Follow Jesus and "thou shalt come to thy grave in a full age like as a shock of corn cometh in in his season." Job, 5: 26.

Seek Helpful Friends

Do not keep company with people who think it their solemn duty to tell you that you do not look well when you happen to have less energy or vitality than usual; or who make it part of their business to keep you posted as to your changing personal appearance. The fact is that the average man when told repeatedly that he looks bad, or sick or tired, actually lowers his vitality from ten to one hundred per cent. So great is the influence of the states of the mind over the conditions of the body. On the other hand, the vitality of the body and the activity of the mind will always increase when the man is told repeatedly that he is looking better and stronger, that he is gaining ground or that marked improvements are clearly noticeable in his personal appearance. Seek therefore companions that will, by their words and actions, help you to feel well, for when you feel well you will look well.—*Christian Larson.*

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Seeking and Finding Health

REV. ARTHUR J. DUNLAP

"SEEK ye first the kingdom of God and His righteousness and all these things will be added unto you."—St. Matt. 6: 33.

The sixth chapter of Matthew embodies the teachings of the Master and the stand which he takes regarding the method of obtaining those things which are considered the necessities of life. He sums up the whole chapter regarding the necessities of life by saying, "Seek ye first the kingdom of God and His righteousness and all of these things will be added unto you." He makes this the requirement of life.

In order to comprehend the deep meaning within this text it is essential that we study it carefully. First we must know what we are seeking and then we must know how to find it, because the command is to seek the kingdom. We all believe in a kingdom of God, and at first we might be inclined to conclude that the kingdom to which the Master had reference is the kingdom we all expect to enter after death. We all believe in that heaven or that kingdom, but if we understand the text we see that Jesus was speaking of a heaven here in our midst, that we may enter if we know the way.

The kingdom of heaven to which Jseus referred is a condition of mind, a condition of being, into which we must enter before we can receive that which is signified by the text. Let us consider some of the things to which the Master refers. In a previous verse He says that even a sparrow cannot fall to the ground unknown to the Father. So great is His care over us that even the hairs of our head are numbered.

The Master tells us that every legitimate desire may be received if we live up to the requirements. The promises are to the seekers after righteousness, the seekers after the kingdom of God. He makes the things desired an adjunct to the kingdom.

Make the righteousness of God your righteousness and these things, which means health, which means prosperity, which means happiness, will be added unto you. Let us look at that word added. We must have a house first before we can put an addition to it. The kingdom of God and His righteousness must come first. If we make health, success or prosperity the paramount issue we hinder that which we desire from coming to us. These things must come as an addition to the kingdom if we would enjoy them.

The Father knoweth what things we have need of, and those who are seeking His righteousness will receive not only the kingdom, but all those things which He knows we need. The great difficulty is that we have been seeking material things which cannot satisfy. We need to arouse ourselves, or, like the prodigal son, come to ourselves and say: "At home in my Father's house there is plenty and to spare. I will arise and go to my Father."

This is the starting place for the seeker after the good things of life. The

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child of God must realize that the kingdom is his Father's, and that his Father is only too willing to open the door and let him into that kingdom. This kingdom is found only by entering that spiritual state of humility and repentance and by arising and seeking the Father.

In the West were large tracts of desert land that was almost useless. The tillers of the soil labored long and patiently to grow crops, but with poor success. One day a stranger passed that way and looked about him. He saw the farmers toiling for the scanty reward. He saw the mountains with their snowy reservoirs of water, and he said to them: "Let us tap the reservoirs and let the water down upon the plain." They did so, and then only did the desert blossom as the rose and the dry ground become a fruitful field. Why? Because they had tapped the reservoir. Year after year the mountains had stood there. Year after year the reservoirs of water remained unused on the mountain tops, but when they were found and used, then only did success come to those who desired it.

We have an inexhaustible reservoir, the kingdom of God, in our midst. Health, wealth and prosperity are part of that kingdom. These things are the fruits of the kingdom of the righteous, which are added, which grow, after the reservoir of righteousness is tapped. Therefore seek ye first the kingdom of God, seek ye first the fountain head, and these necessities will be added unto you. These things are the fruits of right living.

We must go about the search for the kingdom in the right way. The way into the kingdom was found by Jesus Christ, and He is the Way for us. There is no other way whereby a man may be saved, whereby a man may enter the kingdom of righteousness except by Him. "If ye abide in Me and My words abide in you ye shall ask what ye will and it will be done unto you."

Our entering into the kingdom depends on our abiding in the righteousness of Christ, on our entering into the spiritual communion with the Father. Two thousand years ago Jesus established this kingdom upon the earth. It is within reach of all. Let us make the search after righteousness a paramount issue and enter through Jesus into our inheritance, for all things are ours when we recognize our Father at the Door. Only after we have accepted His way and made it our way can we enter the kingdom, and then will all these necessary things be added unto us.

THE SOURCE OF ALL

God is the source of your health, happiness and prosperity. In all these things acknowledge him and He will pour you out a blessing. Pray, giving thanks that you have already received, and you shall receive. Ask whatsoever you will in the name of the Lord, and you shall have it. This is the sure and certain promise of the Omnipotent One, and He will not fail you. Give thanks that you are now being healed, and the Lord will justify your faith, and you will be made whole Say, "The joy of the Lord hath entered my heart," and you will become joyous. You will be prospered if you will get still and silently affirm, "Thou art my unfailing substance and the law of spiritual increase is working in me and my affairs, as it did with the widow's oil and meal in the time of Elijah the prophet." —*The Source of All.*

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The Fruit of the Spirit

CHARLES EDGAR PRATHER

SINCE there is but One Substance—Spirit—there can be but one fruit. As form it is expressed in myriad of shapes. As nature and quality it is expressed as Love, Joy, Peace, Long-suffering (Patience), Gentleness, Goodness, Faith, Meekness, Temperance. Against such there is no law; no one forbids you being good, kind, peaceful, etc.

To be the fully rounded, or perfect, fruit, not one of these elements can be left out, and none is complete without each and all the others.

"Fruit" means the complete product expressed, embodying within itself the full nature, inherences and potentialities of its Source. This fruit is one (not fruits). Therefore all we see or know is the expression or fruit of the Substance from which and in which it has come into manifestation.

Inherent within the Substance and its fruit is the Power to reproduce itself. This Power is Activity or Life, working through its accurate and unchanging law—"Like begets like."

Since fruit is the product, it must, under the law, have the same nature or qualities as its Source, of which it is the expression. This Source is Spirit. Spirit is Substance. Therefore, since Spirit is omnipresent, Substance must be everywhere. We may not see it with our physical eyes, but it is still Substance. We know somewhat of the Substance of air, electricity, gas, etc., yet we have never seen them. That which is seen came forth from the unseen.

Spirit-Substance being the only substance everywhere, it can produce through its inherent activity or life only Spirit-Substance as its "fruit" or expression. Thus all we see is God manifesting Himself—in the blade of grass, the clod, the reptile, the bird, the animal, the man. "That which is born of Spirit is Spirit" is a self-evident truth.

"And the fruit of the Spirit is in all goodness and righteousness and truth." (Eph. 5: 9.) "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2: 13.)

God the Source! God the Fruit! Accepting the Omnipresence without any reserve, our eyes will be opened to see only Good in everybody and everything. Then can it be truly said of us: "Ye shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

THE ONE THING

One thing stands forth in all we do,
  One thing stands clear where'er we go;
One thing keeps tune within the heart
  To all the chords of joy that flow.
One thing is settled and unchanged,
  One thing is on eternal rock
Firm-based against each blast and blow,
  Invulnerable to every shock.
One thing high over all sustains
  Its equal and its tireless flight—
And that is only truth survives,
  And nothing but the truth is right!

—*Maryland Musings, Baltimore Sun.*

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Happiness a Good Investment

CHRISTIAN D. LARNER, In "Thinking for Results"

It pays to be happy. Cheerfulness is a most profitable investment and there are no riches that are greater than constant joy. This attitude is not for the few or for occasional moments, because all the sunny states of mind can be made permanent in a short time by a very simple process. Make it a practice to go to sleep every night with cheerfulness on your mind and with a feeling of joy in every atom of your being. Through this practice you will carry the cheerful idea into the subconscious, and gradually the joyous state will become an established state in the subconscious mind. The result will be that the subconscious will express cheerfulness and wholesomeness at all times, and it will become second nature for you to have a sweet disposition, a sunny frame of mind and an attitude of perpetual joy. This method may seem to be too simple to be of value, but the simplest methods are usually the best. And any one can prove through a few weeks' trial that this method will produce desired results, and will, through more continuous practice, actually transform mind and disposition to such an extent that the mind will henceforth live in constant mental sunshine. And there are few things that are more important than this if we wish to train the mind to act and work in those attitudes that are necessary in order that we may proceed successfully in thinking for results.

Life

The aim of existence should be to so live one's life as to lead a happy existence. Happiness is the "Kingdom of Heaven within you." Life is only worth while when it is happy. And the happier you are the more abundant your life, and it is the only way to realize consciousness of one's Immortality.

This is the new ideal of this New Age: To live happily with all forms of life; to substitute Love for all hateful thoughts and feelings. To live one's life in the genuine sense.

"Make believe" belongs to the old, ignorant disorder—a row of good fruit on the surface, while all beneath is teeming with corruption, and all the energies of life devoted to "money making," while entirely indifferent to every flourishing evil. This can no longer endure in this New Cycle of Manifesting Wisdom. Those who cling to it are daily getting nearer and nearer to the danger point and the parting of the ways.

There is nothing but Life throughout the boundless universe. And Life involves all of Love and Wisdom. Life is the All-Power. To disregard the harmonious laws of Life in order to praise some mythical power is sheer folly in

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this enlightened age. Life contains all we love and our loved ones; Life has involved in it all that is best that we are seeking; Life can answer all our prayers and aspirations; Life is the universe (God) in manifestation. To "love God" is to love and respect all forms of life.—*The World's Advance Thought.*

Anticipation

ALMA GILLEN, In "Expression"

THE conditions which as yet surround man may make it difficult to see the true man now. But at least we can expect him.

We can think about man's glory, and talk about it. We can think about his infinite wisdom, and talk of the great things he has already done. We can dwell upon his deeds of kindness which are legion. We can laud him for the lovingness he has shown, and, in it, see a proof of his infinite Love.

As we dwell upon an expected pleasure, so can we dwell upon the infinite nature of man. We can think about and make ready for the coming of this great being.

When the heart is saddened by a contemplation of man's wickedness of today, we can bring before our thoughts the glory of the coming man. We can think about him in all his beauty and power until the soul is lifted into celestial realms, and the heart is again glad.

We can anticipate man, the creator of all harmony, until we see him walking the streets today. We can dwell upon him with so much certainty of his being that our eyes behold him in the man of today.

We can think about him with so much loving anticipation that the glory of him shines from the eyes of the people we know, and the marvel of the shining burns away the curtain which has hidden their wonder from our view.

The poverty and crime will no more have the power to blind our eyes to the man of glory in the world today. We will take the hand of the man of today, knowing that it is the hand of a man of infinite Love.

Illness and disease will no more form an impassable gulf between the man of glory and the man of today. The mighty power of our conviction will annihilate all that stands between the man of sorrowful conditions and the marvelous man we are anticipating, and we shall see man today as he is—an infinite Creator, limitless in power, boundless in Wisdom, almighty in Love.

The man of tomorrow is the man of today. The holiness of his Being shines through the fog surrounding him, sanctifying the mists which hide him from view.

If we love man, we must think much of the man of glory. We must hold him close in our hearts. We must brood over him with the tenderness of a mother.

We must feed him with our life blood. We must cherish him in the most secret parts of our being if we would see the man of glory so ardently longed for and so long anticipated.

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OVER THE SEA

Folger McKinsey

Where does it come from, over the sea?
Not the dear love that is love unto me!
How does it come, on the wings of the morn?
Not the dear love that is life's love reborn!
Where does it go to, wander away?
Not the dear love that is life's day-by-day!

Over the sea, then, it doth not come so,
Neither away on the wind doth it go.
Wings of the morning, they bear it not here,
Though whither love comes there is morning, my dear,
And whither it flutters and whither it flies
The light of love glows in the light of loved eyes!

Over the sea, neither blowing or flowing;
Off on the wind neither coming nor going;
Love is its own wing, love its own power,
Born for the ages and born for an hour,
Its cradle the dimple that dwells in eclipse
Where smiles light the rose of a rosy child's lips!

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Bridget and the Captain

EMMA CHENEY

IT had been bleak and cold all day, and as night fell a few snow-flakes came shivering down.

Bridget thought the wind turned sharp corners just to catch her; but she could neither hide nor run away if she would. Her trade was not one to be carried on in a hurry, for Bridget was a beggar. So she only blew her numb fingers and waited for a stray penny from a passer-by as she stood at the street crossings or before shop windows.

This was a very dull time for Bridget. The holidays were over, and on cold days, though the shops were full and the streets full of people, she got very little. It never had entered her tously head that holiday time had any interest for her, but she felt somehow, since it was past, that nobody had time to mind her. Or, if some pitying glance did fall upon the child now and then, she was neither the richer nor the happier for it.

At last, becoming discouraged, she began to make her way toward home—if Bridget's home deserved the name. It certainly was not inviting enough to make her in the least bit of a hurry to get there; so by the time she had reached the New York Hotel it was already quite dark. She looked up wistfully at the brightly lighted windows as she passed. She stopped to listen.

There was the sound of music within, and the child could not resist it. In a twinkling she was flattening her nose against one of the long glass panels of a door in the wide hall, that she might see as well as hear. Dimly she perceived through sundry clear spots in the ground glass a company of men in a room full of dazzling brightness. She could hear pleasant voices and see a fire burning in the grate. Tempted, no doubt by the warmth, Bridget opened the door and went in.

That was a long time ago. New York was not the vast city that it now is. Its hotels were few—at least its good ones were not many—and among them every

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traveler had his favorite, where he was sure of a welcome. The reading room of the old-fashioned hotel supplied the need of the more modern clubhouse. Here it was that on winter evenings stories were told and songs were sung in an atmosphere hazy with the incense of many pipes.

Among the visitors at the New York Hotel to-night there happened to be a man famous for his wit and a wonderful story-teller. Whenever the name of Captain Derby appeared upon the register the "Social Hall" was sure to be crowded. Shouts of laughter greeted his jests, or if he chose to excite gentler emotions, tears were secretly wiped away. Excepting, perhaps, a master mimic of that day named "Yankee Hill," Captain Derby had no rival in the knack of imitation.

It was in the midst of a scene like this that Bridget unexpectedly found herself. She was by no means a welcome apparition, with her pinched and sorry face; her frock was torn and her stockings were shabby. An old shawl over her head was held together by a little hand blue with cold, and tangled locks of red hair fell about her face. On her arm she carried a basket, from which a few "cold pieces" presently began to give forth an unsavory smell. The warmth of the room set her trembling. Some of the merrymakers looked kindly at the piteous little thing, while some pretended not to see her at all.

Bridget, though used to being snubbed, now felt herself an intruder. Embarrassed, perhaps a little frightened, too, she immediately did the only thing in the world which she knew how to do. Promptly advancing to the Captain, who was the central figure in the room, she stretched out her open hand.

"What do you want, my child?" he asked.

"Please, sir, gimme a penny."

"What for?"

"Supper," Bridget replied simply.

"Are you hungry?"

"Oh, yes, sir; an' I'm cold, too," she pleaded through her chattering teeth. "Please gimme a penny."

The Captain did not answer, but turned away and cowered, shivering, before the crackling fire. An awkward silence oppressed the little commpany for a moment; then, as if thinking aloud, he said slowly: "Well, now, that is hard, but it is just my case. I have not had a bite of food to-day, nor a penny to buy anything. How thin my clothes are!" and he plucked at his broadcloth sleeve to prove the truth of his words. "I am chilled to death and crippled with rheumatism." Suddenly his elbows and knees seemed to have grown awry. His very hands looked shriveled as he stretched them out to catch the warmth. Poor Bridget's eyes grew big with wonder. He coughed hoarsely. "I am sick, too," he went on. "I must sleep in a shed to-night, because I haven't a penny to pay for shelter. I know I shall die of croup before morning, for poor folks can't have a doctor." The suppressed titter with which this was received was lost on Bridget. Her brimful eyes saw only the Captain's misery, and her heart was sore for him. By "one touch of nature" he had made himself her "kin."

"I have tramped till the soles of my boots are gone, but I can't get a stroke of work to do. City folks are too busy with their own happiness to think about a poor tramp like me. If I could only get money enough to take me to the country, some kind farmer might pity

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my distress, and—and——" His voice was choked with weeping. It was a strange sight. So completely had he put himself in Bridget's place that the man's whole appearance was altered; he looked really ill. After a violent fit of coughing, he continued in a husky voice: "Once I was rich, with lots of friends to help me spend my money; now I am a poor orphan, with no money to spend. This is the saddest time I have known for thirty years. Christmas is over, and I had no stocking to hang up, and no chimney for Santa Claus to come down. If my poor mother only knew that her boy had come to this, she——"

A loud sob burst from Bridget; tears fairly gushed out of her eyes, making clean paths down her dirty face. She let go the shawl which covered her bony shoulders and began to turn her pocket inside out. With eager haste she collected the few pennies she had so hardly earned that day and put them all into the Captain's outstretched hand. He thanked her humbly, coolly counted them aloud, and put them in his own pocket. It was a very small sum, but she had kept back nothing.

There was a faint murmur of disapproval among the lookers-on, and more than one felt inclined to compel the Captain to restore the child's money; but nobody stirred. Bridget seemed relieved. Wiping her eyes on her sleeve, she put on her rag of a shawl again and picked up her basket to go away. But the Captain detained her, and patting her cheek, said, "So this little woman was sorry for a poor fellow, eh?"

At the same time he dropped a bright silver dollar into her hand. Before the poor little thing had time to recover from her astonishment every man in the "Social Hall" had given her something, and nobody was stingy, either. Then the landlord carried her off to the kitchen for a good supper, and when she went home her old basket groaned in all its rickety joints with the load of good things it had to carry. Bridget never knew that she had been the subject of a practical joke, but she used to wonder how it happened that a man who was too poor to buy food or pay a doctor should find a silver dollar in his pocket.

Perhaps the kind-hearted traveler had only meant for innocent sport that which turned out so happily for Bridget. Be that as it may, her readiness to recognize the picture which he drew proved that she knew too well its sad reality, and made her fortune.

The God-loving man derides no man, no thing. Contempt, ridicule and scorn are no part of a spiritualized mind. As the mortal mind broaches and merges into the Divine Mind it sees order and perfection throughout the universe; it sees ultimate perfection in the temporal and transitory effects caused by God's grand Evolutionary Plan.

I slept, and dreamed that Life was beauty;
I woke and found my dream was true.
That Life is one and ever free.
Work on, brave heart, with certainty.
The sleeping state, as the awakened,
Reveals Life's truth and beauty,
And thus I've found my dream to be
A noonday sun of Truth to me.

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An Unknown Hero

Deep down in a mine in Wardley Colliery, Newcastle, England, there is a brave boy who deserves to be called a hero. In a situation of sudden peril he used precautions which prevented a dreadful explosion simply by behaving with courage and presence of mind.

He noticed that his lamp flared up, a sure sign of the presence of dangerous gas. Had he hastily rushed away, his light might have burst through the wire gauze which surrounds a miner's lamp, and setting fire to the gas, caused a heartrending accident.

The lad did nothing so silly. When questioned by the superintendent as to how he had found out that there was gas in the neighborhood where he was at work, he replied, "Because my lamp flared."

"What did you do then?" asked the gentleman.

"I took my picker and pulled down the wick, but the lamp still flared."

"Well, my boy, and how did you manage then?"

"Why, I put the lamp inside my jacket and covered it up tight, and the light went out."

Of course the lamp could not burn without air.

To think of the right thing to do, and then promptly to do it, boys, that is what makes the difference between a common man and a hero.

This little fellow, whose name is not mentioned—Mick, or Ted, or Jack—has in him the making of a grand man, cool, resolute and clever.

Fortunately there was an overseer near him, who, when he heard from the lad about his lamp, went bravely through the gas, in total darkness, and set open a door, the closing of which had forced the gas into the mainways of the mine.

All honor to them both.

Cocoons

WHAT on earth could Claire and Arthur play? Day after day during the long Summer vacation they had played everything they had ever known, and now they wanted something new.

"We played house yesterday," said Claire, as she sat down on the grass by Arthur's side. He did not answer her.

Then Claire became silent and perhaps they would have still been sitting there if a beautiful yellow butterfly had not come flying by.

He fluttered and sailed along close over the grass tops, and then sweeping upward gracefully alighted on the soft face of a delicate pink rose in the garden close by.

Claire watched him.

Arthur had not seen him yet.

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As Claire watched, the butterfly sailed up into the air and paid a visit to the Hollyhock. Then a thought flashed through Claire's mind and she jumped up with a shout.

"What's the matter?" asked Arthur, sitting up.

"Oh, I have a new game," she said, dancing about. "It will be great fun. We will play butterfly."

"Butterfly—how can you play butterfly?" asked Arthur, puzzled.

Claire laughed happily.

"Why, we will be caterpillars first," she said. "You know butterflies are caterpillars before they have wings. And then we will make believe that we crawl into cocoons to become the butterflies."

Arthur became excited at once and he agreed it would be lots of fun. And then they started to play.

First they played that they were caterpillars and for some time they crawled about on the ground looking for choice leaves to eat. Then they played they were very sleepy and crawling over under the lilac bush they pretended to weave cocoons, finally covering their heads with their coats.

They were now sleeping through the long Winter.

They were very quiet.

"Do you think that we will be butterflies soon?" whispered Arthur very softly.

"Oh, yes, I feel like flying already," answered Claire, and then of a sudden they threw off their coats, and ran dancing about over the grass, moving their arms up and down in a funny way. They hopped from flower to flower burying their noses deep down into little flower hearts, inhaling the rare fragrance. And thus they played.

"Wasn't it fun?" said Claire at supper time.

"Great!" answered Arthur. "We will play it again tomorrow."

And they did.

Living Stones

"Him that overcometh will I make a pillar in the temple of my God."

"Slowly, through all the universe, that temple of God is being built."

"Wherever in any world a soul, by free obedience, catches the fire of God's likeness it is set into the growing walls a living stone."

"When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall."

"Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills."—*Phillips Brooks.*

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The Web of Life

EDITH PHELPS CALE

WE all are weaving the web of life. God furnishes the warp, we the filling, as the shuttle vibrates to and fro, to and fro, our thoughts furnishing the power, day by day, which keeps the shuttle flying.

Shall this web of life be somber and sad or shall we make it bright and glad, as the web keeps growing, growing? Are we weaving for selfish pleasures? If so, we are weaving for pain, and the colors so bright in the seeming soon fade and leave a depressing shade; the thread becomes tangled and knotty, and the cloth is rough and uneven, and soon rots away, leaving bare our shoulders, and we find to our sorrow that the mantle was not worth the weaving.

Are we weaving for gain? If we are, the woof, which to our imagination was of golden hue, has turned to a dark color, through much chasing of the Will o' the wisp, as we weave; and it is full of unsightly spots, caused by the tears of the widows and orphans, upon whom we trod while weaving.

Are we weaving a web to endure? If we are, we must put into it our best endeavor, our best thoughts, and while the shuttle flies to and fro must weave the cloth of kindness, of good deeds well done; we must go back and take up each broken thread and weave them in so deftly that no scar be left on its surface. Then will the web be bright and shining, beautiful to look upon, and enduring—a cloth of gold.

We are weaving a web of all colors and many stripes. That woven in childhood should be of the delicate colorings of springtime, into which are thickly woven the myriads of spring's sweetest and most beautiful flowers, which, typical of their innocence, retain their delicate perfume—everlasting flowers, whose memory will shine through all the web of after life, making it brighter and better, and the cloth woven in childhood's days of so firm a texture that its threads will endure through life, making a firm foundation for that woven in later years.

Alas, if we cause the coloring of childhood's weaving to be interspersed with dark, discordant spots, that will eat into and mar its beauty through life. By thus doing we are weaving into our own mantle threads so ugly that they can be seen from afar; and they can not be effaced, though we endeavor to cleanse them. The acid will eat holes in the cloth of our mantle, which can only be mended with the living of a new life and the greatest care in the mending, taking up each little thread and delicately weaving in and out, thread upon thread; each one telling of good deeds wrought; and even then our mantle, although made good, will show a scar.

As we grow into mature years the shades woven in childhood take on a deeper hue. There are all of the colors of the rainbow, for there are no lives, however dark, but have some bright spots in the weaving. If we are sad and disheartened we weave a stripe of dull gray

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or darkest brown. In deepest sorrow the stripe is without the slightest thread of bright color until the light begins to break upon us. With thoughts of a criminal nature we dip our mantle in a dye of the ugliest hue; the deeper the crime the uglier the shade of coloring. For darkest crimes the color is like that of clotted blood. In our happy moments we are weaving bright colors; if they fade not our happiness must be the happiness of innocence, with right endeavor.

With loving thoughts we weave into our web the delicate pink tints of the rose, with something of its fragrance. The stainless white lilies on our mantle are the emblems of perfect purity, our truth the blue of the sky, and with each good deed done for our fellow human beings we weave a golden star, which dots our sky of blue. The rich golden hues of the sunset are typical of our wisdom, and from a life well spent is woven a mantle of royal purple embroidered with gold, fit for a king—not the king of nations to whom his subjects must pay homage, but a king who is ruler over himself, for "he who rules himself is greater than he who rules a city."

We are the weavers of our own mantles, and where there are shadows the brighter hues will stand out all the more prominent by contrast.

Then let us weave a mantle beautiful to behold, bright and shining as the sun, enduring as our Heavenly Father's word, and large enough to cover all humanity within its folds.

Now

ADELAIDE A. PROCTOR

Rise, for the day is passing,
  And you lie dreaming on;
The others have buckled their armor
  And forth to the fight have gone.
A place in the ranks awaits you,
  Each man has some part to play;
The Past and the Future are nothing
  In the face of the stern To-day.

Rise from your dreams of the Future—
  Of gaining some hard-fought field;
Or storming some airy fortress,
  Or bidding some giant yield.
Your Future has deeds of glory,
  Of honor (God grant it may);
But your arm will never be stronger,
  Or the need so great as To-day.

Rise! if the Past detains you,
  Her sunshine and storms forget,
No chains so unworthy to hold you
  As those of a vain regret.
Sad or bright, she is lifeless ever,
  Cast her phantom arms away;
Nor look back, save to learn the lesson
  Of a nobler strife To-day.

Rise! for the day is passing;
  The sound that you scarcely hear
Is the enemy marching to battle—
  Arise! for the foe is here!
Stay not to sharpen your weapons,
  Or the hour will strike at last,
When your dreams of a coming battle
  You may wake to find it past.

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What Is Left

REV. THOMAS J. CROSS

LEARNING from a friend that his mill had been damaged by fire, we traveled together a few hours later to the scene of the disaster. Approaching the village, my friend arose from his seat in the trolley car and, looking out of the window in the direction of the factory, said quite distinctly, and yet not for my benefit, "*What is left?*"

How those words have been ringing in my ears the past few days. 'What is left?" My friend had in mind, I have no doubt, at least seven thoughts. Not being a mind reader, I cannot vouch for their accuracy, yet believe them to be plausible. First, is any life endangered? Second, is the building badly dilapidated? Third, has the machinery been destroyed? Fourth, what is the condition of the stock—the finished and otherwise? Fifth, will the fire delay the orders to any great extent? Sixth, how many "hands" will be idle and how long? Seventh, will the insurance cover the loss?

As this fire caused damage, so sin has produced great havoc in this world. The lessons I learned were sevenfold. If sin has not made us a culprit it certainly has left us a cripple. This body—of ours—is a building and must have careful attention. The machinery and our organs, our faculties—why, no money can repair certain injuries! Our stock in trade differs according to education, training or experience in any trade, profession or art. Certain orders have not been carried out, when we recall, "Go into all the world." Untold millions have not yet heard of the "good news." There is that insurance that has to do with the life that now is and that which is to come. What is left? Opportunity to serve God—and in doing so we serve ourselves and our fellow men. What is left? To begin each day with its golden privilege and a new supply of God's grace: "Give the best you have to the world and the best will come back to you."

What is left? God's care for us! Here are seven proofs:

1. He cares for our souls. "Who redeemeth thy life from destruction. He crowneth thee with loving kindness and tender mercies." Psa. 103:4.

2. He cares for our bodies. "If God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith." Matt. 6:30.

3. He cares for our mental distress. "Letting go all your care upon him: for he careth for you." 1 Peter 5:7.

4. He cares for our personal welfare. "The Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly." Psa. 84:11.

5. He cares for our feeble attempts in prayer. "We know not what we should pray for as we ought, but the spirit himself makes intercession for us with groanings which cannot be uttered." Rom. 8:26.

6. He cares for those who have confidence in his power. "When Jesus saw their faith he said unto the sick of the palsy, 'Son, thy sins be forgiven thee.'" Mark 2:5.

7. He cares for those who do not care for themselves. "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Rom. 5:8.

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Long Suffering

LILLIAN R. KNOWLES, In Power

LONG, long ago, in the far-away time of Jesus, the meaning and common use of the word "suffer" must have been very different from what it is to-day.

Jesus said when He went to John to be baptized, and John remonstrated, "Suffer it to be so now," meaning, "Do not resist the established custom; tolerate it, co-operate with it." And again, he said, "Suffer the little children to come unto me," meaning, permit them, allow them, to come.

There is not a hint of pain or distress in this use of the word, yet to-day we rarely, if ever, hear the word "suffer" without associating it with loss or pain or some inharmony.

This fruit of the Spirit, Long-suffering, has been interpreted to mean the long continuance of bodily distress, or the long endurance of inharmony; and the dear, good, earnest souls in past generations, and indeed some in this day and generation, so believe in this interpretation that they are fully persuaded that the endurance of some great sorrow or some bodily ailment is a necessary condition to entering into the kingdom of heaven—harmony. They believe God had sent the infliction and they must bear it in long-faced resigned submission, without rebellion in their hearts if possible, but should rebellion be there, "kicking against the pricks," still must they be resigned and endure to the end. Thinking it was God's will, a favorite verse with them was, "Whom the Lord loveth He chasteneth." They seemed to have the same idea I, as a child, had: "Whom the Lord loveth He chastiseth," and it certainly did seem as though the religiously good people were chastised.

The four fruits of the Spirit which have been so misinterpreted—Goodness, Meekness, Gentleness and Long-suffering—are to-day seen in their broadest, deepest meaning, and we know that it is not meant we lead a joyless existence: that is man's misconception of a very beautiful truth. Long-suffering, interpreted in the old way, is a distortion of the law of non-resistance.

Non-resistance does not mean inactivity; it does mean a very active patience, waiting, in times of depression or distress, and a very active persistence in keeping the heart full of hope for the Good with the expectation of getting it.

Some one has said that Long-suffering is that attitude of steadfast faith which brings the realization of the Presence of God. There is no weakness or suffering in the Omnipresent Good—God does not know weakness or suffering—Spirit cannot manifest that which it knows not; so, since Long-suffering is a fruit of the Spirit, like Spirit it must be co-operative, non-resistant, active, steadfast, hopeful, faithful.

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New Thought in Practice

WM. E. TOWNE, In "Nautilus"

RESULTS in matters pertaining to the individual life can never be satisfactorily collected and classified.

You cannot measure inspiration. You canot weigh the perfume of the rose or calculate the beauty of the lily. Neither can you judge except in the most general way of the value to the individual of any particular system of philosophy, or any one religion.

We can never fully know what another may have accomplished in the way of ordering, directing, and improving his life so as to increase his usefulness to himself and to the world. We shall have to take his word for it in a great degree.

It is only the personal experience that counts. And those who have found Christian Science, Mental Science, or New Thought a power and inspiration in their lives and a revelation of the solution of the Great Problem know that they have found something of value to themselves even if they fail of perfection in making a practical application of it.

It is true that New Thought people are not altogether immune from fire, from railroad accidents, from disease, and death, but as individuals we have proved in ourselves, and by our experiences, the living, vital power of the message of hope, faith, and eternal inspiration which we bring to the world.

The laws of the universe are discovered through faith. New Thought inspires a practical faith which extends to every act and every thought of our common everyday life. It helps the individual in his own life to meet and master his personal problems. New Thought teaches the individual to harmonize himself in the face of so-called evil experiences. Probably in no other way do we become so fully convinced of the truth of New Thought as by testing it in the face of some serious difficulty. If you were to interview a hundred New Thought people, I think you would find that ninety-nine of them found the truth through some great trouble, or some upheaval in their lives, which the superficial thinker would call a calamity.

We can never reach the condition of perfection, and therefore experiences such as those we now call evil will always be necessary. They are necessary features in our education. They came to correct our unbalanced habits of thinking which result from our lack of wisdom and faith. If we meet them rightly they help us up another step toward perfection.

'MOST TO DISMAL FRACTION

Caller—Well, Margie, how are you getting along in arithmetic at school?

Little Margie—Fine! I'm almost up to dismal fractions.—*Chicago News.*

"No anxious thought upon thy brow,
The watching world should see,
No care, O child of God,
Of nothing careful be;
But cast thou all thy care on Him
Who always cares for thee."

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HARRIET DOANE PRENTISS

THE INFINITE LIGHT

An infinite glow in my heart is shining,
The rays of God's love are flooding my soul;
My inner perception brings peace, well-defining
The goodness which lurks in life's perfect whole.
The torch of His love in my breast is lighted,
A world of hope to me unsealed,
My mariners' lights have at last been sighted,
God's promises tested, His kingdom revealed.
By omniscient wisdom my footsteps are guided;
The secret of joy is to me unfurled,
A volume of truth is to me confided,
That spirit immortal gives *life* to the world.

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THE DIVINE RIGHT TO FREEDOM

Everyone can readily see that meddling stirs up strife, but some other causes of contention are not so easily seen. There are people who, with the best of intentions, interfere in the affairs of others. They examine their motives and are sure they have done no wrong, so they cannot understand why there should be any trouble about it. For instance, parents often try to live their child's life for it, allowing it no freedom of choice even when it is grown, often choosing the profession or calling it shall follow. Possibly the child is a boy whose parents are ambitious to make a lawyer of him, while his whole mental make-up gives him ambition and fitness to become a mechanic. If he has any spirit he is apt to resent the interference with his freedom, and more or less of strife may follow. Peace can be quickly made by the parents if they will make their ways please the Lord; that is, if they will recognize that great Law of Being which grants free-will to every soul, and leave the boy free to express and unfold his powers as he chooses. If he is weak of will, he may give up his own desires and try to carry out the will of his parents; but if he does this, he cannot be a success, for he has surrendered his will, that which directs his energies, and gives him power and force and all that makes for success.

Very much of the discord in the world comes from failure to recognize the individual's Divine right to perfect freedom, and the consequent interference with that right. If all people were willing to let everyone else have his own standard of thinking and doing, knowing that there is but one true standard and all are working toward it, there would not be much condemnation, and the world would be free of the ailments that result from judging and condemning.—*Unity.*

A SACK OF WORRIES

A certain man carried a sack, under which he groaned and complained unceasingly. As he slowly journeyed on, toiling under his heavy burden, the Angel of Knowledge came to him and spoke kindly, saying:

"What carriest thou?"

"My worries," was the surly answer.

The angel smiled and said: "Let us look into thy sack and examine thy worries."

And they looked in, but lo! the sack was empty.

"Surely," said the man, "there were two great worries, too heavy for a man to bear. But now I remember—one was a worry of yesterday, and so it is gone."

"And the other?" queried the angel.

"That—that was a worry of to-morrow, and it is not yet here."

Then the angel smiled again and said: "Listen! He who bows himself down under the worries of yesterday and to-morrow wears himself out for naught. But he who carries only the worries of to-day hath no need of a sack for his sorrows. If thou wilt cast this black thing aside, and give all thy strength and cheer and courage to the things of to-day, real misfortune never can overcome thee."

Whereupon the man did as the Angel of Knowledge commanded.

And as he took up his journey and went swiftly on, his heart and hands were free to relieve many other wayfarers of their burdens, and to pluck for himself sweet fruits and flowers by the wayside.—*From Success Ladder.*

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TRAGEDY OF THE GOOD

Men were not made to become machines; they were made living creatures, and they need the nourishment of reflection, observation, reading, leisure, pleasure. The time that comes to them is a gift from God; they are to make free use of it, but they can neither sell it nor give it away. They must enrich it, multiply its earning power, put it out at interest; they cannot divide it between a number of beneficiaries and have done with it. It is for the use of their souls as well as of their brains and hands; it belongs to the Giver, and it must be used subject to the conditions which He imposes. To work so hard that one has no time to think of Him is a tragic folly, no matter how honorable the work may be; to give one's self so entirely to activities that one has no time for his soul, no leisure for inward growth, no opportunity to let the springs of life fill and fertilize the spirit, is to make a dismal failure of life, no matter how unselfish the activities may be. In this world men are held as rigidly responsible for the use of good sense, wise judgment, clear intelligence, as for the moral qualities of their actions. The man who sells his birthright for a good cause sells it just as truly as he who parts with it for a mess of pottage; and there are few things more pitiful than a man become such a slave to good works that he starves in the midst of plenty.—*Outlook.*

INDEPENDENGE FOLLOWS SELF-TRUST

The Lowly Nazarene was called the Prince of Peace. One of his wonderful sayings, however, seems to betoken anything but a peaceful intent. "Think not that I came to send peace. I came not to send peace but a sword." He did not mean that he came with the deliberate intent of making trouble, as his life of service proves. But so radically opposed was his sublime philosophy of universal brotherhood to the despotic authority rampant in his time that the inevitable result was conflict. This he knew from the outset. All truths, Biblical or otherwise, always increase in value as they are taken impersonally and as applying to all times alike. The Christ Spirit, sometimes called the conscience, that same silent guide referred to by the ancients as the voice of the Lord, still speaks and will continue to say, so long as we are negative, even in the slightest degree, to aught but the highest thought. "Think not that I came to send peace." For the eternal is ever at war with the temporal; the higher with the lower; intelligence with ignorance. There will never be any compromise. It is we who must get into the ideal of the perfect man and woman which is held in the divine mind.

As we are lifted up out of bondage to the world's limited beliefs, so do we, by reason of our unity with all life, draw all men unto our exalted estate. Can we not see that independence follows in the wake of self trust?—*Expression.*

VEGETABLE MARVELS

"Oh, yes, we have a wonderful climate," said the man from Southern Texas. "Why, only last season we raised a pumpkin so large that, after sawing it in two, my wife used the halves as cradles in which to rock the babies."

"Yes," replied the man from Pennsylvania, "but in my State it's a common thing to find three full-grown policemen asleep on one beat."—*Lippincott'.*

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Efficiency

WORDS TO THE WISE

That which produces good results must have much good in it.

It is not necessary to violate the laws of life in order to enjoy life.

Do not permit yourself to feel mean. People usually look the way they feel.

Troubles thrive only in the company of the weak; never in the company of the strong.

When the world seems to be against you, do not make the matter worse by being against yourself.

Widen your mental range more and more. The mind must grasp much before it can achieve much.

You have no more right to carry gloom or depression into a house than you have to carry contagion.

When you cannot get rid of your troubles there is another way; you can be stronger than your troubles.

The stronger and more determined you feel when under adversity, the weaker the forces of adversity become.

If any man is to be condemned it is not the man who makes mistakes, but the man who does nothing.

The real cause of poverty is nothing more or less than mental weakness. But every man can become mentally strong.

Do not take adverse criticism too seriously. The people who criticise you or your work are not always your superiors.

It takes two or more to make harmony. You may be peaceful alone, but to enjoy harmony you must have congenial company.

Have you had a misfortune? Do not permit yourself to feel bad. In order to resume and make good you will have to feel good.

When business is good do not let well enough alone. Do something to make it better. That which is let alone will soon cease to exist.

Work can hurt no one. It is the way it comes out that makes the difference. But the way you go into your work determines largely how it is to come out.

The fact that you have failed once, ten times or a hundred times, proves nothing. Some of the greatest achievements in the world have followed a thousand failures.

An ancient philosopher said, "If you think the world is all wrong reform yourself." He might have added, You will then feel better satisfied with the world.

The more intelligent part of the business world does not want cheap men, for the small man with the small salary is the ruination of any business.

Whatever may happen to your external circumstances, see that your own mind is on your side, working steadily and to full capacity for your best welfare.

When you decide to do a thing, do it while your enthusiasm is red hot. It is then that you are at your best; it is then that the psychological moment is at hand.

You may differ with me as you like, but I see no reason why man should not live for several centuries, and stay young and vigorous up to the very last decade of his life.

Seneca said, "Man does not die, he

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kills himself." Even in that remote age it was known that it is not nature but the mistakes of man that bring on old age, inability and dissolution.

When you inwardly feel that a certain thing should be done, insist that it be done. A decided and persistent prompting from the soul is worth far more than a car load of external indications.

The practice of taking thirty minutes sleep in the middle of the day, or an hour of complete physical and mental relaxation, will enable you to do more work and better work, and last twice as long.

HOME, SWEET HOME

Home where the bathtub is waiting,
Home where the gas stove is found;
Home where there's hot and cold water,
Home where the beefsteaks abound.
Home to the self-draining icebox,
Home where there's something to see;
Home where there's real cigar stores,
That's where I am longing to be.

CHORUS.

Home, home, sweet, sweet home!
Oh, How I long to be there!
The beach may be fine,
But a paved street for mine,
And a seat in the old morris chair.

Home where the napkins are linen,
Home where the feather beds are;
Home where the meals are worth eating,
Home where folks ride in a car.
Home where the lights are electric,
Home where the phonographs play,
Where the nickel shows drag in the money,
I wish I were back there to-day.

CHORUS.

Home, home, sweet, sweet home!
Oh, How I long to be there!
The lake may be fine,
But the bathtub for mine,
And a shave in a real barber chair.

—*Detroit Free Press.*

THE SEVEN GLORIES

The Glory of Love is Affection: Bestowing.

The Glory of Truth is Revelation: Unfolding.

The Glory of Wisdom is Demonstration: Applying.

The Glory of Beauty is Inspiration: Uplifting.

The Glory of Goodness is Illumination: Radiating.

The Glory of Life is Expression: Being.

The Glory of All is Perfection: Attaining.

—*Eva Marble Bondy, in Unity.*

TRUE PATRIOTISM

To be loyal to our country is to be loyal to that which we know as Truth. He who serves Truth to the best of his ability is the most patriotic of men. The sins of nation after nation has been atoned for by the shedding of the blood of the loyal defenders of that which they know to be Truth.—*Alhama.*

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"Goodness"

MRS. LYDIA J. WOOTAN

God is the Eternal Source; Omnipresent Spirit, Substance, the One Perfect, Changeless and Eternal Good. Goodness, the fruit of Spirit; Substance, the perpetual outflow from the Source of All-Good.

Like produces like; hence, there is no place where we can rest our feet, and there is nowhere we can look that the manifestation of Goodness is not there.

"Thou crownest the year with Thy goodness; the pastures are covered over with corn: they shout for joy; they also sing."—Ps. 65: 11-13.

"And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house."—Deut. 26: 11. This when we are *one* with the All-Good. "Wherefore shall evil come unto us, for a good man out of the good treasure of the heart bringing forth good things," thereby expressing Goodness, for "he that abideth in me bringeth forth much fruit" as he attracts and expresses only the Good and radiates the Goodness that he is.

We cannot see Goodness, unless we see the good in everybody and everything. We cannot manifest or express Goodness until we know and understand what the Good is.

As one has said, "There is only Spirit Substance expressing Goodness everywhere; and its fruit will be revealed to us as we open our eyes to see it. It will manifest through us as we open ourselves to its harmonizing influences. We will become 'fruit of the Spirit' as we come to fully manifest these qualities by co-operating and becoming consciously *one* with God, the Eternal, Changeless Good."

"God is the Goodness of the good,
  The Glory of the great;
God is the Beauty of the soul,
  And its entire estate.
God is the Justice of the just,
  The Wisdom of the wise,
The Knowledge of the knowing ones,
  The Life that never dies."

HAPPINESS

There is nothing so great as to be capable of happiness; to pluck it out of each moment and whatever happens; to find that one can ride as gay and buoyant on the angry, menacing, tumultous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.—*New Thought.*

PHYSIOLOGICAL

"Grandad, hain't it funny! de teacher said you an' eberybody had drums in deir ears."

"Oh, g'long off wid sich foolishness! I's seed deaf people wid tin bugles in deir ears, but I don't b'liebe nobody hez drums in um. 'Low 'r dat schoolmarm keep on she hab us all a-runnin' 'roun' wid a hull brass ban' in ou' ears."

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THE DIRECTION OF LIFE

Within every man and woman, life is constantly being created or brought into manifestation. Old cells are being broken down and sloughed off. New cells are taking their places, and each one of us can and does put the seal of his will upon this new life as it wells up from within as impulse.

This life force comes fresh from the source of all life. It follows the channels prepared for it by the human will.

The more fully you recognize this life force and bless and welcome it, the more fully it will come forth into manifestation.

Fill the mind with hate and resentment, and this life force will be cut off. It will recede to the source from whence it came.

Intense concentration, worry and fretting will drive the life force back. Train your mind to harmony and poise, and life is attracted to you.

Life is fluid. It ebbs and flows according as you recognize and use it. "Nature abhors a vacuum," and withdraws that which you do not employ.—*William E. Towne, Nautilus.*

CONSCIOUS ONENESS WITH DIVINITY

It does not matter how far a human being may wander from the right, the divine something in him will some time, some where, bring his whole life into absolute harmony; and that is heaven.

If there is anything in this universe that is evident, it is that the Creator's plans are beneficent and that human beings are constructed along the lines of right and justice, truth and virtue, and any deflections from these are abnormal.

A human being who is wicked, dishonest, greedy or selfish is no more the man God made than discord is music.

The normal man must be in harmony with justice and truth and right because he is made to be just and true and right. That is his birthright. That is the divine in him.

This divinity in man will ultimately triumph. It is just as certain as that truth will some time triumph over all error, and harmony will triumph over discord, for truth is the everlasting fact, and error, untruth, is not a fact; it is the absence of truth. Discord is not a fact; it is merely the absence of harmony, the great fact in the universe.

No friend was ever so unselfish, so true to us as is this healing, beneficent life principle within us; this mysterious power which created us and which maintains us, and we find that we are supported, sustained, in proportion to our conscious oneness with divinity.

—*Orison Sweet Marden.*

STANZAS ON FREEDOM

Is true freedom but to break
Fetters for our own dear sake,
And with leathern heart 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.

—*James Russell Lowell.*

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THOUGHT MANIFESTATION

J. E. Williams

People often say to me: "I wish I could always keep the beautiful mood I now enjoy!" My answer is: "Crystalize it into action. Honor it by doing something. Say a kind word. Do a generous deed. Perform an arduous task. Do some hard thing, heroically, if only for the sake of discipline. Put your mood into the work. Infuse it into your daily duties. Let it enable you to bear drudgery with sweetness, to convert pain into power. Thus shall you transform the evanescent mood into permanent character. Thus shall you add to your capital and increase your emotional capacity and thus shall you cultivate that attitude toward life which is the object of our search. Not by any miraculous or instantaneous change of heart; not alone by happy affirmations or luminous ideals; but by honoring the thought by the deed, by crystalizing the impulse into action, by converting the transient mood into the stable assets of habit, character and disposition—and all this not in any transcendental sphere beyond the clouds, but right here in the common, everyday life of plain men and women. Here, and no other where, shall you find the royal road; thus, and by no other path, shall you attain the love-life you seek.—*New Thought.*

AGE

Age is not years, age is a grace
Of softness on the world-worn face;
A ripening of the inner art
Of human feeling in the heart.
Till mellowing with the sun of time
The blood beats in the lilt of rhyme,
And feet that used to dance go slow
Through miles of heavenly afterglow.

PERSISTENCY

The characteristic of a genuine heroism is its persistency. All men have wandering impulses, fits and starts of generosity. But when you have resolved to be great, abide by yourself, and do not weakly try to reconcile yourself with the world. The heroic cannot be the common, nor the common the heroic. Yet we have the weakness to expect the sympathy of people in those actions whose excellence is that they outrun sympathy, and appeal to tardy justice. If you would serve your brother because it is fit for you to serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act, and congratulate yourself if you have done something strange and extravagant, and broken the monotony of a decorous age.—*Emerson.*

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the work only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.—*J. Martineau.*

Between two evils choose neither. Between two goods choose both.—*Edwards, News Letter, Feb.,* 1904.

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Universal Healing

ALBERT S. DULIN

Truth, in action, is the underlying basis of all the manifested universe. We can in no way evade it, for it pervades all things. All that is necessary for its manifestation is its recognition. No one can measure the ultimate power of Truth, for it has no ultimate limit. The healing thought, being one of the aspects of Truth, can only be limited by the conception of the healer.

As there is an absolute principle which will heal man of any ailment, the same principle will heal all men of all ailments. Individual man is but one link in the human chain. He is only one atom in the whole body of mankind which constitutes the human race.

Individualism is one of the most dangerous and insidious forms of evil, because it fixes man's thoughts upon the personal instead of the impersonal. Individualism is the prime minister of the god of self. The salvation of mankind must be accomplished by treating the whole race just as the individual is treated as an entity.

There is but one Principle. There are no exceptions to His rule and no comparisons in His action. But this Principle is all in all; it is infinite. It cannot be applied to the individual and denied to the race. It cannot be accepted as a part and denied as a whole. If it will heal a man, it will heal a nation.

FOR THE FUTURE

There's a certain minister whose duties sometimes call him out of the city. He has always arranged for some one of his parishioners to keep company with his wife and little daughter during these absences. Recently, however, he was called away so suddenly that he had no opportunity of providing a guardian.

The wife was very brave during the early evening, but after dark had fallen her courage began to fail. She stayed up with her little girl till there was no excuse for staying any longer and then took her upstairs to bed.

"Now, go to sleep, dearie," she said. "Don't be afraid. God will protect you."

"Yes, mother," answered the little girl, "that'll be all right to-night, but the next time let's make better arrangements."

ONE SMALL FAVOR

"Sit down!" exclaimed the man of few inches.

The man of many took no notice.

"Sit down!" repeated the little man again. "I can't see anything!"

But still the giant paid no heed, and the little man could only hear the tantalizing sounds of feet and carriage wheels as the procession passed along.

"Will—you—sit—down?" he cried for the third time. "I paid $2 for this seat, and you're blotting every blessed thing from view!"

Again no response.

"Well, if you won't sit down," roared the little man, thumping the giant on his massive back, "will you at least oblige me by tying your ears back?"

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THE ROAD TO POWER

There is no labor so severe and trying as sustained and consecutive thinking; and there is no labor from which the average person, whether male or female, shrinks as from the work of thought. I have in mind a woman who was trying to demonstrate health by New Thought and who complained of her ill success, but when she was cited to a series of articles then running in a certain magazine which applied to her case, she said: "I saw those, but the title sounded so dry that I did not read them." She wanted something lively and interesting to read—something she could read without being compelled to think. She was trying to cure herself by thought, but without thinking.

She was one of a large number of people who spend their lives running away from thought. Their passion for mental forgetfulness fills the moving picture shows and crowds the cheap amusement houses. Their leisure time is spent hunting for an emotional chloroform which shall make thought impossible; and the result is that they stay right where they are, neither advancing nor losing ground, but going around in a circle, year after year, and always arriving at the place from which they started. It is the penalty they pay for refusing to think. Nothing can accomplish the emancipation of the race but thought. If you are to lead the Powerful Life you must not shrink from thought.—*Wallace D. Wattles, in Nautilus.*

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—*George McDonald.*

THE INSTINCTIVE DEMAND

Adam awoke and feeling his sore side,
"Another appendectomy!" he cried.
Then seeing Eve, he muttered, "Who are
You?"
And she said blushingly, "I am your
Bride."

"What do you want?" he asked her. "I
suppose
You are some fleeting shape that comes
and goes."
"Not so," she answered him. "I'm here
to stay
Indefinitely, and I want some Clothes."

"Clothes? Clothes?" he muttered, tapping his knit brow,
"I do not seem to know that word, somehow."
"Perhaps," she murmured, "that is true,
but be
Assured you'll hear the word quite often
now."

So when Divinity approached, that day,
Quoth Adam: "Take this Bride of mine
away.
She says she hasn't one good rag to wear,
And Clothes, Clothes, Clothes is all I
hear her say."

"Hush!" the Creator cried. "Why, this
is so,
This cry for Clothes, Clothes, Clothes, I
think I know;
I had so many things to do, you see,
I quite forgot to give her a trousseau."

And that one slight omission, I suppose
Hereditarily transmitted, flows
Through Women, present, past and still
to be,
And so instinctively they cry for Clothes.
—*J. W. Foley, in the New York Times.*

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Wit and Humor

SMART SAYINGS AND FLASHES OF FUN FROM MANY SOURCES

THE SELF-EFFACING POET

He had the poet's instinct for leaving practical matters to others. But his father-in-law to be did not know this.

"Look here, young fellow," he said, "I think it's about time the date of your marriage with my girl was fixed."

"Yes, perhaps," the young man agreed. "But I am leaving that entirely to Ermyntrude."

"Ah! Is it to be a quiet or a stylish wedding?"

"I think, sir," answered the young man quietly, "I can leave that safely in the hands of Mrs. Bullion."

"Yes; quite so," nodded Mr. Bullion. "But a young fellow generally has some idea with regard to the expense—bridesmaids' gifts, you know. And—by the way, what is your income?"

"Well, that, sir," said the young man modestly, "I am leaving entirely to you."

GOOD IDEA

Jones was at the theatre, and behind him sat a lady with a child on her lap which was crying unceasingly.

Unable to stand it any longer, Jones turned smilingly to the lady and asked: "Has that infant of yours been christened yet, ma'am?"

"No, sir," replied the lady.

"If I were you I would call it 'Good Idea,'" said Jones.

"And why 'Good Idea?'" said the lady indignantly.

"Because," said Jones, "it should be carried out."

It was Jones who had to be carried out.

HER SECRET WAS SAFE

Mrs. Patrick Campbell is not kindly inclined to criticism of her work. At a rehearsal of a new play one morning her manager, Charles Frohman, stopped Mrs. Campbell and said:

"Mrs. Campbell, it seems to me that those lines should be delivered thus," repeating the lines in question. Mrs. Campbell drew herself up and said:

"Mr. Frohman, *I* am an artist."

"That is all right, Mrs. Campbell," replied the urbane manager. "I assure you I will never reveal your secret."

HE WAS TOO PARTICULAR

Lord Talbot Demalahide was talking in New York about the thoroughness of the customs investigations.

"The smuggler," he said, "is bound to be detected if he tries his little game in your metropolis. The smuggler's precautions against detection at this port are as vain and ludicrous as the precautions of the dreaming Irishman.

"An Irishman, you know, once dreamed that he was visiting the late Queen Victoria.

"'Will you have a drink?' the Queen said to him.

"'I will,' said the Irishman. 'A drop of Irish, av coorse, hot by preference, your Majesty.'

"So the Queen put on the kettle, but when the water boiled the noise awoke the dreamer.

"'St. Patrick!" said he. 'I'll take it cold next time.'"

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PLEASED WITH HER PRAISE

One of the most charming bits of repartee we ever were fortunate enough to listen to was at a big wedding on East Seventy-sixth street last Monday night.

"What charming teeth Miss Dibbleton has!" a lady exclaimed. "I never saw anything so beautiful!"

"Oh, thank you so much for saying that!" exclaimed the young lady's escort fervently and sincerely.

"Oh, pardon me—are you her husband?"

"No, my dear lady—I am only her dentist!"

HIS INVENTION

Dr. Arthur William White, of Yale, delights of telling of his experience with an inventor of the unlettered genius type who came to the professor with a model of a perpetual motion machine.

"H'm! looks plausible," observed Dr. White, "but it won't work. What are you going to do about gravity?"

"Gravity!" said the visitor scornfully. "T'ell wit' gravity; we'll use plenty of grease."—*From the Cosmopolitan Magazine.*

HOW THE IRISH USE POTATOES

John Redmond, the Irish leader, was annoyed, on his last visit to America, by the commiserating and ignorant remarks on Ireland made by a New York woman.

"Is it true, Mr. Redmond," this woman finally asked, "that the Irish eat nothing but potatoes?"

Mr. Redmond laughed harshly.

"That is quite true, madam," he replied, "and when we have eaten the potatoes' insides we clothe ourselves with the skins."

HIS PRIVATE CELEBRATION

Uncle Ephraim had put on a clean collar and his best coat and was walking majestically up and down the street.

"Aren't you working to-day, Uncle?" asked somebody.

"No, suh. I'se celebratin' mah golden weddin' suh."

"You were married fifty years ago to-day, then?"

"Yes, suh."

"Well, why isn't your wife helping you to celebrate?"

"Mah present wife, suh," replied Uncle Ephraim with dignity, "ain't got nothin' to do with it."

ITS PLACE OF BUSINESS

"In the absence of any accurate information, the imagination of our pupils sometimes takes a curiously amusing turn," says an instructor in a Philadelphia institution. "The boy who defined a mountain range as a 'large-sized cook stove' was recently eclipsed by the answer returned by a lad from Altoona.

"'What is the office of the gastric juice?' was the question put to this boy.

"His written response, no doubt struck off in the hurry of the examination, was: 'The stomach.'"

WANTED HIS DISGUISE

A man who traded horses with a Quaker went to him a few days later and said: "You beat me in that trade." "Well, what does thee want me to do? Does thee want me to trade back?" "Oh, no; not at all. I just want you to lend me your hat for a few days, till I trade with somebody else."

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IS IT HARD TO BE SQUARE?

Is it really so hard to be honest,
  Is it really so hard to be square?
Come, say, Mr. Man, when you scheme and you plan,
  Is it true that you cannot be fair?
Men say it is so, that some business men can't
  Be honest and really succeed;
But I'm asking you, is it honestly true
  That a lie is the price of a deed?

If this is the truth, what's the use of it all?
  Why win at so heavy a price?
Is honor a thing that for wealth of a king
  You would barter or sacrifice?
Is success only reckoned in dollars and cents,
  And riches the proof of a man,
Is it hard to be fair, is it hard to be square,
  If you try, don't you think that you can?

—*Edgar A. Guest.*

Just to be happy—'tis a fine thing to do,
To look 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 other souls along—
Their burdens may be heavy, and they not strong;
Your own sky will lighten, if other skies you brighten
With a heart full of song.

—*R. D. Saunders.*

LIFE'S LESSON

A child came close to his teacher's side,
  His book tightly clasped in his little hand;
"Teacher," he said with wistful eyes,
  "We're coming to words that I don't understand;
I've turned the pages over and over,
  And the words are so big, and they're all so new,
When we come to the lesson where they are put,
  Oh, teacher, I don't know what I'll do."

The teacher smiled at the troubled face,
  And tenderly stroked the curly head:
"Before we reach them I think you will learn
  The way to read them," she gently said;
"But if you shouldn't, I'll help you then.
  And don't you think that the wisest plan
Is to learn the lesson that comes today,
  And learn it the very best you can?"

And it seems to me it is so with us;
  We look at days that are still ahead—
The days that perchance may never be ours—
  With a pitiful longing and nameless dread.
But surely the Teacher who gives us the task
  Will lovingly watch as we try to read
With faltering tongue and tear-dimmed eyes,
  And will help his children in time of need.

—*Christian Observer.*

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HE DUG

Louis E. Thayer

He wanted a job and, like every one else,
We wanted a good one, you know;
Where his clothes would not soil and his hands would keep clean,
And the salary mustn't be low.
He asked for a pen, but they give him a spade,
And he half turned away with a shrug,
But he altered his mind and, seizing the spade—he dug!

He worked with a will that is bound to succeed,
And the months and the years went along.
The way it was rough and the labor was hard,
But his heart he kept filled with a song.
Some jeered him and sneered at the task, but he plugged
Just as hard as he ever could plug;
Their words never seemed to disturb him a bit—as he dug.

The day came at last when they called for the spade
And gave him a pen in its place.
The joy of achievement was sweet to his taste
And victory shone on his face.
We can't always get what we hope for at first,
Success cuts many queer jigs,
But one thing is sure—a man will succeed—if he digs.

COMING OF THE MORNING

This is how the morning comes
To our house of love-come-true:
First a murmur and a sigh,
Then a gurgle and a coo.
Two bare kicking legs in air,
Then a burst of laughter sweet,
Then across the room it comes—
Morning on two baby feet!

This is how the bright day goes
At our house of little lips:
First a nod and then a yawn,
Then two blue eyes in eclipse;
Twilight in the sylvan land,
Babies where the shadows creep,
Guarded by an unseen hand
Through the golden hours of sleep;

—*The Bentztown Bard.*

IF ONLY

Life can be always the same that it was.
Life need not change from the sweet that it knew,
If only the heart heart keeps the song of its youth,
If only the spirit of living be true.
Life can be always the old, sweet way,
Shadows and sunshine in equal share.
If only we live it from day to day
Believing in God and His infinite care.

—*Bentztown Bard.*

NO USE TO CROWD

You can't have all—the sun and dew
Don't all belong to me or you.
There's so much light and so much cheer
And so much bloom and so much bright
To kep us true and keep us near
The central and the ruling light.
No use to crowd, no use to take
More life than life needs for the sake
Of beauty and of truth and right.

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Imagination in Your Work

C. D. LARSON, In "Unity"

THE use of imagination in your work is a great help in the building of a greater business. For instance, I am conducting a certain kind of a business; my mind is moving around this business. It may be small, but my mind does not go outside of that. When I think into the future, I see that same business, about the same size and going along in about the same way, and of course it would be a miracle if it ever did increase. But here is a man with imagination, ambition and aspiration. He sees this small business to-day. He sees this is the beginning, and his ambition gets to work and he sees the business becoming larger. He pictures business in the future becoming an extensive one. That is a very natural thing for a man to do. Possibly most business men have done that, but have they carried out the plan with system? Suppose, now, that you begin to picture that business as larger, a great deal larger than it is now, what happens to your mind? The larger picture will tend to draw out your business faculties into new fields of action. If you imagine something larger and continue to imagine it, your mental activities will be drawn out into new fields, and your mind, business ability, are drawn out in the same way. It is understanding and knowledge. Your imagination goes upon an exploring expedition, and every single time you do that you get new ideas about your business. Your mind goes out along new lines, and you will find something that you did not have before. When you apply these methods, your business begins to grow, and as you continue to apply them they continue to grow. After awhile you look back and you remember the picture that you saw. Now it is real.

The same method is applicable in every field of action, in every vocation, in every work, and it is in full harmony with this subconscious study. In fact, it is the subconscious mind that is the larger mental field into which the imagination goes.

A "GROUCH"

A grouch is the poorest investment of your energies that you can make. Yes, a grouch is an investment of energy. And the stronger and more bitter and persistent your grouch the greater the energy demanded to run it. The grouch is destructive. It is a non-producer. It is a parasite. *Rouse mit him!* Skat! Skidoo—*Wm. E. Towne.*

So long as man sees himself as separated from the rest of mankind he is bound to take advantage of his neighbor. It is only when he realizes that he is essentially one with all humanity that he begins to try to help and benefit those with whom he comes in contact, knowing that only in this way is he fulfilling the highest law and working out his own highest good.—*Wm. E. Towne.*

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Environments

JOHN GILCHRIESE

FIRST of all, before entering upon this subject, let us give a definition of the word. Environments are surroundings. We create our own surroundings. In what way? By our thoughts. If we choose to think material thoughts we create material conditions around us. If, on the other hand, we have thoughts of love, harmony, peace; if we have thoughts of a God-like or of a Christ-like character, we create heavenly conditions around and about us.

If our thoughts are centered upon any particular person, those thoughts will create a condition around that person for good or evil. Evil thoughts create evil conditions.

Thoughts, like seeds, will grow. Whether that thought is directed toward a friend or an enemy it will produce a result and it will create either a condition of harmony within that soul which will go on increasing in love and toleration or it will produce evil.

When we look at the creation, at the starry firmament above, at the plant world below and stop to realize by whom all these were made, we must be overwhelmed with the realization of the Infinite Love which created the same. We must at the same time come to the realization that we also are part of that creation. We have within that divine seed, the image and likensess of God, and realizing this there can be no inharmony existing within. No matter what our surroundings may be by our thoughts, words and deeds, we may create harmony around us. The facts lie within our own consciousness. We can make a veritable heaven right here upon the earth, for heaven is a harmonious condition of the mind. Hell is inharmony.

We will take for an illustration the gardener who sets out seeds. Different seeds require different care, and consequently different environments are selected for the various seeds. Some require more sunshine and warmth than others; some require more shade; some need a dry soil, and others much rain.

The Good Gardener places His seed in various environments according to our needs. Being made in His image and likeness, we should produce fruit of a Christ-like character. We may have as much of heaven as we are capable of producing and giving away. Therefore think, speak, and act love, joy, peace, and kindness and you will build around you heavenly surroundings.

"Nothing makes the soul so pure, so religious as the endeavor to create something perfect; for God is perfection, and whoever strives for it, strives for something God-like."—*Michael Angelo.*

He that is able to say to himself, "Do this," and does it, is not on the road to success, but right there, sitting down and taking it comfortably, while other people catch up.

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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 morality and intelligence, what of patience, 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 sits 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 we should manfully give it?

There is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair.

Blessed is he who has found his work; let him ask no other blessedness. He has work; a life purpose; he has found it, and will follow it.

Labor is Life; from the inmost heart of the Worker rises his God-given force, the surest celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness—to all knowledge, "self-knowledge" and much else, so soon as work fitly begins.

Work is of a religious nature—work is of a brave nature, which it is the aim of all religion to be. All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along.

Older than all preached gospels was this unpreached, inarticulate but ineradicable, forever enduring gospel: Work, and therein have well-being.—*From Past and Present.*

The only man who can keep me from success is myself—and the negative me has got to yield the right of way!—*Jerome P. Fleishman.*

There comes a moment when the soul must have no guide but the voice within it, to tell whether the consecrated thing has sacred virtue.—*George Eliot.*

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Kept for the Master's Use

MERCIE A. DUNLOP, "Emmanuelist Herald"

No life is entirely wasted. Every creature is put into the world for a good purpose whether we are able to decide the value or not. God has made many varieties of wood. The wood that is used in making a fence would not be useful in making a piano, neither would the wood that is used in the beam of a building be serviceable in making a cabinet; yet each is useful in the right place according to the quality and one is as necessary in its place as is the other.

No one is useless. God never created a useless thing. He uses everything created for some purpose. Man is free to choose and can increase his usefulness. God watches every child and as his children give themselves meekly and quietly to him and obey his instruction their usefulness to themselves, to humanity and to God is increased, but those who seek only their own pleasure are like the man with the one talent, they are apt to decrease rather than increase their own happiness.

The Creative power of God is the light that lighteth the understanding of all who have been put into the world. By leading selfish, impure, vicious lives God's children become like smoky lamp chimneys and obscure the light within. The light may be there but the world does not know it. Cleanse your heart and your mind. Think pure thoughts and let your light or God's light shine out so that all may see and know that you belong to Him.

An evangelist once said the secret of his success lay in his complete surrender to the Father. He allowed God to use his hands, his feet, his mouth, and his uncultured brains, thereby making one of the greatest evangelists the world has ever known.

The usefulness of any of God's children depends on the unity of the individual with the source of creative power. Constructive, helpful Christians are the leaven that must leaven the whole lump and take the world for Christ.

RATHER FREE TRANSLATION

Some missionaries in South Africa, having made an impression on the heathen, secured the services of a native who had learned English to translate a hymn or two so that the natives might enjoy song worship. Their translator did the best he could, but later the missionaries discovered that the words "Lord, dismiss us with Thy blessing," had been rendered "Lord, kick us out, softly, softly."—*Gallipolis (O.) Tribune.*

UP WITH LAUGHTER AND LIGHT

Up with joy and out with song,
Life's too short and love's too long
To be losing from its dream
Any portion of the gleam.
Up with laughter and with light,
For the road of morn is bright
With the fresh and silver dew
Of the hope that burns for you.
Up with strength and joy and will
For the battle 'gainst the ill,
For the struggle and the strife
In the sweetening war of life.

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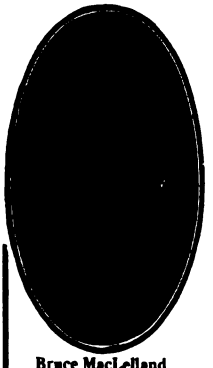
The only way we can obtain that which our highest longing calls for is to make a victory of every situation and experience that comes; then we get the patience and strength which are necessary to bring forth all that will make us able to stand when we come into our own high place. "He that is faithful in that which is least is faithful also in much." We must really demonstrate everything that comes up in our problem. We can never bring forth our spiritual strength and power to stand while we are letting these opportunities go by, calling them bondage.—*Unity.*

Each morning we awaken with renewed life and energy. Through the night the cells of the body have been storing new force. This newly accumulated energy should be given impulse and direction in the hour of awakening by only our best and most perfect thoughts. Only thoughts of strength, constructiveness, peace, good will and success should be allowed to hold the attention. Some one has well said that our mental attitude during the first hour after awakening determines whether the day is to go "right" or "wrong."—*Wm. E. Towne.*



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AN EASY CLIMB

Miss Annie S. Peck, the distinguished scholar and mountain climber, describes in one of her addresses in Boston on mountaineering the strange effect that some mountains have on some men.

"In a word," she said, "it is an effect of mendacity. Thus, in a Boston club one mountaineer said to another:

"'So Smith, fat Smith, actually climbed Mount Blanc?'

"'Smith? Not he!' the other mountaineer replied.

"'But he said he did.'

"'True; but in September, on his return from Chamonix, he only said he'd been to the foot of Mount Blanc. Since then he's gradually lied himself all the way up to the top.'"—*Pittsburg Press.*

LONGEST NAME IN THE BIBLE

The Bible is said to contain 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters and 66 books. The longest chapter is 119th Psalm, the shortest and middle chapter the 117th Psalm. The middle verse of the Bible is the eighth of the 118th Psalm. The longest name is found in the first verse of the eighth chapter of Isaiah—Mahershalal-hashbaz.

Your manners will depend very much upon the quality of what you think on; for the soul is tinged with the color and complexion of thought.—*Marcus Aurelius.*

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There is fun and health and strength as well as care and toil and usefulness, in being "in the game." And what right have we to drop out of it so long as we can perform any needed task, lighten any burdens, or help somebody to grow into a larger and stronger life? Because we have the means and chance to retire from business gives us no right to do so, and when we see that matter broadly this retirement is mighty little better than the offended girl's action when she says, "I'll not play with you any more; I'll take my dollies and go home." And poor and pitiful is the case of any man or woman who is untrained to bear any part of life's overcrowded work besides that which is purely physical. It is now or never while we are young that we get the point of view and the habit of growing and helping so that we shall never drop out of the game until the very hour of the final summons.

The heart that is in tune with all humanity and with God, in tune with the music of the spheres and the Soul of the Universe, the heart that carries through the world the mystic power of harmony in the form of unlimited love for all creatures brings the response of love from all human hearts as the string of one harp brings forth the mysterious note from the inanimate strings which of themselves seem to speak a response of sympathy because there is harmony there.

If you would get into the mystic chamber of your soul and enjoy the ecstasy of God-consciousness you must be in harmony with all humanity. You must love. For love is harmony and harmony is measured perfect rythm and perfect rythm is mystic music. The music and harmony of the spheres are the soul of the Universe, but the essence of it all and the force behind it is LOVE, Love which is all harmonious.—*Harmony, by Florence Crane.*

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.*

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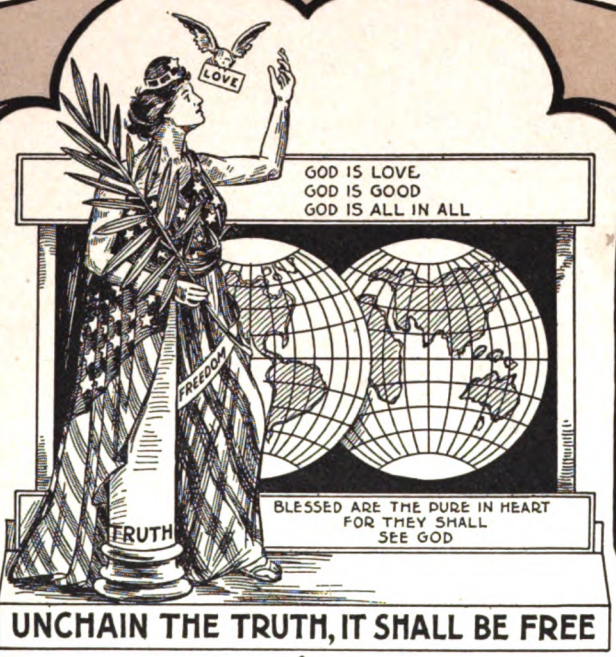

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Jesus Christ

The Way The Truth and the Life

Our Savior

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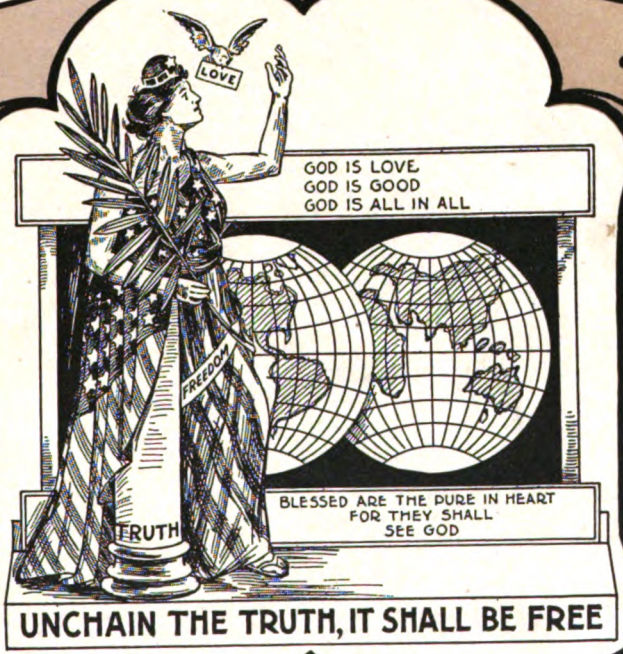

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Jesus Christ

The Way The Truth and the Life

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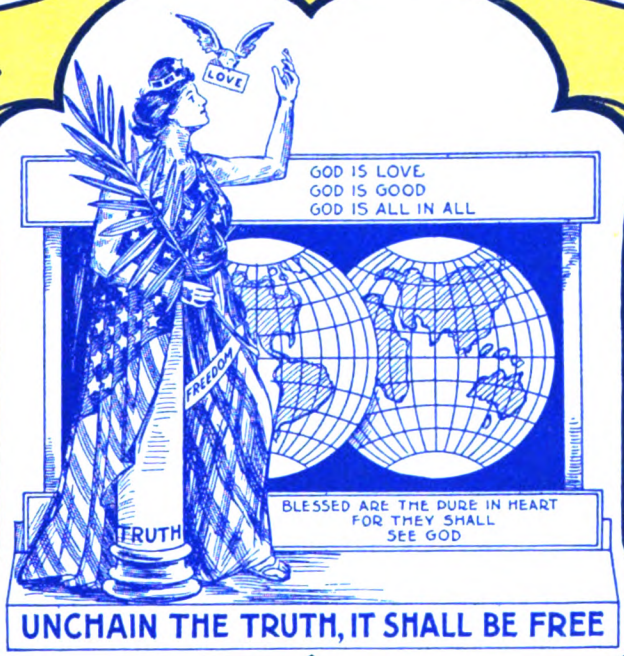

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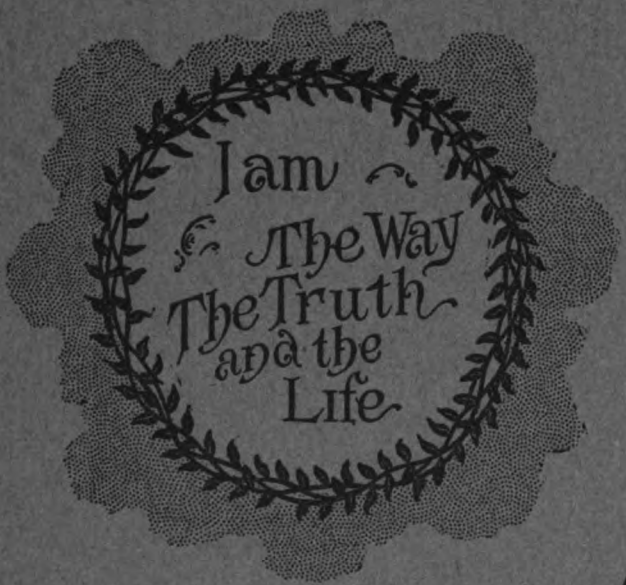

ONE DOLLAR A YEAR

OLIVER C. SABIN Editor.
Washington, D.C.
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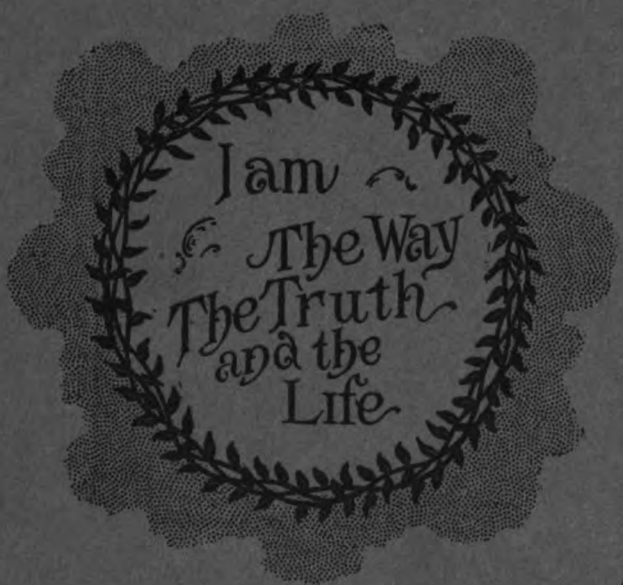

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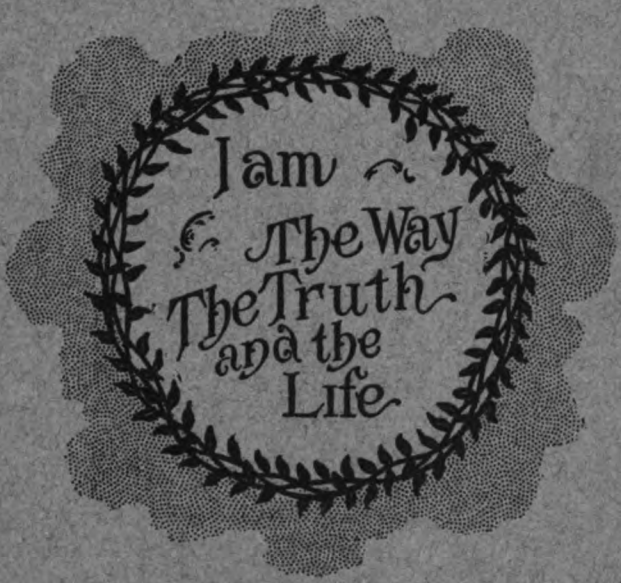

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