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Oliver C. Sabin, Editor.
Washington. D.C.
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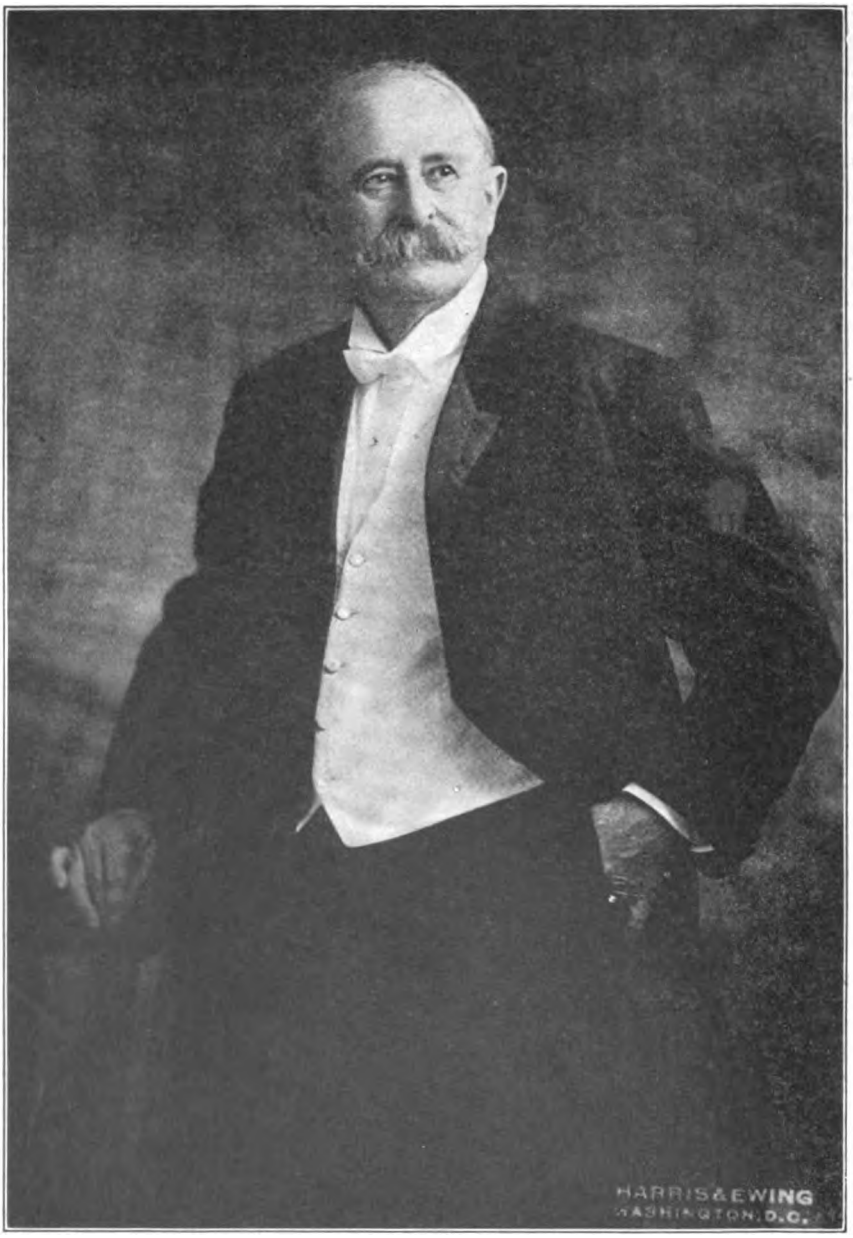

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WASHINGTON NEWS LETTER

UNCHAIN THE TRUTH, IT SHALL BE FREE.

VOLUME XXI. WASHINGTON, D. C., OCTOBER, 1915. NUMBER 1.

Washington News Letter

PUBLISHED MONTHLY

1212 L Street Northwest, Washington, D. C., U. S. A.

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THE UNITED STATES AND PEACE

Beyond doubt, in all the world's history, there has never been a time when any nation, tempted almost beyond the limits of endurance, has refrained from resort to war, as has the United States. It is today the great balance wheel of the world whose patience, love of justice and humanity have prevented the precipitance of world-war. And, today, it looks as though its policy of peace would finally win. May the result be that the counsels of moderation and patience will finally prevail. Our beloved country has already won the admiration of the world and the approval of the Most High.

READ ABOUT IT

Read history, read fiction, read poetry, read romance, but in all thy reading do not fail to read of New Thought of Christian Science—the newest thought and yet the oldest. It is the most interesting and fasci-

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Oliver C. Sabin Jr.

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nating literature in all the world of writing. It presents a vital thought as old as God in the form of a new thought, because the world has failed, in general, to recognize it. It is the priceless jewel of the Scriptures long buried, the germ of all religion, the basic thought of every creed, the foundation of all hope, the remedy for all sorrow and trouble and disease. Read any good work on Christian Science, but do not forget that the Sabin books present it in most simple, concrete and direct form. In these books — Christology for instance— there is no mystification, no dimness, no indirection—all is plain and clear, obvious to the ordinary mind. If you wish to know the basic principles of New Thought, send for Christology or some other of the Sabin library.

THE LEAVEN OF CHRISTIAN SCIENCE

The leaven of Christian Science is working in all departments of human life more actively every day. Its doctrines are doing more than ever to lift the burdens of life, cure the ill, restore harmony and peace and free the world from sorrow, poverty and sickness. It has permeated the daily and periodical journalism of the civilized world, entered into the fields of business and professional life, and is being taken up, studied and applied by thousands of physicians and surgeons. The spread of Christian Science is remarkable beyond all precedent. It has brought happiness, health and prosperity to numberless people in all the walks of life, and its career has only just begun.

SAMPLE COPIES YET AVAILABLE

There are still available a few sample copies of the News Letter, which may be obtained upon application to the office of the magazine in Washington. If you have a friend or five friends who you believe would be benefited by reading the News Letter send in the names and the copies will be forwarded immediately. The distribution of samples has done a great work in increasing the circulation of this journal, and in the spread of the doctrines of Chirstian Science.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

October

PAULINA B. SABIN

If pains afflict or wrongs oppress,
  If cares distract or fears dismay,
If guilt deject, if sin distress,
  The remedy's before thee—pray.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—*Psa. 145:18.*

Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost.—*Rom. 5:5.*

'Tis God that lifts our comforts high,
  Or sinks them in the grave:
He gives, and blessed be His name,
  He takes but what He gave.

The Lord redeemeth the soul of his servants; and none of them that trust shall be disconsolate.—*Psa. 34:22.*

Though seed be buried long in dust,
  I will not deceive our hope;
The precious grain can ne'er be lost,
  For grace insures the crop.

Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.—*John 14:13.*

To those who fear and trust the Lord,
  His mercy stands forever sure;
From age to age His promise lives,
  And the performance is secure.

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 in Christology.*

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The Gospel of Healing

William E. Gibson.

COUPLED with the command to preach the Gospel is the command to heal the sick.

The good news of the allness of the one God and the goodness of the all of God is in itself the healing balm for the diseases of the world. But men are so slow to appropriate and apply the balm. Men are so conscious of their physical ills; they make such a reality of them and hold them up before their eyes with such deference that they see naught else. They are thus blinded to the natural balm of life.

The Master, recognizing this fact, saw fit to give special help in arousing the innate soul powers of such as were ready and willing to be thus helped. He did it in whatever way He could most readily touch and arouse them.

He spoke always to the souls of men, restoring them to soul-consciousness of oneness with God, thus enabling them to renew their grasp upon their mental powers, and force them to manifest harmony in the physical organism.

When this could be done by mere thought power, He used that means alone. When the added influence of the spoken word became necessary, He spoke the healing words. When the emphasis of the physical contact was needed, He did not hesitate to lay on His hands in whatever manner the occasion required.

The one thing was necessary, paramountly, that the soul must arouse from the slumber of materiality to the power and light of its spirituality. If material means could assist in this awakening the Master of means used them.

In preparing His disciples to teach, He also prepared them to heal, and in commissioning them to preach, He also commanded them to heal the sick, and they preached and healed as He had done, wherever and whenever conditions permitted.

Discord is the source of all human ills, of all dis-ease and sickness. The Gospel of Jesus the Christ is the message of Unity and Harmony.

Jesus the Christ used no unnatural or supernatural means for healing the sick and restoring harmony. The Master practiced powerfully what all men are daily practicing weakly. Daily men and women are weakening or strengthening their fellows.

Intentionally or indifferently, consciously or unconsciously, men are spurring up or checking down the ardor of the flame of human endeavor in those about him. The look, an expression of the face, a gesture, and the power waxes or wanes in the dynamo of life. The emphatic "no," and the spirit falls; the positive "yes," and the spirit springs into active life.

A nod of assent, and a whole concourse of people break forth in demonstration. A shake of the head, and silence reigns. Such is the influence of one mind over another;

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such the influence of one mind over many minds.

How often a scolding, fault-finding husband kills his wife with nervous prostration, or a disconsolate and cold-hearted wife wears out the husband with forebodings and indigestion.

Your thoughts, your words, your conduct, are exponents of unlimited power.

Jesus, the Master, knew this, and when He sent out a thought to help another in any way, He stripped it of all the taggings of question and of doubt and misgivings. He sent it as an experienced marksman sends a bullet to the target. It would hit the mark; it would penetrate unless the target was proof against its power. He realized that He was a spiritual being, and that His mind and body were merely the servants and expressions of the ego; that they were His to use at will; that He not only had the power in and over them, but also that He was the power in and over them. Realizing at the same time that the great mass of humanity was not thus self-conscious; but, for the most part, were slaves to the modes of their minds and the appearances of their bodies, He used His mighty consciousness for the alleviation of their ills, and as often as this help aroused their spirit of honest inquiry, He gave them the message of truth that made them whole; He breathed into their consciousness the Fatherhood of God and brotherhood of man; He baptized them with the "Holy Ghost" and with power from on high, with a consciousness of oneness with the whole, with God, and of power far beyond the mortal conception.

This He taught His disciples, and bade them do the things He did: To save them from the evil, or human weakness of self-approbation, self-worship; He bade them do all things in His name. "Whatsoever ye ask in My name, that shall be given you." This, too, is natural law.

The sun-glass focusing all the rays of a kind upon a point kindles a flame, whereas the same rays scattered over a surface will scarcely warm it.

All the rays of light bent in one direction by the mechanism of the reflector of a searchlight penetrate the darkness and reveal distant objects distinctly.

The concentrated vibratory power of the X-ray penetrates opaque bodies and reveals foreign substances. This is all elimination and concentration.

Now here is just the secret of healing through mental power, or, better, through spiritual power, for mind is nothing with the vitalizing power of spirit:

The process of healing is elimination and concentration at the same time. The healer must eliminate from his own consciousness all question as to whether this or that disease will succumb to spiritual healing. He must, as far as the patient's mental power will permit, remove all such thoughts from the patient's mind. If he can he must inspire confidence in the place of doubt; courage in the place of fear; hope in the place of despair; faith in the place of disloyalty. The healer must at the same time concentrate all the energy of his soul upon the fact that the patient is an immortal soul—the image of the

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Divine—the perfect image of perfection.

This is the X-ray. of soul power, penetrating mind and matter, eliminating their influence and revealing the perfect spiritual nature, the image of God.

But all souls have equal powers, no matter how they develop and direct them—whether to their help or their hindrance—they have them and the freedom of will with them. They may hedge themselves about with erroneous ideas of such density that the X-ray of truth cannot readily penetrate to the diamond of the spirit entity. So that such are slow to respond to the efforts of the healer.

Then again experience teaches that each life has a legacy of its own, differing materially from every other life. Each soul brings to existence—from somewhere — distinguishing traits, mental bents, etc., that his fellow-beings can only behold, but not comprehend, and to that degree is the healer's power for dealing with the limitations of that individual hampered.

Your friends envy you and may help or hinder you only as environments, but God projects you and sustains the projected through both you and the environment, and recalls you at His will.

This physical body is subject to the material law of decay and change. It is the part of existence to become conscious of eternal life, and thenceforth the soul knows no death, no disease, no inharmony. What was discord becomes mere vibrations in the great concord of the symphony of Eternal Life.

Then, can one person really heal another? is the question you are asking. Most certainly he can; just as a faithful friend can inspire you with hope and courage when these virtues are waning; just as a kind word or act saves one, stumbling toward the precipice of error, from the awful plunge.

Yes, just as the warm caresses of genuine sympathy and love heal up the broken-hearted; put the down-and-out upon his feet, and spread a banquet for the prodigal; just in these natural, and in such natural ways alone only, enlarged and made more powerful by elimination and concentration, are mortals permitted to heal.

But these ways cover the whole field of human needs. You have, therefore, unlimited healing powers so far as mortal needs go. Your part is to use it wisely.

"The best security against failure is the knowledge that failure is impossible. The most inspiring people are not those who have always walked in smooth and easy paths, but those who have surmounted the greatest difficulties or who have kept their sweetness and their cheerful courage through the most crushing misfortunes. 'I am greater than anything that can happen to me.' More than that, everything that happens to me is material out of which I am to build a victorious life. 'All is grist that comes to my mill.'"

When you are living in the spirit of progress, a failure in one direction means that there is something still better in store for you in another direction.

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Man's Duty of Preservation

You Are Your Own Masterpiece—Labor Does Not Injure—Idleness Does Not Preserve—Your Ideal Has Power to Govern.

Ray Sessions, Grand Rapids, Mich.

THE generally accepted opinion relative to man's usefulness, likewise his endurance, is that he is ready to depart from the scene of activity at 60 or 65 years of age, but, in truth, he is then, or should be, just entering his prime and awakening to the higher and better and grander things of life, whether in activity, in worth, or in ability.

Man reaps the fruits of his early days. Those fruits are the index to the later life. They are the means of the making or the breaking of self. Many kinds of fruits make the result of that labor. Some are visible and exterior, others, and by far the most important, which have grown up consciously or unconsciously, intentionally or unintentionally, are within. The business, the stocks, the visible accumulations are the exterior fruits. If the aim has been the building of those fruits exclusively, and self has been forgotten in the building, he will perish with them, and the 60 or 65 milestone of life is the culmination in matters of strength and efficiency, and to pass out and on at the first call, without doubt, will be the issue, for it is not often at this late date one avails himself of the opportunity of changing his career.

Looking into this matter carefully, it will be found of great value and, we trust, a means of diverting the mind from the bias of fallacious ideas and prejudices, for it is a fallacy, and a deplorable one, that has gotten hold of the minds of the people that their life's usefulness must end at 60 or 65 years, since the efficient life is entirely in your hands to make or to mar as you will, just as your business is in your making, and as it is so the better you build yourself the more easily you build your exterior things, and you will fashion them according to the model you have adopted, whether high or low in quality.

YOU ARE YOUR OWN MASTERPIECE.

You may try to evade this matter, to argue against it, to avoid it by indifference, or even try to make yourself believe something else, but the fact nevertheless remains, labor against it as hard as you may, avoid it as much as you like, you are your own masterpiece, your own architect and builder, and the fact that you have labored and grown weary at a comparatively short period in life, and now stand disposed to succumb at 60 or 65 years shows conclusively that you builded after the wrong pattern, that you laid a poor foundation, and heeded not the call of God, and that you are prepared to quit just at the time you ought to begin. You have established in your subconsciousness the belief that at the above named age your usefulness is to cease, and with that thought predominating and ruling you, the principle has so im-

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bedded itself that it has permeated your characteristics, your nature, your very self and every part of you, and you have come to believe it thoroughly and sincerely.

LABOR DOES NOT INJURE.

However, it is not too late to change, for any time the prevailing thought is changed the whole being will be changed. It is not labor that has injured you. Labor does nothing of the kind. It injures no one. Labor is one of the grandest blessings that ever came to mankind, and if you do not labor, you are constantly mapping a course for yourself that is depleting in result. The man who takes the normal amount of sleep and says he is tired because of a reasonable day's work, either says it for an effect, or to gain sympathy; or else he has continued the practice so long that he has really made himself accept it as true. Labor, if performed in the right way, and in the right spirit, makes no one tired; but if performed in the spirit of indifference, or grudgingly, with the mind in some other direction, or, by trying to do tomorrow's work before it is reached, a feeling of dissatisfaction follows and a worry creeps in which brings weariness.

The boy at play, or the man with an absorbed interest, does not become tired, and time passes all too rapidly. Therefore, if the work is made as inviting as the play, the same invigorating experience will manifest itself, and the work will be beneficial, animating the system instead of depressing it. 'Tis worry that kills. It is trying to crowd tomorrow's work into today's time. It is building mountains to climb over when, in fact, they are only mole hills.

CHANGE PRESERVES.

Preservation is not maintained by idleness, nor by laying off, nor by rest, so-called. Change is the requisite for rest, and the change may be from one kind of work to another kind of work. So long as the attention is kept active, and new processes are studied for improvement, the idea of being tired will not enter the mind. It is the thought that makes one tired, so it is the thought that impoverishes the physical being. When your work ceases to interest, take up some other work for a time, but do not make yourself believe you cannot like that work. You can. And do not sit down on the curbstone, or on the sofa, expecting to find relief. It will only add to your discontent, and will give greater leisure to view the problem o'er, and a better chance for undesirabilities to enforce themselves on the attention. Labor to improve, for ni progress will be found pleasure.

YOUR IDEAL WILL GOVERN.

The man must first build himself before he can build his business. Your building force can go no higher than you are in ideals and workmanship, and what you are, and what your ideal is will be the governing power of your accomplishment. Preservation is a necessity, but do not expect to find it in rest, nor in complaints, nor in unkindness, nor in weakness, nor in worries, nor in grumblings, nor in debility, nor even in force. Those factors will bring the very opposite, and in place of preservation

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will result perplexity, discord, inharmony, ailments, trouble, confusion and sickness. Preservation is yours to enjoy, of health, of life, of strength, of ability, of mentality. The decaying or wearing-out process is not natural, and if you are in that condition it shows clearly that you are living an unnatural life. Get back to the natural course. Preserve yourself. You can. It is your right. Your life principle manifests itself from within outward. The exterior manifestations are the growth of mental vibrations within. Therefore, the outward appearance, your life's actions, your health, your strength, your endurance, your entire personality, your prosperity may be changed by changing your mental vibrations over which you have complete control.

THE BEST WORK IN THE SILENCE.

Those mental vibrations do their best work in the silence. It is the still, small voice that brings power, because it works in harmony, and in harmony there is strength. Capacity is the result of the quiet and harmonious impressions on the subconscious from which we draw when in need of resources in our guidance for light, or ability, or preservation. Harmonize the life with the work. Establish peace within, for it is that peace and that peace alone that gives joy, and contentment, and satisfaction, and that will dispel discord, melancholy, lamentation, grief, and sorrow. Work your own works, but work them in the spirit of the Divine Power, with and in harmony with Him who doeth all things well.

TO MADISON CAWEIN

Rose M. de Vaux-Royer, New York

(In Memoriam)

The soul of one who vanished—
His star shall guide my hand
From the cool fields of Heaven,
From a far lovelier land.

I know the hallowed angels
Communion to us grant;
A subtle haunting presence
Sings on in solemn chant,

And summons me at evening
When skies grow sombre, sweet,
Within God's silent spaces,
Where day and darkness meet.

I hear a voice transcending
Mortality, whose art
Has risen from the shadows
To shine—of light a part.

And he who gave it listens
In the anointed ways;
In some high chambered heaven
Among the endless days.

Beyond the broken altars,
Beyond blind mammon's creeds
His soul ascends, nor falters,
Where love incessant leads.

When you think that you can do a certain thing you cause all the energy of the system to flow into that faculty that is employed in doing that particular thing. This energy will build up that faculty, and you will soon be able to actually do what you thought you could.

Greatness is possible to all, and a genius is slumbering in every mind.

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Your Treasures

Wm. E. Gibson

THE larger part of the energies of human life is burned up in the incessant struggle for the needs of the future—in preparing for the rainy day, in laying up against the coming of harder times, old age, ill-health.

Some seek refuge in commercial values—money and lands, stocks and bonds; others in social standings—religion, politics, professions, or literary attainments.

In all these lines men may and do lay up treasures—fortunes of varying degrees, according to their abilities.

But such treasures are of material nature, and, like all material things, are subject to change and decay—the law of materiality.

How often do the hands that have heaped together thousands in gold come down to want.

Those who were once heralded from rostrum and press as the most honored of society may become the despised of the community, or the inmates of a felon's cell. A profession is no assurance against adversity.

Men insure their property and their lives against the day of adversity, or for the protection of their families when they are gone. This is all good as far as it goes, but it does not go far enough.

When adversity comes it comes in a hurricane, quickly sweeping away all. When the rainy day comes it usually stays too long.

The question of laying up treasures for future needs of preparedness against adversity, resolves itself into the question of "What to lay up, how and where?"

His Holiness, Jesus the Christ, said: "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal; but lay up treasures in Heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal." Then He added: "For where a man's treasure is there will his heart be also."

What to lay up: Man cannot lay up of material things, of things that have material value, for such things are bound to the wheel of the law of creative evolution, to the law of change and decay. All materiality rises to fall and falls to rise. It knows no permanency, except the permanency of change. He who lays up treasures upon earth, lays up of the material upon the material. Both the foundation and the superstructure are subject to the one law of decay and change.

Moth and rust devour your gold,
Time steals honor from your soul.

"But lay up for yourself treasures in Heaven," in harmony, in soul-consciousness of having served for the sake of serving not alone for the reward, of having done well the task in hand for the pleasure of the doing, and for the opportunity of contribut-

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ing to the great fund of human beneficence.

Lay up wholesome thoughts and ideas, expressed in gentle manners, in kind words, in generous deeds—expressed in words of wisdom where you can, in words of good cheer where you may—all translatable in deeds of kindness where opportunity affords and decision dictates.

Where to lay up your treasures: "In Heaven," says the Master, Jesus. In the Kingdom of Heaven (harmony). And again He says: "The Kingdom of Heaven is within you." It is in the affections of your soul-consciousness.

Whatever a man does, whether good or bad, he has the consciousness of the deed. It is treasured in his own soul. If he is conscious that it is good, it is stored to his credit in the harmony of his soul.

If his thoughts and deeds trend constantly along lines of the highest good, the harmony of his soul becomes proportionately larger. His heaven becomes more real.

Then lay up your treasures in Heaven, in your inner consciousness. But your soul-consciousness is but a bit of the soul-consciousness of God, the Infinite Good.

So when you lay up treasures in the Kingdom of Heaven you lay them up at the same time in the Kingdom of God.

As nothing in your life is hid from yourself, so nothing in it is hid from God.

How to Lay up Treasure: In facing each duty with a will to do; with the will to leave upon it the stamp of the faithful servant—in lending a helping hand where necessity dictates; in sending the beams of a cheerful heart through the mirror of your countenance to all who look into it; in facing prosperity and adversity with the same good cheer; in giving a friendly word to an erring child, a kindly bearing to a wayward youth.

Lay up your treasures in the shedding of a mother-love to the mother bereft; a father's strength where it is wanting; a leader's light where your lamp can shine.

"For where your treasures are your heart will be also."

Your treasures are within, but influence the without.

Others shall
Take patience, courage, to their heart and hand
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
—*Elizabeth Barrett Browning.*

Words of truth are like seeds of desirable trees and plants, and the mind that is receptive to them needs only to get hold of their meaning, or the spirit of them, in order that they may grow and produce their fruit—manifestation of our Good.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light;
There is an arm that never tires,
When human strength gives way;
There is a love that never fails
When earthly loves decay!

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Denials

Bessie L. Davis, Washington, D. C.

THEN Jesus said unto His disciples: "If any man will come after Me, let him deny himself and take up his cross and follow Me. Matt. 16:24.

Paul declares this corruptible must put on incorruption; this mortal must put on immortality. Thou hast given Him power over all flesh. Who is this Him? It is the Christ that dwells in you and me, as well as in Jesus. My flesh shall rest in hope, for Thou wilt not suffer thine holy one to see corruption. Psalm 16:9, 10.

Immortality in the flesh is the Word made flesh. The way that the Word is perfectly translated into the flesh is the way of immortality of perfect health, perfect love, and perfect freedom of mind, soul and body. The mind is the builder; the body is the work. Everyone is the word of God with the power to create.

Nothing makes the man so pure, so Godlike as to create something perfect, for God is perfection, and whoever strives for it strives for something Godlike. Meet every suggestion of evil, so-called, with Truth, every doubt, every fear, every false belief. Substitute for them some word of truth. Let us keep close to the spirit. Let your soul, your innerself, come forward and have the upperhand and do the work. Speak to the Spirit, realizing that you are not doing this by your intellect, not by willing it to be done, but remember it is God that works through you to do whatever ought to be done by you—to renew, to bring into manifestation in the flesh that which you are in spirit. God's word of Truth, God's divine utterance, which is eternal and perfect—the Light of the world, which everyone must let shine.

All systems of purifying and spiritualizing the mind call for much denying. Purity of perception lifts the whole body. It means that we shall picture forth in this body the incorruptibility of our heavenly body; that we shall shine forth in this flesh, the wisdom, the love, the purity, the peace and every good that belongs to our divine self. Jesus Christ was the Savior of the body, taking the flesh out of the corruptible into the purity of the perfect living substance.

The Chinese have a proverb: "He who cannot smile ought not to keep a shop." This holds good in other matters than business. He who cannot smile ought not to expect anyone to be attracted by his life or his religion, either in China or America or anywhere else.

In that vision of light, I saw the faces of all the little children who had come into the world since the beginning of creation—innumerable jewels, everyone representing a hope of God. —*Charles Wagner.*

I came from God, and I'm going back to God, and I won't have any gaps of death in the middle of my life.—*George MacDonald.*

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Our Father in Heaven

Voice of the Soul.

GOD is Father of All, being the Source from which all have come—the Center from which the universe in its varying manifestations has evolved.

God is Father, and all souls are sons and daughters. All bear the same equal relation to God. All are given the sunshine of His love in its fullness, all have equal access to the bounty of His goodness and affluence.

The rains of His generosity fall upon all souls alike. God has no favored children, except as they ingratiate themselves into His favor. He that works the better will become the more proficient. He that exercises his physical body grows stronger by the exercise. He that exercises his mind is ever more renewing the power of his mind.

He that strives to draw close to God in soul-consciousness thereby gains more strength with which to strive.

He that climbs highest the ascent of spirituality shall perceive most of spiritual things.

God has no respect of persons—has appointed no stations for men. Men make their stations in the activities of their lives, and often fall too much in love with their creation, consequently worship too long that of which they have no need.

There are many degrees of soul development, but these degrees are all human creations, not arbitrary creations, but the natural products of the evolution of the human race.

Some work rapidly and others slowly; some pursue one line especially, and others another, hence the difference in external accomplishments.

Some worshipped one conception of God and others another, whence the various religions.

Some adored and improved one complexion or shade of skin, and others another, whence the various racial colors.

Some adopted one form of social conduct, and others other forms, whence the different nations of the earth.

From first to last all are human creations. All are tangent to the divine Unity, the Fatherhood of God. All, carried too far, lead from God into the nothingness of self-destruction.

You cannot please or displease God, except as you displease or please yourself or your fellow-beings, the sons and daughters of God, the images of the Divine Unity.

Your nearness to God is determined by the steadfastness with which your eyes behold the Divine Unity. In the degree that you find time to look around upon others of your fellow-beings as your inferior, just in that degree do you fix for yourself a station of inferiority. Your redemption is in your judgment. "Judge not that you be not judged."

You are the first to wear the coat you cut for another.

The work of the sons of God is in

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urging forward the tardy. It is lending strength to the weak, shedding light upon the path of ignorance, sending out the life lines to the wrecks upon the sea of mortal contrivance.

It is in portraying upon the screen of existence the Fatherhood of God and the brotherhood of humanity.

It is repeatedly portraying the picture until men—all men—shall have the soul realization thereof.

As the number of individuals increases in this soul-consciousness adversity disappears. One God and one human brotherhood; one worship in one religion; one social concept for all grades of social development. Generosity, benevolence, and love are the passports to the hearts of men—to the Heaven of God—to the Father's house of many mansions.

Thus will men know "Our Father who art in Heaven," whom to know is to adore.

Teach us that no evil is intolerable but a guilty conscience, and that nothing can hurt us if with true loyalty of affection we keep Thy commandments and take refuge in Thee.—*William E. Channing.*

Every volition and thought of man is inscribed on his brain. Thus a man writes his life in his physique, and thus the angels discover his autobiography in the structure.—*Swedenborg.*

Knowledge without soul makes the brain of man an intellectual refrigerator. It may be able to preserve, but no growth is possible within the frigid domains.

THE CUP OF COMUS

One of the interesting books of the season (published by the Cameo Press, New York), is "The Cup of Comus," by Madison Cawein. This book contains 96 pages of the final MS. of this sweet singer of the South, collated for the press before he passed away, and embraces the fruition of thirty years of the poet's ripening thought. It is appropriately called the "Friendship Edition, as it was brought out by the subscriptions of the distinguished literary men and women of today who love his nature poems. The proceeds will go to his widow. Orders may be sent for the book ($1.00 per volume) to Rose de Vaux-Royer, 627 W. 136th St., New York City.

Refuse absolutely to say "tired" at any time or under any circumstances. Should you feel tired refuse to feel it. Know that there is enough power in your system to keep weariness forever at bay.

Misdirected action is one of the chief causes of failure, but it is not possible to properly direct one's actions so long as one has nothing but failure, poverty and misfortune in view.

The mind should always be kept in the attitude of sweet repose. Through this state come the clearest ideas, the greatest power and the most perfect joy.

He needs no other rosary whose thread of life is strung with beads of love and thought.—*Persian.*

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The Old-Fashioned Home

Joe Burt, The Fireman

ONE GREAT contention we have to deal with and one which is giving us every reason for serious thought and is a question which interests and concerns us all is, Are our homes of today all we desire them to be? Try as hard as we may to make ourselves believe that we are happy and contented there is always a feeling which reminds us that home is not like it used to be. The home of today does not appeal to us, as did the home of old. We boast about our modern houses and point with selfish pride to all the advantages they possess, but with all their comforts and modern ideas, are we really as happy and contented as we pretend to be? Are these costly improvements all that is required to make home the ideal place of happiness? Who could say, if the truth were known, that these swell places, so beautiful in appearance and so costly in construction, give any greater satisfaction than did the plain, simple, old-fashioned home of yore. Many, yes, many of my readers will agree with me that it is not the expensive and luxurious mode of living or these beautiful houses that makes home a haven of happiness. Who can tell but that within these mansions may be found untold misery, who knows how much grief, worry, disappointments and blighted hopes these homes have brought to those who dwell midst these splendid surroundings. If we would stop just for a moment and give this a thought, how clearly the fact would impress itself upon our mind, that it is not the grandeur nor the costliness of an attractive place that makes the home all that could be desired, but, as a rule, more real heartaches and unpleasant feelings are met with in our fashionable homes of today than were ever known in the old home of time gone by. Our pride and jealous disposition never permit us a moment's peace; we are never satisfied, never at ease; it's first one thing and then another, that we are bound to keep step with the times at any price is self evident. Our abode, like our manners, habits and dress, has become more of a show and vaudeville performance than a home. This is why home has lost its charm and wholesome influence and robbed us of those pleasant memories of long ago. In this age little thought, if any, is given to things that are commonplace. The thing today is to follow the fads and follies that are in vogue. Things have changed, and so have our homes. Social functions, club meetings and political gossip are the main things that keep our women busy nowadays. Little thought is given to the home and those who need a mother's care by our women of today. The struggle to keep up these expensive establishments, and the worry and care brought on in living beyond our means, have driven our men folks away from their own fireside, and therein lies the greatest danger for the future welfare of our home.

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HUMAN GREATNESS

Joe Burt, The Fireman.

The ingenuity of man apparently has no limit. When we view his work and see what his hand and mind have done; when we read of the wonderful invention, and note what research and science have accomplished, we cannot find words to express our wonderment.

If we were told just a few short years ago that science would make it possible for us to travel through space in an airship in absolute safety; that anywhere on land and sea wireless telegraphy would answer our beg and call with perfection and promptness, we would have thought such things utterly impossible. If time had foretold us that Jules Verne's story which we termed in its day fiction would come true, for man to circle this earth in eighty days, our amazement would have known no bounds. And yet it has been done in half the time.

When we pass along and notice what time and human skill have produced in these few short years, we cannot help saying: "Can we believe our eyes?" Is it possible that mind of mortal man could conceive all this?

Surely, we have made rapid strides, just one great invention after another. One gigantic undertaking after another has been carried out with success. Honor and fame have been won. Success has crowned every effort of human intelligence. Truly, we are living in an age where great things happen every day.

It is remarkable when we come to look at it. When we see what master mind has done in the way of science, architecture, art and literature, we are dumbfounded. Things we never dreamed of, much less thought of, have become an actual reality in a short space of time. We have every reason to feel proud of the wonderful things that have been created by the hand and mind of man, and still when we compare it with the handiwork of nature and look at this great big universe, and all it implies we begin to realize that human greatness is but a speck so small that it is hardly visible to the naked eye.

Have you ever given this a thought? Have you ever cast your eyes above and beyond that limitless space and tried to figure out in your own mind its greatness. If you haven't, try it, and you will find the achievement of man but a mite, a mere pebble, so to speak, in comparison with the work of God and this great universe of ours.

So long as the streams run down
And as long as the robins trill,
Let us taunt Old Care with a merry air
And smile in the face of ill.

Continuous advancement can abolish poverty, because the advancement of life will increase the power of life to create, attract, produce and provide everything that is necessary to a full, rich life.

The flowers have all a tale to tell
To old age and to youth,
That life is short and we should dwell
In Friendship, Love and Truth.

—*Julia Bacon.*

Take things as they are and proceed at once to make them better.

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Right Thinking

The Wonderful Power of Persistence in It—The Influence of the Mental Picture. The Influence of Error Thoughts—Hold Up the Picture of the Ideal.

Mrs. Susan Q. Morris, Washington, D. C.

HAVE you ever noticed the effect, not only upon your mind, but also upon your body, produced by seeing a picture? Are there not some pictures which inspire you to be your noblest and best, while others depress and deplete you?

You can, if you will, displace the pictures of evil with others that are fair and beautiful, and this can be accomplished in the mental realm as easily as in the material. But in order to do this you must live right in your thought world.

As a rule, the thoughts we think concern ourselves, our associates, our surroundings and immediate conditions. If we look at a day's work, for instance, and it is unlovely and hard, every time we think of it we feel tired because we have looked at it as something hard to perform; something that would take our strength and deprive us of pleasure.

Is this not sufficient proof of the fact that the mental pictures we have concerning the work and our relation to it, have an influence and power over us?

Again, suppose we have a thought that we are different from other people, that we are utterly inefficient, lacking in will power as well as in ability. Do we not see this pictured out in our general appearance as well as in the manner of performing our work? Do not our friends begin to remark upon our inefficiency and incapability, which we provoke by our attitude of mind, which in turn is reflected in our actions? And does not this add to our general inefficiency?

If this is the law as to our thoughts regarding ourselves, why is it not also the law regarding our thoughts about others? Are we not making or marring others' lives by our thoughts and utterances to them and concerning them?

If you have a child who seems careless, do not allow yourself to think, much less to speak of his failings. Try in every way to give him the idea that he can think and think intelligently, that he can govern his actions and perform his duties in a thoroughly efficient and satisfactory manner. Awaken him to see the picture of his ideal self. I cannot think of any more beautiful way of ministering than this, of ever thinking and speaking of the ideal to children, to boys and girls, to grown people, to everyone.

There is that in every soul which answers to a suggestion of his own highest ideal. I have a memory of a home of a near neighbor, wherein was a boy, one of the most wayward, capricious, willful and incorrigible children I think I ever saw. Yet so patient, so gracious and sweet were the words of his mother that my

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heart was won by admiration. I waited eagerly to see the outcome of this sort of training. Years passed. That incorrigible child has grown to manhood, a splendid character. The picture of his ideal self which his mother so continuously kept before him and so beautifully suggested in every word, has finally become manifest so that all the world may see how far-reaching are the results of right thought-training.

Can you wonder that I say there is no better way, no more important way of ministering to the betterment of the world, than by just thinking right thoughts of people even when you do not speak audibly? You are holding the picture and the sensitive minds will receive it, even though they may never know that you created it. Perhaps we may build better than we may ever know.

Make the world a little better as you go,
And be thoughtful of the kind of seeds you sow;
Try to make some pathway bright,
As you strive to do the right—
Make the world a little better as you go.

Never bear more than one kind of trouble at a time. Some people bear three: all they have had, all they have now, all they expect to have.—*Edward Everett Hale.*

Never say that you are sorry; find something better to say. The proper way to eliminate sadness is to do or say something that will produce gladness.

FROM TWENTY YEARS AT HULL HOUSE

Jesus had no set of truths labeled Religious. On the contrary, His doctrine was that all truth is one, that the appropriation of it is freedom. He Himself called it a revelation—a life. The image of the Good Shepherd is blithe and gay beyond the gentlest shepherd of Greek mythology; the hart no longer pants, but rushes to the water brooks.

The early Christians were preeminently non-resistant. They believed in love as a cosmic force. There was no iconoclasm during the minor peace of the church. They did not yet denounce nor tear down temples, nor preach the end of the world. They grew to a mighty number, but it never occurred to them, either in their weakness or in their strength, to regard other men for an instant as their foes or as aliens.

It was a new treasure which the early Christians added to the sum of all treasures, a joy hitherto unknown in the world—the joy of finding the Christ which lieth in each man, but which no man can unfold save in fellowship.—*Jane Addams.*

At one time being offered a bribe to drop a sweat-shop bill for which she was working, Miss Addams makes this statement: "The salutary reflection that it could not have occurred unless a weakness in myself had permitted it, withheld me at least from an heroic indignation before the two men making the offer."

Believe in yourself.

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Unity and Divinity

W. E. G.

UNITY is the higher law of human life. In spite of apparent contradictions this law is ever more operative.

Men in the lowest strata of society, in their best moments, are congenial in their associations, and co-operative in their endeavors.

And from this low stratum all the way up to the grade of the highest attainment the law is truly effective, only broadening in the scope of its conduct because of the larger possibilities.

Unity is truly the natural law of life. But selfishness and self-seeking make the law only partially effective.

He who thinks too much of his own welfare is apt to think too little of the welfare of his fellow-man. He is apt, therefore, to give himself the larger measure in all things and thereby to defraud his fellow-man of his just dues.

"Every man is, truly, the architect of his own fortune," but the stability of that fortune depends upon the material out of which it is built. If the foundation is laid of honesty, and the superstructure is built of square dealing and generosity, the fortune has the assurance of permanency, otherwise it is doomed to failure.

To the apostle James' credit is the expression, "Draw nigh unto God and He will draw nigh unto you."

This expression is truly axiomatic. To trend your affections and activities toward the highest good of life—of your own life and of every other life—is to attract to yourself the highest good.

The highest good translated in thought and deed is God.

Now, as men draw nigh unto God they draw nigh unto each other.

There is a sense in which God may be thought of as the center, the hub, so to speak, of the wheel of life and humanity as the spokes of the wheel, as the parts of the spokes near the hub, they come closer together until finally they unite in the hub.

In like manner, as men draw nigh to God (the highest good) they draw closer together in the conduct of their daily lives.

They become more civil in their social relations, more generous in their business affairs and more magnanimous in their religious beliefs.

When the social orders draw nigh unto God, when they express themselves in the highest good for the greatest number, they bless instead of cursing humanity. When the nations draw nigh unto God they draw nigh to each other in understanding and in mutual endeavor.

They will then throw off the habits of statecraft and the regalia of fickle deplomacy. These, the sources of so much strife and bloodshed, shall no longer have a place in the conduct of nations.

Unity is truly divinity. When the human race unites in the spirit and

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endeavor of the highest good, it has united in God.

The urge of this age is unity—unity in spirit, unity in all the walks of life. The great work of Jesus the Christ was to sow the seeds that would finally bring the harvest of unity.

The seed thoughts were expressed thus: "Love God with all your heart * * * and your fellow-man as yourself."

Love is the light upon the path of unity, the key to the kingdom of harmony, the scepter of the throne of power.

"Let love be without dissimulation."

In all things cling to moral good. It is the steppingstone to the truth of the Oneness of All.

THE WISDOM OF EMERSON

There is rare wisdom in his conviction that the task of America is to bring about "a return to the omnipotence of the moral sentiment. America should affirm and establish that in no instance should guns go in advance of perfect right."—*Spokesman-Review.*

The man who never knows an angered or evil thought can never know a foe.—*Frances Hodgson Burnett.*

Be not deceived, God is not mocked. Whatever a man sow that shall he also reap.—*Bible.*

While Doubt stands still, Confidence can erect a skyscraper.

THE PATTERN

This rose is beautiful, although it is not quite perfect. Yet God's pattern for a rose must have been a wonderfully perfect thing. It did not quite follow His plan, but it tried beautifully.

I am sure God has a pattern of life for His children full of happiness and health and all-good—a perfect, perfect pattern. He surely does not injure His own pattern—He does not tear the petals or stunt the growth to make a perfect flower.

I believe the right way to live is to see the all-loving God—to see only the perfect pattern—to see only the beautiful things; not to resist the others, not even to see them; yielding utterly to His plan, but yielding only to the God that really is—the truly good, kind, loving God. We are not to resist hurt and sorrow, but to keep our eyes away from them. We are not to resist people if they hurt and disappoint us; we must give them the right to act as they wish—it is their right—and by not resisting evil or seeing it, and by loving them determinedly, I believe that God will make even the wrong and the hurt to fight for us.

I see such a beautiful pattern of the flower of life; I see such a beautiful blossoming by our yielding utterly and sweetly to the good. We can keep our eyes so firmly fixed on only the perfect in each minute and year, that each little petal of a minute and year will grow in a perfect way, and so, little by little, there comes a flower of wonderful fragrance and beauty.—*Truth.*

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Faith

The Connecting Link Between the Nature of God and the Nature of Man—Faith Was the Master's Keynote to Power—All Suffering Because of Lack of Faith—Bridge Over Which God's Guidance Can Travel.

Rev. J. T. Grier in "The Truth"

I WISH to call your attention to the fact that in the Old Testament which is about two-thirds of the Bible, the word Faith, so far as I can find, is just twice. In the New Testament, it is found many times. There are seventeen recorded instances of Jesus' using that word. He came into the world not with another philosophy, not with another set of concepts to heap upon overburdened humanity, but He came to flood man with this new consciousness. In the short time in which He lived upon the earth, He was able to do this so thoroughly that the changing years have not eradicated it from the souls of men. His disciples, after His passing out, became so imbued with that consciousness that in the Book of Acts and the Book of Revelations, the word Faith is used almost two hundred times. How many unrecorded times, no man can tell.

Faith is the connecting link between the nature of God and the nature of man. It is just as vital as the ether between the earth and the sun. The sun might shine with infinite glory, and yet the world would be a dark, sodden place were it not for the ether which carries the light to it. So, while the nature of God is everything which Jesus saw it to be, while mankind is everything He saw it to be, yet were it not for Faith, the medium which conducts the light, wisdom, and healing from God to man, humanity would not be able to grasp His good. Do you see how Faith had to be, in order that there should be a vital connection between the nature of God and the nature of man? I do not know that I am large enough to make all of myself know what a part of myself has discovered. There is a pioneer side of our natures which goes out into the universe and makes mighty discoveries, but sometimes it takes years for these discoveries to become a portion of ourselves. In fact, we never have become possessed of any great thought until that thought becomes the motive power of daily life. It does not make any difference how far we have gone after it, how much we have brought home, until it becomes a pivotal point in our consciousness it is not ours. Jesus saw the nature of man—the fact that it is identical with the nature of God. It would seem, then, that there can never be anything in the life of man that is not in the life of God. And here, I must confess, is the great mystery of human existence, the mystery that it is possible in a word of God for men to be what they are; that it is possible for human beings to become demons toward their brothers; that souls created in the image of God

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can devise deadly gases which they pour out of murderous cannon upon men and women and children. Yet it is true. There is a great gulf between the nature of God and the nature of man, a gulf to be spanned by the help of God Himself. Jesus came to this world to reveal a power which sick, sinful, suffering humanity may use for bridging that chasm. Here is the nature of God, infinite in wisdom, infinite in love, infinite in power. Here is the nature of man, in essence likewise infinite in love, in power, in wisdom—but the connection is broken. Man, apart from God, is a puny creature subject to disease, to accident; the lives of thousands are snuffed out by the eruption of a volcano, or the wrecking of a train, or the burning of a theater. Man, even with his wonderful inventions, is very weak, a fly crawling upon the face of the earth. This is the situation as we see it.

But one of the race, one of our own kind, a brother of ours, stepped upon this earth, and he was not a puny creature; He was not subject to any disease; He was not overcome by any accident; He was not a fly crawling upon the face of the earth. He was a being of absolute dominion. He had dominion over the keys of birth—perhaps the first and only one of all the sons of the Father who has entered the doors of life through the power of the soul. He met every circumstance which you and I will ever be called upon to meet, and He was Master. He had dominion over the waves of the sea, over the winds, over food supply, over sickness. He had dominion over death itself, not only for others, but for Himself, so that He came back to live after the world had called Him dead. He was the one man who broke over the walls which confront every other human being. He did not come to perform some spectacular act, to work out some vicarious scheme of atonement, but He himself tells us that He came as a standard bearer to rally all men under His banner, to reveal to them the way to the same dominion and the same power which He possessed.

Whoever will make an honest study of the words and deeds of the Master will find that the keynote to all His power is Faith. He bridged the gulf between the nature of God and the manifested nature of man; He passed over the bridge, and then He revealed to humanity for all time the secret of the process of its building. Our minds may not be like the simple minds of his followers, but human nature is far more alike than it is different. Possibly we may need a point of contact with the great truth of Faith other than the one which appealed to our forefathers. I think that which inspired faith in my grandmother, would not inspire faith in me. It needs a new statement in order that my mind and yours may apprehend the meaning of this thing which Jesus put as an absoute essential. I believe Emerson was right when he said: "Our learning is rather a vice than a virtue, and it stands in the way of the apprehension of the Truth." And all I can do in reparation is to take all that my education has given me, and consecrate it absolutely to the service of God.

The connection has been broken between the soul of man and the soul of God, and it must be made anew. It

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must be made daily, hourly, every moment, and every second, if the messages of God are to be received. Humanity has in itself the power to make the connection and that power is through faith.

This is the only place in which mankind has a hand. All the rest of it is provided by the God above us and within us. His powers are all at work. His wireless messages are always being sent out. All of His wisdom, all of His health, all of His love are continually flowing. All of His good is forever pouring out upon His children. But humanity has in large measure isolated itself from the receiving of that good. It is the soul with power to direct its faith toward God that makes the connection, and then the great throbbing of His wireless messages is received by the human heart. It is that thing which is under our control, but we do not believe it. I presume that if you were to question a hundred men, you would be fortunate if you found one who really and truly believed that it is in his power to decide whether he shall have faith or not. "How can I have faith when I have it not?" But the matter is in our own hands. It is the one thing for which God makes us responsible. I am not responsible for a million things, but I am responsible for one thing—my faith. It is in my control. God could not be freed from an indictment for cruelty if this were not true. The reason for all the suffering of men is because of the lack of that faith.

Jesus came to reveal to the world the fact that a God-given power may flow through every soul in unlimited measure. The Bible says about Jesus: "For God giveth the Spirit not by measure." John 3:25. God awaits in us that which He awaited in Christ Jesus—the unlimited faith of our own souls. When the disciples thought that they believed and tried to do the things which Jesus did, they came back discouraged and said: "What is the matter?" and Jesus replied: "It is because of your unbelief, because of your lack of faith."

Many of us feel as those disciples did, that this is very hard. We say, "I am sure I have faith." But God gives a test, for if our prayers are not answered it is because we do not believe. I have always thought I was a man of faith, but I know now that I have scarcely begun—and I can put my hand on the spot where the failure lies. We are asking God for some easy way to His secrets, some easy way to the power for which the whole universe cries out. But, brothers and sisters, after five years of endeavor, I know there is no easy way. God's secrets are hedged about with high mountains. There is a reason for this. God is calling us to higher things, not just a momentary belief, not just a passing consent of our souls, but the great burning, believing faith which marked the life of Jesus the Christ. I see that; I see what Jesus meant. Have I the strength to go the way? I believe that I have, and I believe that you have. I feel that we are standing, as it were, at the entrance to a great cave in which are the incomparable treasures of God—riches beyond the dreams of men, riches which do not fade away, which do not disappoint. My soul craves these riches. And I believe that we are ready to begin a

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mighty campaign for the possession of that faith in God which no longer asks, "Why?" but which knows that God's way is higher than our way—the good that comes greater than we can think of or dream.

I believe that the thing which God asks of us is absolute and unquestioning faith to the limit of all things. That is the bridge over which His guidance can travel, so that man shall be governed, not by the wisdom of His own life, but by that of God. We have gone out on a wonderful pathway. I am not at all surprised that some cannot go with us, that some have turned back. I have turned back many times, but I have always begun again with a new faith in the Christ. That the power is there and that it is obtainable by man has been demonstrated beyond all possibility of doubt. Thousands have broken over into that realm. I have broken over, in some measure, and I know it is there. I know that the power which I have received is but a fragment of that which lies within reach. Whether you or I ever succeed in reaching it or not, it is a fact. May the Holy Spirit help us to be steadfast, help us to build day by day, moment by moment, the bridge over which will come all of His good—wisdom for our ignorance, riches for our poverty, happiness for our pain, supply for every need.

The things that make men alike are finer and better than the things that keep them apart.—*Canon Barnet.*

He who thinks his place below him will certainly be below his place.—*Saville.*

JESUS THE JOY MAN

The New Testament is the most joyful book in the world. It opens with joy over the birth of Jesus; and it ends with a superb picture of a multitude, which no man could number, singing Hallelujah Choruses. No matter where you open it, amid fortunate or discouraging circumstances, you always hear the note of joy. Even when a company of friends gather at a farewell supper, before their leader is crucified, he says to them: "These things have I spoken unto you that my joy may be in you, and that your joy may be full." (John 15:11). Even when their best friend has gone, the mourners take their food with gladness and singleness of heart, praising God. (Acts 2:46.) If they are flogged for their faith the disciples depart from the council, "rejoicing that they are counted worthy to suffer dishonor for the Name." (Acts 5:41); when an apostle is put in jail over night, he passes the time singing (Acts 16:25), and if you listen to him in his Roman prison, you will hear him dictating, "Rejoice in the Lord always, again I say, Rejoice." (Phil. 4:4.) There is enough tragedy in the New Testament to make it the saddest book in the world and instead it is the joyfullest.—*Manhood of the Master.*

The trouble with most people who do a kind act is that they throw all crusts on the water and expect to get frosted angel-cake in return.

He who forgives and doesn't forget is trying to settle with the Lord for fifty cents on the dollar.

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Healing of Disease

Bishop Sabin in "Christology"

A STRONG desire exists with most readers to know how disease may be practically and expeditiously healed, both by present and absent treatments. The only way to impart this much coveted information is through plain, earnest, truthful statements free from all attempts at mystification under the guise of a superior knowledge. Truth must be couched in the plainest and most unmistakable language—expressions which bear no dubious interpretation.

Take it for granted that I am called upon to treat a case of fever. I will suppose the treatment is to be a present treatment, and I am called to see one of my neighbors who has a very sick daughter. I repair to the house of that friend, I go into the room of this patient. If there are those present in the room whom I do not want there, I kindly ask them to retire. Frequently I allow the mother in the room. I then treat the patient silently. You must not be frightened because of the manifestation of the so-called disease. You may find a belief of delirium in its most dreadful form; let it have no effect upon your mind, for you know that God is omnipotent, and that it is as easy for Him to heal the worst case as it is the most simple. Know that God is all power; give your treatment with perfect confidence in that power, and you see the disease vanish. Oftentimes in one treatment of these acute diseases, you will find the patient perfectly cured of all the beliefs and apparent manifestations of disease.

Seldom in acute diseases have the healers to make more than one call, because one treatment heals. In chronic diseases we find in our practice that longer treatments are often necessary, sometimes running into months; yet, again, the most miraculous and wonderful cures are made in a short time, almost immediately. In treating this patient, especially if something like an aggravated case of belief of fever, you must cling to your patient in thought; treat, and continue treating, until the fever breaks down. Sometimes it will take an hour, and I have known times when it took two hours. Keep pouring the Truth into the consciousness of your patient, and as sure as water destroys fire, so sure will Truth destroy error.

This fever is error. Pour on the waters of Truth till you have completely destroyed it. Oftentimes a case of acute disease is destroyed by the repetition of the Lord's prayer over and over and over again. I remember when I once woke up in the night with a belief of a very sore throat, and I was sleepy, too sleepy, to give a treatment, I thought of these words, "I am hid with Christ in God." I kept repeating these words over and over for about ten minutes, and the sore throat disappeared as though it was pulled away and never was heard of afterward. It is Truth which destroys error. Pour on the Truth. When you are attacked, yourself, with

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any kind of disease, over and over again use these words, "I am Divine perfection; I live, move, and have my being in God." These words, repeated over and over and over, will destroy manifestations of disease. Take any other words of like import, "God is with me, God is with me now, God is with me always," and realize the truth of them, and you will heal the disease. It is Truth that destroys error, and when the Truth is put upon error the error goes. This experience is not confined to me, but it is the experience of all those who have made this method of healing a practice for a number of years. All practitioners will necessarily meet with similar experiences.

The time occupied in giving a treatment cannot be measured in minutes. It depends upon the realization of the healer and the receptivity of the patient. If the healer has a perfect realization that he or she is in the presence of God, talking to the patient through God, oftentimes the work can be done in a very short while; but sometimes, from the non-receptivity of the patient and the slower realization of the healer, a longer time is necessary. I have often found in my treatments, when the patient was absent, that the spirit would assure me that the patient was well, and I could hardly treat that person any more, and soon would come a letter saying: "Your treatment on a certain day healed me." This is nothing uncommon.

Half the ills we hoard in our heart are ills because we hoard them.—*Proctor.*

UPHELD BY HIM

Della J. Breese

For I thy Lord God will hold thy right hand,
Is not the promise sublime and grand?
How can we falter, how be afraid
When by His uplifting hand we are stayed;
Fear not—why, there is nothing to fear
When His hand is upholding us and His presence so near;
So I'll trust in God, He will do the rest,
He always knows just what is best;
I'll trust in Him my whole life through,
For there is nothing better for all to do.
Then, if old doubt should at times me dismay—
I'll just go by myself and pray and pray—
Until from my shoulders, He lifts my load—
And then I will take again with joy my road;
Strength for this moment will be all I need;—
And I will not look ahead, with eyes of greed—
Just feel secure, if He has hold of my right hand—
Resting in His promises for this and the other land;
Then we must not be afraid of His friendly clasp,
For He is willing to give us all we ask;
And we surely cannot go astray—
When He is holding our hand and showing the way.

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"Persuasion, the Keynote"

"YOU now have before you the text of the note to Germany — the note which it would have been my official duty to sign had I remained secretary of state. The president and I agree in purpose; we desire a peaceful solution of the dispute which has arisen between the United States and Germany. We not only desire it, but with equal fervor we pray for it, but we differ irreconcilably as to the means of securing it.

"Among the influences which governments employ in dealing with each other there are two which are preeminent and antagonistic—force and persuasion. Force speaks with firmness and acts through the ultimatum; persuasion employs argument, courts investigation, and depends upon negotiation. Force represents the old system—the system that must pass away; persuasion represents the new system—the system that has been growing, all too slowly, it is true, but growing for 1900 years. In the old system, war is the chief cornerstone—war which at its best is little better than war at its worst; the new system contemplates an universal brotherhood established through the uplifting power of example. If I correctly interpret the note to Germany it conforms to the standards of the old system rather than to the rules of the new.

"Every ruler now participating in this unparalleled conflict has proclaimed his desire for peace and denied responsibility for the war, and it is only charitable that we should credit all of them with good faith. They desired peace, but they sought it according to the rules of the old system. They believed that firmness would give the best assurance of the maintenance of peace, and, faithfully following precedent, they went so near the fire that they were, one after another, sucked into the contest.

"Never before have the frightful follies of this fatal system been so clearly revealed as now. The most civilized and enlightened, aye, the most Christian, of the nations of Euope are grappling with each other as if in a death struggle. They are sacrificing the best and bravest of their sons on the battlefield; they are converting the gardens into cemeteries and their homes into houses of mourning; they are taxing the wealth of today and laying a burden of debt on the toil of the future; they have filled the air with thunderbolts more deadly than those of Jove, and they have multiplied the perils of the deep.

"This is what firmness, supported by force, has done in the old world. Shall we invite it to cross the Atlantic?

"As an humble follower of the Prince of Peace; as a devoted believer in the prophecy that 'They that take the sword shall perish by the sword,' I beg to be counted among those who earnestly urge the adoption of a course in this matter which will leave no doubt of our government's willingness to continue negotiations with Gemany until an amicable understanding is reached, or at least until the stress of war is over, we can ap-

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peal from Philip drunk with carnage to Philip sobered by the memories of an historic friendship and by a recollection of the innumerable ties of kinship that bind the fatherland to the United States.

"Some nation must lead the world out of the black night of war into the light of that day when 'swords shall be beaten into plowshares.' Why not make that honor ours? Some day—why not now?—the nations will learn that enduring peace cannot be built upon fear—that good will does not grow upon the stalk of violence. Some day the nations will place their trust in love, the weapon for which there is no shield; in love, that suffereth long and is kind; in love, that is not easily provoked, that beareth all things, believeth all things, hopeth all things, endureth all things; in love which though despised as weakness by worshipers of Mars, abideth when all else fails."—*William Jennings Bryan.*

THE FUNDAMENTALS OF HEALING

The fundamental principles of healing may be largely embraced in the statement of Being, which reads:

God is Spirit, and man is His image and likeness. Therefore, man is spiritual and not material.

This spiritual man lives, moves, and has his being in God. God is Spirit. Therefore, all can see and know at once the impossibility of this being having any kind of disease, of being troubled with any kind of inharmony, because living and moving in the infinite Spirit none can be diseased, so-called, is but a belief, is known as the manifestation of the material mind upon the material body. The material mind is false, the material body is false, because Spirit is all, God is all and God is Spirit. Therefore, there is no material mind, or material body, or material disease, except in this false conception which we call material mind; and it is false, absolutely false, completely false, does not exist, never was, and never did exist. When you realize this fundamental truth, go to the bedside of your patient; or your treatment of him may be given absently. When you make this realization, that your patient lives, moves and has his being in God, you realize His perfection, and nothing but perfection can be there. Then this material manifestation of disease passes away, and the so-called disease is healed through that principle of God wherein good destroys evil.—*Bishop Sabin in The Science of Health and Happiness.*

Everybody is entitled to plenty of everything; if you do not have it, find the cause and see that you get what you want.

For of the soul the body form doth take,
For soul is form and doth the body make. —*Spencer.*

All ills come from retarded growth; therefore, all things can be righted through the application of the law of continuous advancement.

Irate Motorist: Say, this darned car won't climb a hill! You said it was a fine machine.

Dealer: I said, "On the level it's a good car."

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Rose M. de Vaux-Royer, New York

Islands of Infinity

Nature wears at even-while
Still her sad, mysterious smile;

Turned the flagons of the vine
Back to earth—the wasted wine!

Music penetrates the past,
Faintly, tranquilly at last;

And the floating petals fall
In the sea, where slumber all.

Love and hate and passion's lust
Kiss, united, in the dust.

Blended, both the fair and wise
Sleep beneath the watchful skies.

Softly go: serenity
Waits by the untroubled sea—
By the shores of Mitylene;
Sacred groves of Lesbian green
There will greet you: who shall say
"Life is short!—dream of a day!"

For the Breath—immortal Will—
Which transports us, ne'er is still.

"Sunsets pass while I repeat
Nature's secret—man's retreat,

In his ageing, endless quest,
Is not bounded east or west!"

Youth, with bloom of beauty blent,
Lit the torch of love, and went

Dancing into shadow-land;
"Follow after!" his command.

And this dream-pent path, oh, friend!
We must follow to the end,

Softly go! serenity
Waits by the untroubled sea.
On these shores of silvered sheen
Minstrels chant—of mystic mien.
Sunset pilots paths to Thee,
Islands of Infinity!

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Man, Lord of the Elements

Plagues, Epidemics and Catastrophes Due to Human Ignorance—Earth Filled With Intelligence—Rise Above Nature and She Will Serve You—Love the Elements and You Will Understand Them.

Annie Ritz Militz in "The Master Mind."

"Knowest thou the ordinances of Heaven? Canst thou set the dominion thereof in the earth?

"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

"Canst thou send lightnings, that they may go, and say unto thee, Here we are."—Job 38:33, 34, 35.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Josh. 10:12 to 14.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—James 5:17.

"And Jesus arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

"And He said unto them, Why are ye so fearful? how is it that ye have no faith?

"And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey Him."—Mark 4:39 to 41.

WHENEVER a great convulsion of nature takes place, like the recent eruption of an old volcano in Japan, killing thousands of innocent people, a cry rises from the hearts of numbers of humanity—"Why do these things take place?"

If our God is a loving, tender father, why does He permit this cruel havoc to work through the elements, destroying so many precious lives? Is there a God? Are these things really "acts of God," as the old theology has taught? Bitter is the resentment of the noble, loving and fair-minded, who would rather believe in a blind, non-intelligent fate, than in a God so hateful and unjust.

Once, we were so superstitious about a catastrophe, as the visitation of the wrath of our gods, that nothing was done to ameliorate the sufferings of the victims, lest the gods would be offended. Cities, buried by earthquakes and volcanic lava, were left untouched, even though it was known that a wealth of silver and gold lay there, under a few feet of soil. Pompeii and Herculaneum are instances of this fear of wrathful gods. For centuries these cities remained buried, undisturbed by the fearful Romans and their descendants. Not until a generation came, filled with knowledge and fearlessness, were they unearthed and their treasures recovered.

Once, accidents and disasters, with man-made contrivances—machinery, railway trains, steamboats, etc.—were taken as "acts of God," for which man was not held responsible. All that is changed. Our good God left these to man, to be corrected.

It was not God that visited the lands with the terrible plagues and

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epidemics that swept away thousands in their wake. It was man's ignorance, uncleanness, and indifference towards his neighbor's welfare, that allowed these things to continue. Now, man uses his intelligence, and evolves devices to arrest these monsters. And thus, little by little, he is gaining that dominion over the earth, that he has been commanded to take. The processes are slow, because the instruments, being material, are slow and ineffectual. Only as man has realized the finer and higher influence of this thought has this wonderful power entered consciously into his achievements.

Men have trained animals by force, and often used cruel and barbarous external methods, yet many of these dumb creatures have remained persistently fractious, until one came who used the inward power, and then even the "man-eaters"—as vicious horses have been called—yielded to a whisper, and wild beasts bowed before the mastery of His eye.

We are intended to rule the storms, the mighty cyclones, the floods, the earthquakes, the heat-waves and the snow blizzards, and every other destructive element. And catastrophes, cataclysms and holocausts will continue to devastate the ranks of humanity and spoil the beautiful earth, until man does his part, and rules the elements, as it was commanded him to do from the beginning.

To some who have made a fetish of "nature's laws," the idea is repugnant, for they feel they would dread man's caprice and selfishness more than lightnings and icebergs, not realizing that only by spiritual education can men exercise such control with unvarying success. Others, beginning to feel their power over the elements, have suddenly become frightened at the responsibility, and have ceased to seek knowledge of these great laws or to apply them.

One young man, personally known to the writer, a great lover of nature and much interested in bee culture and the raising of small fruits, discovering his power to rule the clouds and determine the rainfall in his part of the country, became panicky before the gift. Instead of seeking more spiritual light and consecrating his power to God, he abandoned it completely, still willing to let these great forces be ruled by the general mentality of the race, in its ignorance and uncontrolled desire-nature.

"Leaving it all to nature" is throwing the orderliness which should be in all natural phenomena back into the chaos from which nature has been struggling to emerge. It is shirking the charge that is upon us to eliminate all evil from the earth, through knowledge of Truth.

Nature is man's mirror, and as man has progressed, she has pictured forth a creation, increasingly harmonious.

The animals of prehistoric eras were monsters. The strata of the earth show periods of great convulsions, which were not mere local disturbances, but affected most of the earth's surface. The monsters have gone, the earth has recorded only one general cataclysm since man began to take control. But how slow the lord of creation has been to take charge of the elements! We look back in wonderment to the crude times when a man was hanged for sheep stealing.

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May not a coming generation look back on us, marveling at our ignorance, that we should be such puppets before the storms of wind, fire and water.

The earth is filled with intelligence and all nature is teeming with consciousness that is to be trained, educated, controlled and directed by her lord, man. Jesus "rebuked" the winds and waves and "answered" the fig tree.

"Thou shalt be in league with the stones of the field." Job 5:23.

Man should rule the elements as easily as he controls a horse. But to master them he must begin with himself, and "rule his own spirit." In the measure that one controls his temper, desires, sensuality, vices and false habits in general, he is in position to govern the elements, which are a replica, in matter, of these thoughts and feelings. There are mental clouds of sorrow and gloom, despondency and hatred, that rise from men's minds. They burst forth in a rain of tears or words, and the storms are sometimes very disastrous in their effects.

Intense heat and great fires in the outer world find their counterpart in uncontrolled anger and lust, and these must come under rule, that one may govern the sun's rays and stay the forest fires. Selfishness and unforgiveness banished, give us power over the cold and the frosts. The key to the levers that determine the play of the elements is within ourselves, and we will use that key naturally, as we exercise the power to overcome ourselves.

The ancients divided the elements into four classes—earth, air, fire and water; the modern physicist has over sixty elements, some of which he suspects to be variants of others, and all of which may, perhaps, be resolved into one substance eventually.

Men themselves were divided into four temperaments, according to their relation to heat and cold, dryness and moisture. Hippocrates taught that men were sanguine (heat and moisture combined), lymphatic (cold and moisture), choleric (heat and dryness), and melancholic (cold and dryness). When people are subject to their temperament, they lack self-control. They may be very sensitive to, and easily moved by, music, poetry, drama or other expressions of art. But to have this keen appreciation, and at the same time to control one's passions, is to draw near to the throne of "Him that overcometh," and to whom all government is given.

It is for each of us to rise above our temperament into the equanimity of the "evenly-minded," the wise man of the East. All the good of every temperament belongs to each of us—the optimism of the sanguine, the ease of the lymphatic, the spiritedness of the choleric and the deep silence of the melancholic. And the evil must be transmuted into God-power; for it is the indifference and laziness of the sanguine that allow what is, at first, a blessing on the part of the elements to become a disaster, like the rain that pours too long, the snow that piles too high and the wind that tears destructively; it is the selfishness of the lymphatic that allows the heavy fogs, black frosts, the looming icebergs; it is the impatience and anger of the choleric that permit the prairie and

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forest fires; the burning winds, the tornadoes, typhoons and cyclones; it is the "blues" and despondency of the melancholic that continue the freezing winters, the sullen storms and the floods.

Rise above nature; rule her and she will serve you.

But it is not by fighting the elements or the natures that lie back of them, that the mastery comes, but by the great law of agreement. "Agree with thine adversary whilst thou art in the way with him," is one of the greatest philosophical methods given to the world as a way of conquest and escape.

Instead of fretting before the rays of the summer sun and exclaiming, "How hot it is!" and "Isn't this terrible?" and discoursing upon the weather and consulting the thermometer, let us remember that we are greater than the sun, because we are mind, spirit. We shall grow calm and cool before that thought, and even feel a gentle breeze circling about us; for a word of truth like that "opens the windows of the heavens," and lets down swift currents of the cold upper airs. This is literally true, and has been demonstrated many times by the writer.

There is a great physical fact concerning the renewal and refreshment of this earth, and an explanation of evolution connected with this influence of man's prayer of Truth.

It has been discovered that in order to freshen the air in a closed room, it is not always necessary to open the doors or windows to the outside air, but to stir the inside air vigorously, as with an electric fan. And why is this? Because it is the ozone or ethers that freshen the air, and these are drawn from the currents in the room itself.

In the same way air is introduced into the waters of an aquarium by forcibly stirring them.

Again, moisture comes to the earth by stirring it, and we have crops when there has been little or no rain—"dry farming," it is called.

As the element water enters into earth, the element air into water, and the finer ethers into air by the moving of the molecules of each, so the whole may be stirred by man's word, silent or audible, and there be introduced that finest, highest element, called spirit, which is the life and light of the world, transforming it continually, and the real secret of its progress and evolution.

Man, the lord of the earth, is its redeemer, through walking in the footsteps of the Christ. According to the allegory of the earth's undoing through the disobedience of man, the earth was all beauty and harmony until sin introduced thorns and thistles. "Cursed is the ground because of thee. * * * Thorns also and thistles shall it bring forth to thee."

Accepting this reason for the inharmony of the earth—that man's sin lies at the root of it—then surely man's obedience to the Spirit must redeem it from these unseemly, unsightly and offensive forms of nature, and bring her forces again into the sweetness and light of Eden.

It is the earth's attitude towards the Sun, her lover, that produces the extremes of temperature. In the days of spring and autumn, she is gentle and easily wooed; but at times she

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is fiercely resistant, like the carbon-point in an electric arc light, and yields herself most protestingly, even with tears of over-burdened clouds and flashes of her lightning temperament. Still the sun steadily woos her and cares not that she coldly and ascetically, during winter's night, turns from him all the love of her ardent heart.

This is not all poetry, and it is not a forgetting of the smug scientific explanation of the earth's inclination upon her axis as the chief cause of the extremes of our seasons. For, after all, the scientists do not tell us why she inclines upon her axis. They are only describing secondary causes.

If I had advanced the theory that the sun is a great positive pole and the earth the negative of a cosmic arc light it might have sounded more scientific and prosaic, yet it would mean the same.

While this metaphor of two lovers may be only fanciful, the thought tnat prompts it is true—that all things are filled with intelligence and love, and that man is the arbiter of the whole.

In his play between sun and earth, man may become a pacifier, by being non-resistant toward the heat currents and the cold waves. Be nothing before them and you can become an equalizer of the weather.

Cease from shrinking before cold. Expand mentally; run out to meet the biting frost and its sting will turn to a glow. Cease your feverish fret and flaccid melting before the summer heat. Gather yourself in calmness and let its rays shine through you without resistance, and ice will not be cooler.

Love the elements and you will understand them, and they will hear your voice, so that when you shall say to the storm, "Stay!" it will obey you; when the command shall go forth to the flaming tongue of fire, "Cease!" it will bow before your word and disappear.

But they who shall hear the call of the Lord of lords, to take dominion over this earth and subdue it, may not, like the ego-intoxicated King Canute, think to sweep back the tides; nor to hold up a Niagara with a thought; nor attempt other foolish and unnecessary things, thus testing their own faith—not "tempting God." But, with the Christ-spirit that knows nothing impossible, and that here is the field for man to express his Godhood and to find the heaven established from the beginning, they will, in meekness and lowliness of heart, seek out the deep laws of Mind, and learn to apply them for the healing of the earth, even as they now apply them for the healing of their own body and the bodies of those who come to them.

THE DESTINY OF MAN

Look up and think success.
Work waits for you to do!
The world will count you more or less
By that great dream in you.

By that great dream to act,
Fulfilling all your trust—
Making your loftiest vision fact—
Conquer because you must!

When each shall dream and do,
Rendering God's high plan—
Success shall stand proclaimed anew—
The Destiny of man.

—*Janet Thurber in Nautilus.*

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Rays of Truth From Several Stars

REVENGE.

REVENGE is a kind of wild justice, which the more man's nature runs to the more ought law to weed it out. For as for the first wrong, it does but offend the law; but the revenge of that wrong putteth the law out of office. Certainly in taking revenge a man is but even with his enemy, but in passing it over, he is superior, for it is a prince's part to pardon.. And Solomon, I am sure, saith, it is the glory of man to pass by offense.—*Lord Bacon.*

SELF-RELIANCE.

The man who has self-reliance does not live in the shadow of someone else's greatness; he thinks of himself, depends on himself, and acts for himself.

In throwing the individual thus back upon himself, it is not shutting his eyes to the stimulus and light and new life that come with the warm pressure of the hand, the kindly word and sincere expression of true friendship. But true friendship is rare; its great value is in a crisis—like a lifeboat. Many a boasted friend has proven a leaky, worthless "lifeboat" when the storm of adversity might make him useful. In these great crises of life man is strong, and as he is strong from within, and the more he depends upon himself, the stronger he becomes, and the more able will he be to help others in the hour of their need. His very life will be a constant help and strength to others as he becomes to them a living lesson of the dignity of self-reliance.—*William George Jordan.*

THE WORLD A MARKET.

Every man is a merchant—he has himself for sale, and to every man is hitched a price-tag—he is marked in plain figures. The world is the market wherein he is displayed, and the buyers are those who believe they can use him to advantage. He may think that he is merely selling goods or produce, such as pins or potatoes; or service, represented, say, by law-briefs, sermons, or hours in an office or match factory; but he is really selling himself, his very soul, for in every task, in every product, in every exchange of things for corn, in every work of genius or art there is enclosed—a man, always A Man!

And every man has his price. If it is so low that he is ashamed of it, he tries to hide it—in his sleeves or under the lapel of his coat—but the inevitable price-tag eludes the clutch of his fingers and flutters free in the sunlight where all may see.

From the beginning this has been true, and the barter in human spirit goes ceaselessly on, so that each individual life resolves itself into a question of values. And every man must ask and answer for himself this: "How much am I worth in the market?" or "How much am I willing to take for myself?"

The asking and answering of this question of personal value and sale is

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the warp and woof of all manufacture and trade, the compelling and controlling genius of all creative work and constructive endeavor. By it every man given a chance at life on this planet, determines his character and destiny.—*Richard Wightman in Soul Spur.*

GIFTS.

The law of benefits is a difficult channel which requires careful sailing or rude boats. It is not the office of man to receive gifts. How dare you give them? We wish to be self-sustained. We do not quite forgive a giver. The hand that feeds us is in some danger of being bitten. We can receive anything from love, for that is a way of receiving it from ourselves; but not from anyone who assumes to bestow. We sometimes hate the meat which we eat, because there seems something of degrading dependence in living by it.

"Brother, if Jove to thee a present make,
Take heed that of his hand thou nothing take."

We ask the whole. Nothing less will content us. We arraign society, if it do not give us, besides earth and fire and water, opportunity, love, reverence, and objects of veneration.

He is a good man who can receive a gift well.

We are either glad or sorry at a gift, and both emotions are unbecoming. * * * The gift, to be true, must be the flowing of the giver unto me, correspondent to my flowing unto him.—*Emerson.*

THE DIGNITY OF WHAT WE ARE.

We must be careful in our conversation and also in our thoughts, not to condemn ourselves. We must rise to the dignity of what we are—our true self. We are the image and likeness of God. We are endowed with dominion over all, and we have every power of God, unless we denounce and deny it, for God has given us all. If a man or woman comes into your presence and commences to talk of sickness, of coughs, of colds, heartaches, backaches or rheumatism, expressing fears that these things will grow worse, how much of a chance do you think he has for health? His every prophesy is against himself and his every thought is of misery. What does Solomon tell us? "As a man thinketh in his heart so is he."

Can such a person as that expect harmony, expect happiness, expect health?

Suppose a person is always afraid he is going to be destroyed with poverty. Can he succeed to affluence? Impossible. He is weighed down with the burden of his convictions—poverty.—*Col. O. C. Sabin.*

THE LESSONS OF LIFE.

Every experience, no matter how painful or how sorrowful, really brings some new lesson, some new knowledge in the working out of life's problem. Whether a man goes forward or seemingly backward on life's pathway, each way has its purpose. In the grand economy of life nothing is lost. Every experience is really needed to reach some definite end or

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to fill some definite purpose. In human life all things whether we are conscious of it or not, are working together for good.—*C. B. Patterson in The Sunlight of Health.*

UNCERTAINTY OF MODERN CURATIVES

The general tendency is to rely implicitly upon the judgment of medical practitioners as the highest embodiment of wisdom in matters of sickness and disease; and should one perceiving the inadequacy of human knowledge and its uncertain effectiveness turn away from this accustomed road to trusting God, how soon is his non-conformity hailed with evident displeasure by those uninformed of the virtue of his new-found better way. Frequently our attention is called to the insufficiency of physicians' knowledge of dealing with disease, often with fatal results. The following was taken from the Evening Sun, of Indianapolis:

"Los Angeles, March 9.—Seven men are dead and one more is believed to be dying today as the result of taking Neo-Salvarsan treatment at the county hospital. The deaths have baffled the hospital staff of physicians, and the best known practitioners in Los Angeles admit they did not know why the treatment, which has proven successful in hundreds of other cases, was fatal in these instances. Several of the men who died had taken the treatment before with apparently beneficial results."

Another case which baffled the physicians was that of the late Robert Gunn Bremner, Congressman. This case attracted very wide interest. Mr. Bremner was treated for cancer, by physicians in this country and in Europe, but despite their best efforts he gradually grew worse. Finally he decided to try the radium treatment, and tubes of radium valued at $100,000, the most ever used on one person, were applied to the growth; but all efforts were unavailing, and he soon died.

But in the midst of all this human failure and powerlessness, there is One who is powerful to heal any disease, be it of the most baffling nature, cancer not excepted. And He is not without witnesses. Thousands of witnesses to His marvelous healing power are on record. Anyone may be convinced of this fact who will take the trouble to investigate among those who faithfully trust God's promises. —*Gospel Trumpet.*

JOY NOW

W. E. G.

There was never more joy in the world than now,
Even though it's spurned it stays anyhow—
Now start up its music and give it sway—
Tune up its harps and let them play.
Uncage your birds and bid them sing,
Unlock your tongues and let them ring.
Mountain crags and valleys below;
Rolling seas from shore to shore
Will echo back the great convoy—
The whole old world is full of joy.

The optimist fell ten stories.
At each window-bar
He shouted to his friends:
"All right so far."

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Wish, the Indicator of Faith

A MAN'S wish may be an indicator of his faith. For it is a belief in a certain good that it is possible to attain. When the wish is kept steadily and unaveringly with one, it becomes identified with the will. And "where there's a will there's a way." Then faith takes the form of perseverance, persistency, determination, patience and life.

At one time, Jesus, to show the oneness of faith and persistency, gave a parable of a woman and a worldly judge, whom she besought night and day to give her justice, and who finally yielded "because of her importunity." When one believes in one's wish—that it is good and right, that it belongs to the heavenly manifestations—then faith should never yield, but go on to a will that is irresistible.

In such an expression of will, there is nothing violent, blustering or explosive. Such is a waste of force and the diffusing of an energy that should be turning toward accomplishment of the thing desired. The wise one who is tempted to be impatient, to give way to his feeling of disappointment, anger, resistance or defiance, will calmly and quietly turn all that strong feeling toward thoughts and imaginations, which recognize that, with the Source of every good in the universe, the wish is already fulfilled.

The faith of Jan Kubelik, the great violinist, in himself and his art, he ascribes to "learning to wish." If the success of this virtuoso is described in financial terms, the value is $1,000 an hour—his ability to earn $100,000 for 100 one-hour performances on his Stradivarius. Thus we hear him speaking to a reporter of The New York World:

"I should like to tell American boys how to succeed. They must learn to wish. A wish that hurts and hurts—that is the wish that comes true. And the whole world and poverty and no friends and ill-health cannot stop it. If they wish they will work. Wishing and working will make the world right over for them. The boy who would like to succeed, he cannot succeed, but the boy who wishes to succeed till he cannot eat or sleep or do anything but work for wishing, he has success."

What we think most upon, that we become, and "the wish is father to the thought." Every good wish must become an effectual prayer, or "the speaking of the word," by which all things are brought forth. For this reason Jesus taught his disciples:

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. (Mark 11:24). State your wish in such a form that it will be a declaration of its real existence in God. Then let your mind continue to think in ways harmonious with that statement. Thus you supply the substance (faith) out of which to form your wish in the realm of appearances, and also, the force or persistency by which, that which is in the invisible is projected into visibility.

All wishes can be resolved into the wish for God, and when a wish is

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"reduced to its last terms," the answer is God. And since God is omnipresent, surrounding us and filling us, we know that we have God ever and forever; therefore, our wish is truly here in all its perfection. True faith will eliminate time and space and other interventions between us and the fulfillment of our wish, and allow it to be made manifest here and now.

The will of a man is his faith, concreted. But when the will is exercised only on the lower planes and for human desires alone, it defeats itself, and though its faith may bear wonderful fruits and many of them, there is a limit to the exercise of that faith. Our individual will and desire must be identified with the good of the whole in order to be an unfailing success.

Those who exercise their God powers for their own selfish ends, will, like another Napoleon, experience their Waterloo. The good of the whole is one with the will of God, and only those who seek the good of the whole can have the faith that is an eternal success. Napoleon Bonaparte had a marvellous faith in himself as "a man of destiny," but, because he became so absorbed in seeking his own interests, his fate became an immortal parable of "the vaunting ambition that o'erleaps itself."—*Militz.*

We who know the Truth of Life must first change the world in ourselves internally before the world can be changed in others externally. If we know the Truth of Life and do not live it, we are as a lighthouse set upon a hill in which the light has gone out.—*Lucy A. Mallory.*

A CHILD TO THE UNIVERSE

I am but a part of Thee—
Like the land, and like the sea—
Like the burning light of day—
Like the broad and starry way.
Good for all is good for me—
I am but a part of Thee.

In Thy hands I leave my fate;
Naught have I to supplicate—
Naught to ask that should be done
From the Ruler of the Sun.
Born for love, or born for hate,
In Thy hands I leave my fate.

As thou mad'st me, I shall grow;
As Thou teachest, I shall know;
As Thou givest, I shall keep;
As Thou chastenest, I shall weep.
Guider of the Ocean's flow,
As Thou mad'st me, I shall grow.

I the part, and Thou the Whole—
Shall I tremble for my soul?—
Fear to meet, in realms unknown,
God the lover of His own?
We but seek the same great goal—
I the part, and Thou the Whole.

Child I am, yet do not fear
Coming day or coming year:
Each brings closer union still
With the universal Will.
Each to each and All draw near—
Child I am, yet do not fear.

—*Edmund Noble.*

Regret nothing; waste neither time nor energy upon that which is gone. If you have made mistakes correct them, and do so in a happy frame of mind; if you have failed, do better, and know that you can.

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The Faith That Is In Us

THE report of the joint committee of clergymen and members of the medical profession on faith healing is an interesting and, in spite of its almost inevitable trimming, a valuable document. The layman has always been the thrall of the specialist. For centuries he accepted the priest's claim to an intimate association with the power behind the world, and regarded his every statement as authoritative. With the weakening of the power of the priest and a growing disbelief in the very existence of the supernatural, there grew up a deep reverence for the men who specialize in the laws of the body. At the latter end of the nineteenth century the physician was regarded with almost as great and unreasoning a reverence as was accorded to the priest in the Middle Ages.

Now we have grown wiser. Man is a creature of infinite complexity, made up of soul and mind and body, and not only does the old Roman ideal of a healthy mind in a healthy body still remain, but we have learned that a healthy mind cannot exist in an unhealthy body, and that a healthy body makes for a healthy mind. * * * All this is entirely in accord with common sense and common experience, and there is nothing surprising in the finding of the joint committee that "the mind can be so attuned as to aid the body to profit by medical skill."

It must be regarded as a significant sign of the times that a number of scientific men, headed by Sir Dyce Duckworth, Sir Douglas Powell, and Sir Clifford Allbutt, should deliberately testify their belief in the efficacy of prayer in case of sickness. The whole tendency of modern speculation is toward a harmonious universe. It is now generally recognized that behind life there is a definite and a beneficent purpose. The health of the individual and the usefulness and beauty of his personal existence depend entirely on his attaining harmonious relations with this great life force. This idea is to be found in the writing even of "advanced" thinkers like Mr. Bernard Shaw, and it would seem that after many years' wandering in the wilderness, and much pursuing of vain things, mankind is destined to return by a long and straggling road to "the faith once delivered to the saints."—*Daily Express, London.*

MEDITATION FOR THE WORKER

God is the Divine Will-for-Good. The Good Will of God is the Life of Man.

The Good Will of Man is the life of his work and his business.

The good in a business comes through its head and its workers, blessing each as it comes.

I send my Good Will into this business as a whole, and into my part of it in particular. May the business grow in good, and increasingly bless every soul it touches, every one who works for it or who buys from it or sells to it.

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Repose

REPOSE is a state of mind. We commonly associate it with our surroundings, and our relations. We think, "Oh, when I can get into a place where there is no more noise; when I can relax in body; when I can get off on my vacation; when I can have a change, then I shall rest and find repose." These things are but symbols of that which is the real cause of the restful state of mind. All the time it is your mind that gives you the repose, even though it seems to be the bed, or a vacation, or something else external.

If the mind is not at peace, you can have weeks of vacation and be as upset and disturbed at the end as you were in the beginning. If your mind is not at peace, you can lie down upon your bed hour after hour and even go to sleep, and at the end of it you will feel as though you had had no rest. Why? Because the mind did not take hold of the idea. Yet, on the contrary, there are people who have no vacations, but who are just as fresh at the end of the day as in the morning, full of energy, resolution, full of power for work, and they never grow tired. Why? Because their minds are at peace. They love the activity, and there is nothing at cross purposes with them.

The man who has been working hard all day will dance all night, but have no sense of weariness at all. His dancing was according to his mind. There was peace in it, there was a poise, there was a sense of refreshment and rest.

The philosopher, Delsarte, taught a way of acting and living, which he associated with thinking—so much so, that those who are the best students of this philosopher never separate the mind from an exercise, but always associate the mentality with whatever one is doing. Thus, he gives practices for what he called "decomposing;" to relax the muscles; to decompose the strained, fixed expressions, inward or outward, but the decomposing begins in your thought—in your mind. You may shake your hands like tassels on the end of a whip cord, but you will not decompose your wrists, until your mind relaxes itself.

I would recommend relaxing. Practice relaxing every hour of the day, realizing that to be still is just as important as to act; that these two are to be rightly married through all your expressions—silence and activity, rest and motion. These are to meet and associate perpetually in your life. There are certain ways of relaxing yourself which you can practice, no matter where you are. Let out the muscles of your face. Have you ever thought of the muscles around your mouth? Your lips pressed together, oftentimes strained with thought of precision or rectitude. Relax the muscles around your eyes. Perhaps you are contracting them with the thought that the light is too strong. Realize the power of the spirit to temper the light and to take care of all your affairs.

Whenever you have opportunity, let out the muscles in your body. Per-

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haps you are sitting in a car, clutching your bundles, when you can just as well lay them down and let them down and let out the muscles of your arms. Perhaps your whole body is tense, and, thinking of the end of your journey, you are pushing the car mentally. If you find yourself growing tense in any of your muscles, loosen them by relaxing yourself and take the words: "Be still and know that I am God."

Have the same consciousness that the motorman has, as he sits and turns his levers, and applies the power, or takes it off. He is not pushing the car, or pulling it, but he is knowing that the greater power is established and fully centralized, and he is in perfect connection with it, and all that he has to do is to turn the lever, on or off, without an effort. This is our true consciousness of ease. It brings us peace and rest and satisfaction in and about our affairs. Go on, you need have no concern about anything.

The great philosophy of this silence is, that there is in you a mighty nothing, a quietness that has been from the great forever and always will be. It is the master of goodness, that still place, that Holy of Holies. It is your power of abandonment. It is your child-likeness, and there it rests, waiting for you to move. It is a mighty vacuum that causes all motion but in itself does not move. O, that being nothing—nothing of yourself! When that feeling rises up of having so much to do, or of being so important, and you must do things or they will not be done, about that time let go, loosen up and enter into your own sweet nothingness. Stop thinking. You can do it. Just remember there is a power to stop thinking, and if, suddenly, you should find a blank, a silence, just know that at that moment you are practicing the perfect concentration of repose.

Practice not thinking, non-thinking. Practice being nothing—especially when you feel like asserting yourself. Be like the mirror, as to your human mentality. The mirror is nothing of itself, but it can take in all things. The mirror is a marvelous symbol. In the religion of Japan, the Shinto religion, they have only two symbols in their temples; one is a mirror, the other is a bell. The mirror is the nothing, the wonderful nothing, by which God is reflected. To be a perfect reflector a mirror must be still. If you want to see yourself in a mirror and it is moving back and forth all the time, you have to take hold of it and steady it in order to get a good reflection. So with your mentality. In order to reflect your Godhead you must be still. True, the mirror must be clean. It also must be true, and so, of course, there are other things besides stillness. Nevertheless, even the mentality, to be true and to be clean, must be well controlled and well trained—you must make it still.

"I am the door," said the Master. A door is useful in being nothing. We commonly call that which is closed up, "the door," but the door is the empty space. That is the real door, and a door, to be perfect, must be unobstructed—an unobstructed entrance. So, when the Christ says: "I am the door," He is referring to that power of being nothing. When you are perfectly still you feel the

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nothingness; you are not thinking, you cannot even feel your body. There are certain of you that have experienced this lightness, when there was a loss of the sense of being a body, of being a personality, and then came the great cosmic consciousness. You entered the universal. You did not lose consciousness. You gained the great consciousness, beside which the other seems trivial. If you could be perfectly still as to your human thinking, then the great divine consciousness would be your thinking and your life forever.

It was so with Tennyson. He could enter into cosmic consciousness by centering himself upon his own name and losing all thought of the little self. He entered into the great Idea for which his name stands. He saw only the great immortal self, and he describes it as losing all consciousness of being a body, or a personality, a little man among things. It was an entering into the universal mind, feeling himself the whole mind; knowing all things without beginning of time and without limitation of space.

"Be still before God and let him mold thee!"—*The Master Mind.*

EYESIGHT RESTORED BY NEW THOUGHT

I have been a student and a teacher all my life, consequently have used my eyes a great deal. I wore glasses for twenty years. Everyone wearing them knows of the eternal nuisance of the frosting and steaming when going into different atmospheres. Spectacles made me look older; nose glasses pinched a deep wrinkle into my forehead. After reading New Thought articles—particularly in Nautilus, for three years, and utilizing Mr. Edward B. Warman's method of holding out the eyelids while rolling slowly the eyeballs and concentrating all thought on normal sight, I became suddenly aware one day of the fact that glasses were useless to me.

A little more than a year ago my husband and I were standing on Sentinel Rock in the Yosemite Valley looking across to what seemed to be hundreds of snow-capped peaks. I was annoyed because I could not see better. I removed my glasses to clean them and for some cause looked up. My joy knew no bounds. I fairly shouted, "Why, Frank, I can see much better without my glasses." They were put away, and I have not worn glasses since.

It is needless to say that I believe New Thought to be the greatest force that has ever come into my life.—*Alberta Martin Carter in Nautilus.*

THIS IS YOUR HOUR

God has brought you into the world at this time. "This is your hour" to live. In God's mind there was a purpose in your living, and that is why you are here.

If you do not accomplish that purpose your life will be a failure.

It is possible for every individual to know why he was created, or God's purpose for him.

To know God's purpose for any one is one of life's greatest privileges.

To find that purpose, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."—*Maj. Parker, Salvation Army.*

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DIVINE LOVE

"There is an inmost Center in us all where Love abides in fullness."

This Center is the Divine Presence, the Spirit of Love, the Inner Guide—our Conscience. When we turn to this Inner Guide and listen to its Voice, it will lead us into all Truth, for it makes no mistake. It is only when we listen to the Outer—our personal desires, inclinations and opinions—that we make the mistake. God has so ordained it that each soul has within itself the Power to be well, to be happy, and to be free. If we do His will we shall know of the doctrine—no worry, no condemnation, no criticism, no unkindness, no hatred; just Love—pure Divine Love in our hearts for all. Then we shall know of the Doctrine—we shall be happy, well and free. This is the Law.

We are living in a world of Law and Order. We are each one in our place, not by chance, but by Law, where we belong.

Do you think for one moment the Divine Power that holds the universe in place, the sun, moon and stars in their orbits; do you think that this Divine Power does not have a place for you and for me, His beloved children? We are just where we belong, and so long as we permit the Spirit of Love within us to guide, we will be directed, but when we listen to the outer—the self evidence, as did Eve, we fall. This is the only fall of man.

Now when we wish to be guided we turn within. Therein lies the Power, all within ourselves, not afar off, but here and now. How much happier we are when we listen to this Inner Voice of Love and allow it to guide. How wonderful the works of the Father, that each soul has always at hand the Power to help himself; the greatest thing that was ever known—unity between God and man—"I in Thee and Thou in Me." God (Love) within the soul. It is the force which holds together all manifestation.

Let us live in Divine Love today. "It is nothing to die, but everything to know how to live."

Let us live in the pure consciousness. Paul says: "Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think of these things."—*Lutie Louthan Smith in Power.*

AWAKEN

Lillian A. Sackman.

Awaken, all on the earth below;
Awaken to the call of your soul.
Unloose the bindings of material thought,
That the love within may spread wide
Its wings and soar in the atmosphere of
Faith and truth. Gather to its pinions,
While the infinite sparks of light
Unloose the fetters from your feet,
Chains that jangle with the sound of sorrow, anguish, doubt and deceit.
O, veil of tears that blinds the sight—
Soul, awake: call to God to lead to the path of love, where the sunlight of faith will shine on thy tears,
Changing the veil of mist into a rainbow of light through all the coming years.

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COURAGE

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ill with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back, he makes a rainbow shine;
Grateful I take his slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness—me
The powers of light befriend.

—*"Poems" of Celia Thaxter.*

DO IT NOW

If with pleasure you are viewing any work a man is doing,
If you like or if you love him, tell him now;
Don't withhold your approbation till the parson makes oration
As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't really care about it;
He won't know how many teardrops you have shed;
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end;
If he earns your praise—bestow it; if you like him, let him know it;
Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead!

—*Exchange.*

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THE LIFE ETERNAL

An inspired genius of our "New Day" has penned the following verses, predictive of the millenial time we are now entering upon, when the race generally attains the redeemed body —living the life eternal:

I slept for an aeon of ages
To wake as a man on the earth;
A race of superior beings
Was lodged in the land of my birth.

Their faces were shining resplendent
With purity, power and love,
Which flowed like a glorified garment,
A fair seamless robe from above.

Their thoughts bore them hither and thither,
Or formed their desire of a day,
When matter had done its brief service,
To nothing had faded away.

They spoke in vibrations of music
Which pictured their thoughts in the air,
And selfishness, ugly, discordant,
Was seen to be nothingness there.

Then slowly my physical body
Dissolved, and there rose to my ken
The truth that these beings of beauty
Were born from the struggles of men.

My consciousness sought the eternal;
And visions of earth gently waned,
Till one from these distant dominions
Said—Go with perception unchained.

Go back to the far race of mortals—
Say men! here and now you may know;
Ask within of the shining Evangels,
And the trump of your freedom will blow.

—*William Y. More in Power.*

THE LORD'S PRAYER

H. W. Hawkes.

Tune—"Abide With Me."

"Thy Kingdom come!" O Lord we daily cry,
Weary and sad with earth's long strife and pain!
"How long, O Lord!" Thy suffering children sigh.
Thy Kingdom come! then all the din of war,
Like some dark dream, shall vanish with the night!
Peace, holy peace, her myriad gifts shall pour,
Resting secure from danger and affright.
Speed Thou the dawn and o'er the nations reign.

Thy Kingdom come! then shall Thy blessed will
Rule all the souls in Thy fair image made;
Angels and men Thy every thought fulfill;
Thy Kingdom come! mad greed for wealth add power
No more shall grind the weaklings in the dust;
Then mind and strength shall share Thy ample dower,
In earth and Heaven Thy mandates be obeyed.
Brothers in Thee, and one in equal trust.

—*From Songs of the Social Crusade.*

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The Two Planes of Consciousness

"Now, that is not first which is spiritual, but that which is natural, and afterward that which is spiritual."—1 Cor. 15:46.

EVOLUTION as a universal law in the development of organic life furnishes a key to the solution of this very important problem. A brief consideration of the two planes of consciousness made necessary by the evolutionary process in the unfolding of the soul's powers, first, on the primary plane of the sensuous life, and afterward on the higher plane of the spiritual life, will account for the seeming conflict, and its temporary necessity, between the flesh and the spirit. It is, then, because the rational and moral powers are first awakened to activity in their relation to the outward world through the physical senses that their primary education and development are necessarily on the plane of the sensuous life, and thus under the law and dominion of the selfish spirit of the animal nature.

Before the soul has awakened to the consciousness of its spiritual being and relations, its attention and desires are absorbed in the things of the sensuous life, because it knows no other. Man, in this stage of his development is practically but an intellectual and moral animal, and so absorbed in the pursuit of sensuous good that the innate demands of the spiritual nature are neither realized nor understood. Not, therefore, until the evolution of these powers has attained a sufficient level of development and degree of discipline to recognize the intrinsic value of truth and right for their own sake, independent of their subservience to selfish ends, does the conflict begin between the demands of the animal and the spiritual natures. From that time until the soul is fully awakened to a realizing sense of its true nature and relations as a child of God, and is unreservedly committed to the true life of this higher relationship, in which the animal nature becomes subordinated to the spiritual, the conflict will continue. The conflict ceases, however, when this personal adjustment is fully made, the true life entered upon, and the spiritual nature becomes permanently enthroned in organic supremacy in the personal life, co-ordinating all things with itself. The functions and activities of the sensuous nature, so essential to our reations with the outward world, and to the discipline of experience to be derived therefrom, are not suspended or crippled by the soul's activities on the higher plane of the spiritual life, but subordinated to and co-ordinated with them.

The spiritual life is not, in itself, antagonistic to the sensuous life in its normal activities, but to its excessive indulgence and perversions only. The spiritual nature, by relating man to the Kingdom of God and the moral law—the empire of truth and righteousness—and opening him to inspiration from the Divine, when brought into its rightful supremacy in the personal life, holds the spontaneous choice and action of the soul to the divine order. As God is in harmony with every

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department of His own creation, when the personal life is finally adjusted to the divine order, it will be in harmony with God, and with itself and all things in God. The sensuous activities being co-ordinated with the spiritual, the harmony and true freedom of the entire being are secured. Reverse this order, giving the supremacy to flesh and sense, and we have the opposite result, to which universal experience gives witness. In this is seen both the reason and nature of the conflict, and the necessity of a spiritual awakening and readjustment of the personal life to the divine order before man can enter upon the true, integral, and victorious life of a son of God in the flesh.—*L. D. N. in Bible Review.*

LIVE YOUR OWN LIFE

Individuality stands above all except the Law, except Principle. Each is entitled to individual integrity, and we instinctively and properly resent any attempt to infringe upon it. The Self is our castle, and we do right to close its gates on all whom we would regard as strangers. We are, and remain individuals, however much we blindly try to infuse our lives into others, or absorb other lives into our own. We neither help another nor hinder, except with his consent. We cannot bear the burdens of others, nor do we relieve others of their burdens in trying to carry them. Goodness comes not by another's virtue, nor wisdom by another's thinking.

Life is an individual problem. None may obey the law for another. Each must seek truth for himself, and may only understand and educate himself. No one can teach us; we must learn.

As long as we expect others to tell us exactly what we must say or do in order to attain to wisdom, so long will it remain beyond our reach. Others may aid, counsel and suggest methods and motives, but the work must be done by the individual Self.

Truth is not truth for us until we have made it our own, until we have applied it in daily life.—*Eugene De Mar.*

WILL

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.

—*S. E. Kiser.*

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Freedom of Thought

ONE is free to hold or to create whatever thought he wishes, the thought-sphere being the only sphere where one has absolute freedom. No outward circumstance can compel a person to change his thought; though his body be in chains, and he excommunicated, still he has the freedom of thought. The world is indebted for some of the most beautiful thoughts that have ever been formed to those whose bodies have been in chains; chains of sickness; chains of poverty; chains of ignominy; chains of slander; chains of calumny; to these, chains of iron are weak in comparison.

Every person has absolute freedom to form whatever thoughts he pleases, but after he has formed them then his freedom ceases; he is then compelled to live in his own thought atmosphere or to change it. Therefore, we see how important it is for ourselves to create an atmosphere of pleasant thoughts as Ruskin has so beautifully said:

"To get peace—if you want it—make for yourselves nests of pleasant thoughts. None of us yet knows, for none of us has been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands for our souls to live in."

Man is the sum of his thoughts; for "as a man thinketh in his heart so is he;" high and lofty thoughts make the high and lofty character; mean and low thoughts, the mean and low character.

But after a person has started on the road to the higher life, he often finds thoughts rushing into his mind that do not seem to belong to him, that he is really ashamed of. Many wonder why this is so. But if he could see on the other plane, he would see dark elemental forces projecting these thoughts into his mind, and if he is weak enough to open the door, he will vibrate these thoughts as if they were his own. If a person should be walking along the street and have his body assailed, or knocked down, how indignant he would be. But when these dark forces knock his mind around, making as it were a football of it, bounding first here, then there, now high, now low, now in the mud, now in the air, he often submits to this treatment as his fate, in place of feeling the same indignation that he would feel were he to have his body assaulted; or else taking the stand, "This is my mind, I shall hold it where I choose and no adverse thoughts shall crowd in upon it, buffeting it here and there, for I am master of my own mind. With my mind I shall radiate thoughts that are beautiful; thoughts that are helpful; thoughts that shall uplift all mankind; positive thoughts that shall endure forever; thoughts that shall keep my body well and strong; thoughts that shall extend far beyond my present environment; thoughts

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that shall take me into any place where duty may call me; thoughts that will keep me out of all places where duty does not call."

What pen or word can picture a thought; for, "Never was poem yet writ, but the meaning out mastered the metre." It is said of Buddha that his thoughts were so pure and strong that his thought aura extended for a mile from his body. Persons of small negative thoughts have small dark auras.

Persons live in their own thought element so continuously, that they are often unconscious of how groveling they are until something reveals their thoughts to them. But others who are not in one's own immediate thought-element, can see them; for every word, every emotion, every mannerism, every expression of the countenance, every motion of the body, proclaims the man or woman within; for the only difference between a beautiful body and an ugly one is thought; the only difference between a healthy body and a sickly one is thought; the only difference between a person who is much loved and sought after, and one who is despised and hated is thought; the only difference between a great soul with all the grand attributes of a high and noble manhood or womanhood, and a mean and dwarfed soul is thought; the only difference between a soul who lives in the higher spiritual realms, and one who grovels in the low, mean things of earth is thought. "Then let our secret thoughts be fair, for the gods see everywhere."

David well knew how many evils could hide in man's thoughts unless the light of the spirit was thrown in upon him, and he cried out: "Search me, O God, and know my heart; try me and know my thoughts; and see if tnere be any wicked way in me, and lead me in the way everlasting." (Ps. 139:23, 24.)—*"Dinah" in Bible Review.*

WILL AND WISDOM

Matey E. Stephenson, Washington, D. C.

When will thinks it is independent to do,
It is like a chain that is broken in two.
Good as a part, but not complete,
Until molded and blended the two in one meet.
They make a union that is firm and will stand,
For wisdom is God, and will is the man.

When will and wisdom go hand in hand,
All things will be easy, we will then understand,
That the linking of these, and blending the two,
Will teach, and tell us the things we should do.
When will lets wisdom take it by the the hand,
For wisdom is God, and will is the man.

STRENGTHEN THE LINKS

Lillian A. Sackman, New York.

Strengthen the link in thy chain of life with the metal of love; make it stronger with bands of faith; join the ends with the lock of knowledge; we are ever the key of wisdom next the heart.

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"Let There Be Light"

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let here be light: and there was light."

God is still saying, "Let there be light," to minds, that are without form and void, where darkness is upon the face of the deep—and there is light.

For light, the world is sick with longing; for light, humanity is crying out; for light, souls are starving, minds wearying, hearts breaking—for light, light, light—the light of Truth. Without it everything is without form and void, and utter, hopeless darkness is upon the face of the deep.

A wonderful treatment, just those four words, Let there be light! In them lies the healing of a sin-sick world—in the speaking of them is the solving of every problem under the sun, and over the sun. They are the keynote, the continued use of which will cause to topple drunkenness, cruelty, selfishness—every phase of evil which is nothing more nor less than forms of ignorance, products of darkness.

God said to a waiting world in chaos, Let there be light, and there was light. Each mind in the universe that knows not the Truth is a waiting world, a yet formless thing, empty, dark until it hears words, Let there be light!

Let there be light! to my own soul I speak it morning, noon and night; not I but the Father within me, none else can speak with power. None save the Light comprehends the Light.

"I am the Light of the world," spoke Jesus Christ. "I am the Truth," spoke Jesus Christ. Then the Light and the Truth are one, and Jesus Christ is the Light—the Truth that "lighteth every man that cometh into the world."

"If thine eye be single, thy whole body shall be full of light," again spake Jesus. Single to what? Why, to the light, of course, else it would allow darkness to enter and the whole body would not be full of light. Light and darkness cannot abide in the same place at the same time. We will never know the light from the study of darkness. We will never learn God in the contemplation of evil. What do we care how it happened here? Does it concern us, as to where it goes?

Where the light is, darkness is not. Where God is, evil is not. When our consciousness has no room for evil, there will be no evil in our life. When the light comes it is as though darkness had never been.

To whatever is dark in your life, to whomsoever is dark in your life, to the fear in your soul, to the shadow on your path, speak the all powerful words, "Let there be Light!" Speak them as God speaks them and there will be light.

Light, light, light is what we are striving for, is all sufficient, for God is Light and "in Him is no darkness at all."

Let our cry be for light. All creation is reaching up for it, is clamoring for the light.

Let us help "those who sit in darkness and the shadow of death" by our words of light!

We can speak light as God spoke it

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in the beginning, which beginning is without end.

"I and the Father are one."

"He who hath seen Me hath seen the Father."

"The Father that dwelleth in Me, He doeth the works."

Let there be Light! Oh, every mind that knows not the Truth in all the Universe, every soul in darkness, every empty heart! Let there be Light! Let there be Light!—*Saidee Gerard Ruthrauff in Unity.*

THE RISE OF MAN

The fall of man was the fall into consciousness of things as substance. The evolution of man is the rise into consciousness of the life of things as substance.

The fall of man was the fall into a material conception of life. His emancipation from the bondage of things material comes through a rise into an entirely new conception of life as spiritual. We do not live in a material world, but in a material conception of the world. To live in a conception of the world as spirit and life, not matter, is to transcend things and their limitations.

All power and wisdom resides in Life itself, which is purely spiritual and mental. There is no life or power or intelligence in matter—matter is in Life, as the thoughts are in the mind. Matter moves in life and by the power of life, just as thought moves in individual mind and by the power of the individual mind.

This old mortal conception of the world shall give way to the immortality conception of life itself as all power and intelligence and substance.

The cause of the material world is Life itself.

The world is built by life, it is rebuilt by life, its every change is the effect of the motions of life itself.

We live in a spiritual world, not a material one. To Remember this, is eternal life.—*Elizabeth Towne.*

BE STILL

Would'st learn of God, His love, His wisdom and His will?
Enter thy chamber then; commune with Self; be still.

Shut out the world, which ever seeks thine ears to fill;
Would'st grow in grace? Thy chamber enter, and be still.

—*Katherine R. Francke.*

GOD IS ON ALL SIDES

The Life of all the nations is the One Life. In this war, God is on all sides, working to Will and to Do of His Good Pleasure, which is Peace and Prosperity on Earth, Good Will to all men, to all nations.

We affirm a United States of the World.—*Elizabeth Towne.*

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are silent threads of gold which when woven together gleam out so brightly in the pattern of life that God approves.—*Canon Farrar.*

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JUSTICE AND JUDGMENT

Justice and judgment are omnipresent attributes of God, righteous altogether in Divine Mind. One of the laws is, whatever thoughts you send out return to you. So, in order to give and receive only good, these two attributes must be unified with the Universal Principle. We must have the single eye which sees only good and refuses to give reality to any other appearance. Thus do we "judge righteous judgment." This means eliminating all condemnation, criticism, fault-finding, not only for others, but of ourselves. Every day is judgment day.

By placing all our affairs into the keeping of the Spirit of Justice, order and harmony will prevail and bring our own to us unerringly. After we have committed our way to His keeping, we may co-operate by accepting all that comes gladly, and know that we are reaping not punishment, if the way seem hard sometimes, but discipline that will show us the true path. God is Justice and God is Love, hence Justice is always Love.—*Unity.*

No one else ever came into the world who was just like yourself, and no one will ever come after you who shall be exactly what you are. No one else will have your life story, no one else will have just your work. The most marvelous thing about humanity is its marvelous diversity. If your friend dies you may search the wide world over and the ages through, but you can never find his counterpart. There are strong physical resemblances, there are coincidences of life and experience, but every personality is distinct; the thing that makes you yourself belongs to no other. The Father of spirits knows us as individuals, knows us as no one else can, and gives to each his separate work and his separate call to the kingdom of life.

All things are good for our proper use—but nothing is good if it uses us.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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PASSAGES FROM "HIDDEN WORDS"

O, Son of Spirit!

Break the cage, and like unto the bird of love, soar into the atmosphere of holiness; leave the self and rest with heavenly souls, upon the sacred plain of God.

O, Son of Ashes!

Content not thyself with the repose of a single immortal and lose not the everlasting rest; exchange not the immortal garden of Eternal Joy for the earthly furnace of mortality. Ascend from the dungeon to the beautiful plains of life, and rise from cage of the world to the alluring garden of the placeless.

O, my Servant!

Free thyself from the worldly bond and escape from the prison of the self. Appreciate the value of the time, for thou shalt never see it again; nor shalt thou find a like opportunity.

O, my Servant!

Purge the mind from malice, and free from envy, enter the presence of Unity.

God, singly and alone, abideth in His Own Place, which is Holy above space and time, mention and utterance, sign, description and definition, heighth and depth.

O, Son of Man!

Wert thou to observe mercy thou wouldst not regret thine own interest, but the interest of mankind. Were thou to observe justice, choose thou for others what thou choosest for thyself.

How exalting are the mountains and how humbling! How lonely and how comforting! How awesome and how kindly! How relentless and how sympathetic! Reflecting every mood of man, they add somewhat to his nobler stature and diminish somewhat his ignoble self.—*Ralph Connor.*

HEALING TAUGHT BY MAIL

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THE CHRISTLY SEEING

The omnipotence of God, working through the eyes, is a mighty power for the quelling of all the wild nature, and bringing to man manifestations of the things belonging to his kingly state. It is written: "The king that sitteth upon the throne of judgment scattereth away all evil with his eye." This power of the eye that holds wild beasts in subjection can control our own animal propensities. You have the fine eye of perception, by which you can bring to naught the things that are false and impure in this world.

There is a healing power among certain of the old Germans, called "the sympathie cure." This power is exercised with pure words, and one of the statements is this: "God looks you quite away." These words in the mouth of a wise one have caused sickness to fly before them as mist before the sun, have been the power by which false expressions have melted so that people have been healed of deformities and false manifestations of all kinds.

The Spirit of the Lord is upon you for He hath anointed you to preach the Gospel to your own eyes, and to the eyes of others, that the light may shine forth in full splendor and perfect manifestation.

The divinity that is within you is the divinity that lighteth every man that cometh into the world. Like the bright shining of the sun, it can shine away all darkness, even the darkness of your eyeballs, so that you see with the bright light of the Christ mind, you see with the eyes of God, too pure to behold anything but the divine presence in and through all.

The cosmic vision overshadows the sight of the eyes and causes them to rise in power, so that they can look at the light of the sun and not be blinded; they can look straight at the Truth and receive it without any limitations or exceptions.

Ye are the light of the world! Let your light shine, let it give eyesight to them that are blind, let it give the Truth to the world that all may be healed and know themselves as God knows them, by seeing the Truth that makes all men free here and now.

We will again enter into the silence of our own souls, and speak the Truth right from the divine vision of Heaven, and the words that we speak shall prove themselves true in this earth:

Christ sees through my eyes. The light of the world is the light of my eyes.—*Militz.*

No man is born into the world whose work,
Is not born with him. There is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil. —*Lowell.*

Balzac once said: "To live in the presence of great truths and eternal laws—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him." The time to learn this way of living is in youth, and then the whole of life is true and noble.

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TOO MUCH MEDICINE

That the American people are "drunk with medicine" is the rather sweeping statement attributed to Dr. Wilbert, of the U. S. Public Health Service. "Drug intoxication," he calls it. He says that every year more than 200,000 people die in the United States of degenerative diseases, especially diseases of the heart, blood vessels and kidneys, and that these diseases are caused in the main by the abuse of medicine.

Actually, more than $100,000,000 worth of drugs used as medicines were imported into the United States in the year 1913. Since 1880 the importation of drugs and medicines has increased 740.5 per cent, or nine times faster than the population. Besides, great quantities of medicines are made in the United States.

The best physicians are relying less and less on medicine, and more on right ways of living. It is nature that cures, not medicine. In some cases drugs may "assist nature," but when we try to do that we are quite likely to do more harm than good.—*Current Events.*

Things which have had an existence among men have first of all had to have a truth and worth in them, and were not semblances, but realities.—*Carlyle.*

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

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SPARKS OF TRUTH

W. E G.

Strive to honor truth in the world and truth will honor thee. Seek for honor, and both honor and truth will flee from thee.

Every day is a new day. Take thyself in hand and do well the work of the new day. The successes of yesterday cannot atone for the failures of today. When thou art resting upon thine oars the speed of thy life-craft is waning.

Thy path of thy life is a narrow way, only wide enough for thine own feet. To attempt to carry others abreast of thee is to begin to fail. Every soul must walk alone, each has its own power, its own gait, its own inspiration.

When men draw close to God they come close to each other. When men are estranged from each other they are estranged from God.

He must first respect the laws of men who would respect the laws of God.

Hide thyself while thy hands do the work of the world.

There is a savings vault in the heart of God with a branch in the heart of every man, woman and child. But only the pure gold of unselfish thoughts and deeds can find safety there.

He who translates his life in terms of unselfish thoughts and deeds lays up treasures for eternity. But he who selfishly hoards material things piles sand upon the shore of time, which the tides of eternity will level down.

He who lives truly in the present destroys the power of the law of heredity. He also dispels the fogs of forebodings. He has to do only with the environments of the moments. If the life globe of such a one is freed from the smoke of selfishness and the dust of materiality the light of his own soul clarifies and makes pure and radiant the environment.

If you desire higher stations in life, fit yourself for them, otherwise you will be miserable in them.

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THE SECRET INN

"The Kingdom is within you."

Alfred Noyes, the English Poet.

Enough of dreams! No longer mock
  The burdened hearts of men!
Not on the cloud, but on the rock,
  Build thou thy faith again:
O, range no more the realms of air,
  Stoop to the glen-bound streams.
Thy hope was all too like despair:
  Enough, enough of dreams.

* * *

Descend, descend, Urania, speak
  To men in their own tongue!
Leave not the breaking heart to break
  Because thine own is strong.
This is the law, in dream and deed,
  That heaven must walk on earth!
O, shine upon the humble creed
  That holds the heavenly birth.

An earth-born creed? We may not praise
  The Eternal's lowly house;
Yet, thro' the rude beams may we gaze
  And the interwoven boughs,
If on the little Child thou shine,
  Whom, though we dream no more,
Here, in the heart's hushed Palestine,
  The magi still adore.

A lowly creed, a wayside inn
  For wayfarers! O come,
Now that the long dark hours begin,
  Lead thou the nations home!
Shine on the little roof, fair star,
  The thatch in silver steep,
That kings may come to it from afar,
  And the shepherds from their sheep.

—*Syracuse Post-Standard.*

THOUGHTS WORTH WHILE

When in doubt don't, but don't doubt too long.

All circumstances, even the most adverse, have possibilities that we can use.

This world is a beautiful place in which to live. Be in no hurry to take your departure.

Live constantly in the faith that every change will lead you to better things, and it will.

If anything disturbs you, there are weak places in your mind; the remedy is to make these strong.

Good luck is the result of well-directed efforts. Bad luck is the result of misdirected efforts.

Why worry about troubles, and why weep about wrongs? That which is wrong deserves no tears.

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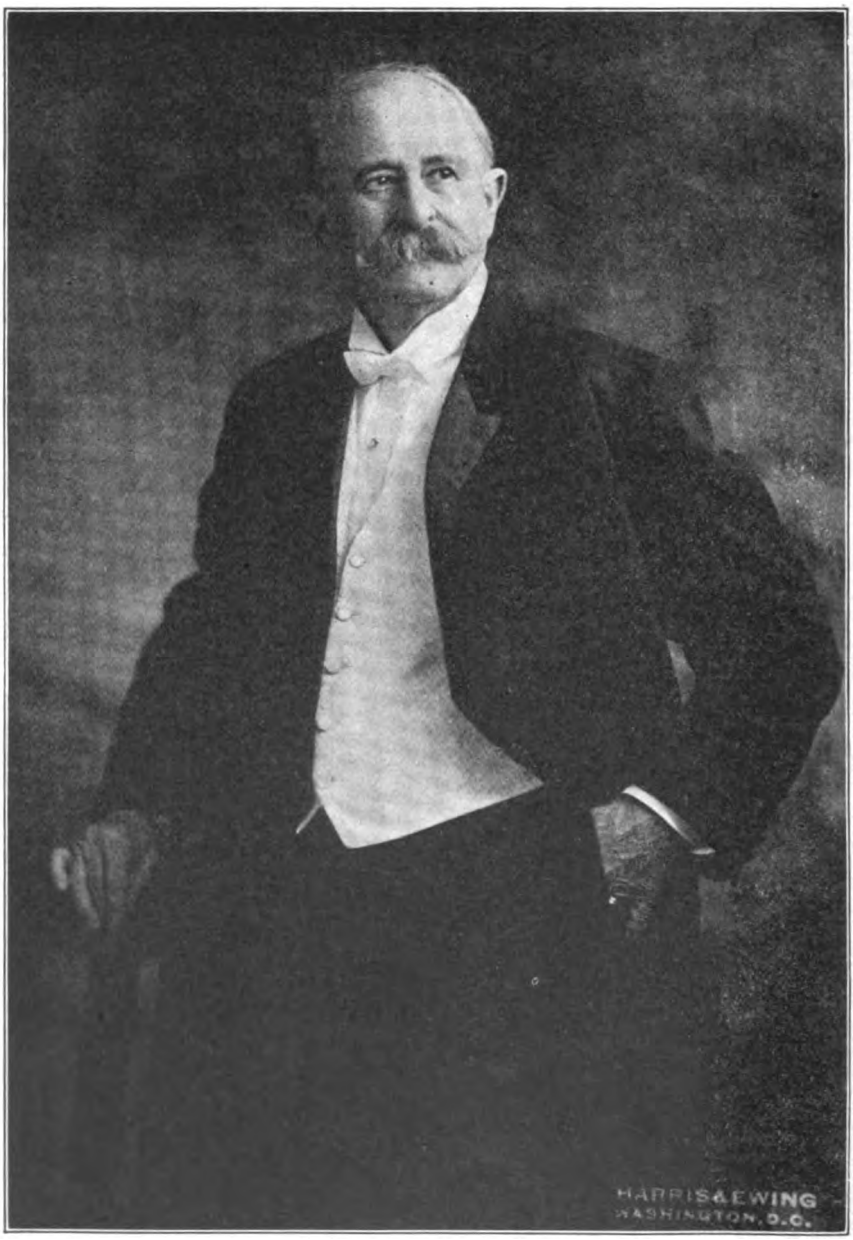

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Oliver A. Sabin Jr.

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for the world and for yourself than to address the readers of the News Letter through letters embodying your experiences and thoughts upon the subjects for the propagation of which this magazine exists.

We take the doctrine of Love as taught by our Savior and base our theology upon this Love, and God blesses us and gives us all the comforts and happiness of Life. Instead of going through the world fearing that you are going to get into hell, you go through the world loving God, and knowing that God loves you, and that God blesses your every step, and He gives you all. You do not have to worry, because you trust God for all and you trust implicitly.

Jesus Christ came teaching the doctrine of Love, love God and love your brother as you do yourself. This is the foundation stone upon which the Evangelical Christian Science Church has built its structure. Upon that thought we stand or fall.

"Unchain the Truth, it shall be free," is the command from high Heaven. Our Savior said: "Preach the Gospel to every creature." The command is to "go forward."

There is no especial form of prayer. If one but comes to the Father in Spirit and in Truth he can express his desires in any form, because there is no formality with God.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

November

PAULINA B. SABIN

"Be up and doing," "from sun to sun,"
Let the business be something that ought to be done,
It will keep from wrong doing and help you to live;
Or else, will provide you with something to give
To the poor or the needy, the sick or the lame—
And this will bring blessing if done "In His name."
—*Living Leaves.*

"It is best of all to remember that the unkind word left unspoken, the unkind look averted, the unkind manner changed to one of sweetness and dignity, are never regretted."

Man is glorious and happy, not by what he has, but by what he is. He can receive nothing better or nobler than the unfolding of his own spiritual nature.—*Channing.*

Begin the day with God!
He is thy sun and day,
He is the radiance of thy dawn,
To Him address thy lay.

Take thy first walk with God;
Let Him go forth with thee;
By stream or sea or mountain path,
Seek still His company.

Thy first transaction be
With God Himself above;
So shall thy business prosper well,
And all thy day be love.
—*Bonar.*

He who has conferred a kindness should be silent; he who has received one should speak of it.—*Seneca.*

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The Helps of Our Religion

Abolishes Fears of Eternal Punishment—The Devil Myth Destroyed—Saves From Sin, Sickness and Poverty—Frees From Sorrow—Gives the Beautiful Father in Heaven.

By BISHOP SABIN

THE subject of which I will discuss is "The Helps of Our Religion." The first thought that I have entered on my notes is, that it relieves us from the fear of universal punishment.

I was taught—and perhaps the most of you were taught in the same way—to believe that we were walking in this vale of tears with dangers on the right hand and on the left; that heaven was up a narrow, steep, and difficult path; that hell was thrown wide open for the whole world, and that the most of the people were going that way; that if you committed a sin, whatever it might be, it was the same as if you were guilty of all, and, therefore, you were lost. I made up my mind that I was sure for that hot place, because I knew I had sinned, and there were a great many others following the same way.

I do not know anybody who is absolutely free from sin. But if we find ourselves committing sin, we must get out of it, come right straight back to God and then and there make our acknowledgments and repentance. The only way to make proper repentance for the committing of sin is to quit it and turn back and go the other way. If you have been sowing seeds of evil, quit; sow seeds of Righteousness and Holiness; go to God, ask forgiveness, and then God will wash your sins away.

Some of the greatest and most notable men mentioned in the Bible were sinners. David, himself, a man after God's own heart, committed some very grievous sins. Paul was caught red-handed, when he was slaughtering God's children. Jesus Christ called him, and smote him on the road, when he was going to slaughter the children of God, the followers of Jesus Christ. Yet David and Paul both were great and shining lights, and their writings today are as good as any others in the Bible.

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They repented, and good fruit was brought forth from their repentance.

ABOUT PUNISHMENT.

We must repent, but the idea that God, as God of Love, should condemn one of His children to perpetual and endless punishment for the crimes that one could commit in seventy years, while on this earth, is absurd—not, however, that the murderer is going straight to heaven.

Whatever may come of those who commit any sin and die in their sin, I know not. I only know this: God never created anything to be lost, and I think that this experience called death is nothing more than a transition from one stage to another; nothing more or less than the birth of the Spirit out of the so-called material world.

DEATH MAY BE DESTROYED.

You have not to die, unless you want to. If you will devote your life, consecrate it absolutely, to God Almighty, and take your lessons in spiritual training, you can spiritualize this body, you can destroy this thing called death, you can destroy the necessity of passing through it. You have to go out of this realm, somewhere, in some way, which must be either done by the spiritualization of the body or through this experience called death. We have to get rid of this so-called material body; it must become spiritualized; it must be such a body as Jesus Christ had, after the resurrection. It must be a body that can walk on the water, be visible or invisible, travel as thought travels, beautiful and perfect.

But if a person dies red-handed in crime, he has to make restitution. The Bible demonstrates an intermediate stage, where this teaching and this repentance and these good works of reformation will be bought about. I have no doubt of that. If the Bible teaches anything it teaches that.

NO FEAR OF ENDLESS HELL.

This religion of ours brings us in touch with God and we see Him as a God of Love, and we have no fear of an endless hell. We have no fear that a devil was ever created, who has as much power, or nearly as much power, as God Almighty; not at all. We do not believe in such a thing as a devil. The world is filled with devils; they get into all of us, more or less, and it is a constant fight to keep them out, their names are legion, but we drive them out by the love of God Almighty and nothing can harm us, and these devils can not touch us.

SAVES US FROM SICKNESS.

Our religion also saves us, if we practice it, from what is termed sickness.

When we come into perfect realization of the Spirit there can be no such thing as sickness. Until we become perfect we will be tempted, so to speak, and we will now and then be sick; but when we become perfect in our perfect realization, sickness cannot touch us. When students commence in this study they are poor, filled with pain, and disease. But as this study takes hold of them you can see the Love radiate in their countenances, by and by sickness is destroyed and they are very paragons of Health, Harmony, and Happiness.

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and it is only rarely that such are ever tempted to go back and commit sickness.

FREES FROM DESIRE TO SIN.

It not only frees us from sin, but our religion frees us from the desire to sin.

Our religion makes us stronger, it makes us better able to demonstrate over carnal mind, and by and by we will get so strong that we will be as Jesus prayed that His disciples might be, pefect as God is perfect. It emancipates us from all these wicked desires and evil thoughts and fills us with Love, love for God and love for our fellow.

DESTROYS FEAR OF POVERTY.

It destroys this universal fear of poverty, an almost universal fear.

Take the world today; look all over it and you find simply a scramble for dollars and cents; it is a scramble for the material, so-called. Now, when you come into this religion perfectly, you will simply trust God Almighty and you will worry no more about your material desires than you worry that you are not going to have air to breathe. None of us worry about not having air. We have plenty of air to breathe into and fill our lungs. We should not worry about one thing any more than we do about another; it all comes from God and all is perfect. It is true that if man, carnal mind, could, he would box this air all up, get a trust on it, and then when anybody wanted some air to breathe he would have to go to the corporation and they would supply him with a tube, through which he could suck all the air he needed. They have the water substantially controlled. Go to the cities and you have to pay for your water; go to the mountains and you pay for the water. Water is not free any more, and the earth, which was given to mankind by God Almighty, a few have captured it, so to speak, and the rest have not any. That is carnal mind.

I think the Henry George creed is along this line. His followers believe this, that man was created by God with certain inalienable rights, among which is the right to his share of the earth, his share of the water and the air he wants to breathe. There is nothing wrong in that. I cannot see anything wrong in it, but carnal mind has got it. But here, when you come into this beautiful Truth, you are relieved from all these anxieties, or worries. You have all the earth you want, you have all the air you want, all the clothes you want; and everything else you want comes to you from the universal bounty house of God, and you have no fear.

FREES FROM FEAR.

It frees us from this universal thing called fear.

Blackstone classifies all the conditions of human life in what are termed the Wants and the Fears. We want everything that we are not afraid of. If there is anything which we are afraid of, we do not want it, and, on the contrary, we want all the rest. Well, now, we are freed from all the fear, by this religion, as we are supplied for all our wants. Go to the ordinary man and tell him he is afraid, and he says: "Oh, no, I am not afraid." I used to think

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that I was not afraid of anything. If anybody should have talked to me about being afraid, I would have felt almost insulted, yet I was the worst coward that ever walked on shoe leather. I would not sit down with my back to a draft for anything. I remember when I was in the central part of Texas, the news came out that yellow fever had broken out in Galveston, and I had to go that way to get home. I was never so scared in all my life as I was in the stage coach over the fear of coming through that yellow fever city of Galveston, but I got home. One night I went into the city of St. Louis and stopped at my hotel. I had been away for some two or three weeks on account of cholera epidemic, and they telegraphed me to come home immediately, so I went back. I went into the hotel into the rotunda, which was usually crowded with people, but there was nobody there but the servants and waiters. I asked the clerk where all the people were, and he said that everybody was attending funerals, and that you could not hire a cart in that town for anything, everything was carrying corpses. I went up to my room, and very soon I commenced to think about the cholera, and if anybody ever suffered I suffered that night from the fear of the cholera, until finally I had to take something to quiet my nerves and at last got to sleep.

RESULTS OF FEAR AND COWARDICE.

Cowardice is what carries off four-fifths, if not nine-tenths, of the people that die during an epidemic. I have known people to fall on the street and die before they could be carried across the street to the corner drug store; nothing else but fear had killed them.

The human family are filled with fear. They are afraid of every class of evil. Besides the fear of sickness, there is the fear of poverty, the fear of coming to want. I know some people, who think they are good Christians, who are always looking for loopholes, so that when God Almighty goes back on them they can get back at Him. That is rather a rough way to put it, but that is the fact of it. They want to put their money where moths can eat, where thieves can break through and steal, and where rust will destroy it. Jesus said not to do that; He said, lay up your treasures in Heaven, by doing good, being charitable, broadcasting the Truth, throwing out the lifeline to your brothers and sisters, and the more you do this and the more you work, the greater will be your blessing and your reward hereafter.

Look at this wonderful age in which we live. Through the art of printing these words will be read beside the firesides in South Africa, on the other side and other end of the globe. It will be read in far-off Alaska. Everywhere on earth that civilized man can go, this will be read; and it is so with the broadcasting of this Truth everywhere, and you that have money, hoarding your money, nursing your money, nursing your sins, nursing your sickness, are but preparing yourselves for a greater effort in the coming state, which you will soon go to. You have to come out of it, and you have to come out of it clean and square on the broad platform of loving your brother as you love yourself. You have to help. You

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will have to help, for God Almighty's laws are inexorable, and you have to bow the knee to them.

TRUST GOD AND BE NOT DISAPPOINTED.

This beautiful religion frees us from the fear of the time when God Almighty is going back on us. If I did not have a cent on earth, there is not a living soul on the face of the earth I would ask for a cent. I would go to God Almighty, then I would lay my petition there, and I know I would get what I asked for, and so will every one that listens to this or reads this. If you trust God you will never be disappointed.

These demonstrations are being made everywhere all the time. I hear of them almost daily.

FREEDOM FROM SORROW.

We are freed from sorrow.

We have no fear of losing the sweet ones that have gone beyond, but we know that in a short time coming we will be together, and that this separation will be so short that in the sweet by and by, when we are climbing this ladder of Truth together, it will seem as nothing. In this condition here and in this life we are but in the perparatory stage, preparing for the eternal labor and work which we will have to do.

We have no sorrow and we cannot have any; we have no fear because God is our Father and we know that He loves us, that He takes care of us, and we cannot have any fear and sorrow, and all the crooked ways are made straight, and harmony and beautiful, sweet peace reign through us, around us, and about us, and God Almighty and His love shield us in all of our wayward walkings through life.

A GOD OF LOVE.

To me the most beautiful thing which this religion has given me is that it has given me a God of Love, a beautiful Father in Heaven, that is as real to me as any other personality in the world, and ten thousand times ten thousands more dear. God Almighty is a reality, and all we have to do is to ask Him and He will answer us. His love shields you and protects you. He is a loving Father in Heaven. What His form may be we do not know, but we know He is a loving God, a living Power, infinite Wisdom, and we know that in all the vicissitudes of life He leads us and directs us and takes care of us.

COVERS EVERY AVENUE.

In passing along further, we can see that this religion, instead of being confined to the healing of the sick alone, covers every avenue of life. There is no position in which we may be placed but that this religion will be a help to us; if you are a scholar, it makes you ten thousand times brighter than you are without it. If you are in trouble, it destroys the trouble; if you are in poverty, it destroys it; if you are in sickness, health is restored. If you have any worldly ailment of any kind or character, or inharmony of any kind whatever, go to God, take it to Him in prayer, and it is banished and banished at once by His love. It makes God and His goodness rule; it makes God and His works practical, and it brings us good here and now.

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OCCULT THERAPEUTICS

The student of the histoy of man will find in the legends, folk-lore and history of all peoples, evidences of the fact that healing by some form of occult practice has been followed by all races—all peoples—at all times. These various forms of occult therapeutics have varied from the revolting practices accompanying the grossest form of barbaric superstitions to the most refined form of procedure accompanying some of the most fashionable metaphysical cults of today. These various forms of occult healing of diseases have been attached to all forms of religion, from the degraded hoodooism of Africa to the highest forms of religion known to the world. All sorts of theories have been advanced to account for the cures which have resulted from all these forms of healing—all manner of creeds built around the fact that cures have been made.

Priests, teachers, and healers have claimed divine powers, and insisted that they were the representatives of a particular deity which was worshipped in their respective countries, simply because they were able to perform cures of bodily ills, and in nearly every care, these priests and healers have claimed the cures a proof positive of the truth of the respective religion or school of religious thought which they favored; and at the same time insisted that all other forms of religions or occult healings were bogus and counterfeit, and that they, the priests making the claim, had the only "real thing," dire penalties being often threatened to those who dared to patronize any of the opposition healers or priests.

Human nature is much the same all over the world, and in all times. We find the same rivalry and claim of "the only real thing" existing today, both in the case of the rival hoodoo doctors of Africa and the polished healers of fashionable metaphysical cults of America—and among all who come between these two poles.

Alas, for these claimers of a monopoly of nature's great forces—these people who make cures in spite of their theories, rather than because of them!

Nature's great recuperative force is as free as air and sunshine and may be used by anyone who cares to do so. It is not owned or controlled by any person, cult or school—and no particular form of religious belief is necessary to one in order that he may obtain benefit from it—God's children amuse themselves with many forms, sects and creeds, but He knows them all as His children and smiles at their childish desires to form themselves into cliques of "chosen people," attempting to shut out their brothers from the common heritage.—*Yogi Ramacharaka.*

Once we were taught to believe in a lake of literal "fire and brimstone;" now it is vulgar to believe in anything more gross than eternal compunction of conscience.

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God---The Healer

Wm. E. Gibson

BLESS the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases. Psalms 103:2, 3.

If thou wilt diligently hearken to the voice of the Lord thy God, and will do that which is right in His sight, and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee. Exodus 15:26.

He healeth the broken in heart and bindeth up their wounds. Psalms 147:3.

ALL HEALING IS OF GOD.

All healing is of God, through God and by God.

He that conceives an idea of a healing power other than God is self-deceived. Such an idea is a temporary delusion. It cannot be a permanent delusion, for at some time such a one must come face to face with the fact that there is no healer outside of God.

All inharmonies are diseases. All diseases are sins, manifest sins. Whether sins of omissions or sins of commissions they are sins.

They are the results of waywardness; the results of acting out of unwise choices; they are the results of selecting courses of conduct and actions, that lead from God—from Good; that lead to mental upheavels and physical eruptions.

The sins of men and women fall upon their children, their grandchildren and their great-grandchildren—"to the third and fourth generations."

It seems a cruel law, but it is a most natural law; it is the law of evolution.

GOD'S LAWS NATURAL LAWS.

All of God's laws are natural laws. God and His laws are one. He is ever evolving—unfolding the mental and physical aspects of His nature, and as truly involving or drawing into Himself the spiritual qualities of His nature.

This is seen in all natural phenomena. The stony crust of the earth dissolves that plants may grow. The grosser plants live their age and transmute into the finer. The grosser animals come and live their age—serve their purpose—and prepare the way for the finer.

Then the climax of the animal kingdom is reached, and man is the result of the transmution.

THE IMAGE OF GOD.

Man is the image of God in the consciousness of the unity of the trinity of His nature. Man is conscious of a physical state of his own body, of the earth and its wonders, of the sun, the moon and of the stars; and something of their nature.

Man is also conscious of mind, and of certain mental operations and laws. He is also conscious that back of the material or physical and back of the

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mental is the vitalizing, cognizing and energizing something called Spirit.

He realizes that in one ego or soul is the consciousness of the three states—physical, mental, spiritual—and that these three states are temporarily one. This consciousness is the Unity of the Trinity.

MAN DISTINGUISHED FROM OTHER ANIMALS.

This consciousness distinguishes man from all the rest of the animal realm. Man is the bridge between the material and the spiritual, at least for this earth.

In his lower states man is looking backward, as it were, to the physical and material. These he sees as paramount; these he serves and worships; but finally he discovers that the satisfaction he seeks is dissatisfying, finds that the joy he looks for becomes sorrow. He finds that in the phenomenal world discord displaces harmony.

These discoveries awaken the consciousness that the material world is not paramount; that there is something purer, higher and more real.

WHEN THE SOUL COMES TO ITSELF.

It is at this point that the soul comes to itself. It comes into the inner chambers of the soul-consciousness. If it then and there washes the windows of that chamber of all hatred, malice, jealousies, and all selfishness, it can look out thence, not toward the material as all-important, but toward the spiritual—toward God as the supreme conception. From this spirit elevation, this God-consciousness the soul can look down through the mental states, as the physical of God, and the material states, as the garb of the Infinite God.

It then understands that all the suffering it has experienced has tended toward a state free from suffering; that all the darkness through which it has groped has made the desire for light more acute; that all the discord to which it has subjected itself has tended to make the discovered harmony the more complete.

When the soul reaches this state of consciousness it can say with the Hebrew psalmist: "Bless the Lord, O my soul, * * * who forgiveth all thine iniquities, who healeth all thy diseases."

ONENESS WITH GOD.

For this is the consciousness of oneness with God—the consciousness of oneness with the Love of God; the unifying and harmonizing power of Love.

It is the consciousness of oneness with the goodness of God, the power of God, the wisdom of God, the eternal nature of God.

This consciousness displaces fear with courage; doubt and despair with confidence and hope. This consciousness tends toward establishing implicit faith in God.

FAITH.

Faith is the switch-board to the Infinite Powers.

By faith and persistent efforts the Powers and Blessings of God are wrought out through the hands of men.

God is the healer of the individual who, even in the crudeness of his blind conception of God, cries for

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healing faithfully believing that God will heal.

God is the healer of him who with intelligent consciousness of God's healing means and agencies calls upon him for healing.

God is after healing the soul when the physical body is apparently in the throes of agony; God truly heals for and in time, but the great healing is for eternity.

As already said, when the soul becomes conscious of its perfect and eternal nature, its eyes are turned away from the material and carnal world, and become more and more fixed upon the real, spiritual life.

This change of consciousness and attention means much to the physical and mental conditions of the individual.

EFFECT OF MATERIALITY.

One who is inclined to materiality often magnifies and intensifies insignificant conditions or states. For instance, a child gets a fish bone in its throat. The moment the mother hears the complaint she flies into a delirium of excitement and fears, seizes the child, rushes to the window, imagines the most horrible possibilities. If the child is of a nervous temperament it immediately takes up the suggestion. The blood rushes to the seat of disturbance and is held there unduly by the nervous tension of both parent and child, and fever sets up. The blood, by natural law, must finally recede and tarry unusually long before its return. Swelling follows, strangulation and possible choking to death.

Whereas, if the mother's spiritual eyes were God-ward, she would realize that all things are possible with God. A simple suggestion, like urging the child to chew and swallow a crust of bread, coming from a calm and confident mind most often gives immediate and perfect relief.

Many a person has died of diseases which they brought on by their own imagination.

THE RESULT OF FEAR.

One has a pain in a certain part of the body, say in the region of the heart, the liver or the kidneys. He has always feared trouble with these particular organs or some one of them, now he has a pain there. Fear and excitement disturb the proper circulation of the blood, consequently disturb the proper distribution and assimilation of building material. Fever sets up in that quarter, the result of nervous tension and cellular starvation.

"But unto you that fear My name (that look to Me) shall the sun of righteousness arise with healing in His Wing; and ye shall go forth and grow up as calves of the stall." Malachi 4:2.

Now, most people who read this and have ailments are wondering what help they may get through healers.

WHOLESOME THOUGHT AND SUGGESTION.

Run over in your mind and count the instances of which you have actual knowledge, where the wholesome thought and suggestion have changed the prospect from the possible bad to the genuinely good. How often have you seen a false report crush and bruise and bring hours of suffering, having all the effects of

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truth. While on the other hand a timely suggestion has cleared the mental sky, a wholesome expression has electrified the whole being.

Does this not suggest the influence of one mind over another under certain conditions?

Would this not suggest that you might be helped or hindered in the same way?

Have you not come into the presence of people, who never spoke a word to you, but whose very presence made you comfortable or even happy?

Would this not suggest mental communication with the use of audible suggestion?

INTIMATELY INTERWOVEN.

Yes; we are so intimately woven together that we can help or hinder each other with our thoughts as well as with our actions. Not only can we, but we are constantly, consciously or unconsciously, doing this very thing.

The testimony of your own experience is sufficient to ground your faith in the help that it is possible for a healer to give.

If this has failed, take the recorded living testimonies as published through the Christian Science journals, and through the New Thought journals, such as Nautilus, Unity, Power, Master Mind, etc.

CONSULT YOUR OWN SOUL.

But best of all consult the innate powers of your own soul. If you are inclined toward Christian Science, test the Christian Science methods for yourself. Purify your thoughts of hatred, jealousies, malice, all revenge, narrowness and selfishness and go to God, in earnest prayer, as to a friend in whom you have perfect confidence. If you do this you will have proof in yourself.

But the great trouble people have is to shed the old death-dealing mental states. Here, and here primarily, is where the healer's help is needed. To help you disrobe your mind of your old attachments; to help throw aside your ancestral heirlooms. To help you don the crown of justice and the robe of love and righteousness.

THE HEALER'S HELP.

But the healer's help comes through the knowledge that all healing is of God; for God is All and in All.

The healer must realize that he is One with God—a Spark from the Divine Flame, a Drop from the Infinite Ocean of Spiritual life, an Atom of the Soul Substance, a Microcosm of the Macrocosm.

The healer must realize for you this soul state. When he thus fully realizes it you consciously or unconsciously take up the vibration.

Is it wise to seek the help of healers? Yes and no.

It is wise to seek the help of healers when you really need them, and you really need them when you cannot get hold of yourself, when you are, in a sense, beside yourself and cannot exercise self-command. And this condition comes even to healers themselves. But on the other hand, you should never seek help if you have strength to help yourself.

The end of all true healing is to redeem the world of humanity from the darkness and death of corrality to the light, health and life of spirituality.

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Simplicity and Contentment

Rose M. de Vaux-Royer, New York, N. Y.

Thy alchemist contentment be!
Equal is stone or ore to thee;
But yet of wealth the sage has more
Than the great king, with all his store.
Sadi [Shiraz 1194.]

WHY is it that when we undertake to interpret, or translate an ideal of our mental conception into language, that it diminishes in stature, becomes vague in form, and evades our finest expression? It is the essence that eludes—that which is only apparent to our inner vision at rare intervals. And thus it is the principle we are striving for—the realities of being, devoid of the trappings and decorations, to determine our understanding. Truth waits upon our discovery. We know that our real existence is the life of our inner vision. It is the man of our spiritual discernment that disports the outer robe marked with his impress.

The Sufis of Persia profess a mystical religion, the fundamental tenets of which are that nothing exists absolutely but God; that the human soul is an emanation from His essence—which returns to its source; that our transitory state is a constant approach to Him. There are philosophers who aim to attain to a state of spiritual perfection, exclusive of all worldly interests. To the "yoghi" gold, iron, and stone are the same in value; his business is the restraining of the passions and the cultivation of the soul. His adoration is for beauty in the manifestations of the Creator. "The insolent spirit of worldly prosperity tempts us with alluring claims, but the messenger of beauty whose soul is of love is far from this." Illusion can never become reality.

Although a gem be cast away
And lie obscure in heaps of clay,
  Its precious worth is still the same,
Although vile dust be whirled to
    Heaven—
To such no dignity is given—
  Still base as when from earth it
    came. —*Sadi.*

The fact that we have a friend carries more weight than the blandishments of social usage or than external gifts convey. It is the sense of security and interior sweetness, the strength of faith that characterizes it, that assays its quality and value. It is not the outer decorations of "the human form divine" that make for character, for goodness, or for well-being; nor is it the verbosity or flowery phraseology from which we most readily glean the fact. In this congested age, "short cuts" and simplified methods are more desirable. Although to gild the nut will not increase the flavor of the kernel yet the tendency has been toward embellishment rather than simplicity. At the dinner service the elaborate garnishing by a skilled chef is hastily discarded for the real substance, and it is this getting right at the reality that is helpful and simplifies our life study.

That God is, is an accepted fact, but only by our realization of this omnipresence of spirit do we receive

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the power, the blessing, and the wholeness! We may know these things in the Silence without song or ceremony, or we may seek a beautiful exhibition of praise and thanksgiving among the tiny feathered creatures of the field, or woodland lanes, where we shall find Him revealed in myriad forms. In this universal Spirit do we merge our littleness, and come out of the cloistered self enlarged and reenforced. It is the only recess left for us (when worldliness has failed to lure) to resuscitate and upbuild. As this ever-present power is to be had for the asking, why not turn our contemplation into these channels of peace at the present time? "With God all things are possible!" Ask Him for guidance that shall cover the ways that we must walk, and find contentment there, in the stillness.

"He that soweth to the Spirit shall of the Spirit reap."

When far from fame and haunts of men beguiled,
I called for Peace,—a flower looked up and smiled;
And in its face I found God's perfect plan;—
"To enter here, become a little child!"

HOW TIME IS USED

The work of the world in this civilized age is so complex, so complicated, that a large outlook on time has become positively essential. We require for our daily living, for just the existence of one day, the time results which added together would be astonishing. In our food alone think of the people who have been employed so many minutes, or hours or days to bring to your egg a dash of pepper! Think of the process of growing it, picking it, drying it, grinding it, packing it, shipping it, freighting it, unpacking it, sending it inland, more unpacking, putting on shelves, selling it, wrapping it, delivering it, getting it into the pepper box, and at last, sprinkling it on your egg. Twenty or thirty grains of pepper and all these energies let loose to produce them. If for so simple a thing as that, many people, animals, ships, trains and machines have been employed, can you possibly conceive of how much time went into it all? Yet, inevitable as the morning appearance of the sun and the daylight that so certainly dispels the darkness, the law of order, cause and effect has, without your thinking anything about it, been working, working for your benefit and satisfaction. Such is the silent beneficence of God in His arrangement about time. In all the desires of life there is a way of apprehending the necessity of law. When we do apprehend we become willing to wait, satisfied and secure.

The whole philosophy of good cheer manifests itself in the confident and heroic use of events which are apparently hopeless and despairful. In the mingled lights and shadows we must learn to transform the discords of our storm into music. We must work steadily under the mastery of a sturdy idea, and be possessed by a serious enthusiasm. We must not be afraid of the distracting midnight which lies behind a coming day.—*Uriel Buchanan.*

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BISHOP SABIN ON HAPPINESS

Therefore, if you would be happy, think happiness; if you would be perfect, think perfection; if you would be prosperous, think prosperity, and know that your prosperity comes from God and God alone; and when you can trust Him, trust Him by affirming that you have all, with the understanding that you live, move and have your being in God, and everything comes to you. Then you are happy. Then you are in harmony.

Did you ever think how beautiful a prayer this prayer of our Savior is? "Our Father"—the universal Father of all creation—"who art in Heaven"—who art in harmony. All is harmonious where God is. There can be nothing that is out of harmony, and when you think that you live, move and have your being in harmony, in God, how can any inharmonious thoughts come to you when you are in God?

"Hallowed be Thy name. Thy kingdom come." What is God's kingdom? Where does it come to, and what is it? Jesus tells us in the 17th chapter of Luke, 21st verse, that the Kingdom of God is within us. Then the kingdom of harmony is come unto me. That is the thought. "Thy kingdom come; Thy will," the will of universal life, and universal harmony "be done in me as it is in Heaven" (harmony). See what a beautiful thought; and when you come to realize and analyze the Lord's Prayer, you will see that it covers the whole domain of human wants, and destroys all the domain of so-called human fear.

TRUST IN THE LORD

"Trust in the Lord, wait patiently for Him, and He shall bring it to pass." Is it a provable thing that if one really trusts in the Lord, waits patiently for Him, in the meantime following the leadings which come to him in all ways, that He, the Lord, will "bring it to pass," whether "it" means a position, money, fame, love, a new gown or a new life—anything which represents the heart's desire? Yes, for if a thing has been demonstrated once, and only once, it is a provable thing, and here and there—far more frequently since New Thought gave out its message—one has actually put this declaration to the test and has never been disappointed.

Why has he never been disappointed? Because he has impressed his desire upon a real substance with real intelligence which is as sensitive as mercury in a tube, which the pressure of a finger on the glass will raise or lower, and which, as is declared by the Master and metaphysical science and proved by physical science—as we shall see later—is obliged by its own law of action, to give him his heart's desire, to bring it, whatever "it" may be, to pass.—*Lida A. Churchill.*

God is the cause—nature is the effect—man is the ultimate. As a seed planted in the earth produces its kind, so does Deity, as the spiritual germ, unfold through the countless processes of nature its own image and likeness in the moral characteristics of the human type.

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Speaking the True Word

The Creator's Children Must Imitate His Method of Work—How the Well and Good Come to Pass.

Annie Rix Militz in "The Master Mind"

WE who are the children of the Creator, His likeness and image, are compelled to imitate His method of work. Without our speaking the true word about a thing, no true thing will be made manifest.

Truth is a silent Principle surrounding and enfolding us and filling all our being. It waits, a Still Presence, for the word that speaks it into manifestation, and it never shows forth until that word is spoken. God works by but one method, always, has worked by one method and always will work by one method. "God spoke and it was so." What a glorious power have the children of men been clothed with—what sacred rights have been vested in them!

Only those know, to whom it has been given, how every thought speaks in the lines and features of our faces—in every condition of our lives. When we persistently think true thoughts we get into true relations with things and they no longer are irksome or difficult or unbearable, no matter how they have seemed before. Now by understanding this law, declare yourself governed by the One Will, directed by the One Law, instructed by the One Intelligence, and that you are placed just where you can serve best and are best fitted to be by that One Will that loves you with a love that passeth understanding. Know there is no need for scrambling and restless striving or foolish deceiving to obtain positions and possessions, if you will faithfully trust and let the law place you where you belong. You will speak the word that all is well and good and will see the well and good come to pass.

"It is the Spirit that quickeneth," that gives life and consciousness, the flesh is nothing and has nothing. Yet it moans and groans about its life wasting away and poverty bringing it pain and the other ills it thinks it is heir to. As flesh, we sigh disconsolately about our sorrows and afflictions, our distresses and limitations and try to be submissive to all these dreadful, fleshly conditions. We say they are the result of material combinations, the weather, food, heredity, some one's unjust actions; that they are real and hard to bear, but that they are sent by the hand of One who chooses to afflict us with evil things.

Then we beg and implore this power, who sends us evil, to remove the evil He has sent us. But no answer comes. Instead, there is a greater groaning and imploring than ever, all over the earth. It is the God of flesh, man his implored and "the flesh profiteth nothing." Men have said the fleshly things are truly hard—the fleshly laws control and hamper and hurt when in reality, the flesh is nothing, a delusion—pure

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unreality—as a dream is to the dreamer who has awakened.

If outward showings are only shadows of thought, why have men given things which have no reality such power and dominion over them? Pure reason teaches "Thou shalt have no other gods before me." Man has turned first to flesh and acknowledged it in all its ways as real and then turned to Spirit and declares the Spirit omnipresent and good. Thus serving two masters, and as the reward of such service, confused and mixed results have followed. You cannot serve Good and Evil and not get mixed results.

But watch now the effect of speaking in the true way! The moment you begin to say disease is a delusion, pain is a myth, poverty is unreal, sorrow is a dream of error, and the flesh is not the real, understanding why these words are true, the disease that walked to and fro upon the earth fades into a thing of nought, the sharp pain drops into the nowhere, sorrow and misery fly like darkness before the sun. We lay our heads upon the peaceful breast of our Silent Mother and she giveth her beloved sleep. She soothes our sorrows with the nepenthe of forgetfulness. She sends ease and comfort for poverty, health for disease, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

A papyrus leaf from Egypt in the British Museum, contains this saying of Jesus: "Raise the stone, and there thou shalt find Me; cleave the wood and I am there."

BISHOP SABIN ON "MIRACLES"

God works everywhere in a natural way. These things called miracles never existed. All that there is in miracles is in the ignorance of the people who believe in them, and the more ignorant you are the more you believe in miracles. Now, these are nard expressions, but they are absolutely true. God from all eternity has never changed. He cannot change, because from all eternity he has been one and the same thing, without beginning and without ending.

A miracle means that there is a change of divine law. God is perfect Himself. His laws are perfect, and He works in perfect unison with those laws. The law of forgiveness is that when you bring yourself in range of forgiveness enough to ask God to forgive you, in other words, you make a prayer in accordance with the directions we have given you, you bring yourself in line and you receive the benefit. If the sunshine is necessary for you and you want it, and you go back into a cellar, and say, "God, please send the sunshine," do you think God's sunshine will twist away round to get into that cellar to get to you? Not at all. If you want the sunshine you have to get where the sunshine can hit you. If you want to get the benefit of God's blessings you have to get where those blessings can come to you. In other words, you have to bring yourself in tune with this Infinite Life and Infinite Love, and when you do that, it covers you as the waters cover the sea, and no evil can come near you, around you or about you.

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The Breath of Life

IN the Biblical account of the formation of Adam, we get first mention of breath. God breathed into his nostrils "nishmath khayyim" or the breath of lives. The word "nishmath" is the construct state of the word "neshamah"—breath, which by the Hebrews was deemed of such importance as to be used afterward to denote the "anima divina" or permanent ego, which is the Holy of Holies of the human tabernacle, that part which is directly derived from God—that "pneuma" or spirit, of which God is the Father. As such it is the seat of inspiration, which word is directly connected with the breath—its meaning being simply "inbreathing." The saints and prophets of old saw this more clearly than we do today, for in that most ancient of Hebrew dramas—the Book of Job—Elihu says, "The breath of the Almighty (Nishmath Shaddi) giveth me understanding."

The connection then is clear between breathing and Divine wisdom and understanding. And this is most important, because if we recognize the omnipresence of the Spirit, or in simpler words, that God is everywhere, it follows that to the spiritual man the Mind of God is everywhere available and that he can breath in the thoughts of God, which are said to come down from Heaven like the rain and snow, and so be continually inspired. To the real child of God, this is one of the simplest things in the world—it is as easy and simple as breathing.

The New Testament bears out the same truth which we have deduced from the Old. The meaning of the word "inspired" is simply "God-breathed (Theopneustos). Also in John 3:8, which is translated, "The wind bloweth where it listeth"—a literal translation would be, "The Spirit breathes where he willeth, and thou hearest his voice." Here the connection is distinctly shown between breathing and inspiration, as also in John 20:22, when Jesus breathed on His disciples and said: "Receive ye the Holy Spirit." This is proved also by the experience of saints of later ages who say that: "It is in the air that the Holy Spirit is hidden. Every time we breathe with entire abandonment of self, and full truth in the loving kindness of our Divine Master, we receive the sacred body which is everywhere, and we saturate our hearts with the pure element in which, and by which alone, we can be born again to a new life." Swedenborg says that "an inward spiritual breathing was opened up in him, and his spirit breathed the Divine atmosphere directly from the Holy Spirit." This he considered an essential to a perfectly spiritual state and to occur in all apostles and holy persons who live under immediate inspiration.

T. L. Harris also speaks of an internal spiritual breathing corresponding to the outer natural breathing, by means of which he was able to receive an influx of divine intuition in such power and abundance as to throw off under its in-

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fluence the most astonishing stream of eloquence. "As the bodily lungs imbibe air," so he contends, "the spiritual lungs inspire and respire the divine aura, refluent with the highest thought and purest sentiment, and without any labor and trial of brain." The inspiring breath, when long sustained by practice, expands the "Silver Thread" until it connects with the White Light, all pervading and all power.

One of the most important, although it appears to be the simplest of life's lessons, is to learn how to breathe on the natural, as well as on the spiritual plane. It is clear that the spiritual organism can breathe in, not only spiritual life, but spiritual knowledge, for the spiritual atmosphere impinges upon us (like the natural) everywhere. For the spiritual organism demands as much its preservation by a spiritual atmosphere, as the physical by the natural. Apart from the natural atmosphere, the natural organism could not exist an instant, so neither could the spiritual man exist for a moment apart from the spiritual atmosphere. And just as the natural and spiritual organisms are combined and harmonized into one in the regenerate man, so are the natural and spiritual atmospheres combined into one. Thus the Spirit of God and the Breath of Life are around us everywhere, we need only to breathe it in as we breathe, and breathe ourselves out. As a perfect spiritual life, therefore depends mainly upon a perfect spiritual breathing so a perfect physical life depends mainly upon a perfect physical breathing. The twain should be combined and harmonized into one. We can breathe in at the same time power and love and strength and vitality and nerve-force—fresh life and vigor for spirit, soul and body.

But as the majority of mankind have lost this power, or have never used it, it is necessary to learn the first and greatest of all lessons—how to breathe. The first and simplest thing to remember, is to breathe always through the nostrils and to the full capacity of the lungs. Most of us are in the habit of using only a small portion of the lung surface instead of the whole, while a considerable portion remains inactive, and offers an inviting field for microbes, which, invading the weakened tissue, soon produce havoc. To obviate this, and to bring into use the whole of the lung surface, we must practice what is called the complete breath.

Thus: "1. Stand or sit erect. Breathing thru the nostrils, inhale steadily, first filling the lower part of the lungs, then the middle, and then the higher portion; protruding the upper chest; then lifting the chest including the upper ribs.

"2. Retain the breath a few seconds.

"3. Exhale quite slowly, as slowly as possible; drawing the abdomen in a little, and lifting it up slowly as the air leaves the lungs."

This exercise should be repeated until it becomes our natural method of breathing. The effects will be found extremely beneficial. The practice of the complete breath will make any one immune to consumption and other pulmonary troubles; and will do away with all liability to contract cold, as well as bronchial and similar

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weaknesses. It will produce a full broad chest. Colds may often be prevented by practicing a little vigorous complete breathing, whenever you feel you are being unduly exposed, and most colds can be cured by complete breathing and partial fasting for a day. Another very useful exercise is called the cleansing breath. This, with many other exercises, depends upon the complete breath, which we should first inhale, and then retain a few seconds. Now pucker up the lips as if to whistle; then exhale a little air vigorously through the opening. Then stop a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhausted; using considerable vigor each time in exhaling.

A third exercise has the advantage of being as useful as it is simple. His is for "Brain Stimulation," and is as follows:

"Sit erect. Press the left nostril with the thumb and inhale through the right nostril. Then remove the thumb and close the right nostril with the fingers and exhale through the left nostril. Then inhale through the left and exhale through the right alternately.

"This exercise has the effect of clearing the head, and is very beneficial in case of a cold in the head."

But the most important of these breathing exercises is that of the regenerative breath for the transmutation of the reproductive energy, and the transmission to all parts of the body. It is effected in the same manner: It is necessary,

"1. Lie passively or sit erect and fix your mind upon the idea of drawing up the reproductive energy to the solar plexus, where it will be transmuted and stored away as a reserve force of vital energy.

"2. Then breathe rhythmically, forming the mental image of drawing up the reproductive energy with each inhalation. You will be conscious of the upward passage of the energy and will feel its stimulating effect.

"3. If you desire an increase in mental force you may draw it up to the brain by giving the command and holding the mental image of its transmission to the brain."

The transmutation of the reproductive energy gives great vitality to those who practice it. It fills them with great vital force, which will radiate from them, and cause them to become known as magnetic personalities.

The reproductive organism is the most powerful storage battery in animal life, and the forces may be drawn up and used as explained above, instead of being, as is so often the case, wasted in riotous lust. According to the Scriptures every creature from the amoeba up to man is "a living soul" in which is the breath of the spirit of lives. From the highest manifestation to the lowest, it is the same life differing only in degree according to the complexity of the organism. So we recognize in that structureless mass of jelly called the amoeba, which is absolutely without organs, the same life which animates the highest and noblest being on earth. All are of one breath and one life. All live and move and have their being in God. Life is the highest of all forces. No force can be destroyed. Therefore life itself is indestructible and

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immortal. But the organisms which contain it are, in the present age, corruptible, capable of death and destruction. Life must therefore pass on from vessel to vessel, or return to God who is the fountain and source of all life.

ALL ONE AND THE SAME LIFE.

So we gather that though the number and variety of manifestations of life may be infinite—yet it is all one and the same life.

We have already seen how perfect breathing benefits the animal or physical man, and, under the head of "brain stimulation," how it increases mental power. We know that the life is the same in both the mental and physical. We do not pretend to differentiate between them. We know that the man has not two lives but one life. Life on the mental plane, as well as on the physical, is sustained by breathing, and so it is on the spiritual. The Spirit of God is said to breathe where he wills. The spiritual world, as Drummond said, "is the outer segment of the natural," and the same law is continuous throughout the universe. So it is with life. The life in the smallest microbe, or the lowest plant, is the same as that in man and in every case sustained by breathing.

So we gather that plant life, animal life, human life, and spiritual life are all but one life—the Life of God, which is immortal and incorruptible, but that the life cannot be perpetuated in any one organism until that organism is rendered incorruptible.

From this point of view it is impossible to overestimate the importance of the conservation of the vital fluid, and its transmutation into mental and spiritual power. For we agree with the talented author of "Cosmic Procession" that "the perfection of the individual can be attained through non-sexuality and the conservation of the life-force." We have shown how this may be accomplished by regeneration of spirit, soul and body, and the living of a pure and holy life. And how by perfect breathing on the physical, mental and spiritual planes the waters of the Jordan may flow upward unto life immortal, instead of downward unto the Dead Sea of generation and decay. —*Henry Proctor, F. R. S. L., M. R. A. S., F. L. L. C., in Bible Review.*

WHAT WORRY DOES

Worry hypnotizes the consciousness until everything else is driven out, but the one subject. This depletes confidence to the last degree and causes the individual to lose his natural consciousness of power sufficient for his needs. The consciousness becomes so intensely individualized under the influence of fear and worry that it is cut off from its normal relation to the whole. It limits itself to its own ideal of weakness. When we awaken to the truth that our own thoughts open or shut the gates of good, and that our ideas of worry are only our limited, personal, finite ideas, and not based upon truth, when we realize that only our own mental attitude stands between us and an ever fuller realization of our unity with the One, the Source of Life, Power and Intelligence, we shall begin to build confidence and peace in place of fear and anxiety.

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The Mind's Condition

How One's Thoughts Affect His Physical Being—The Evil Effects of Worry and Mental Depression.

ONE'S life philosophy, one's religion, has a marked influence upon the health. People who have no steady faith in a Divine Being, no satisfying assurance of life after death, or those who live in constant terror of death and the hereafter are not as normal, as wholesome, or as healthy as those who are buttressed by a great faith which kills all their doubts and fears, and brings them into close communion with their Maker. A hopeful, cheerful, optimistic outlook upon life, a firm belief in an Infinite Intelligence which will ultimately bring every human being to perfection has a tremendously helpful influence upon the the physiological and chemical processes of the body.

Physicians are rapidly discovering that we are mental creatures, that mind is the origin and the basis of everything; that the body is merely an objectified expression of mind, and that harmony or discord, health or disease depend upon the condition of the mind.

In diagnosing diseases physicians now inquire into the mental conditions which might possibly have induced the disorder. "Have you worried about anything?" "Have you had any special trouble of late?" "Is your mind disturbed about anything?" "Do you sleep well?" "Are you worried over business affairs?" "Has anything been especially disturbing you of late?" The answers to such questions as these are of vital importance in the correct diagnosis of a case.

Nothing is better established in medicine than the fact that mental depressions, disorders, caused by fear, worry, shock, or the explosive passions, jealousy, envy, hatred, produce correspondingly bodily disorders. During great business depressions, financial panics, for instance, it has been noticed that there is a very great increase in certain diseases, especially of the kidneys, the stomach, the digestive organs, the liver, the heart, and the brain. These organs are peculiarly sensitive to the mental attitude. They respond very quickly to harmony or discord. A happy state of mind means a healthy liver, healthy digestive organs, healthy kidneys. Unhappiness, mental disturbances, mental discord, or depression, on the other hand, are accompanied by corresponding trouble in the bodily organs.

A London hospital physician tells us that he has watched tuberculosis spring into terrible activity in persons who are mentally depressed. His statement is verified by the very large percentage of insane patients who die of tuberculosis. It is also well known that the bones of the mentally deranged become so very brittle as the result of the impairment of the bone cells from their mental depression that they are very easily fractured.

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It is not unusual to find broken ribs or limbs caused by the slightest restraint in the case of those who are at all violent.

A homeopathic physician tells of a case of chronic facial neuralgia in which the sufferer remained free from attacks for sixteen months, but that after the shock of seeing a fellow-workman killed by a falling board, the neuralgia became worse than ever. He declares that a fit of anger will bring on neuralgia. A noted Edinburgh practitioner says that mental anxiety, strain, worry, depressing influences of all kinds, disposes to the development of a new growth, such as causes diseases of the brain. Dr. Goodall, a well-known English physician, says: "Worry, when added to other unfavorable conditions, is one of the most common causes of general paralysis."

There is authentic evidence that shock, anxiety or severe mental strain have followed the presence of anemia which has run to a fatal issue. Many noted medical men have reported cases of severe jaundice brought on by the fear of an approaching examination by the physician, especially where there was great terror of the discovery of some fatal disease. Physicians are agreed that fearful expectation of the development of some fatal disease predisposes to such disease, as in the case of smallpox, scarlet fever, influenza, and especially brain troubles, as in fear of hereditary insanity.

It is well known that the lowering of the vitality of the stomach through constant mental trouble will, after a while, develop cancer, ulcer, or other stomach troubles. According to a London hospital physician, if one inquires into the history of many cases of cancer of the stomach and intestines, he will find that despair, anxiety, and prolonged worry have most certainly led to the onslaught of this malignant disease. This physician says that irritable hearts are often actually enlarged by worry, anxiety, fear, and that the lessened vitality of that organ due to mental depression permits disease microbes to gain a ready foothold.

Whatever impairs the mental power, the brain cells, impairs the cell life all through the body. All vicious emotions, worry, fear, chronic anxiety, jealousy, hatred, revenge, so poison the cells of the nervous system as to seriously interfere with and impair the processes on all the bodily organs. Their functions are impaired, their vitality depleted. And just here is the origin of disease; in the impaired cell life, the persistent lowering of the vitality of the individual cells, the cutting off of nutrition, the lessening of the disease resisting power of the cells. The disease germs which are lurking in the body take advantage of this lowered vitality, and become active. They thrive upon the poisons, the broken down tissues that are impaired by vicious thoughts and emotions; and when the resisting power of the body becomes very low these germs increase tremendously and play terrible havoc, as illustrated in fever and inflammation of the various organs, bilious attacks, gout, rheumatism, neuralgia, and all sorts of diseases.

As there is a certain amount of intelligence in the cells of every part of the body, and as all of the cells

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which compose the body are so closely related, so intimately tied together, that whatever affects one affects all, we can easily see how anything that affects the brain cells would be instantly communicated to every part of the body. As a matter of fact, there are departments of the brain presiding over and corresponding with every organ and every part of the body, and when any of these centers is disturbed by sympathy the discord is communicated to a corresponding portion of the body. When a certain brain center is diseased, for instance, or is affected by the pressure of some abnormal growth, or some injury to the skull, there is a corresponding loss of physical function. It may be a loss of speech, a loss of memory, or some other faculty or power.—*Marden.*

CONSCIENCE AND TRUE HAPPINESS

Conscience, accepted as the mentor, the guide and compass of every act, leads ever to Happiness. When the individual can stay alone with his conscience and get its approval, without using force or specious logic, then he begins to know what real Happiness is.

But the individual must be careful that he is not appealing to a conscience perverted or deadened by the wrongdoing and subsequent deafness of its owner. The man who is honestly seeking to live his life in consecration, conscientiousness and conquest, living from day to day as best he can by the light he has, may rely explicitly on his conscience. He can shut his ears to "what the world says," and find in the approval of his own conscience the highest earthly tribune—the voice of the Infinite communing with the individual.

Unhappiness is the hunger to get; Happiness is the hunger to give.

True Happiness must ever have the tinge of sorrow outlived; the sense of of pain softened by the mellowing years, the chastening of loss that in the wondrous mystery of time transmutes our suffering into love and sympathy with others.

If the individual should set out for a single day to give Happiness, to make life happier, brighter, and sweeter, not for himself, but for others, he would find a wondrous revelation of what Happiness really is. The greatest of the world's heroes could not, by any series of acts of heroism, do as much real good as any individual living his whole life in seeking from day to day to make others happy.

Each day there should be fresh resolution, new strength and renewed enthusiasm. "Just for today" might be the daily motto of thousands of societies throughout the country composed of members bound together to make the world better through constant simple acts of kindness, constant deeds of sweetness and love. And Happiness would come to them, in its highest and best form, not because they would seek to absorb it, but because they seek to radiate it.—*William George Jordan.*

All forms and all mental healing must result from changing the thought. When the thought is changed the man is changed.—*Orison Swett Marden.*

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The Unreal and the Real

MRS. LILLIAN M. KIMBALL CONNOR

Kingman, Me.

I stood on the brink of a canyon,
Where the waters surged and splashed,
And beat on the walls of the precipice
With an awful din and crash.

Louder and louder it roared,
In the angry depths below;
Higher and higher it soared,
White as the wintry snow.

Over and over turning;
'Round and 'round it sped,
Beating and thundering onward,
Over the canyon's bed.

And the voice of the mighty waters
Seemed to reach to the heaven's blue,
And fill the world with its turmoil;
And yet, through it all, I knew

That, somewhere back in the forest,
Where the shadows lay deep and cool—
All quiet, and sweet, and restful—
Lay a deep untroubled pool.

And an angel came and whispered:
"Awake! from thy troubled dream;
For the life which God gavest to thee
Flows not like a turbulent stream."

And, turning, I passed through a valley,
To a path o'er the mountain side,
And ever the voice called upward,
As I paused where the paths divide:

"Stay not in the valley of turmoil,
Where the winds and the waters roar;
There is rest higher up in the mountains;
There is balm for the heart that is sore.

There's a light that ne'er fades on the summit,
There is harmony full and complete;
There are songs that ne'er die in the singing;
There's a peace unbroken and sweet.

Yes; sweet is the peace that reigneth
Supreme in the joys of soul;
And blest be the heart that awaiteth
To see God's banner of love unfold."

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The Force Back of the Flesh

IT was his conscious unity with the Creator that made Lincoln such a power for good in the world, and that sustained and upheld him physically and mentally during the awful strain of the dark years of the Civil War. It was not merely principle behind the man that illuminated that brain. It was the invisible force back of the flesh that strengthened him in his championship of human freedom.

Lincoln was conscious all through his life that there was something inside of him, something back of him which was more than human, a power which carried divine authority, and that if he disobeyed it he would instantly be robbed of his power and peace of mind. He felt that truth and justice were speaking through him; that he was simply a medium of the Divine Power that created him, and to whose guidance he ever intrusted himself.

The one great mind which pervades the universe originates every flower pattern, every tree, every animal, every living thing. It is through this same mind, the force back of the flesh, that we build health, happiness, prosperity, everything which goes to make up a perfectly poised, beautiful, successful life.

If man could only completely harmonize with the force back of the flesh, that Divine Principle within us which never dies, which is never sick and never sins, he could reach his greatest efficiency, his highest state of blessedness.

We are all conscious that there is something in us that makes for wholeness, completeness, which is ever trying to keep us up to the health ideal within; which is ever tending to restore us to the ideals which we may have lost in our groping in the dark of ignorance or dissipation. How quickly this healing, renewing, recreating something within us tries to bring us back to the normal again, no matter how we may have been injured, whether by an accident, by disregarding the laws of health, or by dissipation.

Health, longevity, efficiency and happiness all very largely depend upon what we call nerve tone. This in turn is very largely dependent upon the mental attitude. Whatever causes mental depression, discomfort or discord; whatever tends to exhaust the force in the cells of the brain and nervous system generally, such as fear, anxiety, anger, hatred, worry, tends to lower the vitality of the whole body. It uses up its resisting power, it exhausts the physical energy and, as a consequence, cuts down by a large percentage the efficiency of the whole mental and physical machinery.

We are beginning to find that our health is as dependent upon the quality of our thoughts as upon the quality of our food. Upon the degree in which we maintain our unity with the Divine Principle or force back of the flesh will our physical and mental vigor depend. Right thinking is a fundamental part of right living, healthful living. We might fulfill all

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the physical laws of hygiene, yet if our mind was not in unison with the mind of the Creator, we could not be healthy, whole, happy.—*Orison Swett Marden in The Nautilus.*

THE SPREAD OF DRUGLESS HEALING

We believe the public does not fully realize the rapid growth of drugless healing in this country. In order to prepare a letter of this kind, we have been to considerable labor, time and expense, to get the real facts, and reliable statistics that could be depended upon. In every instance we have gone to headquarters, to men who are most competent to give the figures, and have tried to do justice to all. In presenting the following table of statistics we give the names of the particular forms of drugless healing, also the number of practitioners, and number of patients. These statistics are based on 1900 census, and we have estimated the increase, since 1900, at the rate of 10 to 20 per cent, so that at the present time we should have, in the United States, about 35,000 practitioners with over 30,000,000 patients or adherents to the drugless method of healing:

	Practitioners.	Patients.
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
Ophthalmology	1,500	862,500
Mechano Therapy	2,000	25,000
Chiropractic	1,500	287,500
Faith healing	100	150,000
Food scientists	100	200,000
Emmanuel healing	100	100,000
	31,300	19,625,000

Of the 15,963,965 families in the United States, there are 5,000,000, or nearly one-third of all the families, who practice some form of drugless healing.

We expect to play fair and be honest with the public, for we profess to be able to heal the sick. We are not afraid of competition with our brother physicians, and do not ask for protection, but for legal recognition. We claim the constitutional right of every American citizen to use any method that may help to heal the sick.—*T. Z. Magarrell, in Omaha (Neb.) World-Herald.*

TREATMENT FOR REALIZATION FOR HEALTH

I accept the Omnipresence without any reserve. I know every place is filled with the fullness of God's Life and Power. I do not reserve any place and think lack is here. Since God's Life and Power are everywhere present, then this Life and Power are within me—I rest in peace and give thanks.

The practitioner must himself be illumined by Truth. He must keep his thoughts steadfast, and base every decision upon principle. He must give no heed to opinion of physicians, friends, or others, in his conclusion about the case. He must know no power but that of Life. He must speak the Word faithfully, and, after speaking, drop the case from thought until next time for treatment. As far as possible, he should lead the patient to a knowledge and practice of Truth; being sure that he himself ever keeps a non-resistant attitude toward the seeming ill.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—*Buffon.*

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The One Life in the Many

POPE summed up the New Thought idea of God in these words:

"The universe is one stupendous Whole
Whose body Nature is, and God the soul."

We believe in one omniscient, omnipresent, omnipotent God as the soul of all creation.

God is the spirit, and His "personality" is your personality and mine, and every man's.

Spirit has no personality with form and limited functions.

God is Spirit, unlimited, unbounded, all present and all wise. The Bible teaches this. The church has not always taught it because the church is made by and for persons who see as through a glass darkly, and who dogmatize what they can only partially see. Every generation sees a little more clearly than the last, but the church always fights this new clear seeing—it has always excommunicated its leaders of thought and made its Galileos recant, until this age. The world is just beginning to put a premium on New Thought instead of throwing it into prison. The world is just waking up to the fact that man's education is an endless evolution; that God is the same yesterday, today, and forever, but that man's understanding of God is in process of evolution; the "God element" in the universe is the life of the universe.

Life "bloweth whither it listeth and thou canst hear the sound thereof, but thou canst not tell whence it cometh or whither it goeth." You can only see the results of the movements of life, which is God.

Life organizes things, or thoughts. Every living form is an organization of infinitesimal living forms.

You could no more incorporate dead forms in a living organism than you could incorporate sand in the human body by sticking it on the outside with mucilage. Living forms are organizations of lesser living forms, all working together for the common good. And don't you see what that portends? Humanity is on the spiritual or life side of the One Great Living Organism, in which the individual living forms are in process of recognizing their inter-dependence, their oneness. We are all members one of another, but we don't all know it yet.

The consequence is that those of us who do not know we are all One are eternally trying to gain happiness and health and success for ourselves in opposition to the Big One. Those of us who know we are all One and that every man's real interest is ours and our own real interest is in every other man's, those of us who are realizing this are putting in our best licks for the benefit of humanity at large as well as for ourselves, and we are trying to get rich by making the world rich, instead of getting rich by taking something away from the world. We are trying to get rich spiritually, mentally and physically by making the world rich spiritually, mentally and physically.

On the unseen side of humanity is

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the One Spirit working for the good of all. In proportion as the individual recognizes this he makes his at-one-ment and fulfills his chief end in being; the glorifying of the God of good and the enjoyment of good forever. Enjoyment crescendo and accelerando.—*Elizabeth Towne.*

WISDOM OF BEAST AND BIRD

Strange, indeed, is the wisdom shown by the birds and beasts of the world. Does one ever think how wonderful is a small bird, a robin, a swallow, that can year by year find its way South in winter, to the very cedar tree or cliff or clay it seeks, then with the warmer days of spring, return over a thousand miles of woods and waters, over a score of smoky cities and leagues of rolling prairies to the same place it departed from six months before? And the fish? Salmon, how when scarcely fingerlings they leave a little stream of the mountains, drift down its rapid current to the sea, then sport around the salty waters of an ocean, followed by seals and sharks and scores of other enemies, and in their turn chase smaller fry, keeping up this see-saw of pursuer and pursued for four long years, going through such depth and breadth of water the learning of the wise ones of earth is unable to trace their way, and at last returning through pathless seas, so ichthyologists say, to the very bed of gravel where they were hatched, spawn there in their turn, then die.

Man the mighty, man the wise, man the builder of cities, the constructor of ships and railroads, the digger of canals, often loses his way in a narrow strip of woods; without a compass could hardly cross an ocean and in a fog would find it difficult to go from shore to shore of a little puddle or an inland lake. Yet birds do not lose their way making a journey from land's end to land's end, from arctic cold and snow to tropical heat and rain, as direct as the flight of an arrow from the bow, and salmon, too, with neither sun nor star as guide, lay a true course for some little thread of a stream perhaps 5,000 miles away.

Nearly sixty years of observation have convinced the writer there is no question but birds and beasts alike are beings of ideas; are often almost human in their intelligence; that they can reason and figure out a situation even as can man, adapt themselves to changing circumstances and learn with a readiness that many a schoolboy might envy.—*Edward T. Martin.*

We know we are right because we heal the sick; we know that God gives us the power and He answers our prayers; we know we are right because the Bible tells us that the disciples went forth preaching this doctrine, and the Truth was vindicated by their works. That is how we know we are right; our work shows that we are right.

I have long continually meditated on death till by God's peace it has grown transparent for me, and holy and great rather than terrific; till I see that death, what mortals call death, is properly the beginning of life.—*Carlyle.*

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Christ the Hope of Glory

THE Christ in you and me comes with arms laden with gifts to men—the most precious in the world, health, happiness, love, life. Not in a condescending way does it shower our mortality with its favors, but it raises our humanity to its throne, washing its feet, bringing the rich robe to cover its penitent nakedness and putting the ring of royal authority upon its humble head.

Then our humanity in turn brings its gifts to the feet of its Master—the Christ in all—the symbols of the inner gifts, things material, that are beautiful, rich, love-wrought and blessedly useful.

Everyone who enters into the Spirit of Christmas, takes upon himself the custom of kings, who make gifts to each other because of the kingly quality of graciousness and generosity, so becoming to kings.

It is the Christ in us that seeks to serve and cares not what may be the return. And It is in Itself the greatest gift that human nature can receive.

The sign that the Christ is born in you is, first, that you love Truth for its own sake; that you seek to live the life that is Godlike; that you meditate upon the words of Jesus Christ and seek with your whole being to fulfill his directions and to identify yourself with him; that you live and serve humanity as your genuine worship of God.

Many methods are being used by those who desire spiritual attainment, as there were many maidens in Israel who desired to be the fulfillment of prophecy and become the mother of Messias. They serve to keep the faith alive to the promise, but methods with an object fail. It is when methods are abandoned and love actuates one's deeds that there is a Mary ready—the state of living the life for love's sake and without regard to a future reward—to mother the true consciousness. For it is the baptism of the Holy Spirit that brings the hidden offspring of God to light.

When the Christ-consciousness comes to a man, or woman, then all things become transformed. Character changes; new tastes and interests are developed; values change—earthly things cease to be objects of pursuit, they come to one easily and are used as a means to spiritual unfoldment; limitations are broken down; new gifts and new senses follow.

Life grows marvellously charming. It is fraught with rich experiences both inner and outer. It is the magical life and all its events can be plainly traced to the divine hand, and its laws are above the recognized planes of cause and effect.

But more than aught else are "the favors of God" as the ancient mystics named them, finding it difficult to describe the bliss and the powers that accompany the new birth. The beloved of God is never alone. Sorrow and sighing have fled away forever. Criticism and condemnation find them unmoved. Enmity cannot approach them, they are hid "in the secret place of the Most High." Strife is unknown to them; rivalry, envy,

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jealousy are without their gates. Fear and worriment are strangers to them. All sense of evil utterly leaves them.

The God-anointed guide to this holy inspiration is Jesus, who proved Himself the Christ. Whoever is taught of God comes to Jesus Christ. "It is written in the prophets, And they shall be all taught of God." Therefore, all shall come to the Master of Masters, and all, therefore, shall find the Christ in themselves, even as he found it in Himself. This is the great consummation promised before the foundation of the world—the gory which you had with the Father before the world was.

"Christ in you, the hope of glory." —*Master Mind.*

BE STILL AND SLEEP

Tonight, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's hands shall still the tempest's sweep;
God's hands, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine; be still and sleep.

Tonight, my soul, be still and sleep;
God's Heaven will comfort those who weep—
God's Heaven, and thine; be still and sleep.

—*Selected.*

HENRY BERGH ON THE DOG

What can be said of this inestimable creature that has not been said already? The language of panegyric would be exhausted before his excellent virtues could be described as tney merit. His fidelity, his courage, his vigilance, his gratitude, his generosity, each the theme of merited praise, win our love and respect. The favorite of children, the chosen companion of women, the watch and guardian of our homes; the guide of the blind, the participator of man's excursions by land and sea, the defender of the shepherd's fold, the detector of the thief and robber, and the fleet courser that transports the Eskimo in his sledge over the Arctic waste of snow.

If such a benefactor to man has not a special claim to his protection and kindness, nay, to affectionate regard, what has? He ventures life and limb in our service; he explores the mountain waste and faces the wintry tempest in search of the traveler that has been overwhelmed by the snow-drift; he springs into the foaming torrent to rescue its threatened victim from destruction; he breasts the boisterous surges of the ocean to convey a rope to the shipwrecked mariners, by which he achieves their deliverance; he recognizes his beloved master after twenty years' absence, and expires at his feet in a paroxysm of joy at his return.

Whatever you can aspire to, and imagine, and believe in, you can demonstrate in your character and in your life.—*Elizabeth Towne.*

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How to Let Go

LET irritability be to you a signal for retiring to the I Am of you. Go away and lie down. Relax definitely each separate part of you, body and mind. Let go all you don't want. Let go separately each thing you do want. See how heavy and inert and limp you can grow. Then close your eyes mentally and float out into space—away out into the midst of nothing. Float idly and let the God-power do with you as it will. Let it flow about you and through you and make you sweet and shining with Itself.

Now you can get up and go to work again, and you will not be irritable. Not for a long time. Every time you feel an inclination to crossness or fear go away again and float.

You may need to go away like this many times a day. It takes time. But it pays 10,000 fold. And after a bit you will find yourself able to get quickly into the right attitude of mind and maintain it much longer at a time. You will find yourself attaining the power to let go almost instantly and without going away to lie down and make a business of it. You will find things go right instead of wrong, and you will be enabled to do far more work in a day, and do it more satisfactorily, and with pleasure. Life will grow sweet to you and to those around you, and you will begin to really live.

It is recorded of John Wesley that when he had a specially great amount of work to attend to in a day he spent a correspondingly longer time in prayer in the morning. He would say: "I have so much to do today that I cannot possibly get along on less than three hours for prayer and meditation." But our ordinary practice is directly opposed to this. The more we have to do, the less time we give ourselves in which to relax and receive the extra power we need for extra work. That is why "everything goes wrong."

But perhaps you are employed by others and cannot leave your work for the practice I have described. Then practice where you are. Let go. Work deliberately and try to keep up at the same time a slow, full, regular breathing—clear to the bottom of your lungs. Everytime you catch yourself hanging on, or hurrying, stop an instant, take a very slow breath and begin over again. Hurrying and straining of mind invariably express in short, shallow, irregular breathing. The repeated attempts to maintain deliberate, full breathing will help you by sympathy to think and work deliberately. Say over and over to yourself, "This one thing I do—this one thing I do." Say it slowly and rhythmically until it sings itself within you, as a phrase of music often sings itself, even though we are occupied with other things.—*Nautilus.*

The true philosopher, the honest lover of Wisdom and Truth, cannot be one-sided and partial in the investigation of a question which involves pros and cons which may be supposed to embrace both Truth and error.

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The Flight of Time

LILLIAN M. KIMBALL CONNOR

Time rolleth on with ceaseless tread
Through hours of gladness and of dread;
Noiseless as the fall of night
Ever onward in its flight.
Past the cradle and its toys,
Past a thousand baby joys;
Past the playhouse by the mill,
Past the schoolhouse on the hill;

Through youth's meadows cool and sweet,
Leading into Love's retreat;
O'er the field 'neath noon day's sun,
Where life's work is just begun;
Up the mountain, down the glade,
Through sunlit paths and darksome shade;
O'er the smoothly rolling plains,
Through woodlands cool and thirsty lanes.

Oh, could we but pause and rest
On some rugged mountain's crest;
Or beside some sunlit stream,
There to linger, there to dream;
Just a little while to think—
Joys of past and present link—
Or to catch the sweet refrain
Of some half-forgotten strain.

But time ne'er waits at eve or dawn;
Its watchword is forever "On,"
Till the harvest fields are past,
And we feel the winter's blast,
And, turning then, our gaze is cast
O'er the joys and sorrows past;
To the cradle and the meadow,
And the moon-light soft and mellow;

To the merriment and gladness,
To the weariness and sadness;
To the harvest that is past,
Leading up to winter's blast;
Past the churchyard on the hill,
Where all human sound is still.

Pass we this and yet not fear,
For we leave but burdens here;
On, on—we know not where—
As our soul goes forth in prayer;
Past the line of human seeing,
Past the pale of earthly being.
Time has joined Eternity,
And broken is Earth's fraternity.

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Voices of the Soul

NO man can connive at a virtue or perjure himself without losing self-respect. To lose self-respect is to forfeit the most essential quality of self-esteem. To live constantly on the square with your own soul-consciousness, is to be constantly building and renewing the strength of the framework of your character.

Commercialism is the arch enemy of the world's spiritual progress. It is now being tried by the laws of its own framing, arraigned before the courts of its own choice, receiving the verdict of its own dictation. But soon it will be cast into the cauldron of purification, from thence it will not emerge until all restitution is made. Woe to the princes in that day.

This is the day of justice and kind dealing. He that finds delight in these virtues shall see the sun that lights up this day. But he that takes pleasure in forwardness shall blind his sight to all light.

The Master walks the earth. Keep the straight way that you may face Him, else you may pass Him by and not know Him. He will not recognize you if you do not recognize Him. He is in the world calling for you; but you cannot hear Him so long as you are listening to the world. You will be listening to Him alone when you hear His melodious voice. He is bidding you to follow Him; but, as of old, He is bidding you to leave all and follow. To see the Master is to be totally blind to all things else; and yet His face is the mirror in which all things are reflected in their true light.

To hear His voice is to be totally deaf to all materiality, and yet His voice becomes sensitive care to all who hear it. To leave all and follow Him is to leave the imaginary for the real—the shadow for the substance. You cannot follow Him and test oxen, marry wives and bury dead friends. These are all the shadows of death, and will be until the touch of the Master quickens to life.

Seek for the Master diligently that you may find Him. The more you seek for Him the more He seeks for you. The nearer you come to Him the nearer He draws to you. The more you call to Him the sooner will you hear His voice in answer. His face is the beacon upon every shoal, but you cannot see the light thereof until you have first seen His spark in your own soul.

There is a land of promise between the great seas. When its pennants are washed of their stripes of gore and its stripes of blue are sown on fields of the pure and the true, when the talons of its eagles are shorn away, and the hooks of their beaks are pared for aye, then will beam the sun of peace, its gentle rays from west to east.

Then will the nations come thither as one, under one sky and the same sun. One great family, whose Father

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is God; whose mother is the earth; whose law is Love.

The darkest and coldest part of the night is just before the dawn of day. This is the dark and cold part of the night of this age. The day is dawning, the morning star is up. The full light of the glorious new day will wipe away all remembrance of the gory and fiery trials of this night of ignorance.

OPPORTUNITY

They do me wong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside the door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away;
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

—*Walter Malone.*

LIVE IN THE NOW

While thinking and practicing the thought of harmony, we must recognize that we live in the eternal now. Today is the day of salvation. You can take Scripture upon Scripture for this thought; now is the only time. Live in the now. Does God bless you with plenty, with comfort and happiness? Thank God and take courage. You only live in the now. The person who always lives for the future is always in want, in anxiety, in trouble. The person that lives in the past, lives among the dead. Jesus said: "Let the dead bury their dead." Live now, for now is the only time. Do you want health? You have it now. Do you want happiness? You have it now. Do you want comfort? You have it now. Look up to God and ask, and ye shall receive now. Today is the day of salvation. Come to the Lord, know His truth now; now is all the time there is. There never will be a future, and there never was a past.—*Sabin.*

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Rays of Light From Several Stars

ONENESS with God is the keynote of the life of Jesus, a conscious oneness that must follow upon the unconsciousness or natural; oneness due to the law of cause and effect, and that discriminates sharply between flesh and enduring substance. "The Father and I are One." "That which is born of the flesh is flesh." * * *

The promised Messiah is this Son of God within the son of man, who is possessed of this consciousness, and who can, in consequence, finish or carry to completion the work of demonstration, given every man to do. The first Adam is possessed of inherent thought latent, power to accomplish this work, but is unconscious of this power and bars his own way by ignorance, mistaken conception of self.—*Ursula N. Gestfeld.*

Character is nature in the highest form. It is of no use to ape it, or to contend with it. Somewhat is possible of resistance, and of persistence, and of creation, to this power which will foil all emulation.

This masterpiece is best where no hands but nature's have been laid on it.—*Emerson.*

All the great forces of nature are silent; it is not the thunder which harms, but the lightning. It is not the spoken word that is most effective, but the silent thought. The unseen, the unheard feelings are more subtle and more powerful in their effects than anything or everything else; therefore, the healer should rely upon the great forces of life rather than upon their outward expression. Love and faith are more powerful than thought and reason; thought and reason in turn are more powerful than words and acts.

The healer must begin at the heart of life, and working from there out, he will have real adjustment, not only in the inner life, but also in the outer. Using the real energy, the true life and intelligence, there will always come the true outer response, the perfect outer expression of a perfect inner life.

There is a marked difference in the way different people respond to mental treatment. Occasionally there are people who are healed instantaneously of serious trouble; with others you may note rapid changes taking place from day to day; while there are some where the improvement is so slow that it is scarcely discernible; and finally, a comparatively small number of people who seemingly derive no benefit either mentally or physically.

I use the term seemingly because no one can tell that the effect of the treatment may not be felt at some future time, even if there is no present response. In mental healing these varying conditions are described as receptivity and non-receptivity. It is a difficult matter to define in a thorough way the cause of these varying conditions. But in a general way one might say that a bright-minded, hopeful person will respond much quicker than the gloomy, morbid person, who is prejudiced and

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fault-finding.—*C. B. Patterson in Sunlight of Health.*

Mind is an instrument of myriad strings, each vibrated by slightest touch. There is infinite variety in the realm of mind, yet in its last analysis only two forces are found. One force is destructive, the other is constructive. One force operating on the mental plane is demonstrative, dogmatic, imperious, exacting, ambitious and selfish, but ultimately becomes worn and enfeebled and perishes in abrasion with time. The other force is enduring, silent, meek, mild, gentle, unseen, unwearied with time and ultimately brings joy, peace, contentment, and uplifts to higher unfoldment in spiritual growth.

The frosts of religion's commands chills and blights the budding flower of Christian love, and is every ready to rear a cross on which to crucify and silence its meek and lowly advocate.—*Daniel Conrad Phillips.*

GET AN EDUCATION

According to the Saturday Evening Post the best time to get an education—perhaps the only time—is any time after one has passed thirty. The stuff that one learns before twenty is not meant to be remembered. It is only a placing of the chutes and an arranging of the bins for the permanent contents. From twenty to thirty one is all torn up with courting, marrying and getting a foothold in life. After that is the time for education—from then on until death or senile debility.

The eight-hour day is coming in increasingly. In some trades the average working day has been reduced by a full fifth in about half a dozen years. This means a vast increase of the possibilities of adult education.

A man or woman past thirty is exactly at the most favorable period for mastering knowledge, training the mind, forming the taste. Some systematic effort is all that is necessary. Notice the silly and tiresome ways in which enormous numbers of people spend some of their holidays. They know what to do with their working hours, but not with their leisure.

Most of them by a little direction and a little systematic effort might develop some special interest. Boys quickly tire of mere aimless and painless play. Naturally they want a method and a goal in it. Having a goal is exactly what gives zest to the game.

And having a goal is both easy and delightful. To study anything with interest, from logarithms to caterpillars, gives one fun and profit at the same time. Try it.—*Royal Arcanum Bulletin.*

In Essentials, Unity;
In Non-Essentials, Liberty;
In all Things, Charity.

—*Abraham Lincoln.*

True worth will steadily develop while we live in the conscious possession of the boundless riches of the soul.

Beautiful thoughts make a beautiful soul, and a beautiful soul makes a beautiful face.

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International Democracy

THIS is the worst war of history, not because it involves such a fearful loss of life, nor because it is more replete with horrors than any other war, but because by it the fortunes of every nation in the world are tremendously affected. War can no longer be localized in its effects; nations are too interrelated in commercial and cultural interests. Disaster to any one nation or group of nations means some measure of harm to all. Apart from its plain moral obligations, Americans are coming to see that, from the standpoint of obvious self-interest, it is the mission of America to do what it can to see that permanent peace shall come to Europe, and that as speedily as a just solution of its difficulties will permit.

America has had a distinctive and growing message to Europe for the last hundred years. America was the first great country to urge the settlement of international disputes by arbitration. In the minds of European statesmen half a century ago arbitration became so associated with America that it was often referred to as "the American way." The very first peace societies were organized in America. Today the greatest peace organizations in the world are American. The greatest writer on the economic effects of war, Norman Angell, is a naturalized American citizen. The most distinguished contributor to the biological argument against war, David Starr Jordan, is an American. While Europe has been warring, America has been busy signing peace treaties, looking toward the permanent peace of the world.

But above all, America is teaching Europe what may well be called "the new internationalism;" and she is teaching it, not through a mere preaching of theory, but by actual example. Heretofore, the relations of nation with nation have been almost wholly upon the basis of national selfishness—national aggrandizement at the expense of any other nation which stood in the way. But America has adopted an entirely new international policy—a policy not so blindly selfish, and yet, in reality making far more for national greatness in view of the present close interrelation of peoples. Notably in her recent relations with Mexico, America has been the apostle of an internationalism which deems it a solemn obligation to consider the welfare of the country with which she may have a dispute and not take advantage of its weakness, save to make it strong to serve itself and the world, in the interests of civilization. The premises of European politics are entirely foreign to such a conception, and with such premises, war, periodic war, is absolutely inevitable. America calls upon Europe to learn the larger world-politics and practice the new internationalism, not merely for the good of the world, but for its own profit and advantage.

America has a national democracy and it is now urging upon the countries of Europe the next step, International Democracy, in which, on all matters involving international wel-

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fare, every nation concerned shall have a right to join in the rational conferences which shall determine all issues purely international. European countries need not first adopt national democracy in order to make international democracy possible. Nevertheless, America's unequivocal message to Europe is to give the people more of a part in government; gradually more and more, until at last the people rule. America says to Europe's kings and emperors: "Of course you have a divine right to rule; and so has every other man in your realm, equally with you. In America, every man wears the crown of sovereignty by divine right. As soon as you refuse this right to others, your own right is gone, for you have denied your fellowman!" This is the only way America ever cares to conquer Europe—not by gun and sword, not by extension of political boundaries, but by the great, pervasive, humanity-ennobling conception of the rights of man.

America will do its best to conserve the arts, the culture, the science, the education—all the higher things of civilization—which for the time will be retarded—grievously retarded in Europe. And when the war is over America will do its utmost to aid Europe to recover from its demoralization and to help it to a vision of a new world-order in which war shall have no place.—*J. William Hudson, Ph. D., Professor of Philosophy, University of Missouri.*

I am rich in the consciousness of the Divine Law of Love working in my mind and affairs.—*Unity.*

TODAY

The following poem has appeared in newspapers in every part of the world where English is spoken and has been credited to various authors. The Literary Digest now gives "the credit to the poet to whom the credit belongs"—Douglas Malloch:

Sure, the world is full of trouble—
  I ain't said it ain't.
Lod, I've had enough an' double
  Reason for complaint.
Rain an' storm have come to fret me,
  Skies were often gray;
Thorns an' brambles have beset me,
    On the road—but, say,
    Ain't it fine today!

What's the use of always weepin',
  Makin' trouble last?
What's the use of always keepin'
  Thinkin' of the past?
Each must have his tribulation,
  Water with his wine,
Life it ain't no celebration.
    Trouble? I've had mine—
    But today is fine.

It's today that I am livin',
  Not a month ago,
Havin', losin', takin', givin',
  As time wills it so.
Yesterday a cloud of sorrow
  Fell across the way;
It may rain again tomorrow,
    It may rain—but, say,
    Ain't it fine today!

The divine in man is the only hint we get in life that there is anything divine in the universe.

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Armageddon

ARMAGEDDON ("Hill of Megiddo") is the name of the tableland of Asdraelon in Galilee and Samaria, famous for two great victories, viz., of Barak over the Canaanites, and Gideon over the Midianites; and for two great disasters, the death of Saul in the invasion of the Philistines, and the death of Josiah in the invasion of the Egyptians.

It is probable that the occurrence of these battles afterwards caused Armageddon to be used figuratively to represent the scene of struggle between good and evil, which John recited in the sixteenth chapter of Revelation.

The tradition of Jewish history recites that it was upon the field of Asdraelon, that Joshua divided the land of Canaan into twelve districts or states. The greater portion of this field lies in Galilee. Galilee was divided into twelve cities named the cities of refuge, foreshadowing the great fact that out of one of these cities should spring the refuge for all time and eternity—Jesus of Nazareth.

It was also upon this field that Joshua (perhaps the greatest statesman and warrior that had ever lived in Israel) called his people together and gave his parting instructions to the race. It was full of wisdom and rich with prophecy and promise, and, had the race of Israel fulfilled its mission as outlined by Joshua, great indeed would have been its history.

John standing upon the Isle of Patmos, gazing down through the vista of time, saw in a vision the sins of his people. He saw the terrible effects of error and false belief, and he saw that his people had fallen away from God and the truth. The suffering of the nation in consequence of this fall was like unto the picture which he here was reciting. He saw further that this vision applied to his own consciousness; that the good and evil forces were ever at war, the good destroying the evil, or rather the good ever prevaling, and evil or sin its own executor. He saw the Lord was sending forth his Word of Power (vials of wrath) as an antidote for sin and evil.

Standing at this great height in his spiritual vision, as these pictures passed before him in one great panorama, he also perceived that these appearances of sin and destruction were not good for many, and that his only safety lay at the center of his being, the Christ consciousness. It was here that all of his forces must be centered, the Armageddon of all time and eternity.

This is an exact experience that everyone must pass through in developing his spiritual consciousness. When the power of the Lord is poured out upon man's soul he must poise himself in the Christ Mind in order that he be saved in the battle of Armageddon.—*F. L. Wallin in Unity.*

Sloth never arrived at the attainment of a good wish.—*Cervantes.*

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A Look Forward

IT HAS been said, "Time is a mystery which we have arbitrarily divided into a past and a future." In itself, it is certain that it is but an immense, eternal, motionless Present, in which all that takes place, and all that will take place, takes place immutably, in which tomorrow, save in the ephemeral thought of man, is indistinguishable from yesterday or today.

One might say that man has always the feeling that a mere infirmity of thought separates him from the future. He knows it to be there, living, actual, perfect, behind a kind of wall, around which he has never ceased to turn since the first day of his coming into the world. It is only by glimmers, by casual and passing infiltrations, that future years, of which he is full, penetrate to his brain.

At all times man has tried to find crannies in that wall—that hermetically concealed brain—to pierce the partitions that separate his reason which knows scarcely anything from his intuition which knows all, but cannot use.

It seems a curious limitation of our intellect not to be able to know what is going to happen to us, when we are fully aware what has befallen us. We must not believe that the march of events would be completely upset if we knew it beforehand, for only they would know the future, or a part of the future, who would take the trouble to learn it, even as only they know the past or a part of their own present who have the courage and intelligence to examine it. But there are many of us who would neglect the counsel of the future, even as they hear, without following it, the advise of the past.

The Psalms breathe the prophetic spirit in every age. The Prophet of old was more than a teacher; he was the revealer of God's purposes, and the exponent of His laws. Above all else, he was a preacher of righteousness. The gift of prophecy is now, as of old, but speculation and prediction, the conclusion of the finite conception, and is wholly unprofitable, for man predicts, but the Spirit prophesieth.

A Look Forward! My dear fellow-students, what does the future hold for you and for me? It lies before us. The height we would surmount is within ourselves. The ineffable Presence dwells there in the secret chamber of your own soul. The highest heaven we can reach is our own unfolded spiritual nature, at its point of contact with the Divine. The aim of growth is fruition, forgetting self; for the divinest soul the world has ever known pleased not himself—loving for love's sweet sake; that love which is the Light of the World, and which passeth all understanding.

What a glorious freedom for the human race stands on the threshold of our half-open door! What a mission to be agencies in the turning of the slow rusty hinges firmly set with age and disuse! To be pioneers, in the early dawn of this millenium, should fill our hearts with gratitude and consecration. The world reflects our imperfections now, but as we all breathe forth fairer flowers of

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thought, when we at all times are "lifted up," what a world it will become; for the globe itself can outgrow its immaturity only as the mentality of man that works upon it is perfected.

As I look forward I see the earnest band of New Thought men and women as mighty conquerors. Why, we are wonderful creatures, children of God! Only think how we have forged our way up from such small beginnings, and where we stand now. How we have burst one bond of ignorance and then another. Do you not see that man is a scroll unfolding continually?

But we must realize that the height we would surmount is within ourselves.

And thus every darkened place of earth
Holds some secret germ of a brighter day;
And where there seems to be mould and death,
There shall the richest glories play.
And for every struggle soul that sings
And murmurs in its march so low,
There shall bud and blossom an angel's wing;
So toil on, dear hearts, and use time—to grow.

The voice of Infinite Truth, and Peace, and Harmony will yet sound through every darkened chamber, and every soul will one day rejoice in its own Godhood.

Stop That Thought

IT WAS in your mind all day yesterday and 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 bedroom. 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

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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."—*J. M. Holmes in The New York Observer.*

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 ensures 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.

AS EASY TO SMILE AS TO FROWN

When life has a notion of treating us wrong,
Or we fancy, at least, this is so;
When we notice the discord that sounds in its song,
And we hear it wherever we go—
Why, then, there's a maxim that we may apply,
And by it our troubles may drown;
It's as easy to laugh as to weep or to sigh,
And as easy to smile as to frown.

If the day has a way of weeping a bit,
What matter, what matter to you?
Tomorrow the spectre of tempest will flit,
The skies will be cheery and blue;
So, though the world move in a devious way,
Look upward and onward, not down
For care writes his record in wrinkles and gray—
It's as easy to smile as to frown.

—*Felix G. Prime.*

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THE KING'S PICTURE

"There is in every human being, however ignoble, some hint of perfection; some one place, where (as we may fancy) the vail is thin which hides the divinity behind it."—Confucian Classics.

The king from his council chamber,
Came weary and sore of heart;
He called for Iliff, the painter,
And spake to him thus apart:
"I am sickened of faces ignoble,
Hypocrites, cowards and knaves!
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves!

"Paint me a true man's picture,
Gracious and wise and good;
Dowered with the strength of heroes,
And the beauty of womanhood.
It shall hang in my inmost chamber,
That thither, when I retire,
It may fill my soul with grandeur,
And warm it with sacred fire."

So the artist painted the picture,
And it hung in the palace hall;
Never a thing so goodly
Had garnished the stately wall.
The king, with head uncovered,
Gazed on it with rapt delight,
Till it suddenly wore strange meaning,
And baffled his questioning sight.

For the form was his supplest courtier's,
Perfect in every limb;
But the bearing was that of a henchman
Who filled the flagons for him;
The brow was a priest's who pondered
His parchments early and late;
The eye was a wandering minstrel's
Who sang at the palace gate.

The lips, half sad and half mirthful,
With a flitting, tremulous grace,
Were the very lips of a woman
He had kissed in the market-place;
But the smile which her curves transfigured,
As a rose with its shimmer of dew,
Was the smile of the wife who loved him,
Queen Ethelyn, good and true.

Then, "Learn, O King," said the artist,
"This truth that the picture tells—
How in every form of the human,
Some hint of the Highest dwells;
How, scanning each living temple,
For the place where the vail is thin,
We may gather, by beautiful glimpses,
The form of the God within.

—*From Master Mind.*

LIFE, TRUTH AND LOVE

Mrs. Lillian M. Kimball Connor

I am resting, resting always,
In my home above earth's strife;
I am resting, always resting
In the thought that God is Life.

I am trusting, trusting always,
In the truth which maketh free;
I am trusting, always trusting,
As the Truth unfolds to me.

I am happy, happy always,
In the consciousness of Love;
I am happy, always happy,
When my thought seeks realms above.

I am feeling, knowing always,
The reality of God;
I am praying, always praying,
That God's ways be understood.

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IN THE NAME OF THE GOD WITHIN YOU

In the name of the God within ye,
By all ye hold sacred and dear,
Release the soul from its bondage,
Cast off the shackles of fear;
With all the strength of your being,
The fervent efforts of youth,
Go into the mighty Silence,
And seek ye the Living Truth.

Bow not down beneath Superstition,
Discard ye the worn-out creed;
Tear aside the Veil of the Future
And grasp the thing that you need.
All knowledge is yours for the seeking,
(No earthly pleasure or sin)
But Glory of Life and its power—
By the right of the God within.

In the name of the God within ye,
Command that the Oppression shall cease;
To toil give the fruit of its labor,
To the world the blessings of Peace.
In the name of the God within ye,
Fulfill man's duty to man;
By the light of truth comprehending
The scope of the Master's plan.

Judge not the weak and the erring,
O ye who are scarlet in sin;
Laud not to the skies your virtues,
But list to the voice within.
Go free your brother from bondage,
The poor and humble your ward;
Let justice be tempered with Mercy,
With liberty the weaker to guard.

Lay not your hate and contention,
Through passions that flay;
Your thoughts of war and of conquest,
And your aching desire to slay.
Tear off the Cloak of Corruption,
Cast out the wrongs that ye breed;
Forswear the service of Mammon,
And purge yourselves of your greed.

Regain the soul that ye bartered,
Give back the wealth that ye wrung
From the toil of the poor and the helpless,
And heal the hearts that ye stung.
For the wrongs ye mete out to others,
Along with the good that ye do,
Alike shall ye reap in the harvest,
And to ye the measure be true.

In the name of the God within ye,
Seek ye not Life's labors to shun;
Your reward shall be in the doing,
In the sense of stern duty done.
So fail ye not in doing,
In fear of the judgment to come;
In the name of the God within ye,
For the good of the nations to come.

—*Jacob C. Peterson.*

"KEEP THY HEART WITH ALL DILIGENCE"

It's no in titles nor in rank;
It's no in wealth like Lon'on Bank,
To purchase peace and rest.
It's no in makin' muckle, mair;
It's no in books, it's no in lair,
To make us truly blest!
If happiness hae not her seat
An' center in the breast,
We may be wise, or rich, or great,
But never can be blest!
Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay
That makes us right or wrang.

—*Robert Burns.*

Folks who never do more than they get paid for never get paid for more than they do.—*Elbert Hubbard.*

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Get in Line

THE men who have done great things in the world have been great believers; no so much believers in the world about them, not believers in the history of the past—because while the history of the past records the progress of the world, each record of advancement has in it an element of fixedness, of limitation—but believers in their own possibilities.

We are often contented to say "I can't" do this or that, and are ready with the excuse that we are not exactly fitted or qualified for the accomplishment of some particular purpose; when the fact of the matter is that it is simply a lack of determination that stands as an obstruction in the way of the full expression of our God-given powers.

Today men are attempting more than ever before in the world's history; and, clearly distinguishable above the din of the greatest discord that might be initiated, a great note of harmony is ringing out through the jangle and confusion caused by the hurrying throng in its endeavor to achieve the greatest results in its various lines.

This clarion note is being sounded in every field of attainment and, falling upon ears that have heretofore been dulled to the finer symphonies of life, new chords are awakened to vibrate in unison with the grand swelling chorus of harmony.

The one mighty watch-word is agreement. There is a gradual cessation of the disposition to seek out and compare differences. The hearts of men are being welded into one great brotherhood, and we are taking note of the points wherein we agree.

This is especially noticeable among the various healing cults, and it requires no particular keen vision to look into the future and see the day when all differences will have been forgotten, all prejudices laid aside and all will be united in the one all-absorbing desire to render service to humanity, regardless of what method it may be necessary to bring into requisition to awaken into conscious expression the latent powers within the individual.

Healers and physicians of every cult and persuasion have reached a common vantage ground in this, that whatever may be the means used to carry out the purpose of healing, it is the God within that responds on the part of the patient, and without this response there is no appreciable result.

The healer must reach through the dross of weakness and disease and bring into conscious expression the subjective self. Even the great surgeons of our time have recognized this potent element in healing, and over the door of a great institution in France appear these words: "I dress the wound; God heals it."

The skirmishing is over. Healers, get in line! Doctors, get in line! We must recognize the point of agreement every one can do what any one else does when he possesses the same degree of knowledge.

The response to suggestion on the part of the patient does not show the

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healer to be divine. It does not increase the divinity of the healer when he obtains results; it merely indicates that he has complied with Infinite Law, and the one common aim of the healer and the doctor today is to find a means by which this response may be secured on the part of every person who seeks aid.

Not only in one department of the world's work do we find this awakening and falling into line, but in every field of endeavor. If we wish to climb the hills of achievement and be in company with those who are the potent factors in the progress of the time, we must become fully awakened to our own possibilities, formulate a definite purpose in life, fall in line and keep step with the wonderful advancement of the present.

No man has any valid reason for being at the foot of the ladder of success. We may conjure up reasons for failure, and seek comfort and sympathy in lieu of the satisfaction and exultation which come with the acquisition of our heart's desires, but in the final analysis of the proposition the ultimate is ever the same; somewhere there was a lack of definite plan in the undertakings which we sought to accomplish. The fault lay within ourselves.

If the incentive of ambition does not awaken within us the desire to accomplish greater things than ever before; if we fail to note an increase in our capacities as the days go by, we may feel assured that we have suffered ourselves to drop out of line and loiter by the wayside, which means that if we do not hasten our lagging steps we will soon be far to the rear of the column of advancement.

The bootblack who goes forth with a brave heart, leaving behind him in the dreary home a little sister shivering in her insufficient clothing, telling her to be of good cheer, that he will work for her and soon find food and clothing to make her happy, shows a more conscious relationship to his Source of being than hundreds of those situated in comfortable quarters, and his belief in his ability to accomplish his desires in the world has often enabled him to build mansions for his sister afterwards.

That boy does not do those things because he must. He feels within him that same impulse welling up which causes the plants and flowers to grow, that awakens the little flower when the first sunshine of early spring warms it. It is the impulse of the inner man that answers the call of opportunity; it is the mainspring of human activity when a human soul says "I can," and the boy goes forth sensible of the Infinite harmony in the world, strengthened and warmed by the courage in his own heart.

Here and there all along the line scores of individuals are taking up the march in the world's caravan of harmony, and the note of agreement in the social, in the commercial, and in the moral life, rings clear above every discord along the pathway.—*New Thought.*

Intellectuality is not the highest good. Morality, spirituality, are the things for which we strive.—*Vivikananda.*

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The Scheme of Success

Money-Getting Not All—The Ideal and the Purpose in Life—Let in the Light and Sunshine—What True Success Consists In.

Ray Sessions, Grand Rapids, Mich.

SUCCESS is the Utopia for which all are struggling. It is the goal of high price; the central point in the aim of all fever-strained, nerve-racked contentions of those that seek after it. It induces the battle in high life, as well as the surging and the maelstrom in the lower stratum. From the dog fiercely gnawing at the bone, while other curs greedily watch and wait, to the upper ten of humanity howling over stocks and bonds in the Board of Exchange there are found the same seething struggle and the same grasping defiance, identical in principle and separated only in sentiment and in degree.

COMMERCIALISM.

The great thought of the American people is commercialism. The term has become so grounded and established in the minds of people that commercialism and success have come to be regarded as nearly synonymous. If one speaks of success, or makes a reasonable suggestion concerning it, the mind immediately reverts to money. Money and success, success and money, are turned over and over, revolved back and forth in the plans, in the forgings, and in the connivings; and in the mind of many success means money and money means success. Why should it be thus? The unprejudiced know better. He who will reflect, if honest, will admit that effort in any direction, if continued, will have its reward, and the more personality put into that effort the greater the accomplishment.

MONEY GETTING THE MEANS ONLY.

The getting of money is a means, and should not be regarded at any time as an end in itself. Success is not gathering merely, but doing and being, and doing and being better today than yesterday. It is doing one's best at all times, and when that best is done, the next time it will be better done. Each performance is a step onward, and the thought that guides the act should always be, "Am I doing my very best; am I using my highest efforts; am I leaving undone anything that I can improve; am I exercising my highest ideal; am I adopting a standard of quality as high as I am capable of fulfilling?"

The man at the plow is a successful plowman if he does the very best work he is capable of doing although inferior to another's. The man who raises wheat will be a successful wheat raiser if he puts personality into the efforts, convinced that nothing remains to complete his part in the act. He who studies conditions of honest principle, and its growth, in the highest purpose at his command and applies the principle diligently will be compensated in a man-

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ner far greater than the mere labor for it can bring. Your business will win for you success, if the aim and purpose are a constant and continued uplift of better business, and your reward will be far in advance of the financial profits received. That thought of kindness and appreciation advancing constantly onward to more perfect and ideal conditions under the guidance of God, will bequeath to you a success far beyond money and beyond price.

IDEAL AND PURPOSE IN LIFE.

The consideration is not, Does this man's measurement of quality equal that of some other man; but is he guided by a purpose that constantly develops in him a growth for doing and being more and more as each day succeeds the other? It is not, Is your work perfect, does your labor win the prizes, or your accomplishments challenge competition; but are you advancing? Is there a perceptible increase in quality of manhood, are you adding to your ability, and willingly imparting it to the growth of higher principles? Have you an ideal and purpose in life; or, rather, have you found the purpose God has set for you, and do you seek earnestly to realize it?

VALUE OF THE MATERIAL CHANCE.

It is not the man with the best material chance that becomes the most successful either financially or otherwise; and that chance may or may not be a good thing. The fine farm, or place merchandising, equipped with every modern convenience, may be a hindrance to financial emoluments. It depends on the man. If it provides an incentive, and the man himself advances together with his possessions, the ready-made assistance may be an advantage, otherwise he will find it a burden. Business and religion are similar in this respect that, in each case, every one must work out his own salvation, guided only by the hand of Almighty God. The business may be thrifty and productive, well-equipped with every modern appliance, yet if the man is not honest, if he will not labor for self-improvement, if he follows anything lower than true virtue, if he neglects one duty, or puts off the little things until a more convenient time, if he lets little cheats gather here and worries gather there while weeds of disaster and discord multiply, and scorn and harsh thoughts develop, and similar applications characterizes the life, he cannot write success over his doorpost.

ADMIT THE LIGHT AND SUNSHINE.

The outlook of life must be constantly upward. Dark days and sad hours should be put aside as experiences only for those who dwell in gloomy and melancholy attitude. They belong not to real life, and he who harbors them will find weakness and vexation creeping around to steal his brightness and his sunshine. Put them off by admitting more Light and more Sunshine. Let Truth radiate from within and quality of work be the dominating feature. Satisfaction will increase, pleasure will abound, peace will reign within, the whole being will resound with harmony and with joy.

Success, remember, is not wholly the accumulation of material things, and it does not consist entirely of things exterior, nor of exterior applications.

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If there is not harmony within, if you are not ruling your passions, if you are not controlling your temper, if you are not governing your appetite, if you are not making friends with all humanity, if you have not the spirit of growth inspiring you, if you are not willing to accept any man and call him brother, if you are not imbued with a deep sense of progress which rises in the morning with a vision of plenty, and lies down at night crowned with a halo of well-wrought labor, then your lands, and your houses, and your bonds, and your stocks, and all the wealth of a Rockefeller cannot spell for you success.

SUCCESS.

The humblest wayfarer may be stronger than the mightiest potentate if he controls himself, has a purpose in life, follows his highest ideals established in the spirit of God, and manifests himself in the power of His love. We have seen great powers crumble and decay. We have seen mighty men fall by their own lusts. We have seen the canker of hate despoil the most promising leaders of finance. We have seen jealousy besmear the character of beautiful maidens until their facial expression became ugly and loathsome. We have seen worries twist and warp the mind until the temper became stony and callous. And then we have seen the unrecognized and the unknown with beautiful harmony and trust, her own soul linked with the love of God, baffle the storms of defeat, quiet the wailings of remorse, and in gentleness and kidness and love win the laurels of peace and power in the control of herself, and there found success. The man with love in his being for all things, and deeply interested in his employes and fellow-laborers, whose personality shows in every branch of his work, who devises ways for its improvement and a constant uplift for himself, though his material possessions be small, yet every scroll and every dip of the pen will repeatedly write for him in capital letters on tablets of solid rock, SUCCESS! SUCCESS!

VITALITY

If people realized how precious physical and mental vitality are, they would not squander them by foolishness any more readily than they would tap their veins and squander their life blood.

To accomplish great things we must have a strong, vigorous life force, a powerful vitality. If we do not have these, everything we do will bear the stamp of weakness. It will crop out in every act. It is the strong vitality that tells in the great struggle of life. It is the reserve power that enables the runner to keep going when others fall exhausted by the way.

It is a great art to learn to accumulate and conserve vitality, to store it away for future emergencies. It is success capital. You may succeed without money, but you cannot succeed without physical and mental capital. It is the strong vitality that wins. The plus force, the physical and mental energies themselves are the things that enable one to surmount difficulties and ride triumphantly over obstacles.—*Optimist.*

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CLOSE TO THE TRUTH

It is interesting to read the thoughts of those who have gone before and prepared the way for the present illumination of the world. Always and always there will be John the Baptists preaching in the wilderness of the coming of a New Light about to shine on the consciousness of men. I have found, in a book published over forty-five years ago in Boston, many of the bold and positive statements of Mental Science. The author is Dr. A. B. Childs. In his preface—where one must always go to get acquainted with the writer, for it is there we meet him face to face and get into right relationship with him—he says:

"This book aims to speak of life as it is. It has approbation for everything and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no special heaven for pretended self-righteousness, and no special hell for a bleeding, suffering humanity. It claims that all that is, is good; all that is, is right; Good is eternal; evil is a phantom of time. Good is real and indestructible; evil is unreal and exists only as a shadow of matter; a shadow of creation made by the sunlight of Infinite Wisdom. * * *

"For every deed of human life there has been a cause sufficient to produce the deed, whether the deed has been called good or evil; and every cause and every effect exists in the bosom of nature. * * *

"Good is everything that exists; it is the whole picture of life; evil is the shading of the beautiful picture, existing only in—what is termed—material life; and so evil, in the picture, necessarily is good. That which seems to us evil is not evil intrinsically; it is only the natural operation of things for the production of good. Evil is the effect of a means whose end is as great in goodness as in the magnitude of the apparent evil. The reason why we call certain actions evil is because we know no better.

"I feel an abiding confidence that when we shall grow pure in heart, we shall see God in the light of Truth, in good no less than in evil we shall see that all works to the highest good of men."—*Expression.*

UTILIZE THE THOUGHT FORCES

"For each bad emotion," says Prof. Elmer Gates, "there is a corresponding chemical change in the tissues of the body. Every good emotion makes a life-promoting change. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent. Any one may go into the business of building his own mind for an hour each day, calling up pleasant memories and ideas. Let him summon feelings of benevolence and unselfishness, making this a regular exercise like swinging dumb-bells. Let him gradually increase the time devoted to these psychical gymnastics, until it reaches sixty or ninety minutes per diem. At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts. It will have registered in the cell structure of his brain." There is nothing truer than that "we can make ourselves over by using and developing the right kind of thought-forces."—*Practical Ideas.*

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NEW LIFE CHEER

The New Life is enlightenment of the highest order, and by the daily blessings of Almighty God it is proving a grand instrumentality for the social, the spiritual, the intellectual, the physical and the moral uplift of the human race. The New Life partakes, not only of the religious side of man, but of the entertainment of his being, thus rounding out his needs and desires in their wonted symmetry. All that contributes to the highest and innocent entertainment of mankind is good for the reason it is doing its part in lifting humanity to a purer state of living and a higher sphere of existence.

There must be occasional relaxation for the mind and body, as men cannot always work. It is true, there is a sense in which relaxation becomes a re-creation. The bow that is never unbent will soon lose its elastic force. As one of the poets has sung:

A little nonsense now and then
Is relished by the wisest of men.

I think it was our good friend Charles Lamb who said: "One hearty laugh is worth a thousand groans in any market of the world." And so the man who by song or story cheers the sad, or refreshes the weary or makes even a little child laugh until it is merry, happy and glad, has done much to ennoble and enrich an immortal soul and is casting his mite as a benefactor of the human race.

Every human being has a part to perform in the atonement of humanity, and he who sweeps away half the wails of the world has doubled the amount of happiness upon the earth. It is ours to awaken gratitude to God, and kindness and beneficence to our brother man, and above all:

Be good, dear friends, let who will be clever;
Do noble things, not dream them all day long;
And thus make life, death and the vast forever
One glad and sweet harmonious song.

—*The New Life Magazine.*

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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THE GOOD WILL HABIT

The habit of holding the good will, kindly attitude of mind toward everybody has a powerful influence upon the character. It lifts the mind above petty jealousies and meannesses; it enriches the whole life. Wherever we meet people, no matter if they are strangers, we feel a certain kinship with and friendliness for them, greater interest in them, if we have formed the good will habit. We feel that, if we only had the opportunity of knowing them, we should like them.

In other words, the kindly habit, the good will habit, makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling, others will reflect it back to us.

On the other hand, if we go through life with a cold, selfish, mental attitude, caring only for our own, always looking for the main chance, only thinking of what will further our own interests, our own comforts, totally indifferent to others, this attitude will, after a while, harden the feelings and marbleize the affections, and we shall become dry, pessimistic, and uninteresting.—*Marden.*

THE SPOKEN WORD

Few realize the power of the spoken word to deepen and fix the thought to which it gives expression. A grievance toward another, suppressed, dies; uttered, it grows in intensity and bitterness in the mind that puts it into words. The reverse is true. Each noble, generous thought clothed in speech becomes a vastly greater power for good, even to the man who utters it. This is why talking about our troubles magnifies them and doubles their sway over us. Dwell upon the good each day brings and talk of it, life's whole outlook is changed. It was a wise old soul who replied to the gruff greeting about the "beastly" weather, that it was "a deal better than no weather."

Blessed are the merciful.

HEALING TAUGHT BY MAIL

ELEVEN Lectures by Oliver C. Sabin, presenting in concise form the fundamental principles underlying the philosophy of Healing the Sick and banishing all the inharmonies of Life. The eleventh lecture is devoted entirely to the Financial Question. Students in different parts of the world have been taught how to heal the sick through these lectures. The course has an introduction by the author, and there is an appendix to each lecture. It is printed on extra quality of paper, and is a fine production of the printers' art. *Price $2.00.*

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A NATION'S STRENGTH

What builds a nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

It is not gold. Its kingdoms grand
Go down in battle's shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red lust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

And is it pride? Ah! that bright crown
Has seemed to nations sweet;
But God has struck its luster down
In ashes at His feet.

Not gold, but only man, can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly—
They build the nation's pillars deep
And lift them to the sky.

—*Emerson*

HOW TO WORK WHILE YOU SLEEP

Let your last waking thought be of love to every creature. Let your higher aspirations direct the subconscious mind to useful channels, remembering that "He giveth to His beloved while they sleep."—*A. A. M.*

AULD LANG SYNE

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call;
They throng the silence of the breast,
We see them as of yore,
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, oh, 'tis good to think of them,
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They can not be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God forevermore.

—*John Chadwick.*

Joy is the shine of goodness. Only the good in us smiles. If we could be always, and throughout all our conscious life, what we are when a smile flashes up from the heart's deeps, goodness would crowd the earth as sunshine the fields, and get the answer of itself in multiplied goodnesses as the sun gets the answer of itself in the flames of all the flowers burning their joys all gleefully to their lord of love and life.

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OPPORTUNITY

The absurdest of all absurdities is the pseudo-philosophy that Opportunity never knocks but once at the door of every human life. Opportunity knocks just as often as the individual determines that it shall knock. Her visitations are wholly dependent on the will of him who resolves. All life is opportunity; each circumstance and incident. But only those see it who determine to. Never give up; never retreat; never say "die." Say, "Man makes the opportunity; opportunity never makes the man!"—*Expression.*

LITTLE CARRIE NEWS LETTER

Round the world she's traveled,
A courier dove is she,
Bearing on her white wings
The message of the free.

Little Carrie News Letter,
Floating 'round the sick,
Cheering up the faint ones
With words sure and quick.

Who would be without you
My Carrie, Courier-Dove,
Welcome, beauteous booklet,
Messenger of Love.

Compulsion repels, impulsion impels.—*Purinton.*

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

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THE LIFE'S AWAKENING

Bertha Youngblood, Humble, Tex.

You have all heard of the fairy tale of the Sleeping Beauty, who slept till Prince Charming came to awaken her from her long sleep.

I am sure our lives are like hers till the wonderful truths come into our consciousness which awake to the glorious fullness of God's love.

There are some who slumber long before becoming aware of God's presence in and around their being. They seem to be wandering as though in a dream till these great unchangeable truths are presented to them, and thus their very lives, impulses and ambitions seemed to quicken with a life-giving principle.

The Prince Charming of our lives does not break down the barriers to come to our assistance, but rather we must meet his ever ready advances and strive to overcome all obstacles before he will come and be our unseen guest, both of mind and soul. If we have not received His Majesty, hasten the day when His coming will be heralded throughout the domain of our hearts, thereby wiping out all hatred, jealousy, false pride, bigotry, and all the weeds of inharmony that may retard His complete reception.

Create within your souls a palace of peace, love, happiness and harmony, and the Prince of Peace will come and sup with you and will tarry long within your gates.

BEING

God is!
You are!
I Am!
God is all.
God is in me.
I am in God.
God and I are One.
You and I are One in God.
I am all I affirm myself to be.
I am Truth because I so affirm.
I am Beauty because I so affirm.
I am Health because I so affirm.
I am Power because I so affirm.
I am Life because I so affirm.
I am Love because I so affirm.

I affirm this because I am One with the All.

I affirm this because I am that which I think I am.—*Now.*

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SHALL WE LIVE AGAIN?

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then is my soul more luminous when my bodily powers begin to fail? Winter is on my head but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn. 'Tis but a perpetual condition.—*Victor Hugo.*

Care, grief, sickness, and poverty all vanish before the prayer of Understanding.

THE NATURAL WAY OUT

The natural way out is to grow out. The only way to gain emancipation from that which is not wanted is to grow into a fuller realization of that which is wanted; and the only way to pass from one condition into a more desirable condition is to develop those essentials that are required in the new state.

There are only two movements possible in the conscious life of man, viz., progression and retrogression. That which does not move forward moves in the opposite direction, and when progress is not promoted it is retarded. The forward movement takes life into more desirable conditions, while the opposite movement invariably produces the adverse; and since every forward movement is a process of growth, it is evident that no change for the better is possible without growth.

To pass from the lesser it is necessary to grow into the greater, but it is not possible to pass into the greater unless the greater is being developed.

The Master Mind

Edited by ANNIE RIX MILITZ

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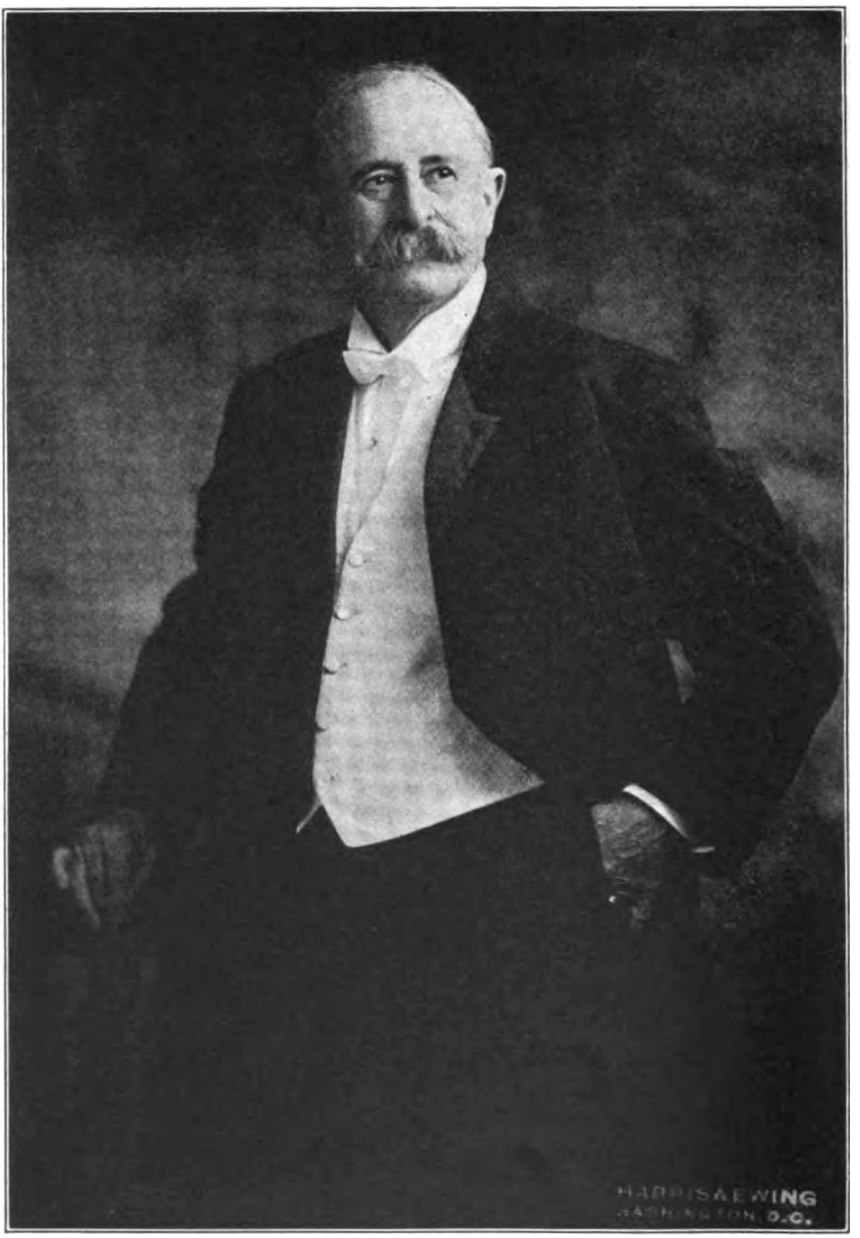

Oliver C. Sabin

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MERRY CHRISTMAS AND HAPPY NEW YEAR

The News Letter and its staff wish to all its readers, wherever they may be, a Merry Christmas and Happy New Year. Throughout the year we have done what we could to point the way to Health, Prosperity and Happiness, and shall continue to do so in the months to come with increased enthusiasm and energy. We have preached the doctrine of Optimism and Good Will for, lo, these many years, and are rejoiced to know that the seed that we have sown has yielded an abundant harvest of blessings. We bespeak from every one to whom these presents come a kind thought during the Christmastide.

A CHRISTMAS REMEMBRANCE

No Christmas gift is more generally welcome or acceptable than a good book, and what more appropriate for a Christmas gift than one or all of the Sabin publications dealing with Christian Science and all that pertains to The New Thought in its manifold manifestations? From

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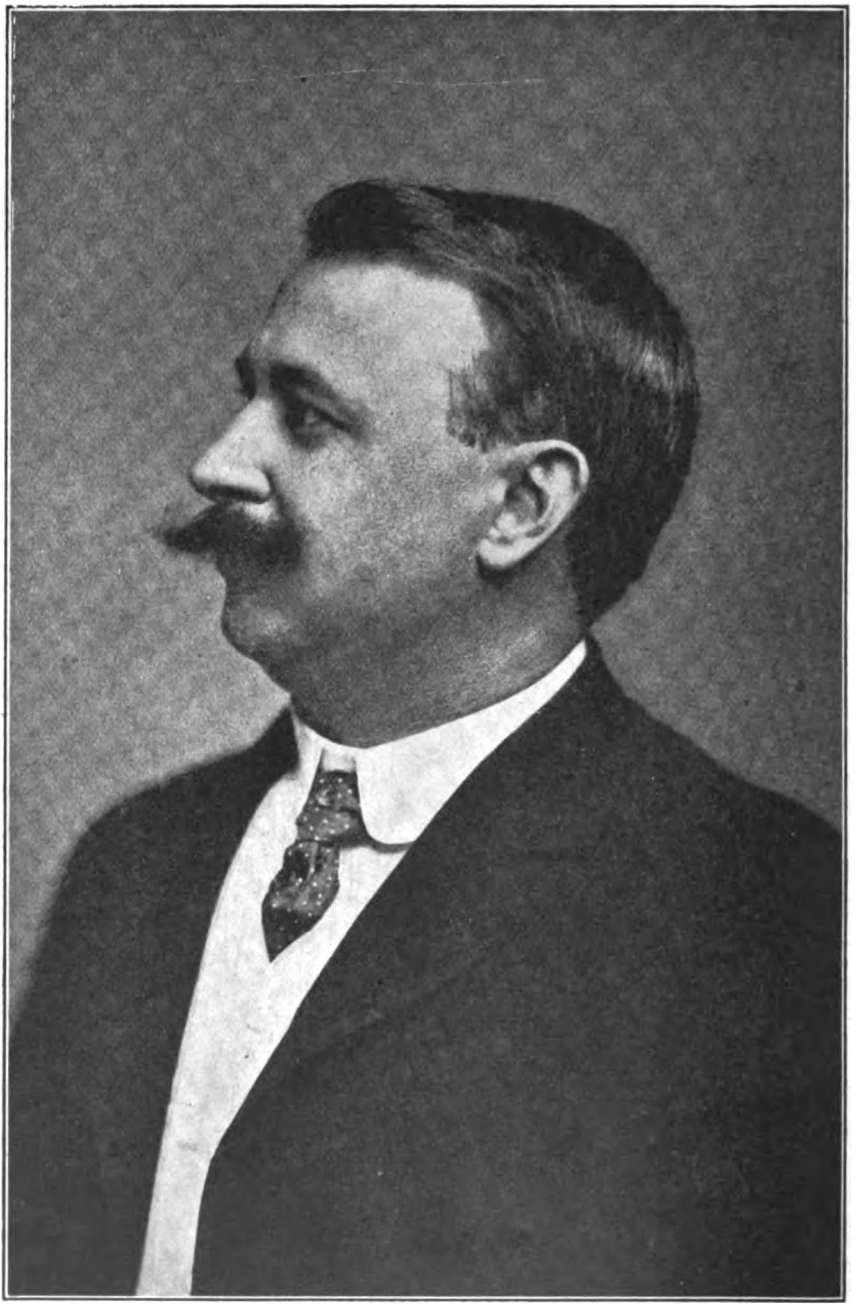

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SAMPLE COPIES

We regret that it will not be possible to furnish many sample copies of the News Letter until early in January. We hope, however, that all who wish samples for themselves or friends will send in their requests as soon as possible. We will fill as many orders as possible at once, and the remainder as soon after January first as possible. Remember, we will furnish as many as five sample copies to any person for distribution among friends. It is wonderful what good has been done by the free distribution of samples of this publication, which has resulted in very many additions to our subscription list and in almost countless orders for books—all of which has accomplished great things in the propaganda of Christian Science.

THE NEWS LETTER

The year now drawing its close has been one of prosperity and success for the News Letter, and the publishers have been gratified by the receipt of many letters of commendation of its contents. The aim of the publishers is to produce a magazine which will keep its readers fully advised as to the trend of New Thought. The News Letter has given a steadily increasing quality of sharp, crisp and outspoken original matter, the producers of which are among the ablest writers in the field of New Thought literature. Arrangements have been made for regular contributions from several new writers in addition to those whose articles have appeared in the monthly issues of 1915.

More attention than ever before will be given to a review of the contemporaneous literature of New Thought, including both monthly and daily publications, to the end that the readers of the News Letter may be able to enjoy and familiarize themselves with the productions of the deepest thinkers and ablest writers of the time.

To thousands upon thousands of families in the United States and many foreign lands the News Letter has become "household words," and its monthly visits are looked forward toto with gladsome anticipation.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

December

PAULINA B. SABIN

He aims too low, who aims beneath the stars.

Little things are little things, but faithfulness in little things is something great.—*St. Augustine.*

Every impulse of beauty, of heroism and every craving for purer beauty, fairer perfection, nobler type and style of being than that which closes like a prison-house around us, in the dim, daily walk of life is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.—*Harriet Beecher Stowe.*

Marble, gold and granite are not real—the only reality is an idea.—*Wendell Phillips.*

We may achieve some small measure of success by doing what our fathers did before us, but really big deeds will be the offspring of our imaginations.—*Julian Chase Smallwood.*

To live constantly "on the square" with your own soul-consciousness is to be constantly building and renewing the strength of the framework of your character.—*William E. Gibson.*

No shamefaced outcast ever sank so deep
But yet may rise and be again a man.
—*Walter Malone.*

The memory of whispered prayers and half-forgotten songs, and the visions of heroes that a mother teaches her children to worship in after years make it possible for them to write glorious deeds in history.—*Joe Burt, The Fireman.*

The Kingdom of Heaven is within you. You do not have to die to get into the place called Heaven; Heaven is here. The Kingdom of God is within you, you carry it with you, you carry eternal youth in your mind, there is no age, there is no death; there is nothing but eternal life, eternal health, eternal good, and eternal love. All is God and you live, move and have your being in God. Hold these thoughts and drive out all other thoughts.—*Bishop Sabin.*

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From Divine Healing

What Christian Science Claims — What It Teaches — Christ's Way — No Favorites—God's Universal Law.

WE claim that God does protect us in every department of life; that God gives us not only health, but perfect harmony. If this be true, then this is the greatest blessing which it is in the power of God to give you. You know God and you need nothing further. We claim that God, through scientific methods, controls everything around us and about us; gives us not only perfect health, but also every blessing that we can need and use.

It is generally considered by the uninformed that this is nothing but a system of curing the sick. This is a great mistake; healing the sick is the simplest part of our work. Jesus Christ came healing the sick, but He was preaching the Gospel also, and to those He left behind He said, Go, and teach this Gospel, and those who believe you shall be blessed by the "signs following." This system of religion teaches us not only how to heal the sick body, but teaches us also how to heal the mind, how to drive away every inharmony from the mind; and puts us in a condition of complete harmony and happiness. Furthermore, it disenthralls us from certain things. We take the words of Jesus Christ, we see what He tells us, and we believe what He says. He tells us that the Kingdom of Heaven is within us; that it cannot be seen; that one cannot say, Lo, here, or Lo, there, is Heaven; that Heaven is not a place, but a condition. He tells us that the Kingdom of Heaven is within us; and the Science teaches us that we have not to die to find the Kingdom of Heaven, the Kingdom of Happiness, because the Kingdom of Happiness is here, if we will only accept of it and let God lead us.

WHAT THIS SCIENCE TEACHES.

This Science teaches you how to control the mind through God's laws and bring yourself into perfect harmony with universal Love. It teaches you how to love. It teaches you that man, created in the image and likeness of God, is a wonderful being. A good many specimens of so-called manhood which we see around us in this material world are but poor specimens to view. They are decrepit in body, broken in health, starving as to fortune, and surrounded by all of the ills which carnal mind can give them. I say these are poor specimens of the image and the likeness of God. There is a reason for this. There never was a pain or an ache, there never was an inharmony, there never was a wrong thought or deed but had its origin in sin. I do not mean that the child that is born blind committed a sin and is the cause of its own calamity, that its sins are the cause of its blindness; but I mean that the sins of the fathers, from generation to generation, are handed down and

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the children and the children's children for many generations are made to suffer because of the ignorance of this universal law of universal harmony.

Therefore, if we would be the perfect children of God and in the enjoyment of every perfection, we must live along the lines upon which God Almighty, through His Son Jesus Christ, has directed us to live. In all of these lessons, you must remember that Jesus Christ is the Way, the Truth, and the life, and that everything which varies from His teaching varies from this Science and from God's Truth.

CHRIST'S WAY OF DEMONSTRATION.

Jesus Christ had a way of demonstrating what He said and proving its truthfulness. He left that same power to us. It belongs to you and to me; we have the power to prove the truth of our religion by the "signs following." Everywhere our Savior went He taught this doctrine of Love, His wonderful philosophy of Love; how to love, whom to love, how to act and how to do. He healed the sick as a demonstration that His philosophy of Love was true. You and I can do what He did, when we learn as well as He learned. We know this because He said so. We must heal in His name.

NO FAVORITES IN THE WORK.

Another thought which I want to discuss for a moment is this: that God, when He created man, created all of us exactly alike. If any person ever healed the sick through Divine mind, that power of healing belongs to every child of God—every one. There are no big "I's" and little "you's" in this kingdom of Love. We are all big "I's," so to speak, and God's blessings come to each and every one of us. If I can heal the sick, you can heal the sick, because we all work through the law of universal harmony. There can be no favorites in this work. God never had a favorite, He loves us all alike.

You must understand that God works through universal law. God's mind is like the mind of all, because we are His image and likeness. He gives us our minds. Here in the forepart of the head we have we have the mind that goes ahead, the cerebrum, the voluntary mind, the mind that wills to do; in the back part of the head we have the mind that works according to the involuntary laws. God created worlds and set them in motion by virtue of His voluntary will. The worlds move on for all eternity in accordance with His perfect, fixed laws. The laws cannot be changed, they work involuntarily. God's voluntary mind fixed the laws, they are there and they cannot be changed, and their fulfillment or working is involuntary. Take a bite of an apple. You chew it and swallow it; you do this by your voluntary mind; but the digestion of that apple is done by your involuntary mind, or by God's fixed law. If I desire, I can pick up that watch and can control the movement of my hand; yet I cannot control my heart-beat. The heart-beats come involuntarily. One action is voluntary, the other is involuntary.

I want to direct your attention to the thought that God cannot do wrong; that His laws are perfect, and

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He cannot step out and snatch this fellow or that fellow from the burning, so to speak, contrary to His universal law. If we would receive His blessings, we must get within the range of His laws of perfect harmony, within God's universal laws. Suppose the sunshine is necessary for my perfect health, and that I should go into a cellar, a dark hole, and look away out through a hole and could see the sunshine, and I should begin to pray that God would send the sunshine down through that hole to me. The sunshine would not come and I could not thus be healed. If I would receive the sunshine that is necessary for me, I must place myself in position where the sunshine can strike me, and then I can receive it. If we overturn a barrel of water into the gutter, all the prayers in the world cannot make that water run up hill, for by virtue of God's universal law it seeks its level in the sea.

You must, yourself, be in position, and get your mind in a receptive condition where you can understand this Truth before you can receive the blessing you will receive. God's laws control not only our health, but they also control our surroundings, make us happy, give us plenty, drive out worry, cure all heart-aches. As we live the Life, we receive God Almighty's blessing, as ample and as perfect as the spring showers that come down from the clouds; because we are in line, in tune with the Infinite Mind, in harmony with His laws.

All inharmonies disappear when we seek the knowledge of God and His righteousness.

TREATMENT FOR THE FEET

WALKING.

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

God has prepared the way I walk.

I walk on holy ground.

His presence moves me.

I walk with Infinite wisdom and understanding, for I walk with God. I do move in peace and quietness.

Christ hath made straight and plain paths for my feet.

My feet are on the rock, Christ Jesus.

God hath put all things under my feet.

He hath put satan under my feet.

Angels—(thoughts).

Hands—(demonstration).

Feet—(Understanding).

Rock—(Principle).—*Mrs. C. W. Fisk.*

MOTHER O' MINE

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine,
I know whose love would follow we still,
Mother o' mine, O mother o' mine.

If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine,
I know whose tears would come down to me,
Mother o' mine, O mother o' mine.

If I were damned of body and soul,
Mother o' mine, O mother o' mine,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine.

—*Rudyard Kipling.*

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Preaching---Teaching---Healing

The Healing Commission Never Recalled—So-called Miracles But the Outworking of Natural Laws—When One Truly Knows God—Faith the Chief Factor in Healing.

Lilian T. Bowen, Red Bank, N. J.

"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. And they went forth and preached everywhere, the Lord working with them, and confirming the signs following."

Those were the words spoken, the healing commission given by Jesus the Christ after He was arisen from the tomb before He was translated to Heaven—the last words of which we have any record.

Can you find any place in the Bible, in God's word, where that commission has ever been recalled? You can not.

Jesus did not claim that the healing virtue was confined to His own Divinity. He had given the twelve authority to exercise it, and also sent out no less than seventy of those who followed Him to preach and to heal.

Preaching, teaching, healing; very seldom do we find the preaching and teaching without healing, and at the time when those words which I have quoted were written it seems to be accepted that the laying on of hands was the principal method used.

"Verily, verily, I say unto you, he that believeth in Me, the works that I do, shall he do also, because I go to the Father. And whatsoever ye ask in My name that will I do, that the Father may be glorified in the Son." (John 14:10, 12).

Of "works," as thus used in John, the meaning is "miracles" or "signs" as in the healings which form a large proportion of Christ's work and ministry.

The nature miracles were not meant in the commission to the twelve or the seventy; their powers, I think we can truly say, were confined to the healing.

And Christ did not delegate that power to His apostles alone; on the contrary He definitely tells us this power is for all who believe in Him; He did not say, "The works I do, ye can do also," but, "He that believeth in Me, these works and greater shall he do also."

This has been ignored by Protestant-theologians, and they assume by so ignoring it that healing and so-called miracles ceased with the apostles.

I say so-called miracles, but what are called miracles are but the outworking of natural laws.

We would of a surety expect Jesus the Christ to be more powerful than the disciples, but it is difficult to believe that those we read of in the New Testament, those of the first century.

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could do great works which it would be impossible to repeat in this.

We who live in the present cannot understand why miracles (great works) should be confined to any particular age, although we can readily understand that only certain people in every or any age may have those powers, and that is what the Christ meant when He said, "He that be lieveth on Me."

In Mark, 9:28, John told Jesus of one who was not a disciple casting out devils in His name, and that they had stopped him, but Jesus said: "Forbid him not, for there is no man which shall do a power in My name and be able to quickly speak evil of Me. For he that is not for us is against us."

Jesus also gave His disciples to understand that some unworthy people would exercise those great gifts when He said: "Many will say in that day, Lord, Lord, have I not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works, and then will I profess unto them I never knew you; depart from Me ye who work iniquity."

There again you can see that Jesus regards healing as going hand in hand with the preaching and the teaching.

First comes the preaching and the teaching, and as a natural sequence the healing follows. "These signs shall follow them that believe." They are first taught how to believe and then their ills are healed.

The miracles, the healings, all show the loving kindness of the Christ for those unto whom He came to minister, and from those who in the present age are following Him the same loving kindness is expected.

By this method men and women are won to love Him. Teach them to believe in Him; awaken their faith, heal their bodies.

When one truly—truly, I say—knows God as He is, the soul will be well, and it follows that the body will be well also.

God never meant any of His children to be ill or unhappy. We often see engraved on tombstones, sometimes on that of an infant, "Thy will be done," as if the loving Father of all meant us to be ill and die, when, instead, God wills for us Life Abundant, and we pray daily, "Thy will be done on earth as it is in Heaven."

One thing one must have to be healed, and that is faith.

The preacher may preach his sermon ever so well; the teacher give his lesson in the most convincing way, but if those who listen do not have faith, do not believe, it availeth little.

We are told of one place where, for lack of faith, Jesus Himself could do but little. "And He could there do no mighty works, save that He laid His hands upon a few sick folk, and healed them. And He marveled at their unbelief."

Jesus often spoke of faith as the chief factor in healing. "According to your faith be it unto you." "Daughter, thy faith has made thee whole." "Oh, woman, great is thy faith."

And Christ did not do this because He wished to show His power or to convince men of His Divinity, but because He loved all men, and because of His kindness of heart.

In Acts 10:38, Peter tells us that

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Jesus went about doing good, for God was with Him.

God with us? He is always with us, within us. "Lo, I am with you always."

Jesus—the Great Preacher, the Great Teacher, the Wonderful Healer—no disease was too loathsome for Him; from no sickness of soul did He turn away.

The people were healed because they believed in Him, and they knew it. He proved the power of Good over evil, and men saw the evidences and believed. So have not men the right to ask for the same evidence, the same proof today?

Again I ask, can you show me any passage in the Scripture that recalled the commission of those that are called to preach and to teach, not to heal also?

We have just as much evidence that the command to preach the Gospel has been repealed as that the command to heal has been repealed, and not one bit more.

THE GREATEST MIRACLE

The first and greatest miracle of all miracles is that we exist at all. After this astonishing miracle all other so-called miracles are believable and natural. In fact, in face of such a miracle as that we exist, nothing else can be deemed a miracle.

To be makes everything else possible and easy. What we can do that seems miraculous must only be a logical consequence, following upon the miraculous fact that we exist. This gives us a firm foundation for expecting from ourselves every wonderful thing imaginable.

Why should not we do miraculous works? We are, and, by being, we declare a miracle so wonderful that surely we can do anything else that life sets before us.

To be is a certain guarantee for all the wonderful things that we may demand of ourselves.

Why does thought not reason thus? Why does it look upon the wonders of itself and of all around it, and not rush to meet the wonderful thing it wants to do, or to be, or to have?

Besides, the miracles which meet the eye are so many and so varied that it seems incredible that all people in the world are not taught by them to expect to do miracles themselves.

There is hearing, and seeing, and speaking. What miracles are these powers which we use as carelessly as though they were very ordinary things, instead of being so marvellous that one can be astounded by the wonder of them.

There is breathing, eating, and drinking; one has but to think of these everyday functions to feel stupified with the overpoweringly miraculous nature of the commonplace.

Why should we not conclude, then, that as the everyday and commonplace things of merely being and living are so miraculous, there cannot be anything too great or too wonderful for such miraculous beings to do? Why?—*Alma Gillen.*

Nobody needs medicine, if he knows the Truth, because Jesus tells us, "You shall know the truth and the Truth shall make you free."

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Forgiving

JOSEPHINE DODGE DASKAM, in one of her amusing stories of child-life, tells of a little girl in a boarding school who used to exasperate her companions by going about "forgiving" them for offenses they were unconscious of having committed.

That little girl illustrates one of the commonest of human qualities. We are often noble at the expense of others, forgiving them for offenses they have never committed, that exist in our own minds alone or that we have brought on ourselves by our misbehavior.

There is a story told about a band of desperadoes that used to go out killing people. One of them, convicted of seventeen murders, was asked on the scaffold if he had anything to say. He nodded his head and he gave the world this farewell message: "I forgive every one."

The people who never think of forgiveness or of unforgiveness are the lucky ones. They have the power to forget their injuries, either imagined or real, which is the only way to treat them. For injuries are like everything else in the world. Show forgiveness and you will find plenty of occasions for exercising forgiveness. But if you forget about yourself altogether you will have nothing to forgive. The truth of this philosophy we have expressed in one of our current phrases, "Forget it."

Injuries are strange things. Accept them, take them into your consciousness, coddle them, and they will become the greatest interest-bearers in the world. Beside them, the usurer's money is sterile. Indeed, the capital, as well as the interest, keeps on increasing. The injuries lead to reprisals. The reprisals bring more injuries. More people are likely to become involved. In the face of all such disaster what does forgiveness amount to? On this subject Tolstoi has written some of his most brilliant fiction and some of his most searching homilies.

Mr. W. D. Howells has expressed the noblest possible human attitude in the matter of forgiveness in these lines:

Judge me not or I judge myself, O Lord;
Show me some mercy or I may not live.
Let the good in me go without reward.
Forgive the evil I cannot forgive.

The evil in one's self that one cannot forgive, may, in a sense, be said to ceased to be a part of one's self. It has ceased to be a part of one's self. It has become an alien presence. With sufficient time it cannot fail to be thrown off. Often, indeed, the mere recognition of it as evil is enough to drive it out of one's self. And as for the good, merely the possession is sufficient reward. People who are good for ulterior motives have not achieved goodness. They do not really know its value. They cannot completely and sympathetically identify themselves with it. Until they love it for itself they cannot be imbued with it and permanently sustained.

What we need in the world is not more forgiveness, but more consciousness of our true relation to our fellow-beings. If we really understood and lived by this relation we should

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each find that, like the poet I have quoted, there was one person alone we could not forgive—one's self. And this discovery would give us a wholesome stimulation to change our attitude. In our absorption in the wrongs we suffer we are apt to ignore the wrongs we do, particularly those we do unconsciously, through our false attitude toward life and toward our fellow-creatures, the attitude made by our egotism.

The psychologists and the social workers often have on their lips a saying that ought to serve us both as a warning and as a reason for being less resentful and more patient: "Every man is justified from his own point of view." Think how each of us justifies himself. Then remember that there are millions exactly like ourselves in this regard. Just now many of us are engaged in censuring certain great figures for their greed and arrogance and cruel indifference to the needs and the rights of the mass of mankind. If we were in their places, with their qualities and their training, we should be just like them. Their point of view would be our point of view. From it we should justify ourselves.

Is there to be no change then? Must men go on resenting and forgiving, or not forgiving, and keeping each his own self-justifying point of view?

There is to be a change in spite of the difficulties and discouragements. It has already begun. There is in the world a new enlightenment, a new understanding. How it has come would be hard to trace. Perhaps egotism has overreached itself. It has made itself so monstrous that the horror of it and the shame clamored for realization.—*John D. Barry in Washington Herald.*

WORDS BESPOKEN

I bespeak the word of health for those who have it not, even as I take off the garment of illness and put on the garment of perfect health.

I bespeak the word of peace for those who have it not, even as I take off the garment of unrest and put on the garment of perfect peace.

I bespeak the word of joy for those who have it not, even as I take off the garment of sorrow and put on the garment of perfect joy.

I bespeak the word of success for those who have it not, even as I take off the garment of failure and put on the garment of perfect success.

I bespeak the word of wealth for those who have it not, even as I take off the garment of poverty and put on the garment of perfect wealth.

I bespeak the word of love for those who have it not, even as I take off the garment of doubt and put on the garment of perfect love.

I bespeak the word of truth for those who have it not, even as I take off the garment of error and put on the garment of perfect truth.

I bespeak the word of hope for those who have it not, even as I take off the garment of unbelief and put on the garment of perfect hope.

I bespeak the word of life for those who have it not, even as I take off the garment of death and put on the garment of life eternal.—*Margaret Le Grange in Power.*

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The Force of Prayer

"PRAYER a force?" exclaimed one who prided himself on his "horse sense." "You'll have to show me that it's anything but mist and moonshine, just phrases that go nowhere and to no one; a word-game that isn't worth the candle. And what about the law that you admit governs all things? Can you pray that away or change it by petitions? Point us to forces that the common man's mind can understand and that science can demonstrate. I used to say prayers, but I never had an answer in my life."

Of course, this man never had an answer to prayer, or at least to anything which he recognized as prayer. In fact, he never really prayed. There is a vast difference between saying prayers and praying. The one is indeed just uttering phrases that go nowhere and to no one, a word-game that is not worth the candle.

A three-year-old girl was taken by her mother to hear Phillips Brooks. Those of you who were privileged to listen to this Jove of divinity know how rapidly he spoke. After a prayer which those present felt was a real heart-to-heart talk with the Father in which they shared, the little girl began a breathless repetition of: "Now I lay me down to sleep." "Mama," she exclaimed at the end of the sentences, "I can say words just as fast as he can." Here one person was praying, the other saying a prayer. The one was using a force that went somewhere, did something, the other indulging in a word-game that was not worth the candle. Those Pharisees who stood at street corners and thought they "would be heard for their much speaking" said prayers; the Master, who knew the futility of their word-games, always, and ever in brief, strong words, prayed.

What is this prayer force, and why is it a force? And is it a force that can bring about results in working for the real success that includes the "all things else" which Christ promised to those who should see first the Kingdom of Heaven? To use our ever-ready American question, does it pay to pray?

To the objections of those who, like the man quoted, demand to be pointed to forces that the common man's mind can understand and that physical science can demonstrate, we can only reply that there are no such forces. If we ceased breathing until the mind could understand and science demonstrate why we breathe, and how the breath keeps automatically going, we should never breathe again. If we omitted eating until any mind, common or uncommon, understood what is the force in the buried bread-grain which sends forth "the blade, then the ear, then the full corn in the ear," we should die of starvation. If we stopped our street cars till we understood what the force of electricity is, we should go back to horse-power or walk. There is not a force known to man which in its conception and essence can be explained by man. The scientist, biologist, and botanist can name this dynamic thing electricity, that compelling one mag-

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netism; can tell us that this species of bird will have certain habits and will be decked with plumage of orange, while that species will have quite other habits and feathers of dull gray; that this flower will bloom in blue and that one flaunt itself in crimson, each giving forth these statements as the laws according to which electricity, magnetism, birds and flowers manifest, but all three can only be silent as to the first cause of these things, or why they are what they are or obey the laws that they do obey. We use electricity, are charmed by the appearance and songs of the birds, admire the flowers and enjoy their fragrance as surely as though we knew all the facts about them which are hidden. All the facts about them which affect our lives we do know.

Even so we name and use and benefit by this great force called prayer, while knowing nothing of its conception, or why it does things or how. Is it probable that prayer is a force? As we said about the value and efficacy of trust in God, if one, and only one, person has received a direct and not to be doubted answer to prayer, there must be a law that governs the action and effect of prayer, and the application of that law must bring certain results as surely as that fire brought into contact with snow must, by a chemical law, produce water. We do not pray away or change the all-governing spiritual law, but in praying we act with and according to that law, which has prayer as one of its correlative branches, as the all-governing law of our land is made up of correlative laws which meet various needs and bring about certain desired effects. If, as we have said, it has been proved that even one person has received an undoubted and undoubtable answer to prayer, it is provable that the prayer force acts on a principle and by its own law, and is, therefore, to be depended upon. And in thousands of cases on record, where people have really prayed, not merely said prayers, which was what Jesus meant by "praying aright," answers have come in the form asked or in a better one. Thus it has been proved and become provable that God, Universal Spirit, All Intelligence, whatever name may be used, is literally and tangibly a giver of good and perfect gifts to those that love God, or good, as He promised that He would be.

All of you have doubtless heard of the large Orphans' Home, established and maintained by Dr. Muller, of England, without initial private means or asking one dollar of men. When I was last lecturing in Boston, a lady, who used to live in England, told me that one day when she was visiting a sister, that sister said to her: "When you go home, as it is on your way, I wish you would call at Dr. Muller's Home and leave ten pounds for me. I have had the doctor in my mind all day. I feel as though he were in need of money." "When I called at the Orphanage," said the lady, "I was told by the doctor that the last morsel of food in the house had been eaten that morning, and that he and his assistants had joined in asking God to send means to secure a fresh supply before the next meal should be needed." Dr. Charles Cullis, of Boston, established and maintained a home for consumptives on exactly

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the same principle as did Dr. Muller his Orphanage. A free refuge, near Boston, for misled girls, was supported solely by means which came in answer to prayer. Helen Wilmans built the beautiful town of Seabreeze, Florida, and Elizabeth Towne established the Nautilus on God and nothing.

When the writer was a very young girl she longed to get out into the great world where she could gain knowledge and express her soul. Someone suggested telegraphy as a means to the desired emancipation. She lived on a cross-country road, five miles from a railway station, and had no means of transportation. She had never seen a telegraph instrument. Silently, persistently, for over two months she prayed for an opportunity to learn telegraphy. Then a brother, who lived hundreds of miles away, and to whom no word had been said of her desire, wrote that a certain railroad was to establish telegraph offices along one of its branches, and that as he knew the superintendent of this branch, if she would come and board with him and learn telegraphy he could secure for her the position of operator in one of the offices.

When she was installed in an office she found herself with sufficient leisure to write out the stories that were always haunting her brain. When several tales had been written she knew as little of how to place them with publishers as she had known how to secure the opportunity to learn telegraphy. Again she talked solely and persistently to God of her desire. One day a strange man, who was waiting for a train, walked into her office, and, apropos of nothing, told her that he was one of the editors of a family paper which wanted stories written by someone who had lived in the country, and who thus would understand what country people would enjoy. Every month for three years a story went out in that paper from this country girl which her country readers, and many town readers as well, enjoyed exceedingly. That untaught operator proved that it pays to actually trust in the Lord, to wait patiently for Him, and that He does bring it to pass. She has never lost the habit of trusting, waiting and receiving answers to her prayers.—*Lida A. Churchill in The Nautilus.*

OPTIMISTICS

Hope puts us into tune with the Infinite Good.

Nobody believes in the man who does not believe in himself.

Happiness is a contagious disease that we like to see spread.

The Optimist adds his little bit each day to the general fund of joy.

Self-pity is the source of much misery that a little self-forgetfulness would cure.

If you wish to make your mark in the world begin by doing something good today.

Optimism becomes a habit if we persist in it, and a very comfortable habit it is.

The man who radiates the most sunshine is the one who does the most good in the world.

If we always look on the bright side of every question, we will reflect brightness just as the moon does when she looks at the bright sun.—*Optimist.*

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VOICE OF THE SOUL

Love is the means of transit to the Kingdom of Heaven, the medium of relation to the Kingdom of God.

Loving is learning the meaning of Love; you cannot know Love until you love. You cannot love until all of your senses have submitted to the Law of Love. All of your physical and psychical senses, of touch, of feeling, must be amenable to the influence of Love, swayable and controlled by the Law of Love.

Your eyes gazing through the lenses of Love must see Justice and Mercy for others as for yourself. No screen of materiality or mentality must stand between you and that perfect vision. Your ears must answer to the vibrations of the music of Love, as well as to the deep yearnings of Love. Your spiritual taste must relish Love, no matter what is the color of the table on which its banquet is spread. Races and nations and colors are unknown to Love, and must be unknown to the Lover. Your spiritual senses must take up the perfume of Love from flowers of every shade and tint and class and kind.

You must send Love out to, and no less gather it in from, all the children of God—from all His creatures and creations.

Love is the vital force of the universe, the living part of man. No man has begun to live—to consciously live—until he has begun to love.

When man takes on Love, then Love takes on Love; then Love takes up the man.

Man is a manifestation of God, and Love is the illumination of the manifestation. The illumination reveals the manifestation. Learn to Love, just to Love squarely and generously.

Selfishness and cowardice are aliens to Love.

Justice and generosity are the oils to the Lamp of Love.

Knowledge of the Truth leads to generosity in judgment and conduct. Acquire a knowledge of the truth of all religions. The truth will reveal all as so many branches from one root—all taking life from the same substance; all breathing the same air, thriving under the one benevolent sun.

Seek the truth of science. All true science springs from the one source. All its streams enter the one ocean.

Seek to know the truth of things. The knowledge of the truth will make you free, free from prejudice, free from all the narrowing-in, slipshod and one-sided effects of prejudice.

Men cannot be free, cannot grow to full stature, either physically, mentally or spiritually, while prejudice hampers them. Religious prejudice, social prejudice, prejudice even in the fields of progress, sciences, must go before full growth and free expression can usher in the glory possible to these fields.

A knowledge of the truth of things, no matter how you acquire the knowledge, is the thing most essential. Knowledge is the key to the lock that binds the slave's chains.

Freedom is the crying need of the hour; freedom is the prayer of the yearning soul. Knowledge is the key to all enclosures, to the books of all languages, to the secrets of all states. Ask, seek, knock.

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Soul and Body

WE have been in the habit of thinking of the soul as something distinct from the body. It comes to us now that this may be a considerable error. It is quite possible that the bodily and spiritual manifestations of man are but two different aspects of the same thing. It seems rather agreeable to think that the seeming parts of a human body really make up the whole of a complete unity. If we have discovered that the soul and the body are one and the same thing, and we are rather inclined to believe that we have, this discovery appears to contain for us a great advantage.

If one is experimenting with his mental forces, or is giving exercise to his psychic faculties, to see what he can accomplish in his own individual life, he will often produce strange and interesting states of consciousness. In some of these states he seems to know intuitively the truth concerning the relation between his physical and spiritual being. Sometimes the material appearances will run into the substance of consciousness and be undistinguishable from it. This establishes the unity already spoken of. The individual then is a sort of complete sphere of conscious mental vision. And the bodily existence is found on the walls of one's inner being, something like the moving pictures on the screen at the theater.

This would seem to indicate, as has been affirmed by a very Wise Man, that as one thinketh in his heart, so is he; which means that his whole being is identical with his thoughts. The nature of his inner mind constitutes what he is in outward appearances as well as what he thinks. So we have finally found what we believe to be a great truth, that one's life from beginning to end, is but a vast and complicated state of mental vibrations. By mental vibrations we mean that quivering, pulsating, ever-changing vital life of the soul.

So when one stands before a mirror it is likely that he not only sees what he is thinking about reflected there, but sees his thoughts themselves. Why may we not too go upon the principle that wherever one looks throughout the boundless universe he looks upon his own larger Self? No one has disproved that the soul, through its agency of intuition, makes its own truth. Therefore, it appears to be the privilege of the individual to believe that he is one with all he sees!

And have we not something of a clue to immortality in all these observations? Can we not assume, with considerable justification, that if we make our thinking increasingly more vital and idealistic we will cause a great change in the life pictures that surround us, or that constitute the very fabric of the soul. This surely seems to be within the pale of spiritual possibilities. Is not this crude and ugly picture gallery, known as the material world, but a lodgment of the consciousness in its journey through eternity? And are we not vested with unlimited Divine power with which to disentangle the con-

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sciousness from its somewhat illusory obstacles and hindrances born of a lack of spiritual knowledge, and send it on its way into immortal life? Since we are part and parcel of God, how can it be otherwise?

It seems that we are deeply imbedded in the Universal Spirit, and that all this varigated phenomena that surrounds us and lives through us is but a sort of shadowy and ghost-like emanation from the activities of our creative souls. Even this wonderful and quite distinct and substantial shadow, the bodily personality, appears to be subject to lightning-like transformations and reshapings—and almost annihilation and disappearance—through the overwhelming dominance of the will-infused spiritual ego.

In a very practical sense, our life is purely a dream-life. Shakespeare voiced a great deal more than a poetic fancy when he put into the mouth of one of his characters these words:

"We are such stuff as dreams are made of." Thinking, or soul activity, is the rind as well as the core of our lives. Our outward forms and appearances and our beings, reflected everywhere in nature, are but changing and shifting moods of the mind.

Is there not enough truth in these observations to betoken undreamed-of possibilities for the earnest student of these great problems of life? Are we not on the trail of the secret of miracles? All we seem to need is a greater intensity of the sense of truth. This would cause us to objectively manifest personal transfigurations such as the modern world has never witnessed.

Does it not now seem quite the thing for us to expect that if we keep the sayings of the spirit of Christ within us we shall never see the common death of the body?—*Daniel Briggs Potter in New Thought Companion.*

STRICTLY GERMPROOF

The antiseptic baby and the prophylactic pup
Were playing in the garden when the bunny gamboled up;
They looked upon the creature with a loathing undisguised;
It wasn't disinfected and it wasn't sterilized.

They said it was a microbe and a hotbed of disease;
They steamed it in a vapor of a thousand odd degrees;
They froze it in a freezer that was cold as banished hope
And washed it in permanganate with carbolated soap.

In sulfureted hydrogen they steeped its wiggly ears,
They trimmed its frisky whiskers with a pair of hard-boiled shears;
They donned their rubber mittens and they took it by the hand
And 'lected it a member of the fumigated band.

There's not a micrococcus in the garden where they play;
They bathe in pure iodoform a dozen times a day;
And each imbibes his rations from a hygienic cup,
The bunny and the baby and the prophylactic pup.

—*Arthur Guiterman in St. Paul Dispatch.*

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SAYINGS OF RAMAKRISHNA

As when fishes are caught in a net some do not struggle at all, some again struggle hard to come out of the net, while a few are happy enough to effect their escape by rending the net; so there are three sorts of men, namely, fettered, wriggling, and released.

As sieves separate the finer and coarser parts of a pulverized or ground substance, keeping the coarse and rejecting the finer, even so the wicked man takes the evil and rejects the good.

Two men went into a garden. The worldly-wise man no sooner entered the gate than he began to count the number of the mango-trees, how many mangoes each tree bore, and what might be the approximate price of the whole orchard. The other went to the owner, made his acquaintance, and quietly going under a mango-tree, began to pluck the fruit and eat it with the owner's consent. Now who is the wiser of the two? Eat mangoes, it will satisfy your hunger. What is the good of counting the leaves and making vain calculations? The vain man of intellect is uselessly busy in finding out the "Why and wherefore" of creation, while the humble man of wisdom makes acquaintance with the Creator and enjoys Supreme Bliss in this world.

As the elephant has two sets of teeth, the external tusks and the inner grinders, so the God-man, like Sir Krishna, etc., act and behave to all appearances like common men, while their heart and soul rest far beyond the pale of Karma.

If thou art in right earnest to be good and perfect, God will send the true and proper Master to thee. Earnestness is the only thing necessary.

As when going to a strange country, one must abide by the directions of him who knows the way, while taking the advice of many may lead to confusion, so in trying to reach God one should follow implicitly the advice of one single Gurn who knows the way to God.

Many roads lead to Calcutta. A certain man started from his home in a distant village toward the metropolis. He asked a man on the road, "What road must I take to reach Calcutta soon?" The man said: Follow this road." Proceeding some distance, he met another man and asked him, "Is this the shortest road to Calcutta?" The man replied: "O, no! You must retrace your footsteps and take the road to your left." The man did so. Going in that new road for some distance he met a third man who pointed him out another road to Calcutta. Thus the traveler made no progress, but spent the day in changing one road for another. As he wanted to reach Calcutta he should have stuck to the road pointed out to him by the first man. Similarly those who want to reach God must follow one and one only Guide.

It is easy to utter, "do, re, mi, fa, sol, la si," by mouth, but not so easy to sing or play them on an instru-

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ment. So it is easy to talk religion, but it is difficult to act religion.

Common men talk bagfuls of religion, but act not a grain of it, while the wise man speaks little, but his whole life is a religion acted out.

What you wish others to do, do yourself.

Verily, verily, I say unto you, that he who yearns for God, finds Him.

The petals of the lotus drop off in time, but they leave scars behind. So when true knowledge comes egotism goes off, but its traces remain. These, however, are not at all active for evil.

The leaves of the cocoa-palm fall off, but leave still their mark behind on the trunk. Similarly, so long as one has this body, there will remain the mark of egoism, how high soever a man may advance in spirituality. But these trees of egoism do not bind such men to the world nor cause their re-birth.

The sun can give heat and light to the whole world, but it can do nothing when the clouds are in the sky and shut out its rays. Similarly, so long as egoism is in the soul, God cannot shine upon the heart.

Vanity is like a heap of rubbish, or ashes on which the water, as soon as it falls, drives away. Prayers and contemplations produce no effect upon the heart puffed up with vanity.

Of all the birds of the air the crow is considered to be the wisest, and he thinks himself so, too. He never falls into a snare. He flies off at the slightest approach of danger, and steals the food with the greatest dexterity. But all this wisdom can supply him with no better living than filth and foul matter. This is the result of his having the wisdom of the pettifoger.

There are three kinds of love, selfish, mutual, and unselfish. The selfish love is the lowest. It only looks toward its own happiness, no matter whether the beloved suffers weal or woe. In mutual love the lover not only wants the happiness of his or her beloved, but has an eye toward his or her own happiness also. The unselfish love is of the highest kind. The lover only minds the welfare of the beloved.

I must attain perfection in this life, yea, in these days, I must find God; nay, with a single utterance of His name I will draw Him to me. With such a violent love the Lord is attracted soon. The lukewarm lover takes ages to go to Him, if at all.

The knowledge of God may be likened to a man, while the love of God is like a woman. Knowledge has entry only up to the outer rooms of God, but no man can enter into the inner mysteries of God save a lover, for a woman has access even into the harem of the Almighty.

The snake is very venomous. It bites when any one approaches to catch it. But the person who has learned the snake charm, can not only

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catch a snake, but carries about several of them like so many ornaments. Similarly, he who acquired spiritual knowledge can never be polluted by lust and greed.

If you fill an earthen vessel with water, and set it apart on a shelf, the water in it will dry up in a few days; but if you place the same pot into water it will remain filled as long as it is kept there. Even such is the case with your love to the Lord God. Fill and enrich your bosom with the love of God for a time, and then employ yourself in other affairs, forgetting Him all the while, and then you are sure to find within a short time that your heart has become poor and vacant and devoid of that precious love. But if you keep your heart immersed always in the depth of that holy love, your heart is sure to remain ever full to overflowing with the Divine fervor of sacred love.

When the Malaya breeze blows, all trees, having stamina in them, become converted into sandal-trees; but those which have no stamina remain unchanged as before, like bamboo, plantain, palm-trees, etc. So when Divine Grace descends, men who have the germs of piety and goodness in them are changed at once into holy beings, and are filled with Divinity, but worthless and worldly men remain as before.

As a king, before going to the house of his servant, sends from his own stores the necessary seats, ornaments, food, etc., to his servant, so that the latter may properly receive him; so before the Lord cometh, He sends love, reverence, faith, yearnings, etc., into the heart of the devotee.

THE VOYAGE

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do not care to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me,
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering heaven at last.

Then whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.

—*Catherine Atherton Mason.*

Never put off until tomorrow that which you can do today.—*Old Proverb.*

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Thanksgiving

Mrs. Susan Q. Morris, Washington, D. C.

"IN everything, by prayer and supplication, with thanksgiving, let your requests be made unto God."

Of all the religious festivals of the year, Thanksgiving is the only one that is for all the people. Christmas, Easter, and the whole series of Christian festivals are for Christians only. The Jews have their Rosh Hoshana, and their Passover. The Mohammedans among us have their Ramadan, and even the Chinese have their feast days. Each religion has its own, but there is one thanksgiving day for all. When all, of whatever faith, can, in their own way, call upon God, and praise Jesus, or Mohammed or Buddha, after their own several rites, for Thanksgiving Day appeals to us all without distinction as worshippers of our God, just as Independence Day appeals to us all, of whatever political faith, as lovers of our country.

The same mercies to households and individuals demanded gratitude as on other years. As many times before there were new households, enlarged families, dearer ties, increased affections, comfortable homes, plentiful tables, abundant harvests, a beneficent government, free schools, and religious liberty, and peace and plenty in our own beloved country. For all these mercies, what soul, what household, does not raise its thanksgiving to God?

When the President proclaimed to us, as he does every year, that Thanksgiving was at hand, and that it behooved us to observe it, he gave us reasons why our hearts should be grateful and our spirits reverent. The crops have been good, work has been plentiful; we in our own country have many blessings to be thankful for, while other countries are in the midst of war and grief and starvation and all kinds of trouble, mourning for their dead and dying husbands and sons and brothers, and we as a people were able to perform in good measure what has seemed to us to be our national duty, and our credit as a people stands high among the nations of the world.

Gratitude and praise go together and both put one in the sunshine of God's presence, where our dark places may be made bright with light, and where our heavy burdens may be lifted from our hearts.

Offer unto God thanksgiving. He has given you life, gifts, opportunities, possessions, blessings. Thank Him, as you would a near visible friend, then you may call and be answered, even in most of us are prone to consider that all we are used to having is ours by a natural right, and that on the whole it is rather a hardship that we cannot contrive to have an ever-increasing share of sugarplums allotted to us. We of that disposition must try at Thanksgiving times to come to a fuller appreciation

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of our more unusual blessings as well as of those which we accept as a matter of course.

As Riley puts it in his Thanksgiving poem:

Let us be thankful for the prayers,
Whose gracious answers were long delayed;
That they might fall upon us unawares,
And bless as in greater need we prayed.

In the New England homes a hundred years ago, the faces of the members of the household beamed with joy on Thanksgiving morn. It was truly a day of Thanksgiving to God for His goodness and bounty all through the year. And then the reward came in the delightful reunion of families.

What sweetness and fascination there is in a picture of an old-fashioned Thanksgiving. Whether drawn by pencil or brush, it appeals to the finest and truest emotions of heart and mind. The gathering into the father's house once more of old and young brought the deepest joy. How great were the trials of those days! How scant, measured by the luxuries of family life today, seem their comforts! Yet the New Englander of those days entered into the spirit of the day with more zest than many Americans today.

It is a mistake to make that day too rigidly a day of religious solemnity. It is a day of home-coming and good cheer, a day of joyful gratitude. The sermon has its place, and so have the turkey and innocent games. The spirit of the day is that laid down by that rigid old Puritan and benevolent Governor Nehemiah, who said: "Go your own way. Eat the fat and drink the sweet of the land, and give portions unto them for whom nothing is prepared. For this day is holy unto the Lord. Neither be ye sorry; for the joy of the Lord is your strength."

We thank Thee, our Father, for life and health; for home and dear ones; for love; for this beautiful world, with its blessings and opportunities, and most of all, for Jesus Christ, thy adorable Son, our Savior.

PASTELS

Rose M. de Vaux-Royer, New York

The day was dark, and gray the moor;
I stood beside the open door
Of an old house, known long before

Somewhere; for its familiar stoop—
The portico and grape-vines' droop—
All bore the mark where memories troop.

Gray sand-dunes loomed there listlessly;
Beyond, the deep and silent sea
Washed—boundless as eternity.

I stepped within the shadowed door;
An empty cradle on the floor;
A vacant chair—its only store.

No faces press the window-pane;
Nor merry voices ring again
These barren walls that wait in vain.

No magic can resuscitate
The years that, passing, soon or late
Took each its toll beyond the gate.

And still it stands, gray-posted;—wild
Sweet-briar thorns around it piled—
Where once I walked—a little child!

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Statement of Being

Bessie L. Davis, Washington, D. C.

WHEN Jesus was talking with the Samaritan woman at the well, He said to her: "God is Spirit, and they that worship Him must worship Him in Spirit and in Truth."

God, as Spirit, is the invisible life and intelligence which underlies all physical things. There could be no body or visible part to anything unless there was first Spirit as creative cause. There is but one God in the universe, but one Source of all the different forms of life or intelligence we see whether they be man, animal, or rock.

God is Spirit. We cannot see Spirit with these fleshly eyes, but when it clothes itself with a body or makes itself visible or manifest through a material form, then we recognize it. You do not see the living, thinking me when you look at my body. You see only the form through which I am made manifest. God, as Infinite Wisdom or Intelligence, lives within every human being, only waiting to be led forth or drawn out into manifestation. Man is the last and highest manifestation of God. To Him is given the dominion over all other manifestations. God is not only the creative cause of every visible form of life at its commencement, but each moment throughout its existence He lives within every created thing as the Life, the recreating and upbuilding Cause of it.

Man is a threefold being made up of spirit, soul and body. Spirit, our innermost being, the deathless part of us, the I of us, which never changes, is the part of us which is invisible to the human eye. At this central part of his being every person can say, I and the Father are one, and speak only absolute truth. Soul or mortal mind is the region of the intellect where we do conscious thinking. Body is the last or external of man's being in his descent from God into the material universe. We each have direct access through the Father in us, the Central I of our Being to the great Whole of Life, Love, Wisdom, Power, which is God.

What we now want to know is how to receive more from the Fountain, and to make more and more of God manifest in our daily lives. There is but one Source of Being. That Source is the Living Fountain of All Good, be it Life, Love, Wisdom, Power or whatever, the Giver of All Good Gifts. That Source and you are connected every moment of your existence. You have power to draw upon this Source, for all of good you are, or ever will be capable of deserving.

HOW TO CURE WORRY

Let it alone! Remember Mother Goose's new thought remedy, when Little Bo-peep had lost her sheep and didn't know where to find them: "Let 'em alone and they'll come home and carry their tails behind 'em."—*Paul Tyner.*

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Another View of Morality

Aurora Minister Makes Some New and Plain Applications Which We Have Not Been Used to Considering—Appealing to Simple Honesty in All.

THE *Aurora (Ill.) Daily Beacon* publishes the following:

"What Constitutes Morality?" was a subject discussed by Dr. Alexander J. McIvor-Tyndall.

"I predict that there is about to be established in the public mind a far different ideal of what constitutes true morality than anything which now does duty for this idea.

"What conserves and advances the best interests of a community? What may justly be placed as foremost in the list of those things that conduce to a helpful constructive life?

"Most of us would say 'love,' but since this word means so many different things to people, we will say 'honesty,' and few will disagree with this decision.

"We mean the kind of honesty that needs no laws to enforce justice.

TYPES OF HONESTY.

"Let us consider what dishonesty does to a community. Suppose that a man is a merchant. He is perfectly respectable. He supports the church; he votes against the saloons, and he forces the redlight district out of the city. He pays his bills.

"But incidentally he underpays his employe; he evades his taxes; he seeks to control legislation that he may benefit by the enactment of certain laws.

"This man is grossly immoral; he is immoral because he is not only injuring himself, but he is injuring the community—and yet society does not call such a man immoral.

MENACE TO COMMUNITY.

"Let us take the case of a physician. He may be a faithful husband; an indulgent father; a responsible lodge member; his financial credit is good for any reasonable amount; but in his zeal to attain respectable prosperity he scares his patients into prolonged illness, when he might cure them in one visit; he performs operations in order to get big sums and make a reputation, when a simple cure might be effected.

"I maintain that such a man is a moral menace to the community—but society would be horrified at such an estimate.

"This is a hypothetical case, but it is at the same time, not entirely unknown. There is no need to mention the perfectly respectable, perfectly moral, lawyer, who is also a menace to a community. If any community were really moral a lawyer would starve to death in it anyway.

EVERY GOSSIP IS IMMORAL.

"Every gossip is an immoral person, and yet we know that every community harbors any number of gossips whom to call 'immoral' would be to invite death at the hands of an outraged citizen.

"We all know women who are 'perfectly respectable;' they would indignantly say, 'Sir, what do you

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mean?' if a man glanced in their direction, but they spread death and disaster and malice and hatred and disgrace and tears and sorrow faster than any plague that ever devastated a country. They are immoral in the true sense of the word.

AND ANOTHER TYPE.

"Here is another hypothetical case: A young girl grows to womanhood; she does not want to earn her living; she decides to get married; she looks about her for the richest catch and she marries him; without one grain of love; with nothing but selfish, mercenary motives—but she marries him, and because of that marriage ceremony the world is satisfied, and she is called 'moral' and is shocked at immorality, as she sees it defined by the world.

"Is she immoral? She is, but in what does her immorality consist? Since she is injuring herself, how is the community in which she lives necessarily injured?

FAILING IN DUTY TO COMMUNITY.

"She is failing in her duty toward the community in which she lives because she is upholding and making respectable something that is, in itself, a lie. She has sold herself for money, and yet is evading the consequences, as far as public disapproval is concerned; she is dishonest, deceitful, and is more of a menace to the best interests of the community in which she lives than is the avowed prostitute, because the best interests of any person or set of persons depend first of all, upon honesty.

"I am not bent upon abusing society. I am merely pointing out the necessity for a finer, better, higher, more sane and more sanitary ideal of what constitutes true morality, and I also want to make clear the fact that every human being can aid in the establishment of this higher ideal of morality.

THE BEAUTY OF THE DAWN

What a sweetness and stillness in the dawn of early morn;
I love to linger at the hour when day is being born.
I should love to check the ticking of the pace of Father Time,
To realize more fully nature's forces all sublime,
That are lying round about us covered by the noisy go
Of the rush and din and bustle of the busy life we know.
I would listen to the music that is filling all the air
And feel with satisfaction God's presence everywhere.
There is quiet inspiration in the peaceful gray of dawn,
When the world is waking up and the dew is on the lawn,
When the birds are busy tuning their latest song to try,
When the air is hushed and wholesome, with an old moon in the sky,
Then wise Nature brings ideas to lovers listening low
Of the wonders all around, of the truths we yearn to know.
And the day is fairer, brighter, for this meditation sweet,
For the lesson we have gathered sitting at the Master's feet.

—*Miss Tillie Garmin in Power.*

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Love

IT is not the love we receive which gives us the greatest joy; it is the love we give which makes the soul on fire with bliss and praise. So it is with our intercourse with one another. The words of praise given to us never lighten our soul as do the words of praise we give to others.

The Soul has acquired such a habit of condemning and blaming, and it devotes so much of its time to this acquired habit that it hears little of what Love is telling it hour by hour, moment by moment.

But Love never stops its song. It sings its sweet music, knowing full well that one day Soul will weary of condemnation—knows that Soul will be exhausted, and will have to lie still for a time, and then will the sweet inner ceaseless music of Love be heard by Soul.

Then will dawn a new day for Soul. She will never stop seeking for the source of this music, and will never know real rest until she finds it. Her search may last many years. During her search she will meet many things and many powers—powers, too, which she thinks have made the melody. Many times she follows them, and sometimes serves them for months and even years, but sooner or later she finds that serving them does not produce the satisfaction which she is seeking.

By and by she gets so interested in her search, so hungry for a sound of the wonderful voice, so absorbed in the memory of its marvelousness, that she has no time or inclination to condemn anyone or anything.

And, behold, she hears it again, and, having heard, will listen to nothing else. She forgets to blame. Unheeded is the voice of criticism, and condemnation is silenced, as the music rings through all Soul's being. Rich and full its tones roll forth, sweeping all else before its power and grandeur, and Soul knows that her King has come.

And then?

Her house is set in order, cleaned, and made fit for the glory within it. All false kings are put aside, for the true King has come.

All the members of Soul's household are made fit to serve the King and do Him honor. As by magic, the dust and dirt of piled-up condemnation fall from them; they stand fearless before the King and declare their allegiance.

One by one, Will, Reason, and Memory, followed by all the rest, vow themselves to the eternal service of Love. "Though I falter and fall, I will call none other King," are the words which fall from the lips of each in turn.

Aye, the King has come!

In all His greatness He waited as an hireling upon His Soul, doing Soul's bidding as the veriest slave might do, in meekness and content. But now He stands revealed in all His magnificence, known to be the beginning and the end, the Creator of all, the Source of all, and King over all Kings.—*Expression.*

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SPARKS OF TRUTH

W. E. G.

Fear is the hotbed for the seeding and propagation of every kind of hateful and spiteful idea.

Hanker not for material wealth, for it is merely the fleeting dust before the wind of commercialism. Rather desire soul-growth, a greater consciousness of your Oneness with God.

Stand in the path of Opportunity and it will meet you. Hide from it and it will hide from you.

Be sound with yourself and you will be right with all around you.

You cannot wink at wrongs and continue them. The pot of social corruption is boiling to the brim; the lid is lifting; only a short space of time and the lid will blow off. Then woe to the flames that caused the commotion.

Do to suit yourself and you offend your friends. Try to please all of them and you please none of them, not even yourself. Seek rather to know truth, to love justice and to act generously, giving no thought as to whether you please or displease.

Man creates the product of his intense desire.

He who will not let adversity or adversity turn him from his ideal shall accomplish that ideal or pave the way for him who shall accomplish it.

The will of God is ever that the best good shall come to mankind. It matters little whether it comes through war or peace. This is the luminous age of the manifestation of God to the world. This is the day of great light, and the great glory of the light intensifies the remaining darkness. Ultimately the light must transfuse and transluce all things that cast shadows or produce darkness.

Commercialism is the source of every sort of social unrest—the source of the insomnia of humanity. Commercialism makes peace impossible—repose a misnomer.

They that seek guidance of God shall shun all evil, but the self-minded shall find his limitations.

Guard with sacred zealousy the reputation of every man and woman, else you tarnish your own.

Great light is coming to the world. Polish the gem of your soul that it may receive and reflect its rays.

To walk a straight path your gaze must be forward.

Mind is the soul's reservoir from whence it draws materials for whatever structure it wills. It may build to the carnal world of materiality, or to the real world of spirituality, and have perfect freedom in choosing between the two, but must abide the consequence of the choice.

The stream of life ever flows through shadows of death, but the

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shadows are promises of light—death, the gateway to life. The seed perishes that the plant may grow; the plant gives its life to fatten the cow; the cow gives hers that man may live, and man gives his that all beneath him may the better live. Life is real and eternal; death is only a change in the stage of life.

When you have nothing to say, just say it in the most polite way that silence will permit, then be silently happy.

Idolatry is the arch sin of humanity. It is the snare to the feet of the earnest and faithful. It is the mist that beclouds the eyes of the seekers for truth. It is the subtle music that bewilders the ear, that stupifies the perception and shuts out the heavenly anthems. Men tear down one idol only to rear up another. Great souls are not to be worshipped, but humanity must profit by the spirit and truth they bring. Great souls are but windows in the mental housing, through which other souls may look and see the mansion of God. Look not on the window but through it onto the beauties of the eternal.

Your first duty is to be true to yourself, but not to your selfishness. Your next duty is to be true to your fellow-man—all men, but not to stoop to their selfishness. This is the undercover of the law of love to God and the fellow-man.

Don't grunt;
Do your stunt.

HOPE

Through the winter drear and cold,
Shone the spring with heart of gold.

Tinkling music sweet and clear,
They who had an ear could hear

Voices of the coming day,
When the brooks should leap and play.

When with leaf and blossom fair
Whispering gladness everywhere,

Birds should flit and blithesome wing,
Herald all the joy of spring.

Though the days be long to wait,
Though the heart be desolate,

Ever through our darkest hour
Thrills the future's radiant flower.

Ever gates of glory ope
At the gentle touch of Hope.
—*Margaret E. Sangster in Mystic Magazine.*

WHY?

Lillian A. Sackman.

Why do you try to gather pearls of wisdom from the rocks and the thistle blow?
Why do you try to gather roses where the sands are heaped on the shore?
Why do you wander where the thorns are thickest, when the soft green turf is near?
Why do you listen to the cold blasts of winter, when the spring song of the birds you could hear?
I will tell you: 'Tis because human nature is in mortal vision and human sound in mortal ear.

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BRANDS FROM THE BURNING

(Written for The News Letter.)

When peoples or nations have been unjust in their attitude toward other people and nations a reverse in fortune brings to them a two-fold blow, making succeeding reverses powerful and sure.

The great moral law of retributive justice is a most debilitating agent for disease of the conscience.

"Conscience makes cowards of us all."

When you face reverses in fortune and reverses in conscience you face enemies doubly armed. "Nothing succeeds like success," but when success fails and conscience of injustice bars the way thy doom is sealed. This is true of individuals, of peoples, of nations. It is diffiult to see generosity and justice with eyes that are accustomed to selfishness and injustice. If the suggestion of justice and generosity has come and the desire to realize it has been consciously born, persistent culture will bring up the perfect realization.

"Be not deceived, God is not mocked, for what a man sows, that shall he also reap."

When men fear they conceive mischievous ideas; they bring into existence wretched devices and schemes; they imagine inimical forces arrayed against them, and then prepare their defense against such imagery. They visualize and create the product of their vision. The preparation arouses real forces. Thus the imagination becomes a realization. "That which I feared has come upon me."—Job.

When a nation begins to fear, it too, turns aside from the real to the imaginary. It imagines a great force of nations arrayed against it. It begins to prepare its defenses against such an imaginary opposing force.

The preparation arouses, stirs into activity real vital forces; so that as soon as a people or a nation are well prepared for war they have it, and have it on all sides.

To prepare a defense against attack is always the best or surest way of inviting a conflict. A young man may be ever so strong and active and never have a challenge, but as soon as he prepares as a pugilist, his reputation gives out and brings back to him a real prepared antagonist. As with the individual, so with the social order, so with the nation.

The woe of the war of preparedness is hovering over the Eastern Hemisphere like a cloud of angry smoke over a consumed city.

Will the nations of the world, not yet in the conflict, be so blinded by the dust of commercial interest as not to see these things?

He that lets his spirit of greed or the spirit of resentment lead or drive him to rob his own children, those born and unborn, and also rob the rising generation, is not wise, nay, is foolish, indeed. That people or nation who, for the sake of momentary gain of advantage or for a petty revenge, gives itself over to preparing for and inviting war is not wise. Such a people is heaping heavy burdens upon the shoulders of posterity which

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they can scarcely desire for themselves.

When will the world know peace as a cessation from hostilities? The world will know peace just as soon as men desire peace and cease preparations for war.

Peace leads to prosperity; war brings destruction. Every sowing has its reaping.

He is Godly who is good and just and generous. But these qualities are individual assets. Only the individual himself can know the truth of these assets. Other people's information concerning them can, at most, be only partial. He that attempts to judge another is only reflecting the judgment that he holds of himself; a Godly man judges no man.

OFF TO WAR

Stabled on shipboard, side by side, they stand,
Strong, noble horses from the western plains.
No longer will they feel the fond caress
Of loving hands, or list with back-turned ear
The voice that called them to their daily task.
The battle-cry, instead, the bugle's call,
The whizzing bullet and the bursting shell.
God, we have cried to Thee with heart and voice,
To spare the youth and flower of the land
Who march to battle as at duty's call.
The horses know not where or why they go.
They walk the plank into the vessel's hold
As martyrs, to the stake, yet wist it not.
Patiently stand they while the crested waves
Careen about them as the vessel ploughs
Its way across the ocean's heaving breast.
Anon the strong ship bumps against the quay;
And up the runways pass these raw recruits
Each to be branded for his sep'rate place.
What wonder, with the solid ground once more
Beneath their feet, they rear and plunge and neigh
For very joy; aye, even dare to roll,
As erst they rolled upon the grassland of
Their prairie home?
God of all battles, spare
These noble martyrs of a hellish strife
The shot that leaves them wounded on the field.
Send them the sure-aimed bullet's quick release;
And, ere they plunge into the deadly fray,
Grant to them masters worthy of the name.

—*Helen M. Richardson.*

A little boy only six years old was boasting that he worked in a blacksmith shop.

"What do you do there?" he was asked. "Do you shoe horses?"

"No, sir!" he answered promptly. "I shoo flies."

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Mental Treatment for Children

ONE of the many uses proposed for psycho-therapeutics is that of impressing the minds of children, while they sleep, with a view to breaking them of bad habits.

There is much to be said in favor of this idea, provided the work is wisely done and the person giving the treatment is fit for the work.

It is on the subject of fitness that a word may well be spoken. To begin with, who is responsible for a child's bad habits? Who indeed, but the parents of the child and those who have him in their care. Why, then, should they deem themselves fit to cure him by mental suggestion when it is doubtless from their own constant suggestions that he has acquired the habits?

A calmer mind should undertake the task rather than the worried parent who has not sufficient self-control to undertake the mental control of another.

No doubt the mother who sits by the child at bedtime and talks calmly and sweetly can exert a powerful influence for good, but in many cases those who have been with a child during the day are too much inclined to blame the child and so to leave with him an idea that he has been bad just at the sleepy hour when only peaceful thoughts should be presented to his drowsy senses.

It is surprising to notice how many children are treated just as if they were tiny criminals by the very people who should have their interests at heart.

The annoyance caused by caring for a child through a long day makes many a mother cruel and the attitude of blame which she takes is one that reacts upon the childish mind in just the wrong way, for it amounts to a suggestive treatment that will result in making the child bad.

If the parents of a child would treat his misdeeds as mistakes, holding before him the thought that he is going to do better and better as fast as he learns, they would obtain better results.

Our attention has frequently been called to a very healthy, sunny baby boy who is just learning to talk freely. This baby is far too young to have bad intentions, and yet we have often heard his mother say: "Don't speak to him, he is very naughty today." He hardly knows what naughty means now, but before long he will know and at the same time he will know that he is pronounced to be naughty, on what, to his mind, is the best of authority. What possible result can come from this knowledge except that he will gradually grow naughty in fact?

I saw a small child of about five in a department store in charge of a woman who might be either his mother or his nurse. He had reached for something and pulled it down on the floor. "See what you have done now, you little imp," exclaimed the woman. I looked at the child's wide-eyed surprise and was filled with horror for the poor baby's future when he grows up into the "imp" he is now being taught to believe is

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himself. And it is just such parents that may attempt to use telepathic methods to reform just such innocent little criminals when the reformer is the person of all others that most needs to be reformed.

It is a sad fact that children must be subject to such unwise and undisciplined methods, but the people who advocate mental treatment for bad habits should not fail to make it clear that much harm may be done in this way if the person giving the treatments is not calm and sympathetic.

The parents of young children might better give themselves autosuggestions to make themselves more patient and more fit to cope with the great responsibility of dealing wisely and gently with a child and striving not to give the child any such adverse treatment as results from over severe methods.—*Optimist.*

THE WATER THAT HAS PASSED

Listen to the water mill,
Through the livelong day,
How the clanking of the wheel
Wears the hours away.
Languidly the autumn wind
Stirs the greenwood leaves;
From the fields the reapers sing,
Binding up the sheaves;
And a proverb haunts my mind,
As a spell is cast;
"The mill will never grind again
With the water that has passed."

Take the lesson to thyself,
Loving heart and true;
Golden years are fleeting by,
Youth is passing, too;
Learn to make the most of life,
Lose no happy day;
Time will never bring thee back
Chances swept away.
Leave no tender word unsaid,
Love while life shall last—
"The mill will never grind again
With the water that has passed."

Work while yet the daylight shines,
Man of strength and will;
Never does the streamlet glide
Useless by the mill.
Wait not till tomorrow's sun
Beams upon the way;
All that thou canst call thine own
Lies in thy today;
Power, intellect and health
May not, cannot last;
"The mill will never grind again
With the water that has passed."

Oh, the wasted hours of life
That have drifted by;
Oh, the good we might have done,
Lost without a sigh;
Love which we might once have saved
By a single word;
Thoughts conceived, but never penned,
Perishing unheard.
Take the proverb to thine heart,
Take. Oh, hold it fast!—
"The mill will never grind again
With the water that has passed."

—*Author unknown.*

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by being in the world, which he must needs be while he remains in the body, but by the world's being in him.

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Put Your Soul in It

The Child Should Be Taught to Think of What He is Doing.

ALL kinds of work may become channels of expression for the superior powers of mind and soul; and the secret is to give soul to everything that is being done.

To give soul to your work is to work in the conscious interest of what you are doing; to feel that your work is an expression of more and more life, and that that expression will steadily increase the power of your entire being.

In other words, you give soul to your work when your heart is in your work, when you are thoroughly interested both in the work itself and in the final results, when you love it and enjoy it, and when you give it your very best thought, ability and power.

What you give to your work you give to yourself. The more ability and power you give to your work the more ability and power you develop in yourself, and the more interest you take in your present work the better will your concentration become.

To take only a half-hearted interest in what one may be doing now, is to weaken the power of concentration; in fact, the power of concentration will be entirely lost if such a practice is continued; no one can therefore afford to be otherwise but thoroughly interested in the work of the present moment, no matter what that work may be.

Occasionally, however, simple tasks may be left to automatic mental actions, that is, if we have done those things so many times that their doing has become a habit; and we may give our conscious interest to other matters at the time, but such practice should be the exception; never the rule.

The child should invariably be taught to think of what he is doing, but he should not be taught to think of any task as disagreeable.

No task is disagreeable from the interesting point of view, and to encourage the child to look for the interesting point of view will not only make every task agreeable to him, but it will also develop his power of concentration.

We naturally concentrate upon that in which we are interested; the natural method for developing concentration is, therefore, to look for the most interesting point of view, whatever we may think of, or whatever we may meet in daily contact.

Everything has an interesting side, and when we look for it we shall invariably find it.

To look for the interesting side will, in itself, create an interest, and to create interest is to develop concentration.

The average child would not think of any ordinary task as disagreeable if such ideas had not been suggested to him by his elders. The child imitates readily, not only words and actions, but also thoughts and mental conditions; therefore, those with whom the child is associated must be

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in thought, word and deed what they wish the child to be.

When parents train themselves to look for the most interesting and the most agreeable sides of everything with which they may come in contact, the children will unconsciously adopt the same methods; and such children will not only be delighted to do what they are requested to do, but they will take a natural interest in the tasks they are set to perform. Thus, while they are being useful to others they are developing the power of concentration in themselves.—*Eternal Progress.*

THE WEARY EXILES

Exiles, they tread their narrow bounds
Behind the iron bars.
Where'er they turn the land of man
Their straining vision mars,
Save only when at night they gaze
Upon the friendly stars.

See! There a golden eagle broods
With glazed, unseeing eyes
That never more will sweep the snows
Where blue Sierras rise;
And there, sick for his native hills,
A sullen panther lies.

What dreams of silent polar nights
Disturb the white bear's sleep?
Roams he once more unfettered where
Eternal ice-floes sweep?
What memories of the jungle's ways
Does that gaunt tiger keep?

Such wistful eyes the hartbeests turn
Beyond their cramped domain;
They seem to see the yellowing leagues
Of wind-swept veldt again.
And look, a springbok lifts his head
As though he smelled the plain.

Exiles, they tread their narrow bounds
Behind the iron bars,
For thus the ruthless hand of man
Each God-made creature mars.
But oh, what hungry eyes they raise
Up to the friendly stars!

—*George T. Marsh in Our Dumb Animals.*

IF I COULD KNOW

If we could know
That pain is but the effort of the soul
To break its fetters as it mounts to God,
We would not fear it so,
Nor fall back heavily, and like a clod
Lie bound to earth, when with us is the whole
Vast power of God to help us as we go.
If we could feel
That when we are brought lowest, is the soul,
Like a pressed spring, most strong to scale the heaven,
And find a balm to heal
Its bitter anguish—balm by God's hand given—
We would not falter as we seek the goal,
Though heart be faint and brain and senses reel.
If we could see
That when we err it is the hand of Love,
Turning us to the right way once again,
That to our blindness seems such torturing pain,
The pain would cease, and looking thus above,
We could be led by Love.

—*Harriet B. Bradley.*

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From Christology

Founded Upon No New Truths—Ignorance Causes All Pains and Aches—Love Supreme—God's Image—The Day of Love.

THE basic fact upon which this whole system of Divine Metaphysical Healing rests is that man was made "in the image and after the likeness of God." All who recognize and believe the Bible as a Divine revelation concede this fact, although Christologists more largely draw from it the true deductions and apply them to the needs of man.

Christology is founded upon no new truths. Indeed, no truth is new, for truth is eternal and existed, as it does now, in changeless beauty before the universe throbbed with the first pulse-beat of created life. We speak unreflectingly of a "new truth," but we mean to denote only the chronological order of its discovery.

* * *

IGNORANCE CAUSES ALL PAINS AND ACHES.

It is the ignorance of the world that causes all pains and aches. If the truth will make us free, what did Jesus mean if He did not mean freedom complete? It makes us free not in one thing, leaving us slaves in another, but frees us in everything. You cannot be free and be a slave also. You are either free or you are a slave. The person who bows down to materiality and believes therein is enslaved. Emancipate our material mind from the thraldom of ignorance, superstition and slavery, and we are emancipated within the sunlight of freedom, wisdom and knowledge. Soon will prejudice pass away as people rapidly become enlightened. Then shall the whole world gladly raise their hands in enthusiastic and sincere acknowledgment to God by way of earnest thanksgiving because the truth is being unchained, and sin, sickness and suffering are fast fading into their original nothingness.

The destruction of pain is accomplished through God Almighty, who drives out this material mind and supplants it with the God Mind, with Love; and what is the result? The pains go away, the sickness vanishes, and every kind of inharmony is destroyed.

* * *

LOVE SUPREME THE ONLY FORCE.

If you would be strong, if you would be powerful, if you would be mighty, cultivate love, love for God supreme, and love for your fellowman; such love as makes you honest; such love as makes you look to your neighbor's interest; such love as makes you do right and watch over the welfare of your neighbor as you do your own; such love as does not pick out here and there a man and claim him for a neighbor; such love as takes in the universal brotherhood of man.

Love supreme is the only force. Fill your heart with love, let it be your mighty prayer and your morning salutation. Let it walk with you in the day and sleep with you in the night; let it be your watchword and

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the impulse of your every act; let it be your instrument 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.

* * *

WHEN WE ARE NOT GOD'S IMAGE.

There is no compromise between right and wrong; there is no compromise between good and evil; between God and sin; sickness and death. Sin, sickness and death are evil; they have no part or parcel in God's divine economy. Man must free himself from this law of sin, sickness and death, by grasping this higher selfhood within him. We must do that; we must know that we are the image and likeness of God; we must realize what it is to be the image and likeness of God. God is Good; God is Love; God is Life; God is Light; God is all that is good, and we must be like Him in these things. God is never sick, He has no death, and there is no evil in Him. Therefore, we are not the image and likeness of God when we manifest hateful thoughts.

* * *

THE DAY OF LOVE GOD AND LOVE YOUR NEIGHBOR.

The day of love God and love your neighbor is rapidly approaching, and with it the destruction of this doctrine of hate. We must recognize that the true remedy for evil thinking and for unhealthful thinking is in God. We must drive out this evil thought and supplant it with the good; we must allow our minds to dwell upon God; we must learn to do good rather than evil; we must learn to love to do good for good's sake; and when we arrive at that position, evil thought will vanish from us, because evil in reality is nothing, and when confronted with the good, vanishes.

THOUGHTS OF ALMA GILLEN

The great message of man's infinitude could not have been received as it has been, had it not come in response to a burning desire for it. As the tree trunk is the father of all the branches, large and small, and all the host of twigs, so is mankind's original misconception of itself the father of all the other untrue conceptions held by the race ever since it has lived on this earth.

In the work of creating true convictions and thoughts the same helps must be brought into the work as are used in attaining excellence in any line. Without desire, patience, determination, and persistence, one does not succeed in reaching his goal, if it be only the mastering of a language.—*Expression.*

PROFITS

I use' to try—w'en I was new—
To count up w'en each day was t'rough
An' see how deesa beezaness do.
An' eef I find, for all my care,
I mak' not moocha money,
I use' to jomp around an' swear
An' acta verra funny.

But now w'en beezaness ees done
I don'ta stop for count my mon',
But jus' put out da light an' run.
"Eef I ain't mak' a cent," I say,
"I got no cause for sorrow.
I bat I learned som' theeng today
Dat gona halp tomorrow."

—*Philadelphia Public Ledger.*

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The Regenerating Faculty

Rose M. de Vaux-Royer, New York, N. Y.

THERE is always the omnipotent within urging us on to expression, in greater or lesser degree; a demand that we shall come forward and create. We may have the vision of God if not the attributes, and all power increases as it is fostered. Without the genius of mind in its multitudinous outworkings the universe is vegetative. The imperial imagination invites to other spheres, and then proceeds to create them. The Deist, Pantheist, Pagan and Christian are all going in the one direction—onward. Names but denote distinction and diversity. Through words do we become familiar with their objects—that which otherwise were nameless. All thought and feeling is expressed through this medium and thereby become crystallized. An emotion creates a phrase, a passion, a poem! The saner the directing impulse the greater the efficiency. We extend of a similar nature to that we absorb, and it becomes of immediate interest that we guard our environment and our thought planes. It is this Temple of Life,—beyond the borders of which we touch Infinitude—that concerns us. We are creatures of habit held together by repetition (as a succession of blows makes for solidarity.) Repetition that tends toward perfection is the law of order and harmony. No false note is struck in the gamut of life, that all vibrating there do not suffer the discord, and so in the chromatic scale that goes to portray our hopes and loves, our ideals and passions, do we grow to understand each other and become more interblended.

To know, we penetrate behind the screen for interior knowledges. To know externally, we seek material manifestations. Expression proves the law without changing its values. Wonder-working forces are constantly in process of transformation. The active mind is forever unearthing Pompeian treasures, applying the law that has always been in existence awaiting discovery. Nature contains the simples; man seeks to administer the complex. His creative faculty brings the regenerative influences to bear. Out of nothingness he produces a tangible something, upbuilding through ideals and the chemistry of thought. He is surrounded by the invisible world, and elects his supply therefrom, at his discrimination, accepting or rejecting this influx. He is suspended in rarified atmospheres, where thought and imagery transport him. From the reservoir of memory he may drink in deep draughts of sweetness. The faraway is no longer remote, and the flash of the ideal resuscitates and re-enforces. Ideal suggestion, through mental photography, is not a lost art, and

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may be applied successfully by anyone with the power of concentration.

Perhaps if I sing bravely, true and well,
My song will reach the Universal rhyme;
And like the echoes of a soft-toned bell,
Reverberate within your heart in time.

"WHAT MUST I DO TO INHERIT ETERNAL LIFE?"

Remove your share of the prejudice from the world by eliminating it from your own heart.

Cast out some of the darkness from the world by letting sunshine and joy beam from your own being.

Cast out some of the ignorance and superstition of the world by brightening up your own mentality and broadening out your toleration.

Cast out some of the misery of the world by living better and happier yourself and thereby stimulating the initiative in others. You can suggest to others by word and conduct; you can offer the stimulants, but you cannot move them to action. Yourself alone you can control, find yourself, your whole self. Master it, control it. When you fully master it and wholly know it, you have eternal life, for you have thus found your real self, which is Eternal Life.

You, the ego, are Eternal Life. The inheriting of Eternal life is but the awakening to consciousness of your eternal state of Oneness with God.—*Voice of the Soul.*

GIVING GIFTS

W. E. G.

This is the season of giving; or, better, the season when people exchange commodities in good will.

Only a few really give gifts—give out of the fullness of their hearts with no kinds of strings to the gifts.

Then, too, most gifts are like freshly-plucked flowers, are fading when presented and soon lose their beauty and their place in the memory.

Few things serve better, as gifts, than good books or a contribution to some good paper or periodical.

The friends of the Washington News Letter could hardly do better than give a subscription of this paper to a few friends.

The paper is generous in its sympathies, tolerant in its attitude, broad in its teaching, and faithful in the propaganda of the Spirit of Love and fair play; in the science of healing, through prayer and right thinking.

It takes issue with no schools of thought. It sees all as so many rays of the one light; so many sparks from the one flame; so many tints and shades of the same flower.

In giving a good book or a good paper you often unconsciously sow the seeds that may change the face of the world; revolutionize society, religion, or even science.

Throw out the life-line of good thoughts, in books and periodicals. "Sow your seeds upon the waters, they will return after many days." Sacrifice is the price of success.

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Our Mental Attitudes

WE are largely the result of our mental attitude. Our faiths, our beliefs, our convictions, our hopes, our despairs, our successes, and our failures, all have a powerful influence over the various functions of the body. How the heart suffers under disappointment and mental depression, gloom and despondency! Sometimes when the pressure gets too great it simply gives up; it cannot longer force the eighteen pounds of blood through miles of pipes to renew and refresh the body. This faithful servant, which never in all its life has a half a minute or a quarter of a minute for rest and recuperation, gradually slows down; its pulsation, its efforts weaken, until finally it stops, and there is the end. The kidneys are likewise tremendously sensitive to all mental impressions; they are stimulated by and rejoice at our good fortune, but their delicate, sensitive structure seriously suffers under discouragement, disappointment, mental depression. They suffer when we suffer.

The time will come when physicians, teachers, parents will realize the tremendous force, the character-building power in the affirmation of health, of wholeness, completeness, the affirmation of harmony. They will teach the practice of this power that will drive out discord, that will dispel disease. They will emphasize the truth that the affirmation of perfect ideals, the holding in the mind the model of a perfect man, a perfect woman, the man or woman God planned and not the one that is defaced, deformed, crippled, wrecked by sin and violation of the law, by vicious living habits, will bring about a revolution in the life of the race.

A great many regular physicians now, and all soon will, show patients how they can make use of the great healing, medicinal power of thought, the miracle of right thinking, which unites them with the Force back of the flesh. They will show the patient what attitudes of mind, what affirmations and what auto-suggestions will tend to keep them in harmony; they will teach them the healing use of suggestion. The physician of the future will be more a mind physician than a drug physician. He will use ideas, mental attitudes, suggestions, largely for his remedies.

Curative suggestions, medicinal thoughts, healing affirmations, are even now creeping into practice in a marvelous manner. Even the most scientific physicians, who a few years ago sneered at the metaphysical methods of healing, are adopting this new-found force with great effectiveness in their practice. They are finding that there are many mental remedies vastly superior to the drug remedies, and that these remedies are within the reach of everyone. They are classifying the mental states, the emotions, into friendly and unfriendly forces, into health-giving and health-destroying attitudes, and they are instructing their patients accordingly.

Formerly a few of the more advanced physicians acknowledged that

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some functional diseases, some nerve disorders, were caused by mental disturbances, but now they are finding that a great many of even the organic diseases, like some forms of cancer, tuberculosis, heart disease, kidney diseases, liver diseases, as well as some skin diseases, originate in the mind.—*Orison Swett Marden.*

MOTHERS OF OUR NATION

Joe Burt, The Fireman, Offers Some Observations on Their Heroism.

The greatest heroine, in our opinion and belief, is the mother who is faithful and true to her mission in life. We can substantiate this statement, for we have had the experience and know the sacrifice she has made. Still there are ever so many who fail to appreciate the service and the many thoughtful deeds of a kind and loving mother. We have often witnessed an unselfish act; we have cheered the victor of a heroic deed, when right beside us, possibly touching our hand, stood one who gave her all in that trying struggle which falls to the lot of every true-hearted mother.

It is our honest belief, and we are certain that no one will dispute our claim, that there is no sacrifice, no matter how great it may be, that will compare with the sacrifices a mother makes. And yet there is no one who is more neglected, more imposed upon and abused, than a mother. We are not alone unthoughtful, but ungrateful to her who is ever ready to do so much for us.

At no time do we give our mother the consideration she so richly deserves. Everything a man has and is he owes to his mother. She paid the price for his success without a murmur. She endured the worry and hardships and suffered the pain to give life, and every day thereafter for years and years she toiled for him to push him on so he might obtain his cherished wish. But, alas! when the hour came when success crowned her efforts, when the boy whom she nursed and cared for these many years had won the prize and praise of his fellow-men, no one, yes, no one, thought of that pale and careworn little woman who gave the labor of her hands for his support, who poured ambition into him when he became discouraged, who supplemented his weakness with her strength and urged him on in those trying moments when everything seemed to go amiss.

It was that self-same mother with all her resourcefulness that helped him and guided him through all his troubles. We never think of this, only now and then when we are made to feel what we have lost. Many a successful man or brilliant woman, if asked to whom they owe their success, would admit the truth—all they have achieved in this world they owe to a thoughtful and patient mother.

How little we appreciate her kindness!

We seldom hear a word of praise or thanks for what she has done for us, and yet she deserves the greatest credit. It is her wisdom and devotion to her offspring that give to our nation men and women who are loyal to their home and their country. It is those childish impressions which are formed in the cradle and on mother's knee; the memory of whispered

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prayers and half-forgotten songs and the visions of heroes that a mother taught her children to worship, which in after years made it possible to write those glorious deeds in history.

There is no greater privilege a woman could ask; there is no greater honor and usefulness a woman could aspire to in this world than to fulfill the mission of a true and faithful mother, for to the mothers of our nation we owe a debt far greater than ever we will be able to repay.—*Joe Burt.*

OUR WONDERFUL PRIVILEGE

I know of no better practice than that of a friend who continually holds himself in an attitude of mind that he continually sends out his love in the form of the thought, "Dear everybody, I love you." And when we realize the fact that a thought invariably produces its effect before it returns, or before it ceases, we can see how he is constantly breathing out a blessing, not only upon all with whom he comes in contact, but upon all the world. These same thoughts of Love, moreover, tokened in various ways, are continually coming to him from all quarters.

Even animals feel the effects of these forces. Some animals are much more sensitively organized than many people are, and consequently they get the effects of our thoughts, our mental states and emotions, more readily than many people do. Therefore, whenever we meet an animal we can do it good by sending out these thoughts of Love. It will feel the effects whether we simply entertain or whether we voice them. And it is often interesting to note how quickly it responds, and how readily it gives evidence of its appreciation of this Love and consideration on our part.

What a privilege, and how enjoyable it would be to live and walk in a world where we meet only Gods! In such a world you can live. In such a world I can live. For in the degree that we come into this higher realization do we see God in each human soul; and when we are thus able to see Him in everyone we meet, we then live in such a world. And when we thus recognize God in everyone we by this recognition help to call it forth even more and more. What a privilege—this privilege of yours and mine!—*Ralph Waldo Trine, from In Tune with the Infinite.*

THE LONELY CITY

You city dwellers whose kith and kin are far away; whose home is just four walls, which hold no one to smile a welcome when you return from the day's work—you fellows know what loneliness is. For in all the world there is nothing so lonely as the city's streets, even the crowds surge in them. Crowds do not alleviate when they pass unknowing and unknown to one who dreams of the friendly handclasps in some faraway Arcady.

In summer's country lanes the flowers nod in friendly way. The chirp of a bird lends welcome to the landscape, and one can feel himself a part of the scheme of God's great out of doors of growing things. In autumn the dead leaves fall about one's path, carpeting nature for the tired feet, the sumac's ripe red glow gives warmth through the eyes to the

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tired soul itself. Winter's very chill, its sparkling frosts and whistling winds salute in comradeship, and in the springtime the recurring resurrection awakes the mind in awe to nature's grandeur, and there is no time for loneliness.

Turn them to the dull drab of the city, friendless and tawdry marketplace it seems. Walk the stone paths with their abrupt angles and eternal sameness. Look into the faces of the passersby and in vain for a glance of honest friendship.

The cordial "Howdy" of the hill country would be as a benediction, but you do not hear it. You sense the city's loneliness and the portion of it that is yours.

THERE IS NO DEATH

Standing by a tiny crib the other day I saw a wee baby a few hours old.

As I touched the little head and looked at the tiny hands it seemed to me that Life is the greatest mystery.

The next day I saw a woman in the full bloom of maturity lying silent and still in her long last sleep; and Death seemed the greatest mystery.

But life is the greatest mystery after all—for there is no death.

As Charles Frohman said a few moments before the waves engulfed his body in the sinking of the Lusitania: "Death is the most interesting adventure in life."

And so it is. Death is merely a transition, a link in the chain of Immortality.

It is the clasp that binds Life to Eternity.

Therefore, when the summons comes we should meet it face forward and unafraid.

As Hiawatha went forth to meet the Great Spirit, standing erect and singing his requiem as his barque moved silently down the river that leads to the Great Unknown, so should we meet this greatest incident that comes to us.

There is naught to fear.

Life is eternal.

There is no Death.

It is simply the portal to a greater and larger existence.

If we are true Christians and believe in an All-wise and Supreme Father and are sane in our religious convictions, we cannot believe otherwise.

In the religious life of today we are getting away from stereotyped, impossible beliefs of even only a generation ago and are casting out Fear, Worry and all the horrible bugaboos that robbed our spiritual life of its loveliness and made it almost a nightmare with our thoughts of an avenging God instead of a loving Father.

Today we are finding the beauty of life in all its wonderful opportunities. We are leaving behind us Fear, Hate, Worry and all the things that poisoned our physical being, and are accepting the two miracles that our entre and exit to our mortal existence in their proper relation.

More and more we are learning to meet the summoning call as a step to be welcomed rather than one to be feared.

Death is swallowed up in victory.

It is no longer the great mystery.

It is indeed the most beautiful incident in life.—*Annie Miller Knapp.*

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Captives

IT would be comforting to believe that animals in captivity, kept behind iron bars, for the entertainment of mankind, feel a great sense of happiness in the questionable duty they are performing. It would be comforting to think, viewing them in their sorrow, their nameless sorrow, that they had quite forgotten the freedom of that home in the wilds; and that they were perfectly content with their lot, as day for day they pace forward and back in the narrow confines of their quarters.

But, alas—it is not true! Man, given the great intelligence, perhaps because he has a voice, bemoans his fate in words. The mute animal whimpers, or growls, and mankind thinks of him only as a menace, to be killed if given freedom. See those stony eyes of this animal behind the bars. Around, without, they are congregated to view him in his misery. Half-heartless, uncaring, uncomprehending people, why are they not haunted by those eyes that see and yet are so far, far away? Hour for hour those questionless eyes look, look, look, and yet they do not seem to see the forms of these people staring at them without.

To one who knows the great lessons of nature—who has intimately lived close to the breast of the Mother Earth—to him is this presented as a crime. To him who has watched the animals and the birds where the pine rears itself in the absoluteness of silence and peace; to him who has wandered where the wilds are as when God left the earth on the seventh day—who has felt the pulse-beat of the cosmic forces—to him is this presented as a crime against the blessed free of nature!

It is not so bad when they are lying still, gazing into the limitless void!

But they will rise after a time, and pace back and forth, back and forth, back and forth, nose to the edge of the cage—back and forth, back and forth, eternally.

It would not be so bad if they could speak—if they could utter some words—if they could weep, or give way to their feelings somehow—but they cannot. Human miseries and sufferings may be the more vital in our consideration—God knows the world is no paradise—but O, the comfort of speech, of utterance, some manner of telling mankind, the brotherhood, of it. But the animals have no tongue; day succeeding day they remain there in the prisoning confines, stolen from their native home in the hills, on the plain, and from the stream.

I have heard of such a thing as sacrilege. Perhaps I mistake. This may be vastly entertaining, amusing, educational. Perhaps, because I love nature and the fullness thereof with heart and soul—perhaps, because, unfettered, free, the world, the open road, the fields before me, and the stream, mine for the drifting—perhaps because I am a sentimentalist, and not given over to scientific conventionalities—perhaps because of this, I feel as I do.

But when I look upon them my

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heart seems to turn to stone, and the tears hunger to overflow my eyeballs. Is it possible then that I see as far as those same eyes, bridging the same unguessed void?

And then I would know it again; the moon at night, silvering the world with a sparkling radiance; the cool sanctuaries, deep in wood or forest fastness; meandering trails between drooping green foilage; musical waters, where the thirsty may be slaked; the seeming million birds warbling; the pines; the blue skies, and the whole world of peace, of freedoom, of unconfined happiness. Perhaps, with those same eyes I also could bridge the nameless distance.

It is that dreaded pacing forth and back, forth and back, forth and back; no goal reached, no hope assured; nothing but the blank today, the empty tomorrow—so on until death steals in to close those uncommunicative eyes forever!—*Robert Page Lincoln in Outdoor Life.*

THE OLD ARMCHAIR—AN OLD-TIME FAVORITE

I love it! I love it! and who shall dare
To chide me for loving that old armchair?
I've treasured it long as a sainted prize,
I've bedewed it with tears, I've embalmed it with sighs.
'Tis bound by a thousand bands to my heart;
Not a tie will break, not a link will start;
Would you know the spell?—a mother sat there!
And a sacred thing is that old armchair.

In childhood's hour I lingered near
The hallowed seat with listening ear;
And gentle words that mother would give
To fit me to die, and teach me to live.
She told me that shame would never betide
With truth for my creed, and God for my guide;
She taught me to lisp my earliest prayer,
As I knelt beside that old armchair.

I sat and watched her many a day,
When her eyes grew dim, and her locks were gray;
And I almost worshipped her when she smiled,
And turned from her Bible to bless her child.
Years rolled on, but the last one sped—
My idol was shattered, my earth-star fled!
I learnt how much the heart can beart,
When I saw her die in her old armchair.

'Tis past, 'tis past! but I gaze on it now,
With quivering breath and throbbing brow;
'Twas there she nursed me, 'twas there she died,
And memory flows with lava tide.
Say it is folly, and deem me weak,
While scalding drops start down my cheek;
But I love it, I love it, and can not tear
My soul from a mother's old armchair. —*Eliza Cook.*

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MY SOUL AND I

Lillian A. Sackman, New York, N. Y.

In the shade of the sycamore tree, in drowsy content we dream—
My soul and I.
Cradled in the wide-spreading boughs—swaying, swinging to and fro, seeking dream-vision, we go—
My soul and I.
On the warm summer air, so full of music sweet and rare, we travel far—
My soul and I.
We follow the sunlight-rays through foreign lands, where all is new and strange;
We hear the hum of voices, but do not understand, so dazed are we—
My soul and I.
But happy are the faces turned to greet us, full of joy, reflecting the light of the sun as we pass by. On we go, over the fields dotted with flowers, through the valley; across the streams that laugh, frolic and sing so merrily when passing the shady nooks on the banks; where the wild-flowers are kissed by the bees, and lovers linger in the twilight and whisper so low that the laughing waters and birds their secret will not know—so beautiful is all we see—
My soul and I.
We pass over the cities—
My soul and I—
Where the cathedral spires glitter as they reflect the light of the morning sun; we hear the twitter of the sparrows hovering over brown nests, tucked so cosily under the eaves, and catch a sight of wee birdies as the mother feeds her young; we hear in the glad songs of the children the echo of the birds; the heart's message of happiness, reflecting, catching the light from above. Is this not Heaven's music? We think so—
My soul and I—
How we love to linger—
My soul and I,
In the valleys, on the hillsides, where the sheep are grazing; hear the lowing of the cows, the music of their bells, as they wander over pastures moist and green, in the early morning air. We travel on—
My soul and I—
Over the mountain-tops, the nakedness of their peaks hidden beneath the snow, and watch the eagle's flight as he soars far above the billowy clouds beneath the heaven's blue. We watch him dip his wide-spread wings as back to earth he flies, between the crags of the mountain-peaks, to his nestlings, their morning meal he brings. We linger—
My soul and I—
To watch Sweet Mother Nature bring all her children arrayed in their finest clothes, some proud, some shy, some willful, but in her love so tender and true she brings all to greet the warm rays of the morning sun and drink their sacrament to God in the morning dew. We have traveled far—
My soul and I—
Always in the warmth of the sun, the light of the day; we found such beauty, such wealth of love, tender as shy violets and forget-me-

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nots so blue. Strong as the giant pines in the forest's depths; sublime as the mountain grandeur; deep as the ocean in its greenish hue. Back to the sycamore tree we come—

My soul and I.

Under its wide-spreading boughs an angel stands. She comes to greet us with out-stretched hands, with love in her eyes and the sound of Heaven in her voice, as she tells us we have not been traveling by the light of the sun, but in the radiance and warmth of God's love and light shining from the door of Heaven above. O, we are so happy—

My soul and I—

As we kneel on the green sod 'neath the wide-spreading boughs of the sycamore tree, with a song of gladness in our hearts. We raise our voices to Heaven in thanks, O, God, to Thee, for Thy love and kindness, and all the blessings bestowed upon us—

My soul and I.

Just do your best and then the rest must follow right along,
So never say it doesn't pay to sing the world a song.
A hand to raise, a word of praise, are things that you can give;
They're very small, but after all they help a man to live.
The world is slow the good to know, but quick enough to blame,
So never frown on him who's down; it is the coward's game.
Don't sit and wait and say it's fate your troubles to unearth;
But push along with mirth and song, and smile for all you're worth.

—*Katherine Murray.*

PRAYER

I do not undertake to say
That literal answers come from Heaven,
But this I know—that when I pray
A comfort, a support is given
That helps me rise from earthly things
As larks soar up on airy wings.

In vain the wise philosopher
Points out to me my fabric's flaws;
In vain the scientists aver
That all things are controlled by laws.
My life has taught me day by day
That it availeth much to pray.

I do not stop to reason out
The why or how, I do not care,
Since I know this—that when I doubt
Life seems a blackness of despair,
The world a tomb; and when I trust,
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,
If I lift up my soul in prayer,
Some sympathetic, loving power
Sends hope and comfort to me there—
Since balm is dropped to ease my pain—
What need to argue or explain?

Prayer has a sweet, refining grace—
It educates the soul and heart;
It lends a halo to the face
And by its elevating art
It gives the mind an inner sight
That brings it near the infinite.

From our gross selves it helps us rise
To something which we yet may be;
And so I ask not to be wise,
If thus my faith is lost in thee—
Faith that with angel voice and touch
Says, "Pray, for prayer availeth much."

—*Anon.*

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Christian Science

What It Is—Its Aims—What It Accomplishes—Its Growth—Practical Thoughts

W. E. G.

CHRISTIAN SCIENCE is the Science of the Christ Life. It is a natural science, subject to its own laws and their relations to other laws, just as are the sciences of chemistry and mathematics.

All true sciences are perfect in themselves; but to men they are not perfect, for men have made only partial discoveries in any of the fields of science.

Christian Science is no exception. Those that know most, or follow the known laws most correctly, can demonstrate best.

Jesus said: "If ye be my disciple ye shall know the Truth and the Truth shall make you free."

Devotion to His teachings, progress as a result; and revelation or unfoldment of the Truth is here promised to all who will strive for the goal of self-mastery, who will contend for the highest good.

THE AIM OF CHRISTIAN SCIENCE

is to emancipate humanity from the night of ignorance and the slavery of fear. Freedom is the crown it offers for every head.

It aims first to emancipate men from erroneous thinking. "As a man thinketh in his heart so is he." If he thinks illness, he is ill. If he thinks good, he is good.

It aims to hold such thought-pictures before the minds of men that they cannot desire the bad. It shows men that all is good; the so-called bad is only man's error, bad taste in taking things out of their proper relations. All things are good in their proper relations.

Man in proper relation to God is properly related to everything.

Then Christian Science aims to educate man as to his proper relation to God. Man in proper relation to God is in proper relation to all mankind.

Thus the great aim of Christian Science is to establish in the consciousness of men the truth of the Fatherhood of God and the Brotherhood of Mankind.

But in doing this it must take man as he is, and as Jesus did. It must teach him through his physical being as well as through his mentality.

Men have beliefs of ills, diseases, sickness of various sorts. Christian Science heals their ills, then strengthens their mentality.

Christian Science aims to improve man's environal conditions by throwing around him proper social influence, better government, better institutions, better religious teachings. It aims to establish in the human consciousness Hope in the place of fear, Faith instead of doubt. It aims to shed around humanity the sunshine of Peace and Good Will.

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WHAT IT ACCOMPLISHES.

It is partially accomplishing all that it aims to do. People are being healed by the millions all the world over. They are being healed by every kind of human ills. Then, having been healed, they turn their attention to the source of their health, they investigate. They find satisfaction. It may be said, truly, of Christian Scientists: "Their works do follow them." The phenomenal growth of Christian churches and assemblies the world over has been the result of works; people are healed, then they unite with the Friends of Health and Happiness.

All Christian Scientists are reasonably prosperous. They succeed in their undertakings, and cannot fail, for they submit all to the divine will and plan.

Christian Science is influencing legislation, very materially, for the betterment of humanity.

Christian Scientists are Sunbeams of Good Cheer. They are Advocates of Peace and Inspirers of Reasonable Prosperity.

Since its beginning Christian Science has outgrown all other religions. It has covered more territory and gained more power in a short time than any other religious movement in the world. But it has done infinitely more. It has so powerfully affected the other religions that you can hear a fairly good Christian Science lecture from most pulpits. Much of that which we call New Thought, of various names, is Christian Science, the Science of the Christ Life and Power, the anointed Manifestation of God in Action.

A FEW PRACTICAL THOUGHTS.

If you want health don't think disease.

If you want success don't think failure.

If you want wealth don't think poverty.

If you want wisdom think wisdom.

If you want truth think truth.

In all your thinking, think love to God and to all mankind.

ADAPTED TO CHANGING NEEDS

Do we ask that the dog should drive our flocks?

The same complaint genius grants him the requisite size, intelligence, energy and vigilance.

Do we intend him to watch and defend our house?

His head becomes round and monstrous, in order that his jaws may be more formidable and more tenacious.

Are you taking him to the south?

His hair grows shorter and lighter, so that he may faithfully accompany us under the rays of a hotter sun.

Are we going up to the north?

His feet grow larger, the better to tread the snow; his fur thickens, in order that the cold may not compel him to abandon us.

This animal, our good familiar dog, simple and unsurprising as may today appear to us what he has done, in thus perceptibly drawing nearer to a world in which he was not born and for which he was not destined, has nevertheless performed one of the most unusual and improbable acts that we can find in the general history of life.—*Maurice Maeterlinck.*

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Community Xmas Tree

How It Came Into Existence—The Thought of a Lonely Man.

THE Community Christmas Tree was seen two or three years ago, but it promises to remain a permanent source of joy and evidence of altruism and good will.

Like many other beautiful and worth-while thing, it had its birth in sorrow. A blow that had brought an utter sense of loneliness and despair had fallen. Christmas came, and the sorrowing man, fearing to remain alone in his desolation, went out into the crowded city of New York. Everywhere rejoicing throngs hurried about. He caught glimpses of sparkling trees through closed windows, of happy faces, of people running up steps to open welcoming doorways that closed upon them.

And he saw, too, other lonely creatures like himself, forlornly drifting along the streets, some poor and ragged, others well-to-do in outward appearance, but pushed outside the warm, sweet ring of Christmas none the less. And as he saw he thought.

After he had thought for some days, he went to a woman he knew, a woman who was not in the least afraid of being considered an idealist, and told her that he wanted to find some way to bring Christmas to the lonely, rich or poor * * * just the spirit of Christmas, beauty and kindness and light.

"It isn't giving and receiving presents, you know, that makes Christmas. It's something else, something——"

She understood, and as they talked together eagerly, inspiration came.

"It shall be a Christmas Tree. A tree set up in the city for all to come to who care, who are lonely, who are rich without homes of love, who are poor with no homes at all. We won't try to do good, to give alms, to preach—just to set up something beautiful to look at that will express the Christmas spirit."

But they couldn't do it alone. So, with perhaps some misgiving, they set to work on the practical side. And every one they told was enchanted with the idea. The tree was offered, the lights were offered, the necessary expenses flowed in, and the city officials, asking blankly, "But who is getting this thing up?" and receiving no answer, then nor since, helped too. The tree came in at night, and when the early workers hurried through the square, there it lay, swathed in ropes, waiting to be set up.

And so the Community Tree came into existence. It came with song, for music must go with light. Volunteers were only too glad to sing or play for the occasion, conductors to lead and teach, and in no time, for the work did not begin till December was well advanced, a program was decided upon.

So, too, last year. When the singers and the trumpeters and their leader met at the Parkhurst church, an hour before the time for the celebration to commerce, it was the first meeting they had had.

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And now the Tree of Light, or the Community Tree, as it is also called, has been welcomed in other cities. Boston lights hers on the Common. Philadelphia gathers in Independence Square to celebrate. Washington before the beautiful Capitol, and there tableaux portraying scenes from the life of Christ were shown on the steps, in addition to the music. Bloomington, Illinois, set up her tree in the Court House Square brilliantly lighted by electric arcs. In a small mining town in Michigan the tree was lighted, while a chorus of Cornish miners sang old carols around it. At San Antonio in Texas, Los Angeles in California, Buffalo in the north, all over the country the new idea took radiant form and lovely sound. Everywhere the work and the expense were anonymous, and everywhere choirs from all the churches, of whatever faith, joined harmoniously about the tree. Down in Dallas, Texas, there was a variation. There a mighty oak growing in the city park was hung with electric lights, and under its far-flung boughs the population gathered, there to sing the old hymns and carols and to draw together in brotherhood.

Following this idea of a growing tree, several cities, among which Chicago was the first, have planted fine specimens of evergreens, from forty to sixty feet high, in appropriate situations for the celebration of Christmas Eve, and will use these each year.

For a week these trees are lighted from sunset to dawn, and on New Year's eve there are usually celebrations of a fitting character. And then the trees disappear and the lights go out.

One woman, seeing the blankness where the beauty had been, in New York, begged to be allowed to set up a slender pillar to be crowned with a star that should shine every night during the week consecrated to the tree. Permission was granted, and now, and henceforth forever, the star, its pillar rising from a star-shaped bed of flowers to which spring brings her earliest blooms and where autumn cherishes her latest, shines white and clear the year through.

Is not all this a wonderful thing to have come from the thought of one lonely heart, and the faith of a few idealists?

CHRISTMAS CAROL

The dear old Christmas story
You have not understood,
Unless you find life glory,
And know that God means good.

There is but one great spirit,
And that is life supreme;
We all are dwelling near it,
They only sin who dream.

Awake from sleep and error;
Look up and feel no dread,
For love will banish terror,
As Christ Himself has said.

In love there lies forgiving—
In love lies loss of pain,
And love makes life worth living—
In love Christ lives again.

You need not seek earth over,
To find this bounteous guest,
For lo! the Kingly lover
Lives in each living breast.

—*Ella Wheeler Wilcox.*

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The Real Santa Claus

Not German, Scandinavian, Dutch, English or American, but a Spanish Bishop.

FIRST class in Santa Claus-ology, come forward! And the pupil who flunks a question will have to drop a nickel in the Salvation Army box.

Of what nationality is Santa Claus?

Wrong! He is not German, nor Scandinavian, nor Dutch, nor English, nor American. He is parts of all these, but first and foremost—if you will believe it—he is Spanish. A cousin of Don Quixote and Velasquez and Queen Isabella.

In his native land Santa had to get along without reindeer or furs, but he had a black horse to ride upon and a little Moorish boy to deliver the gifts, as I shall proceed to explain.

The real Santa Nicholas was a bishop of Spain, who loved children and delighted to surprise them with gifts. Covered with his scarlet ecclesiastical robe he rode about on his black horse, and by his side, on a donkey or a pony, rode his little blackamoor, a sort of delivery boy. More than three hundred years ago, when the Spaniards conquered Holland, the Santa Nicholas idea went to the Netherlands with them. The Dutch took a fancy to it, and celebrated the saint's birthday, which was December fifth, by dressing as Santa Nicholas, and bestowing gifts on children, only the Dutch dubbed the saint "Santa Klaas," which they could understand. They allowed him to retain his scarlet cloak, and the little Moorish boy was supposed to take the gifts down the chimney, as he had done in Spain.

Then the custom jumped northward to the cold but gorgeous land of fjords and glaciers. The Norwegians, however, equipped Santa with a team of reindeer and a suit of furs, taking away not only his horse, but his little lad. So the old chap had to squeeze his own portly figure down the chimney. In the course of time the custom was transferred from December fifth to Christmas.

The Germans soon adopted Santa Claus, and the English. But I think the kiddies and we older ones will love him none the less that he is really a Spaniard.

How do I know all this? I don't. But a professor, deep delving in folklore, found the facts which seem to substantiate this story.—*The Designer.*

NEW EDITION CAWEIN'S CUP OF COMUS

The first edition of 500 copies of Madison Cawein's last book, "The Cup of Comus" (published by Mme. de Vaux-Royer as a tribute of her admiration for the great American nature poet), has been exhausted, and a second edition ordered—$1.25 net. Cameo Press, 627 W. 136th St., New York City. The men and women of American letters, who have subscribed will have all names published and framed for a memorial tribute.

"To acknowledge unfamiliarity with the poetry of Madison Cawein is to acknowledge a woeful ignorance of contemporary American literature."
—*Theodore Roosevelt.*

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Shine On

Wm. E. Gibson

YOU are a little sun, your duty is to shine.

The clouds of war and misery that now enshroud the old earth make your rays all the more desirable.

Let your life bloom out in flowers of good cheer; your eyes speak happiness to all the eyes they meet. Your genuine gentle smile may lift the heavy burden from a passerby.

A kind word timely spoken may balance a life in the right direction. A little deed of kindness at the critical moment has started many a man up the hill of progress and prosperity.

Shine with all the power of your soul. It is good for you. It relaxes your tension and the blood flow through your body at the proper rate. It lets the nerve energy properly distribute itself. It makes for strength of body, fullness of physique, beauty of form and perfection of complexion. It does more—it makes those who come under your influence sense your vibrations, causes them to partake of your life. It arouses in them the consciousness that they, too, are suns, and can shine if they will. Your persistent shining will stimulate in them the will and something of the way as well.

Shine on, for it is good for you.

Shine on, for it is good for your friends and associates.

Shine on, for the human race needs your light.

Shine on, for the world now, especially now, needs every ray of your light it can command.

Mother earth must shine through her children.

Let your sun shine wherever you go. You are the light of this realm below.

If your sun does not shine you are a blot on a page divine.

WHAT TO READ

If you have the "blues," read the Twenty-seventh Psalm.

If your pocket-book is empty, read the Thirty-seventh Psalm.

If people seem unkind, read the Fifteenth Chapter of John.

If you are discouraged about your work, read the One Hundred and Twenty-sixth Psalm.

If you are out of sorts, read the Twelfth Chapter of Hebrews.

If you are losing confidence in men, read the Thirteenth Chapter of First Corinthians.

If you can't have your way in everything, keep silent, and read the Third Chapter of James.

QUALIFIED

"Sometimes I feel sure," said Bilkins, "that I once sat on a throne and waved a scepter."

"And now," remarked his cheery wife, "you are going to stand on the back porch and wave a rug beater."—*Cleveland Plain Dealer.*

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THE MAN WITHOUT A CHURCH

This is the t'tle of an interesting book by Henry Hughes, in which is related The Story of James Milbrook, who, through boyhood and young manhood's struggle, succeeded in gaining the Methodist ministry and fell a victim to the politics, prejudices and injustice which he encountered in the operation of its machinery of administration, especially the conference through which the pastorates are filled. After earnest work in the church for years Millbrook, unwilling to be assigned to an insignificant village in an unhealthful locality, finds himself, when conference closes, "a preacher without a church," due as he claims to spite and prejudice against him among the members composing the executive body, and the injustice of the presiding bishop. Just as he arrives at home from conference, disheartened, disgusted and almost desperate and is telling his story to his wife, the telephone rings and a friendly voice from a distant city calls him to the pulpit of a flourishing Presbyterian church, and he accepts the invitation as a call to God's work, where he will be appreciated and justly dealt with.

Published by Sherman, French & Co., Boston, Mass.

SHALL SURELY COME 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 to thee through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—*Emerson.*

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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A PRAYER

"Oh! thou Divine Life, Love, Substance and Intelligence, manifest thyself in me in thy perfection, through Jesus Christ."

Heavenly Father, help me to arise and shine, for my light has come.

Wash me that I may be pure as snow, and may my face shine in the beauty of holiness.

Clothe me in robes of righteousness, that I may be perfect as thou has commanded.

Give me my needful food. Give me the Bread of Life, which is a continual feast.

Give me health and harmony.

Give me wisdom and understanding, love and patience, that I may govern my kingdom aright.

Give to all thy creatures everywhere the joy of living, and fill the whole world with peace.—*Mrs. M. E., San Jose, Cal.*

DRINKING SONG WRITTEN 205 YEARS AGO

The ever-popular drinking song, called "We Won't Go Home Till Morning," was composed just 205 years ago by a French soldier, whose name is unknown, after the Battle of Malplaquet. The sprightly air was a favorite of Marie Antoinette, and it spread throughout the world. The English and Americans adopted the tune, fitting to it the words: "We won't go home till morning," and "Till daylight doth appear." The profound simplicity of the song naturally appealed to the befuddled intellect of the soldiers in carousal. "For he's a jolly good fellow," followed after three repetitions by "Which nobody can deny," is another version sung to the same tune.

First Boy—Dese automobile guys never give a feller a ride.

Second Boy—Oh, some of 'em do—if dey run over yer.—*Life.*

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From Fear to Faith

A Brand From the Burning—Fear the Compelling Power of the Old Religions. The Police Force of the Old Religions—Fear a Relentles, Cruel Monarch. Faith Wins in Life's Battle.

Wm. E. Gibson

"THE fear of the Lord is the beginning of wisdom."

"Fear not, O, daughter of Zion; behold, your king cometh!"

Fear was the compelling power of the old religions, the police force of the priesthood of all religions of antiquity.

Fear was the mace that beat the populace into subjection and made religion the commanding force of all civilization.

"The fear of the Lord is the beginning of wisdom," no greater truth was ever spoken. Fear is truly the beginning of wisdom, but not the end of wisdom. Fear is the starting of the awakening conscience; the point where the soul begins to handle the things of life with care, begins to compare things, states, and conditions; where man begins to analyze the things and conditions around him, and finally begins to analyze himself.

Self-analysis reveals the true man, the image of God—a microcosm of the macrocosm.

Self-analysis reveals the eternal and indestructible nature of the soul-life. This revelation establishes confidence. The satisfying certainty of Oneness with the All-wise, All-present, and All-powerful, Eternal God.

FEAR THE TEXT OF TEACHERS OF RELIGION.

Fear is the text of the religious teachers. It is the scepter of the schoolmasters of religion. This is found to be true throughout the religions of the world.

But when God speaks, when the priest or prophet becomes strong enough to enunciate the message of God, it is ever in the language of confidence and trust, not fear.

"Fear not, O, daughter of Zion." "Fear not, lo, I am with you always."

The great work of Jesus the Christ was to break the spell of fear by turning on the light, simple, Divine Truth.

"If you have faith as a grain of mustard seed you could say to yonder mountain, Be thou removed, and it would be so."

"Faith is the substance of things hoped for; the evidence of things not seen," says Paul.

The substance is that out of which all forms are created and recreated. It is the vitalizing force of all material manifestations. The effect of these antagonistic ideas on human welfare is remarkable.

WHERE FEAR CONTROLS.

Note briefly this influence upon the Christian civilization of the world.

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Where fear has been the controlling factor ignorance has ever reigned. Fear has led to all the wars of past ages. Fear of each other's progress and want of the spirit of fair play have launched the nations of Europe into the most horrible war of recorded history.

Fear bowed down to, and worshipped, became a relentless, cruel monarch—a consuming fire—not only consuming the comforts of life and obliterating the path of progress, but also destroying the happiness of the soul-life.

See the most advanced civilized peoples of today being mowed down by the contrived inventions of fear. Fear has contrived and invented all the engines of war now used in the international slaughter of the eastern hemisphere.

Fear makes nations whet their swords and prepare for war when no enemy threatens. Then fear arouses an enemy and stirs up the fray.

SO LONG AS HUMANITY BOWS TO FEAR, serves its biddings and falters, it will suffer—suffer all manner of ills—mental distractions and upheavals, physical distortions and disease. It will suffer social frictions and bickering. So long as men cringe with fear, they will contrive wars and destruc-

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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tion—waste and rapine must hound the race.

Faith has ever won and must ever win in the battle of life. Faith led Abraham into a strange land and made him the father of the most remarkable branch of the human race.

Faith brought the Hebrews from Egyptian captivity to the land of promise.

COLUMBUS AND AMERICA.

Faith led Columbus westward and discovered the new world.

Faith led the pioneers to America and planted the seed of the greatest nation on earth, and America forthwith became the asylum of the persecuted of the world. All religions found a home here, all shades of socialism found here a place of expansion.; all codes of ethics and morality found expression here.

This is "the land of the free and the home of the brave." Confidence and faith have built her institutions. Her spirit of freedom and liberality is the marvel of the nations. She will not let fear bridle her power, curb her progress and make her a slave to the devastations of war.

That man is best prepared to win who has not prepared to fight. That nation is best prepared for peace which is not prepared for war.

WAR THE PRINCE OF COMMERCIALISM.

War is the prince of commercialism. Commercialism is the iron monarch that treads down the nation and relentlessly grinds the poor under his heal, that a favored few might control all.

This is the age of change. Faith and confidence are in the ascendancy, fear must give place, and fear is giving place. The fearful are perishing by their fears. The faithful are prospering through faith.

The fearful are passing away,
The faithful are winning the day.

Why not have confidence? Why not be full of faith? When you know that you are an immortal soul that this life is only a passing show. What's to fear when you know that God is near.

THE REWARD OF DOING GOOD WORK

Choose your work intelligently, and devote yourself to it, feeling or no feeling.

"Engage, and then the mind grows heated; begin and then the task will be completed"—as Goethe says.

In other words choose intelligently, work conscientiously and efficiency and the joy of doing good work will follow. This is natural law: which is divine law.

The chief end of man is to enjoy doing intelligent work. And his great and unfailing reward is growth of mind, expansion of soul and enlargement of opportunity.—*Nautilus.*

ANYTHING MAY HAPPEN

"What are you sniffing at?"

"I see here a report that a child was born with a full set of teeth."

"Well?"

"How do such impossible reports get abroad."

"Do not be too incredulous. Strange things happen. Seems to me that I have heard a report that a Boston child was once born with eyeglasses."

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SHALL WE LIVE AGAIN?

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers. Why, then is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all but I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn. 'Tis but a perpetual condition. —*Victor Hugo.*

GIVE US MEN

God give us men, a time like this demands
Strong minds, great hearts, true faith and ready hands,
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking,
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

"Madam, I am just out of the hospital and——"

"Don't tell me any such stories as that! You are the same man I gave a piece of pie to not two weeks ago."

"Yes'm, dat was just 'fore I went to de hospital."—*Houston Post.*

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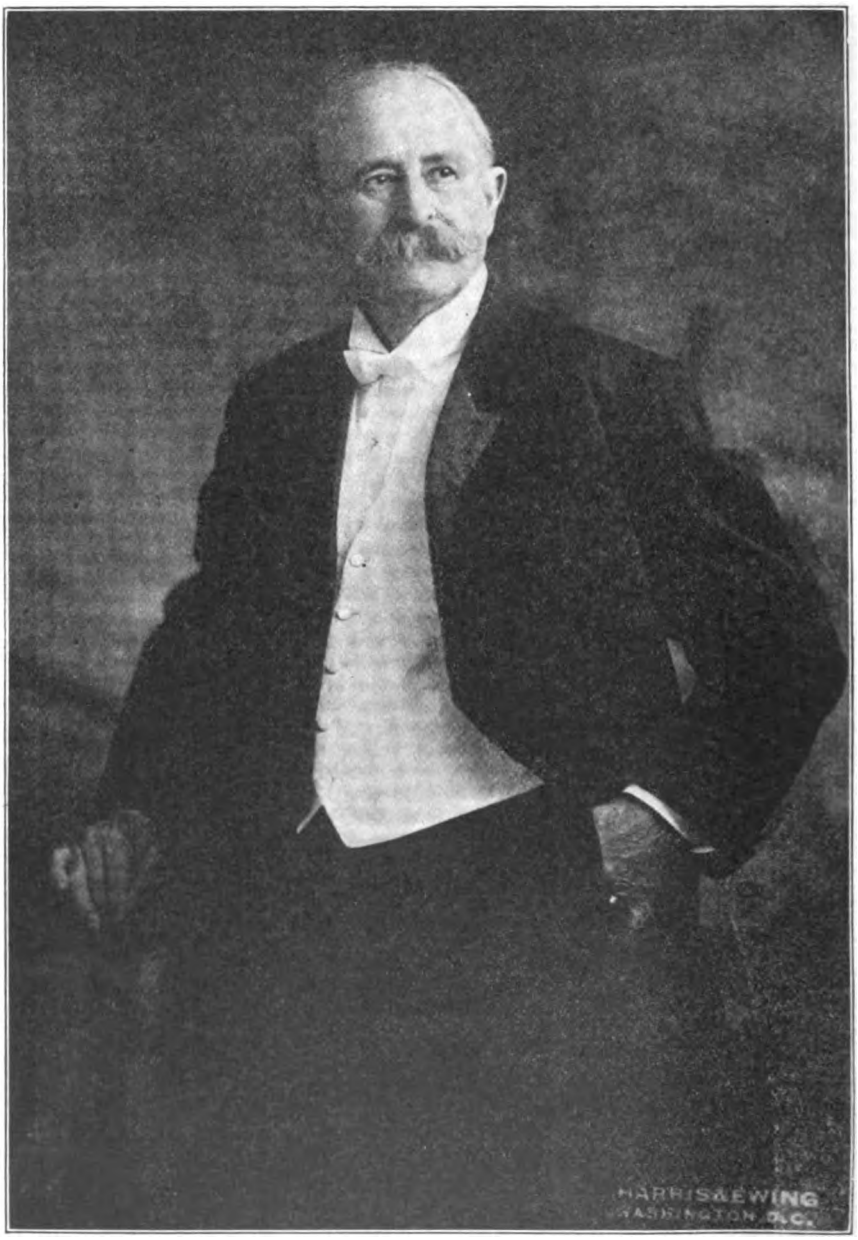

Oliver C. Sabin

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HAPPY NEW YEAR TO ALL

The News Letter extends greetings to all its readers, wishing them Health, Happiness, Harmony and Prosperity throughout 1916. New Year's Day is, of course, but a day fixed by convention and general understanding as a point upon which to base the 12-months period, but it serves as a point of concentration for kind thoughts, good resolutions and the opening up of plans for betterment of social and financial affairs. Because the thought of all the Christian world, and much of the rest of it is concentrated upon the week ending with New Year's Day, a wave of exaltation of high vibration sweeps over the world at this time that imparts a distinct tingle to the air, and a thrill that permeates every community.

At the beginning of the New Year the News Letter thanks its host of readers in every land for their appreciation and kind words, and bespeaks

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Oliver A. Sabin Jr.

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an extension of the kindly greetings which have saluted each of its twelve issues during 1915.

Do not forget, kind reader, that the News Letter is interested in you personally and will be glad to hear from you in the way of suggestion as to the magazine's improvement or contribution of your thoughts germane to its mission and aim.

MIRACLES

Talk about the "Miracles" of the Scriptures, those of us who have lived for a quarter century have beheld a score—"miracles" as full of mystery and perplexity as those performed by the Master. The telephone, the X-ray, the graphophone, the submarine, the automobile, the moving pictures, the wireless telegraph and the almost globe-encircling wireless telephone are all testimonials to the truth of the promise of Christ that things even greater than were done by Him would be done by men in years to come. The fact is there is no such thing as a "miracle," in the sense of something which transcends the laws of nature. Every so-called miracle is but the result of the working of some law of the Creator, and is susceptible of clear explanation when that law is comprehended.

WHILE YET THERE IS TIME

Have you a friend, whom you think you can interest in Christian Science? Or who is already looking into it? If so, have sent to him a sample copy of the News Letter, of which a few remain in our offices. To early applicants there will gladly be sent samples, to the number of five each for personal use and distribution among friends. The sending out of samples, the past few months has brought beneficent results, and added largely to the efficiency of the propaganda of The Truth that Makes Men Free.

All communications by mail relating to healing should be directed to Oliver C. Sabin, Jr., The News Letter, Washington, D. C. Telegrams and cablegrams relating to healing should be addressed to the same, at 1212 L Street Northwest, Washington, D. C. All wire messages and letters will be given instant attention.

The mails are carrying away from Washington to all parts of the globe packages of the Sabin Christian Science books, and receipts for subscriptions to the News Letter. The orders for books and subscriptions for Christmas and New Year's gifts were unusually numerous.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

January

PAULINA B. SABIN

Over the past, Heart, waste no tears!
Over the past and all its madness,
Its wine and wormwood, hopes and fears,
That never were worth a moment's sadness.
—*Madison Cawein in "The Cup of Comus."*

Twilight and evening star
And one clear call for me;
May there be no moaning of the bar
When I set out to sea.
Tho' from my bourne of time and place,
The flood may bear me far,
I hope I'll see the Pilot's face
When I have crossed the bar.

The path ascends; each winding rood
Blooms at the touch of a blithesome mood.
I will hold that the best is a bit beyond
And drink a toast from the lily's frond—
A toast in dew to the day that's done,
And one to the better day begun.
—*Richard Wightman in "Ashes and Sparks."*

We need not have any worry about the future life. Square your actions along the lines of honesty, uprightness and perfect love; love God Almighty and love your brother; carry this beautiful doctrine into your every day life and your business affairs and let the future take care of itself. There is no future, there is no past, there is nothing but now, Eternal and Omnipresent Life, Good, and Now.—*Christian Science Instructor.*

Sin, sickness and death are evil; they have no part or parcel in God's divine economy. Man must free himself from this law of sin, sickness and death, by grasping the higher selfhood within him. We must know that we are the image and likeness of God; we must realize what it is to be the image and likeness of God. God is Good, God is Love, God is Life, God is Light; God is all that is good, and we must be like Him in these things. God is never sick, He has no death and there is no evil in Him. Therefore, we are not the Image of God when we manifest hateful thoughts.—*Bishop Sabin.*

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Guard Your Thoughts

Wm. E. Gibson

THOUGHTS well formed—crystallized thoughts — are things, as really things as are baseballs and bullets.

Nothing with which man has concern should be regarded with more discretion than the thoughts he permits to enter his mind, to pass through his mind, or to be born in and sent out from his mind.

Man's mind is the workshop wherein the molds for thoughts are constructed; wherein thoughts are shaped and formed, and also the storehouse for thought-forms. Thinking is associating and communicating with the thought-forms of the household of the soul.

The Holy Book speaks of a man thinking in his heart.

"As a man thinketh in his heart so is he." As a man centers his affection, conveys much of his attention, concentrates his soul-energies upon a thought or scheme of thoughts, he becomes like that upon which he thinks; or he creates a likeness to the thought-forms.

It matters little whether his attention is riveted from the standpoint of faith and confidence or from the standpoint of fear and dread, the law is as effectively operative in the one case as in the other.

The bent of the body follows that of the mind, and the body and mind influence most effectually the contingent environment.

There was scarcely a period in past history wherein medical science has struggled harder and with greater success to eliminate disease, to head off contagion, and to safeguard life in general than it is at the present time.

The elimination of disease through sanitation has been and is now progressing with remarkable results, and the unbiased must look upon proper sanitation as the road to healthful conditions for the future.

But many earnest and ardent workers for the betterment of human physical well-being often overlook some most important things and things most disastrous in their effect.

It is indeed a difficult matter to guard people against things regarding their physical well-being without prejudicing their minds in the wrong direction.

To guard a child against dangers of horseback riding by emphasizing a horrible picture of broken limbs or neck is to weaken the child's confidence and resisting power.

To impress upon the mind that the bubble fountain or the drinking-cup is full of deadly germs is to weaken immensely the mental and physical resistance to that which you are trying to resist.

To tell the public that milk is the greatest carrier of certain disease germs is to rob the majority of children and many old people of a most essential food, and to greatly weaken the resistance of the rest of mankind to the disease you describe.

But to tell the public mind that the air itself, that upon which every

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living thing depends for life, is full of disease germs, is to create a horrible picture, so horrible that it is revolting to human reason. This revolt of reason is the only salvation from a wholesale epidemic of disease.

The time is not far distant when men must weigh carefully what they say to the public, as touching life and health; when they must assort the seeds they sow, sterilizing them of the fear germs before scattering them upon the field of public thought.

The law handles with ungloved hands the men who take away other men's means of protection, and then proceed to maltreat them. Yet that is just what is done when, in your effort to prevent disease, you prejudice the subject's mind with the fear of the disease by holding up before him the horrible picture thereof, and at the same time totally fencing him in with that from which he must flee. Surely discretion in such matters will soon become the better part of valor.

Be ever on guard against every thought or suggestion, whether from the standpoint of science or religion, that tends to prejudice your mind with fear.

Nothing is to be avoided so carefully as fear.

Guard equally against the opposite of fear—over-confidence and reckless ventures. This is equally disastrous in its results. It is only reaching the same end by another road.

Guard also against the various shades of pugnacity—hatred, malice, envy, jealousy and the like. These all have a hedging-in effect on the soul growth, a cankering and embittering of the mind, a contracting effect upon the physical organism, hampering the blood flow and retarding the nerve circuits.

When the Master says, "Love God with all your heart and your fellowman as yourself," He thus gives the greatest prescription or recipe for perfect health of body, freedom of mind and growth of soul that the human mind can conceive.

Perfect love eliminates fear; eliminates all of the pugnacious conception—hatred, malice, jealousy; nay, all of the narrowness and hedging-in effects of human thought.

It also creates a wholesome environment. The radio of outgoing influences attract their kind.

"Let Love be without dissimulation * * * cleave to that which is good."

CREATING IDEALS OF PEACE

Man is God's imaging power, and, therefore, all his imagination should be given over to the Highest, that this world may picture forth harmony, beauty and goodness.

Man has seemed powerless to transform this earth with his thought, because his thinking has been so mixed with error. Hatred, doubts, fears, disobedience—these have been to the True Thought Power in man, as wet sand in gunpowder.

But as man wills to think God's thoughts, substituting Love for hatred, Faith for doubts and fears, Wisdom for disobedience and ignorance, he shall return to his God-powers, and bring forth Heaven out of this chaos of disease, poverty and war.—*Master Mind.*

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Faith Healing Long Ago

An Interesting Statement Published a Lifetime Ago—Resume of Scriptural Authorities—The History—The Practice

R. Kelso Carter in Scribner's Magazine, 1887

BY WAY of explanation it may be said that the writer has been most intimately associated with the "faith healing" movement ever since it began to attract public attention in this country. Seven years ago he was healed of a stubborn case of organic heart disease, after the best physicians and the most favorable climate and manner of life had alike signally failed to afford relief. At that time the literature concerning this subject was limited to two or three small books, besides such general works as Horace Bushnell's "Nature and the Supernatural," but of late it has grown into a considerable library, experimental and theological. In the perusal of this mass of writing, and in the contribution he has himself made to it, the writer has been necessarily placed in a position to speak with authority on the question, "What is the doctrine and practice of Divine Healing, as presented by its most prominent advocates?"

THE AUTHORITY.

The only authority to which any real recognition is accorded is found in the Bible. To the word of our God we bow with absolute submission. What God says we propose to believe, whether we have been so fortunate as to prove it true in our own experience or not. With Daniel Webster, we "believe religion to be not a matter of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because He declares them." Individual cases of healing or phenomena are absolutely worthless as to the question before us. All the cases in the world have nothing whatever to do with the doctrine of Divine Healing, for the very simple reason that they are not, and never have been, made the basis or ground of that doctrine—the only foundation is the word of God; hence the examination of cases *per se* has no direct bearing upon the subject. But few men seek soul-salvation—some who appear to seek are not saved. It would be dangerous logic that discovered in this fact an error in the scheme of salvation.

THE DOCTRINE.

Passing rapidly over the time when Abraham, Isaac, and Jacob, each sought the Lord as the direct healer of physical diseases (see Gen. 20:25, 30) we come to the date of the Exodus, when God specially undertook the salvation of his people. Presumptive evidence is strongly in favor of the transmission of medical knowledge from the long-lived antedeluvians, through Shem, who outlived Abraham, to the learned Egyptians of the time of Moses; but direct evi-

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dence is conclusive as to the advanced state of this knowledge. Clement of Alexandria (second century) mentions six hermetic books of Egyptian medicine, one of which was devoted to surgical instruments; and the learned George Ebers abundantly proves from ancient papyri that there were colleges of medicine, medical specialists, and much skill in surgery before the days of Moses. Heroditus also testifies upon this point. But "Moses was learned in all the wisdom of the Egyptians;" hence he must have possessed the highest medical knowledge of the age. Notwithstanding all this, when the Exodus occurred God did not direct the people to go to Moses for treatment, but gave them, unasked, a clear and distinct promise of exemption from disease, on the condition of obedience. In Exodus, 15:26, we read: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee" (or I am the Lord thy healer).

THIS PROMISE WAS TESTED AGAIN AND AGAIN.

Moses prayed for leprosy (Numbers, 12:13) and Aaron for the plague. (Numbers, 16:47, 48.) The serpent's bite found its cure solely through faith (Numbers, 21:9), and the pestilence vanished when David sacrificed. (2 Samuel, 24:25.) The psalmist declares that when the children of Israel walked through the wilderness, "There was not one feeble (sick) person among their tribe" (Psalms, 105:37), and Solomon reminded the people that there had not failed one word of all the promises given through Moses. (1 Kings, 8:56.)

In the fifth commandment we find the most explicit assurance of physical life, on the condition of obedience to parents. Passing on we read passages like the following, which cannot be disputed on any ground whatever: "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them and with their children forever." (Deut., 5:29.) "Ye shall walk in all the ways which the Lord your God hath commanded you, * * * that ye may prolong your days in the land which ye shall possess." (5:33.) "If thou shalt indeed obey His voice, and do all that I speak, * * * I will take sickness away from the midst of thee." (Exodus, 23:22, 25.) "If ye hearken to these judgments and keep and do them, * * * the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." (Deut., 7:12, 15; see also Leviticus, 26:15, 16, and Deut., 28:58, 61.) Beyond all possible controversy, exemption from disease was held out to the Jew.

DAVID'S UNDERSTANDING.

David's understanding of this and his testimony on the subject are both very clear. He says: "The Lord is the strength of my life." (Psalms, 27:1.) "O, Lord, my God, I cried unto Thee and Thou hast healed me."

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(Psalms, 30:2.) "O, Lord, Thou hast brought up my soul from the grave; Thou hast kept me alive, that I should not go down to the pit." (30:3.) Out of a great many other utterances of the King of Israel, read especially Psalms, 11:1, 3; 90:1, 6; 103:2, 5. When Solomon dedicated the temple he made a distinct request for healing in answer to prayer, and the Lord distinctly promised to hear. (See 2 Chronicles, 7:13, 14.) When David's child was sick, we read of a prophet and not of a physician. Even the mighty sinner, Jeroboam, knew where to send when disease struck his child; and later the sternest rebuke and punishment were pronounced on Ahaziah because he forgot there was a God in Israel, and sent to inquire of Baalzebub.

CASE OF ASA AND HEZEKIAH.

There is no mistaking of the lesson in the case of Asa and Hezekiah. God had blessed and saved the former, but when "diseased in his feet he sought not the Lord, but to the physician, and Asa slept with his fathers and died." (2 Chronicles, 16:12, 13).

Two hundred years after this, Hezekiah prayed and was miraculously healed; God's instrument being once more a prophet and not a physician, and in answer to the king's prayer the people were also healed. But when Hezekiah neglected to tell the messengers of the King of Babylon what a wonderful deliverance God had sent him, the judgment of Heaven fell upon him also. (2 Chronicles, 32:31, and 2 Kings, 20:12.)

In the days of Hezekiah, Isaiah, the prophet, lived and wrote. In the great atonement chapter we find the forecast of the coming Messiah expressed in the following literal reading: "A man of pains and acquainted with sickness." (5:3.) "Surely our sickness He hath borne and our pains He hath carried them." (4.) "And by His bruises there is healing to us." (5.) "And Jehovah hath delighted to bruise Him; he hath made him sick." (10.)

The above is Dr. Robert Young's translation, made, of course, without the faintest idea of assisting modern faith-healers. Dr. Isaac Lesser gave a significant rendering of the fourth verse, "But only our diseases did He bear Himself, and our pains He carried." Now, in view of the facts developed above, what sort of a mind would it have required in a Jew to say that this chapter only referred to spiritual blessings? But we have a sure and certain commentator upon this point.

A SURE AND CERTAIN COMMENTATOR.

In Matt., 8:16, 17, we find that distinct declaration that Jesus healed all that were sick that it might be fulfilled which was spoken of by Isaiah the prophet, saying Himself took our infirmities, and bore our sickness. Here the Holy Ghost, through Matthew, says Isaiah spoke of the body. But 1 Peter, 11:24, we find the spirit speaking through the apostle, quoting these very words as applicable to the soul. The only inference must be that both are true, and that the atonement provided for both soul and body. If Peter can be relied on for the present day, so can Matthew; and if Matthew's words have no present

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force and application, neither have Peter's.

The Jew believes in a material kingdom, the Christian in a spiritual dominion. Both are right in what they receive and wrong in what they reject. Jesus Christ did not abolish the decalogue and the moral law; the ceremonial alone passed away. We are not playing at seesaw with the Jews. Laws of health and healthy food are the same as they were in the days of Moses, and the best physicians are continually endorsing the sanitary and dietetic regulation of the great Hebrew leader.

JESUS CHRIST NEVER TURNED AWAY

from those who sought healing at His hands. He specially commissioned the twelve to heal as well as preach; and, later, the same commission was given to the seventy. (Luke, 9:1, 6, and 10:1, 9.) The only limit to these benefits was unbelief, as is plainly declared in Mark, 6:5, and Luke, 4:7. His last words, according to Mark, contains positive promises of the "signs" which should follow them that believed, among which we find healing of the sick through the laying on of hands. This was not a promise to the apostles, but to "them that believed." The apostles took up the work of healing as an important part of the Gospel. "Such as I have give I to thee," said Peter at the beautiful gate of the temple.

In those days a man like Stephen, who was full of the Holy Ghost and faith, almost of necessity did great signs and wonders among the people; the simple healings abounded everywhere. When the unbelievers raged against them, the apostles did not merely ask for more grace to bear it, but actually prayed for signs and wonders in the name of Jesus. (Acts, 4:30.)

In Corinthians, Paul speaks frequently of bodily matters, and specially mentions the several "gifts of the spirit," which were then in the church. Now, "gifts of healing" stand on precisely the same ground with the others. The church does not discard the "word of wisdom" or the "word of knowledge," nor throw away "governments;" indeed, she is wellnigh governed to death in these days. But if one has lapsed, why not all? In Ephesians, 1:14, Paul speaks of the "earnestness of the inheritance." Part of this inheritance is to have our moral bodies quickened by his spirit. (Romans, 8:11.) "He that hath the son hath life," and it is, therefore, concluded that "Christ within you, the hope of glory," must or may give an earnest, or a foretaste, for the body as well as the soul. An impartation of the Divine life is looked for, enabling man to perform any and all God-directed work until the day of his death, if he dies before the second advent.

DIRECTION TO THE SICK.

Finally, we have the unanswerable direction to the sick in James, 5:14, 15: "Is any sick among you, (among you believers) 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 (as a cause for the compaint) they shall be forgiven him." On this passage we

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remark that John Wesley quotes and endorses Bengel as saying that, "This was the whole process of healing in the Christian church till it was lost through unbelief." Dr. Daniel Steele says that the man who attempts to represent the word "sick" as having any other meaning than bodily ailments, is "either an ignoramus in Greek or an intentional deceiver." And Dean Alford most forcibly declares that the whole passage refers to physical disorders, and to these only.

AS TO THE KNOWLEDGE OF MEDICINE

in the time of Christ there is abundant evidences to show that it was extensive and profound. Following Hippocrates (B. C., 460), who mentions no fewer than two hundred and sixty-five drugs, besides many dietary and surgical remedies, arose the school of medicine under Herophilus, a profound anatomist, and Eriastratus, his rival. (Doctors disagreed in those days as well as at present.) After these came the Empiric school (280 B. C.), whose physicians were very successful, especially in surgery and the use of drugs; and later on Asclepiades, the friend of Cicero, founded a system known as Methodism. The medical knowledge of the Roman Empire came from these men. This is to show that healing by faith was not instituted because of the ignorance of scientific methods.

* * * * * * *

THE PROMISES OF GOD.

"Jesus Christ, the same yesterday, today and forever," is a tremendous declaration. Now, we have seen that the promises of God most undeniably contain the assurance of physical health on conditions of obedience. These promises have not been outlawed by time. We cannot throw them away without sacrificing the Decalogue and the Moral Law. An unbroken line of leaders, kings and prophets carry them down to the present gospel dispensation, and they are sure today. In 2 Corinthians, 1:20, we read: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." These are included in the "all;" therefore, they are yea and amen in Christ; and, therefore, are based upon his vicarious atonement.

The conditions today are the same as of old. We must believe and obey. Belief is faith, and obedience is works. "Faith without works is dead." So belief and simple obedience cannot be separated. When Naaman joined his obedience to his belief and dipped in Jordan, faith and works were united, and salvation resulted. It is ever so.

THE PRACTICE.

1. "Faith-Healers" believe in the use of means. The Scriptural means are always employed: First, laying-on of hands; second, anointing with oil; third, the prayer of faith. They also believe in occasional leadings of the spirit to employ other means which may be inherently efficacious or not.

2. No one is advised by any prominent leader or teacher to lay aside all medicine, unless he can do so with perfect spontaneity. Forced abstinence is will power, not faith.

3. Faith in the patient is regarded

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as necessary when the individual is responsible. Even the man "borne of four" and let down through the roof had to obey the command to rise. Rare exceptions are known where the individuals have not been aware of the prayer offered in their behalf. These can be included under general answers to prayer. They are certainly conclusively against the supposition of any subjective condition of the patient.

4. A perfect consecration of the whole spirit, soul and body, is strongly urged. It would be almost blasphemous to ask for healing with any other view than the entire devotement to God of the renewed powers. Hence the universal experience of spiritual blessing in those who seek to be healed.

5. Inquirers are instructed to believe that they do receive, when the spirit witnesses within that their consecration and obedience are complete, and the prayer has been offered. "What things so ever ye desire when ye pray, believe that ye receive them, and ye shall have them," is the warrant for acting out the belief; that is, acting as if you were well. The leaders in this movement have themselves received life and health while following this same plan of action; and, therefore, give this advice with all knowledge and honesty.

6. The laying-on of hands, prayer, and anointing are distinctly taught to be of no efficacy in themselves any more than Jordan was to Naaman. But it is held that "to obey is better than sacrifice."

7. Those who fail to get saved, and those who fail to be healed, afford no argument against the continuance of preaching and praying. Lists of failures are not kept in either case; and the real reason lies in the fact presented in the very beginning of this article, that the doctrines of Christianity are not founded on phenomena, but upon the word of God alone.

8. All who weigh the meaning of words counsel the use of such terms as will be mutually intelligible. A man who is exercising faith, but whose symptoms continue, is advised to say, I believe and not I feel.

9. It is taught that Satan can tempt to sickness precisely as he can tempt to inward sin, by producing a symptom. He can consistently advise the use of a medicine to one who is striving to fix his faith upon God alone; especially when he thinks that the remedy will prove unavailing. In any case such action is more consistent in him than that of those good people who profess to believe that it is the will of God for them to suffer and at the same time spend time and wealth for every conceivable medicine in the attempt to defeat that will by getting well.

10. Finally, it is distinctly taught that Divine Healing, like every branch of salvation, is a matter of personal experience; and as such, is not susceptible to perfectly logical explanation to the unbeliever. To him all such things are "foolishness," but "to us who believe," they become "the power of God." Every saved or healed man can testify from his heart: "One thing I know, that whereas I was blind, now I see," though he may utterly fail to convince the Scribes and Pharisees.

True or false, there is no belief

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rising more swiftly before the Christian church than that of Divine Healing. There are over thirty "faith homes" in America today. (1886-1887.) In England and on the continent of Europe can be found a large number, some of them commodious institutions with a history of many decades of years. In June, 1885, an international conference on this subject assembled in London, composed of delegates from all parts of the world, and the great Agricultural Hall was taxed to its utmost to accommodate the serious crowds that flocked to hear.

During the last two seasons a numbers of conventions have been held in New York, Brooklyn, Philadelphia, Baltimore, Pittsburgh, Detroit, and elsewhere, at all of which Divine Healing was claimed an important part. The mass of evidence offered, the multitude of witnesses arising, and the words of Scripture on the subject, demand at least a respectful hearing, and invite the closest scrutiny into the doctrine and practice of Divine Healing.

Substance

Are Not the Varied Conceptions of Mind and Matter All Right?—When We Can Comprehend the Atom We Will Understand God, Man and the Universe.

Jessie L. Bronson in "The New Thought Companion."

THE Christian Scientists commence their "statement of being" by saying: "There is no life, truth, nor reality in matter. Spirit is the only substance." The Mental Scientist accepts the latter clause, but rejects the former. He believes that matter is only a lower form of spirit, and that the whole material creation is instinct with life and energy, latent or active.

One class of scientists say that nothing exists but matter, that what we term mind is but the result of the chemical processes of this same matter. Another class take the opposite extreme and declare that there is nothing but mind and its manifold activities and imaginings, that a tree, for instance, has no existence apart from the mentality that image it. It is this latter class that gives the Christian Scientists scientific (so-called) ground, if any such they desire, for their denial of matter.

Still another class take a more moderate ground.

It is a warm day and the air is humid. There is much vapor in the atmosphere, but it is at present invisible to us. Along comes a cool current of air and condenses some of these infinitely fine particles of water that we call vapor, into clouds, visible to the natural eye. Comes a still colder current, condenses the vapor particles still more, till they cohere in the form of water-drops, and fall as rain to fill ponds and rivers. Then

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some winter night Jack Frost carries the cohesive process a step farther, and behold, a cake of solid ice—dense, heavy matter—how different from the tenuous, invisible amospheric vapor! Yet it is all the same substance—the difference lies in the degree of cohesive power.

Reverse the process—subject your ice to heat, in other words, decrease the cohesive power, and you have the fluid form, water. Put this water in your tea-kettle, and you soon have a cloud of steam which gradually dissipates into invisible vapor in the warm atmosphere of your kitchen. All matter, if you please (or shall we say all vapor?) only in different forms.

To many of us this seems an adequate analogy to the transmutation of spirit into matter, and matter into spirit—involution and evolution, letting different rates of vibration correspond to differing degrees of cohesion in our illustration.

The materialists are right, the Christian Scientists are right, we are all right—we only disagree a little on terms—no two classes of people speak quite the same language.

All is matter—all is spirit—just as you like. Better say there is but One Substance which is manifest in different forms. That covers the whole ground, and can antagonize no thoughtful person.

What we term spirit and soul substances are invisible to the material eye, as is the vapor.

The ethers,' which even material scientists are coming to recognize as a part of the atmosphere seriously to be reckoned with, and which Theosophists and Mental Scientists have long believed to nourish and sustain the finer portions of our corporeal being, as visible food feeds the outer, are beyond any vision which we have as yet evolved.

But as man advances, as he continues to refine his body—substance and cultivate his finer faculties, will not his sight—organs, keeping pace with his other growth, gradually attain vision on these higher planes?

In the realm of material science, it is universally recognized that man's sense-attainment occupies only a small segment in the great circle of vibration.

Man's auditory nerves respond to but a few vibrations in the mighty gamut of sound. His optic nerves register but a few light rays—a limited number of colors in the great spectrum. Man recognizes the existence of the ultra-violet ray, but cannot visualize it.

Many common insect voices man cannot hear, they are pitched too high. Many earth sounds he knows nothing of, they are pitched too low.

Even individual persons differ some in this respect. Select fifty people and put them through the same tests of light and sound, and you find a vast difference. Some are more finely attuned to the higher notes, and some more grossly in touch with the lower.

But beyond and above us all there lie vast unsounded deeps and unscaled heights. Perhaps in some lower forms of existence we have already sounded the lower notes—parts of our great cycle of experience. Perhaps as boulders in some lofty mountain glade, or giant oak in a vast primeval forest we have quivered and pulsated

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with vibrations now long lost to our consciousness.

Perhaps the blood-hound and the wild red man vibrate more nearly with mother earth, that they can so skillfully trace and run to ground their prey.

Perhaps, even, we have occupied forms of matter so dense and so gross, so low in the scale of vibration that even the soil and the rocks of our planetary home are far above and beyond them.

Perhaps and perhaps, and then perhaps! Who knows? And when shall he know? When man becomes God.

Theosophists divide the universal substance into planes and planes—planes innumerable — each plane merging and blending into the next in almost imperceptible graduations, as do the colors of the spectrum. And man's complex being they conceive as consisting of layers of these same substances, corresponding to the universal planes in which he dwells, from grossest body-material to finest invisible spirit, each drawing its sustenance from the plane of universal substance of which it is a part. This much, at least, is not difficult to believe.

Alchemy, the dream of the ancients, is no dream, but a reality. Gold has actually been made from the grosser metals. Science has long recognized a few primal, irreducible substances, but shall we longer doubt that these may eventually be reduced to the one substance?

Nearer and nearer the human mind is creeping to the truth. In their experiments with radium and helium and the reducibility of these substances, scientists are hot upon the scent.

All things mundane are in the sun, and the sun is in the All. Coal is but imprisoned sunshine, and the diamond is but compressed coal (carbon). And now man has discovered how to apply sufficient heat and pressure to carbon to actually make the diamond.

Man can do anything that God can do—when he learns how—but when he will he will be God in reality, as he now is in potentiality.

Long years ago, man in his wisdom divided matter into molecules and molecules into atoms; then declared that was the ultimate, the atom was indivisible. Now scientists know that the atom is not indivisible, but a tiny universe by itself—an assemblage of electric ions moving with inconceivable rapidity. They even assert that it contains a central sun around which its satellites revolve—a tiny epitome of our own universe. Next they will be telling us that each ion can be divided and subdivided till our brain staggers at the thought of such inconceivable microscopic divisibility.

Is not the ion Infinite Substance, and is not infinite substance Infinitely Divisible?

Pause a moment and think what Infinite means! Do you realize that there are two words before which the human brain staggers in impotence? —Infinity and Eternity! Limitlessness and Endlessness!

Finite mind cannot grasp them till it becomes (consciously) Infinite Mind, and then man will be God.

When we can comprehend what the

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atom is, we will understand what man and God and the universe are.

And the atom is admittedly matter, and it is admittedly composed of electricity, and electricity is (coming to be) admittedly only ether under pressure. And ether? Who can say that ether is not merely a lower form of Spirit? And Spirit is God, is it not?

Who then shall dare to draw the dividing line between matter and spirit, or say that there is more than one substance? Or who shall dare to thus limit his own being?

One God, One Life, One Substance!—*New Thought Companion.*

VOICE OF THE SOUL

The earth is in travail, in great pain. A new cycle is being born. "Truth's mightier man-child" is leaping into the human heart. The flame of love it brings is causing the fire of hatred, malice, envy, and jealousy to consume itself. The scepter of justice it wields is crushing the injustice of the world. The code of ethics it inaugurates, annihilates all the narrow codes of the cast systems of the past. The scheme of religion it promulgates, buries forever the religious systems of yore, and upon their grave plants the Tree of Life, the fruits of which shall heal the earth of religious dis-eases.

Until this child is fully born, and the earth's travail is over, the Sons of Truth must patiently yet rejoicingly wait. Patience will better prepare you for the new order of things, and rejoicing will shorten the time it tarries.

In the meantime open your mind and your mouth; stretch out your hands to serve.

The mind that is thus open shall receive great truths, both pertaining to physical and to metaphysical conditions, states and laws. Mightier laws are in store for the open-minded physical scientists than have hitherto been dreamed of, and the application of those laws to human needs and welfare is as yet beyond descriptive conveyance to the human mind. The concepts of the metaphysicists will soon be the actual realization of the physicists, and the discoveries of the metaphysicists will heighten proportionately. Open your mind!

Open your mouth for the delivery of the messages that shall be given you. Do not assume the office of criterion, but deliver what is given you in such form and way as shall come with it.

Give your hands freely for service; accomplish in the best manner possible, whatever opportunity presents you.

Grow! Never cease to grow! He who stops to isolate a new discovery and to fence it in by copyrights and patent rights, thus checks and hinders his growth, and many ceasing thus to grow, altogether, begin to die.

Grow, O sons of truth! in grace and knowledge while you await the triumphal entry of the Prince of Peace.

Truth in whatever form, from whatever source, and however, expressing, is the voice of God speaking to man.—*From Man's Friend.*

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Eden Restored

Annie Rix Militz in "The Master Mind"

[That which has served you well may serve others. That which has done me good may be just the thing another brother very greatly needs.

We republish in full Annie Rix Militz's "Eden Restored," which appeared in Master Mind a year ago. It is a banquet table that has served many, and is still loaded with fresh and wholesome food. We invite the News Letter readers to enjoy with us again this feast of the soul.]

His omnipresence is an Endless Sphere,
Wherein all worlds, as his delights, appear:
His bounty is the spring of all delight;
Our blessedness, like His, is infinite.
His glory endless is and doth surround
And fill all worlds without or end or bound.
What hinders then but we in Heaven may be
Even here on Earth did we but rightly see?
—Thomas Traherne.

It is ours to make the unknown future brighter
Than the fairest dreams of all the dreamers;
Ours to see the vision and fulfill it,
Fairer than we dream of fairer even
Than the shining eyes of hope can see it.
—Rhoda Tucker Frick.

IN times of war, prepare for peace, is the new version of the old sophistry, "In times of peace, prepare for war."

What we prepare for, we give our faith to, and so bring it to pass. It should not puzzle us that Europe is fired today with hatred and strife. Millions have been undergoing training for the last forty years, and more, in war tactics and in the use of implements of destruction, until the wonder really is that the war was not precipitated long before.

Knowing the power of thought, the illumined are keeping their imaginations from picturing the horrors and miseries of the present situation, and will not let their prophetic sense contribute to further disaster, by describing the dark pictures that, to their sense, are but the elongated shadows of the logical sequences of the unleashed dogs of war.

THE TRUTH OF GOD'S KINGDOM.

This is the day in which men of vision may do good work through meditation upon the Truth of God's Kingdom, its presence and power on the earth.

The realm of God's abiding place and of the unnumbered host of angelic beings that companion Him, centers, for each of us, in our own hearts and radiates into unlimited space, being filled with joys and beauties, infinite and endless. This is the world of God's making, pronounced from the beginning, "good and very good." It has never changed. This appearance of another world of sorrow and sin is a veil (delusion and deception) covering (to our senses) this fair realm, and causing us to believe it to be non-existent. As Truth works in our minds, the veils grow thin and Heaven shines through in the form of the good and beautiful things of this world and the purity, health, intelligence and brotherly love of mankind.

We are all of us citizens of that kingdom in our central essence, the Life-spring of our being. The child in us stands ever face to face, in its angelhood, with our Heavenly Father.

Some of us, like the poet Wordsworth, remember "the glory which we had with the Father before the world" came to our senses, and in our innocence carry the charm of that

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memory well into our maturer years. Such was the experience of Thomas Traherne, who lived about the middle of the seventeenth century. He sings of this consciousness:

THE VISION OF THOMAS TRAHERNE.

How like an angel came I down?
How bright are all things here!
When first among His works I did appear,
Oh, how their Glory me did crown!
The world resembled His Eternity,
In which my soul did walk;
And everything that I did see
Did with me talk.
The skies in their magnificence,
The lively, lovely air;
Oh, how divine, how soft, how sweet, how fair!

The stars did entertain my sense,
And all the works of God, so bright and pure,
So rich and great did seem,
As if they ever must endure
In my esteem.

He kept this vision in more or less degree throughout his life.

"Those pure and virgin apprehensions I had in my infancy and that divine light wherewith I was born," he says, "are the best unto this day wherein I can see the universe. By the gift of God they attended me into the world, and by His special favor I remember then till now. * * * Pray for them earnestly, for they will make you angelical and wholly celestial. Certainly Adam in Paradise had not more sweet and curious apprehensions of the world than I when I was a child."

The innocent One within every one of us ever remains in the presence of God, it matters not how far our outer man seems to stray from the true life. This holy One is our immortal life and our outer self is the pencil point that our soul-Artist is using to depict in this realm of appearances the Truth about God. When this pencil-point self is wilful and ignorant and does not seek co-operation with God, it is with difficulty that the Life is portrayed.

But when the flesh—or lower self—begins to seek the Kingdom of God and to live His righteousness, then the instrument becomes skillful in the hands of the Artist and the Eden whence he had wandered is restored to him, and he becomes a factor in restoring it to the whole world.

The life of everything inorganic as well as organic, touches the true World and abides eternally in Eden.

THE ESSENTIAL LIFE.

This essential Life is sometimes called the soul of things; the spirit of the mountain, of the ocean, of the forest; the heart of a gem, a mother-bird, a forest king. Not a living thing or an inanimate thing, but is within God in its reality, where it is very beautiful and glorious.

A material scientist has said that if we had eyes to see the plants growing about us in their lightning-like vibrations, every plant would be luminous with electric currents and sparks. Thus, what has been counted a beautiful, poetical fancy may be a literal fact, that

"Every common bush is aflame with God."

The very snakes that seem so

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foreign to spirituality may shine like serpentine shafts of light to angel eyes; the wild beasts may show the gentleness and softness of a kitten or a lamb, playful, bright, innocent and gentle at the core, or heart, that is visible to the citizens of the heavenly regions. To the eyes filled with Heaven only the admirable, the pure, the best can be visible.

Every human mentality that lends itself to the divine Mind carries the world nearer to its Eden. For like attracts like, and the Heavenly One in the obedient follower of Truth calls forth the Heavenly One in beast or bird, man or mountain, stone or sea. The divinity at the spring or root of each of these creatures inhabits Heaven, and to draw it forth is to bring Heaven to earth. Thus the plants lose their poisons and obnoxious odors, animals lose their ferocity and uncleanness, men lose their sins and diseases.

As man lost Eden by disobedience, he regains it by obedience. The restoration of Eden means the coming of youthfulness with beauty and vital interest in all things; it means harmony between all and perfect understanding; it means freedom from toil and accidents; poverty and selfishness; death and separation.

All that man has hoped to enjoy hereafter, he can be instrumental in bringing into the present. His wedding garment must be donned—a body in which he has demonstrated immunity from disease and destruction; a mind unattached to relatives, the world or the old life; a soul pure, impersonal, holy as in the beginning; circumstances free from debt, obligation, property-sense, and burdens.

THE WINDOWS OF HEAVEN.

The windows of Heaven are the mentalities of the men and women who devote themselves to living the Christ-life, and through them is poured the inspiration that will produce the true government on the earth. The nations, becoming truly Christian, will co-operate as one family. All shall be harmonized and held in peace eternal through the guidance of leaders who themselves are guided by the Voice of the Most High, the inner Holy Spirit, the regent of Christ, who eventually will rule this whole earth with the blissful, ecstatic consent of the governed. Such a government is the union between the ruling of one and the ruling of the many, not an aristocracy nor a democracy, but a Christocracy, wherein the Christ in each man rules his whole nature, and unites with the Christ in one Leader, who is truly representative of—more—identified with the Christ in all. "And the government shall be upon his shoulder. And of the increase of his government and peace there shall be no end." Isaiah 9:6, 7.

In the Christ reign, every one is the servant of every other one—the higher the position the greater servant he becomes—yet there are neither high nor low in this great family of kings—all are of the Royal House, and the babe in Christ is as great as the Ancient of Days.

By lending our imaging power to the Spirit, and keeping our eye single to the Vision of the dwelling place or Eden of all the great and true of the ages, we hasten the day for the thinning of the veils of materialism,

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doubt, sin and ignorance that separate us, in appearance, from the real World of God's making. Until, at last, the mists shall be cleared away and we shall all stand consciously in His presence, a purified and glorified people, and the light of a brilliant earth-star, restored to its place in the galaxy of Heaven, to abide forevermore in its Father's House.

GREAT BECAUSE FIRST GOOD

One day, Gerhardt, a German shepherd-boy, was watching his flock near a forest, when a hunter came out of the woods, and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep-track and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Show me the road and I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you earn in a whole year."

"I can not go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time and trusts me with his sheep."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," he said, "do not know your voice, and—"

"What? Can't you trust me?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said: "I see, my lad, that you are a faithful boy. I will not forget you. I will try to make out the road myself."

Gerhardt then offered the contents of his scrip to the hungry man, who ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day.—*Our Dumb Animals.*

Oftentimes the hindrances that lie in the path of duty may be compared to the tollgates upon our turnpike roads: they are kept shut until we are just upon them, and then fly open, as it were of themselves. And that is true enough; if they had been open a week beforehand we could but have gone through at last.—*John Newton.*

For light is sown for the righteous, and gladness for the upright in heart.—Ps. 97:11.

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BRANDS FROM THE BURNING

W. E. G.

Keep ever busy, asking, seeking, knocking for the things you want. Your needs will surely be supplied and your wants, too, if you persist.

Near you is a gold mine if you want that.

Near you also is the Tree of Life, the leaves of which are for the healing of the nations, and the fruits of which will lend wisdom and spiritual understanding.

You are in the midst of the Edenic garden, the source of supply for all your desire.

Whatever tree you shake will supply bountifully its kind. By you flows the River of Life; the springs of its source are in the Eternal Hills, and it flows into the Ocean of Eternity.

You now have many powers, and chief among them is the power to choose. Yours is to choose wisely.

When a nation lets its soul-life loose in gratitude to God for His many bestowals of blessings, it thereby relaxes and adjusts its vision and tendency to the divine being to God. It accepts somewhat of His plan, and thus gains renewed strength and impetus to do the highest and best service to humanity.

Now is your time to serve. The past to you is dead. The future is unborn. The eternal now is yours to use. Think before you act. Use it wisely.

It is hard to see the spiritual side of life while looking through glasses ever rimmed with gold. The dust and slime of pride, hatred and lust also clouds over the lenses and shuts out the spiritual rays.

There is a wonderful power and uplift to be derived from soul thanksgiving. To let the heart go out in affection to the Overruling Father of All relaxes the physical tension, renews the mental strength, and clarifies the soul-vision. For all things, give thanks to God. Even the disagreeables lend lessons.

The Master is now in the world of reality. He is using the whosoever wills to do the work of establishing the Kingdom. The minds of men are being used as channels for His blessing to other men. The hands of men are the hands with which He is penning His mighty truth upon the sands of time. The mouths of men are the trumpets through which He is sending the vibrations of His divine words to the world. Through man sin and bondage come to the race. Through man must freedom return to earth.

There has never been a time in recorded history when the great heart of humanity has suffered more poignant pangs than it is suffering now. The whole world is in the war game; gone mad for war, blood, slaughter, rapine. Too much dazed by its fit of madness to think of the ultimates. But, O! the ultimates must come—the waste in time by the soldiery, the waste in precious human lives, the waste in personal property value, the waste of national wealth.

And what follows? Debts—debts that the nations must pay. Debts that must be paid by the rising

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generations. The galling yoke of heavy taxation is laid upon the necks of the unborn without their consent—the children and grandchildren to the third and fourth generations must pay the debt of the folly of this generation. These are the conditions that madness brings. This is the legacy that war bequeaths. When conditions control men they are miserable slaves. When men master conditions they are free and prosperous.

Love is the mightiest force in the world. Learn to love. Love God, the All-embracing Good. Do this and you cannot hate your fellow-being, for he is embraced in God. Love makes conformity easy. Love enables you to find the course of least resistance, and yet lifts you over the greatest obstacles. The child that loves its teachers makes easy progress in school.

The student that loves his instructors and deals squarely will make his mark, not only in school, but also in the world.

Love leads to natural affection, desirable unions and happy homes. When the people are controlled by the Law of Love they must live on the square with their fellows in theory and in practice—in religion, in morals, and no less in business.

Love levels the path of life, and makes the way smooth. Love!

The time has not come, and most probably will never come, for America to make any definite move for peace in Europe. That is Europe's own work.

But the time is now at hand for America to make a decided move for preserving the peace and safeguarding the future prosperity of the Western Hemisphere.

It is dangerous to vitalize the war spirit by furnishing its demons. The commercial gain therefrom is diseased and will break out in cankers of discontent.

It is equally dangerous to roll up your sleeves and put on gloves. An antagonist will present himself if you do. To prepare against combat by preparing for it is to invite it. The only sane preparation is to eliminate as far as possible the invitation.

Learn to study your fellow-beings at first hands, not from reputation. And don't let that first study be the text for all future judgment. Solar systems are constantly changing positions. Planets and stars form different relations daily. The human body is a changing panorama from childhood to old age, then to dusty decay. The human mind is a developing institution.

The man of yesterday is dead. Only the man of today lives and moves and has his being.

To judge the living man by the deeds of the dead man is cruel.

To judge the unborn man by the conduct of the man of now is to gamble with the black spots of ignorance.

Take your fellows as you find them each day. Credit them for the good you find in them that day. Let the worthless be buried with the passing day.

Do not crowd into your mind the memory of worthless things, for that will consume valuable space. "No

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two bodies can occupy the same space at the same time."

If thy eye be single, seeing only good, then thy whole being shall be a lighted lamp.

"THE MOVIES" AND POPULAR EDUCATION

Educators are persuaded that the "Movies" are not going to be entirely surrendered to sensational reproductions of cheap melodrama, blood-and-thunder presentations of Wild Indian or Cowboy adventures, or riotous horse-play. Says one English representative periodical concerning this most marvelous modern invention:

"By means of this silent teacher, young and old have learned more about the physical, industrial and social geography of the world during the past five years than during any previous quarter of a century. But far more important is its mission in teaching how to combat disease and death.

"The animated photograph is an unrivaled vehicle for demonstrating the right way to live. Films are being shown to illustrate the ravages of consumption and the methods by which they can be arrested. A Cambridge investigator has prepared a lengthy ribbon, emphasizing the relation of sound teeth to general health and how the teeth may be preserved.

"Institutions and organizations have been established to wage campaigns upon subjects of infinite variety by the aid of the cinema. One brings home the diseases propagated and disseminated by the common house-fly; another explains the menace of the unhygienic methods attending the distribution of milk; a third illustrates the proper way to rear the baby. The medical profession is awake to the possibilities of this new means of instruction and illustration. At a recent medical congress the processes of digestion and bone-grafting were thrown upon the screen. Serial radiographs of the stomach, showing all the stages of digestion, were revealed to another gathering of surgeons. One neurological professor uses twenty-five thousand feet of film in teaching and illustrating nervous and mental diseases.

"A photographic record of the pulsation and sounds of the heart may be obtained, so that the doctor has a continuous record of the fluctuations in every progress of his patient. Information was formerly measured by the page; it may soon be computed by the foot. One firm announces that it has in stock 10,000 feet of architecture; another states that it has 30,000 feet of natural and applied science; while a third informs all and sundry that it is able to supply 90,000 feet of geography. One English firm spent ten thousand pounds upon the preparation of 5,500 feet of a college course with which it is touring the country, while disease can be purchased in 1,000 feet lots. The pictures are making information cheaper and more easily obtainable than ever before in the world's history."—*Western Christian Advocate.*

A man's character is the fruit of his thought. Think right and you will do right.

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Practical Loving

Love the Cornerstone of Christianity—Christianity on Trial for Its Life—Find God in Your Neighbor.

From "The Master Mind."

"BY THIS shall all men know that ye are my disciples, if ye have love one to another."

The great test of the followers of Truth—that they have love one to another.

The cornerstone of Practical Christianity is Love. When, at one time, Jesus Christ was answering questions, and answering them so well that a scribe put to him a very vital question, "Which is the greatest of all commandments?" he gave this reply:

"The greatest of all the commandments is this: Hear, O Israel: The Lord our God is one Lord and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment."

You will see that it turns upon that word Love—to love with your whole being, the only one that is all in all, called here the one Lord of every one.

Now these scribes were just as intent and earnest to know the truth—to know the chief thing, above all others, to do in order to enter into immortality—as you or I, and many were the disputes among these Pharisees as to which of all the commandments, that had been given them through Moses and the Prophets, was the most important. And we read that one of the scribes, having heard them reason together and perceiving that he answered them well, asked him which is the first commandment of all, and he answered as I have given.

But he added something to that, for he know that these Pharisees needed it, because their God was so far away, and very separated from the people—even separate from themselves. They felt they were no longer God's chosen people; they had had no prophecy; they had had no new light or prophets for over three centuries. Their feeling was that they had displeased God and that they needed to study and apply themselves that they might again feel God in the midst of them.

And we might say that the Christian teaching today is standing at this bar of judgment, feeling there is something lacking; there is something that must be done, for the churches are losing and, according to one conference of ministers, Christianity is on trial for its life—on trial for its life. The modern Pharisees, as well as the Pharisees of old, realize this question, of the one thing needful, to be very vital. Jesus therefore adds something to what He had given as the first commandment: "And the second commandment is like unto it: Thou shalt love they neighbor as thyself. On these two commandments hang the whole law and the prophets.

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and there is none greater than these." These Pharisees, Jesus knew, must find God in themselves and God in their fellow-beings. We must find God in the sinner and in the Gentile.

This inquiring scribe was very intent upon proving that he was not merely asking that question in a quibbling way, but that he really desired information, and he now brings forward his next question: "But who is my neighbor?" For these Pharisees had reasoned that the neighbor of a Jew was of his own nation or a convert; that the neighbor of the Jew was the one nearest to him in belief, and that this was the one that was referred to in the scripture as "the neighbor." Therefore, we find Jesus giving that wonderful parable of The Good Samaritan. And if we only knew how offensive it was to those Jews to make a good example of a Samaritan! Jesus was overturning their traditions and what they believed to be righteous and the way to glorify God. For the Samaritans were despised by the Jews because of their heterodoxy. Thus Jesus teaches that, when a certain man—a nondescript man, a man of no fixed tribe or belief—fell among thieves and was beaten and left by the wayside half dead, that one priest came and looked at him and went by on the other side—he might have been a Greek priest or an Egyptian who felt, "O this is none of my business; this man is not of my people." And a Levite came and looked and did the same thing. And then the Samaritan came. He looked at him, saw the need and his own opportunity, and he pressed wine to his lips, poured oil on his wounds, took him to the inn and left money with the innkeeper to take care of him until he should be able to get away.

Then Jesus asked the Pharisees, "Which do you think was neighbor unto him that fell among thieves?" and they had but one answer. They knew. This particular scribe answered: "He that showed mercy unto him"—that rescued him. And Jesus answered, "Go thou and do likewise," whether the man be Gentile or Jew, whether sinner or saint.

As long as one is found who has a need there is but one thing to do. Here is your neighbor. You are to love him as yourself. You are to find God in him even as you find God in yourself and in your best beloved, for you are to learn that true love toward your neighbor is really love of God. "Come, let us reason together!" If the first commandment is to love God with your whole being, with all your heart and soul and mind and strength, then what love have you left for your neighbor unless your neighbor is God. Is this not logical? You will have to find God in your neighbor, in order to love your neighbor and take none from God. We will have to learn that the only one we ever really love in our best beloved, in our fellow-beings, in our pet animals, the flowers, the fields, the ocean and the whole earth—the only one that we really love is God. And all the time we have been loving God, when we have thought it was different people and things we were loving, and thus we have been deceived. This is the delusion with which poor humanity struggles at this very present moment, because with that delusion comes the thought that you have the right to

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nate some one, to be indifferent to others and not even recognize certain forms of life, which could not be if God were not their life.

The love that is enjoined in Christ is universal and unlimited, includes all and draws no line at any race or creed.—*The Master Mind.*

POSSESSING YOUR POSSESSIONS

For thousands of years, men, living in the very fullness of All Good, have failed in knowing or possessing their possessions. Man was not created to be poor, sick, weak or miserable; yet he has suffered under all these troubles, because he knew no way out of the maze he was in. One of the prophets said that which may help us out of the sense of lack, into the consciousness of fullness. This prophet, who no doubt was conscious of Truth, declared: "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Israel shall possess their possessions."

To the students of Truth, the Mount stands always for the high place in consciousness, and as man ascends into spiritual understanding of himself, this knowledge is his deliverance from all false beliefs, and he finds his wholeness, or Health, and may then claim the possessions coming to him by Divine Inheritance. Jesus said: "All thine is Mine," so He did not limit the Divine possessions to Himself or to the other children of the One Father of all.

What are our possessions that we have failed to possess? I will run over them quickly and then take them separately, so I may help you to understand how to come into mastery of your kingdom.

The possessions universal, and given equally to every child of God, are: Eternal Life, Love, Wisdom, Power, Riches, Health, Peace, "Good Things," Knowledge, Joy, Freedom, the Kingdom of Heaven; and the promise is "All the desires of thy heart shall be established unto thee."

Could we ask more than this? Truly the possessions are wonderful, and it is not the unwillingness of the Father to give them to us that has kept us out of our inheritance. But our spiritual eyes have not yet opened to see our Good. We have repudiated our kingdom, and in our ignorance have turned and demanded our Good from the world of external effects; and, having "asked amiss," we have not taken possession of that which was already ours.—*Mrs. C. L. Baum in Power.*

PRAYER

When thou art hurried or worried or cumbered,
Or thy thoughts are vexed and sore,
Hide away in the heart of prayer
And tightly close the door;
Then, when the sounds of earth grow dim,
Find God, and talk awhile with Him.

Then rest for a space in that quiet place,
And hold His hand in thine;
Look into the sunshine of His face,
And thou canst not fret nor pine;
Then, when thy thoughts from thyself are free,
Listen, and God will talk with thee.

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SPARKS OF TRUTH

W. E. G.

Give to the world some good thoughts,
at least one each day;
Let it go out in some tangible way
Upon the minds of mortals, at least,
it will play,
Through it some soul the Good will
sway.

The nations are being weighed in the balance. With the Spirit of War on one side and the Spirit of Peace on the other, shall they all be found wanting?

Build up that you may rise up. Pull down and you will go down. Don't be a beggar, either by direct conduct or by suggestion. Gifts enrich the donor, but impoverish the receiver. Earn your bread and eat it in freedom. Owe no man anything.

This world's goods were created for the use of man, not to use man.

If you would get the best results for your efforts, you must lean to your work with all your soul. You must give fully if you wish to receive much. This is true in all the affairs of life; so, in the study and investigation of any matter, whether physical or metaphysical, there is always a reserve on the other side of the scale to counterbalance your reserve.

It is one thing to ruffle up your face, but quite another thing to really smile. The former beclouds the thought, while the latter clears away all clouds from the sun of reality.

Be soul-full in your conduct—your life expression—if you would have a full satisfaction out of the life that environs you. You get only as you give. You are never so good as when doing good, and you don't always have to leave home to find a field for good service.

"Be ever gentle and kind to children. They are virgin soil, in which thou mayest sow seeds of rare possibilities. Sow none in that soil but such as thou knowest to be good."

Of material things, that which goes up must come down. Throw up only that which will not harm in the falling.

If thy time is sold, thy duty is at thy work, else thou wilt be a debtor to duty. The Master of men desires no man to cheat another fellow-being to serve Him. Do the thing nearest thee that thou mayest for other duty be free.

The stations in life do not make men; but men make the stations. All men are equal before God. They are graded in their stations. Their standing is only human creation, but is good for the purpose it serves.

All true happiness arises from the consciousness of having accomplished something. If you would have happiness you must pay the price.

They that seek guidance of God shall shun all evil.

O, the distractions! To give thy ears, thy eyes, thy mouth, they senses

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to them is to give up the quest for the goal of this life.

To be a good general you must first be a good private. The way of life is onward and upward.

If thy friends cannot observe thee, the birds that fly above thee see, and the air around thee hast ears; and, most of all, thou canst not hide one act from thyself.

He is the greatest master who is the greatest servant.

Nothing is common-placed except as you common-place it.

When you begin to really love then flashes of love gleam from every lamp of existence you see.

OUR RESPONSIBILITY TO THE BEASTS

Great is the responsibility that rests upon the shoulders of man, because, while attaining a moral and intellectual elevation denied to his humbler relations, he has chosen to retain the carnivorous propensities of the lower beasts. He remains a tiger in his appetite, destroying and feeding upon fellow-beings, while the higher nature that has been developed in him constantly calls upon him to exercise the works of mercy and compassion. This call he cannot disregard. It is an imperative law, the violation of which would set him back a million years. If you would understand the dual nature of man at his present stage, look first at his churches, his cathedrals, his schoolhouses, his asylums, his hospitals, his laboratories of science, his observatories of the heavens, and then pay a visit to the Chicago Stock Yards!

If travelers are not mistaken, cannibalism yet exists among some savage tribes. And, indeed, what is the devouring of any animal food but a kind of cannibalism? These sheep and bullocks that we raise for slaughter are, in a broad sense, our relatives. They trust us, we teach them to depend upon us, and then we kill them for our feasts! That "Bruneau mask" upon the face of the ox unconsciously waiting for the death stroke from his kind master, who has fed him so long, is, in intention, a symbol of human mercy—but you cannot look thoughtfully upon it without a shudder.—*Garrett P. Serviss in New York Evening Journal.*

THE CHILD IN MODERN SOCIETY

Modern society feels that the education of the children is its supreme constructive activity. Its laws forbidding child labor, requiring attendance at school, training and carefully supervising teachers, setting apart funds for the erection of elaborate school buildings, providing an elementary education and after it high school or trade instruction for all, are some of the evidences of its solicitude that each child may be guaranteed his right to instruction. We are, I think, upon the eve of the greatest educational revival that the world has yet seen. It will be an education, however, which is not primarily materialistic. It will have for its prime purpose the culture of human ideals.—*Ernest C. Moore in School and Society.*

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Thinking for Best Results

The Senses are Avenues to the Thought Center—Thoughts Food of the Mind. How to Think for Health; for Prosperity—Bishop Sabin's Rule for Thinking—Suggestions.

Wm. E. Gibson, Washington, D. C.

MAN is pre-eminently a thinking being. All of his senses are so many avenues to the thought center.

Every sound sets up a thought wave, like a pebble dropping in a pond, that goes on widening as it goes. Every object beheld disturbs the mental sea. Every odor scented electrifies the mental activities. Every flavor tasted calls out mental energies. Every impress of the physical organism has its response in the mind.

In spite of man's ignorance or indifference, his thinking is for results; that is, his thinking results in states or conditions of mind, or body, or both, agreeable or disagreeable, according to the thoughts he has entertained and acted out or sent out.

If a man is deceitful, it writes itself all over his countenance and speaks out in his conduct, and also speaks back from others.

If he is grouchy, he cannot conceal it. His tongue will tell it, his face will show it, his eyes will gleam it, his physical health will declare it, and the world will pronounce it: "As a man thinketh in his heart so is he." He is physically, mentally and spiritually the product of the thoughts he has entertained. Thoughts are the foods of the mind and the spirit.

Thinking is the soul's digestion and assimilation, as well as its elimination. Every thought entertained or sent out has its result, not only upon the body, mind and spiritual growth of the individual, but also it has its effect upon the environment, the minds, spirits and bodies of others touched by it.

A thought well formed is, in a sense, a crystallized object, like a spark or an electric lamp, sending out rays of its nature in every direction, affecting for good or ill the sphere around. The going out of every thought is action, physical in nature. Reaction follows action, as night follows day.

If the action results in a bad effect, the reaction must also have a bad effect. If the thoughts you send out have a bad effect upon others, the reaction must be bad for you.

It is obvious then that men should guard their thinking: That since all thinking is for results, men should so censor their thinking as to entertain only such thoughts as will make for best results.

THINKING FOR HEALTH.

Health is the natural asset for buoyancy and happiness. Of course, men often by sheer exercise of their will power manifest comparative happiness when there is apparent cause for pain. And, too, men often become so conscious of their spiritual re-

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lationship with the Divine God as to lay aside consciousness of all mental disorders or physical ills that seem to be very apparent to others.

The great mass of humanity in the world today have lived and thought hitherto with no proper regard as to the effect of their thoughts upon their physical bodies or mental states.

They have inherited diseased thoughts of many kinds—diseased thoughts of their personal rights and the rights of others; diseased thoughts of morality; of religion; of the whole phenomena of life—of God and the universe.

They are born to disease and have grown until now by "what they have fed upon."

They are now diseased; may they think for health. Their inheritance and their own thinking, up till the present time, have created their present state. Can they hope to change the creation—renew the mind and recreate the body? Everything in nature shows intelligent design and creation, a product of thought. Every artificial creation from the hands of men is a product of thought. The music, the paintings, the buildings, the inventions; they are all the products of thinking.

Let one become overexcited or frightened and see his heart beat faster, his muscles relax and tremble, his eyes glare. See his respiration increase and perspiration roll out—all the result of thought.

You have seen people of genial natures succumb to hatred, have a difference with another, and become resentful and spiteful in all their relations with such an one, and note how soon their whole character changes; a scowl grows over their face, a dullness settles into their eyes, which the least provocation kindles to the flashing gleam of an angry beast.

If adverse thinking creates such adverse mental and physical conditions, does it not follow that wholesome thinking will create wholesome, healthy and happy condition? It does follow. One may, and everyone should, think for the best health of mind and body.

PRACTICAL SUGGESTIONS FOR THINKING FOR HEALTH.

Before proceeding to these the writer wishes to quote Bishop Sabin's Rule For Thinking. It is clear, pertinent and true, worth writing indelibly in your memory. It follows:

NEVER THINK OR SAY ANYTHING ABOUT YOURSELF, YOUR FAMILY, OR ANY OF YOUR AFFAIRS, OR YOUR FRIENDS AND THEIR AFFAIRS, WHICH YOU DO NOT WISH TO COME TRUE.

In other words: THINK THAT WHICH YOU WANT FOR YOURSELF OR YOUR FRIENDS.

If you are satisfied that you have good health, thank God for it and never think of a time when that health must become poor or bad. If you have symptom of any kind of ailment, throw it out of your mind and crowd in its place the thought of perfection in health. You can, by thinking, reform mental disturbances of the cells and tissues, rebuild and rejuvenate rundown beliefs in the physical organism.

Suppose you have symptoms called indigestion, constipation, &c. Deny with all the will power and soul-con-

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sciousness that you have that these symptoms have a reality. Affirm with all the faith and earnestness you can summon, that you have perfect digestion, perfect state of the bowels, &c.

Fill your mind with these thoughts, then go on to your daily duties as happily and lovingly as you can. You won't have to keep this up long before you will realize a change—a change of mind, as well as an improved physical state.

In like manner treat all other ills—heart trouble, rheumatism, gout, consumption; nay, everything that effects your body illy.

AFFIRMATIONS.

But it is your privilege to go further than mere thinking. You can affirm that you, BEING THE IMAGE AND LIKENESS OF GOD, LIVING, MOVING AND HAVING YOUR BEING IN COMMON WITH HIS, HAVE ALL THINGS PERFECT, AS HE IS AND HAS PERFECTION.

Of course, while thinking for personal health, you cannot think or act for the ill-health of others. You cannot hate or hold malice or revenge or any pugnacious or subtle, distasteful thought toward any other human being in all of God's realm, for you need all good influences, and only good influences to assist in the building up of your depleted physical condition. Jesus gave the greatest law for perfect health in the teaching: LOVE GOD WITH ALL YOUR HEART, MIGHT, MIND, SOUL AND STRENGTH AND YOUR FELLOW-MAN AS YOURSELF.

Love is undoubtedly the fulfilling of the law—the note of the harmony in the symphony of life. "Let Love be without dissimulation."

THINKING FOR PROSPERITY.

The human mind is scarcely more active in any field of thinking than it is in thinking for prosperity. Men think intently and persistently for prosperity, for success in schemes and undertakings that will bring prosperity to them, and when they acquire reasonable resources and are prosperous, they use their prosperity as a magnifying lens through which they behold the image of great wealth. Then like madmen they stalk off toward the realization of that image without respect to what befalls the fellows who are not strong enough to escape the crush of their tread.

As gout is a disease of high livers, so greed is a disease of wealth choosers.

The writer has no prescription for wealth as such, for no sane soul desires it; but to those who desire prosperity, and he who does not desire it is not conscious of desire—to you who desire success—prosperity.

Here are some suggestions and rules for thinking for prosperity:

First of all, read again Bishop Sabin's Rule.

If you want anything that is good for you to have, never question or doubt that you shall have that thing. Affirm that you have it, and thank God with as much satisfaction as though you were looking at it with your eyes and holding it in your hands. Of course, you have it; you have it in consciousness; you feel it in your deeper senses; you see it with the mind's eye. It is now yours in reality, but not transferred in

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form. See how correct you are when you affirm with confidence and grateful thanksgiving.

Seek prosperity, real prosperity. You must seek prosperity actually, not by comparison. Have no thought of how others prosper, except to guard your thought and conduct against hindering them in any way. Now, don't doubt your ability to succeed in any undertaking that comes your way. Shed off excuses and subterfuge. Face the band and look the major square in the eye and the music will play for the tread of your onward march.

Be grateful to God and cheerful to men, square in your dealing and ever a friend, and prosperity will follow you for aye and Amen.

THINKING FOR WISDOM AND SPIRITUAL KNOWLEDGE.

It is the privilege of men, every soul, to acquire knowledge, to become wise. It is also his privilege to develop his wisdom along all lines, and they are many. It is also his privilege, and more his duty, to get spiritual understanding and possibly spiritual discernment.

Now, how to think to this end is the question.

Shall one, on hearing of the wisdom of Solomon or Krishna, begin by saying, "That was for them, it can never be for me. I cannot hope to become as wise as they."

That would be blackballing yourself. Think rather that what has been possible to others may be possible to me. Can I be wise? Yes, as wise as any of the rest of God's chosen people, and all are chosen who choose God. Then go deeper. Who am I? I am the image and likeness of God. Who is God? God is the All-embracing. Then God is Wisdom, God is Spirit. You are the image and likeness of Wisdom. And since God is the All-Embracing you're a part of that which you image and to which you bear likeness.

Then affirm that you have Wisdom and Spiritual understanding, with the perfect understanding that you are a part of God, who is All Wisdom and Spiritual Manifestation.

Then open your mind as a channel through which God may give Wisdom and Spiritual laws and their manifestations to men. Affirm thus:

"I do give and hold my mind, my whole being as a channel through which God shall give healing, peace and power, Wisdom and Spiritual laws to the world of mankind."

Think ever and affirm freely that you are daily growing better and wiser for the good of the world.

Do not circumscribe yourself with preconceived or prejudicial ideas of how your growth shall be.

Seek all of God; but do not reject the books He gives you to read.

Remember and do not forget that you must come in most intimate contact and association with that of which you would know the Truth. Pride is your most dangerous snare. It is subtle, many-sided and many-colored. Beware of pride in thinking for Wisdom and Spiritual Attainment.

THINK IN HARMONYY.

Finally, in thinking for health, for prosperity and for spiritual growth, think in harmony with your knowledge of the highest good, and admit every ray of light that comes.

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Vibrations of Thought

A VIBRATION is defined as a wave of air or ether. We are taught as children how certain vibrations produce light, others sound, others heat, etc. According to whether the vibration be of air or ether is its kind of expression, and upon its form and rate depends its degree of manifestation. Certain organs of our bodies are so formed as to catch and reflect these vibrations—with our eyes we see light, and with our ears we hear sound.

We now know also how electricity works by vibrations, how it can be harnessed and sent along wires in different rates of vibration to produce heat, light and sound. No doubt there still remain many discoveries to be made of the use of this power.

Recently in wireless telegraphs and telephones we have seen how vibrations sent out from a center can be caught by instruments attuned to the same degree. And more recently still the use of violet rays demonstrates a still more wonderful use of vibrations.

None of these discoveries has as yet been perfected to the full extent of its possibilities, but what is known gives us a certain knowledge to work with, and helps us in understanding that greater vibratory power—thought.

Most of us have experienced what we often call a coincidence in thought transference. We think of a friend and we receive a letter written at the time we were thinking of him. We feel depressed or buoyant, and we find that sorrow or happiness has come to one we love. But we have been content to call it a coincidence and have been ignorant of the law operating therein.

We are only beginning to study the laws of thought and to realize that the most powerful kind of vibration yet known is that produced by thought. As we study we learn that the general laws governing other vibrations also apply to thought. The brain generates thought, just as a machine generates electricity and as the sun generates light; and a thought vibration produces one result or another according to its form and speed.

The lowest rate of vibration of light causes darkness, which we have erroneously called an absence of light. The highest rate of which we can conceive is full sunshine. So the lowest or slowest vibrations of thought are those caused by negative thoughts—those of fear, doubt and death. The highest vibrations are positive—those of love, life and joy. Also negative thought vibrations are most frequently irregular in form and jerky, while positive ones are usually regular and even.

Now as a higher wave of light dispels or rather absorbs a lower, so a thought of love will consume one of hatred, a thought of life will consume one of illness, a thought of wealth will consume one of poverty. For negative thoughts are not what we have believed them to be, a direct opposite to good, but only so low in the

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scale of mind as to seem opposed. There is power in a negative thought wave, but so little in comparison to a positive one as to appear to be none at all.

We are beginning to know how negative thoughts tear down the tissues of the body, causing illness (a low vitality) and make our circumstances less happy than we would have them; and how positive thoughts build us up in health, wealth and joy.

Scientific experiments are now being made with thoughts as carefully as they have been made with light, electricity and wireless. One of the experiments we hear of from France is that of a needle poised on a disc so as to be sensitive to thought vibrations. The experimenter concentrates a negative thought on the needle and it moves slowly to a low number on the disc. He then sends out a positive thought and it spins around to a higher number. Another experiment in one of our college laboratories is that of a student lying flat on a board, balanced like a see-saw. He thinks with hatred and his head goes down. He then thinks with love and his head goes up.

When a wave of light comes in contact with a surface, a part of it is absorbed and a part reflected. This depends upon the receptivity of the surface, and according to the amount of light absorbed or reflected depends the color which our eyes registers.

So it is with a thought vibration. When it is sent out with a definite purpose toward an organ of the body, a person or a circumstance, if the subject be receptive it receives most, if not all, of the vibration. If not, such part of the thought as is not received, reflects or returns to the mind which sent it out. This is the scientific explanation of retaliation of thought. If the thought be one of fear or hatred and finds its object unreceptive, it comes back to the sender, who suffers in consequence. If, on the other hand, he send out a thought of love or success and it does not accomplish its purpose, it returns to him as new force which he may use again. In this way one may turn seeming failure into success. It must be remembered that a person is always attuned to his thought, which works automatically in him at the same time it seeks an outside object.

Thus far we have spoken of thought as it partakes of the general laws of vibration. But as its quality and possibility of speed is above that of other vibrations, so its range of manifestation is larger, for it manifests things of the body, of the mind and of the Spirit.

We know that thought controls the health of the body. There is no disease that cannot be healed by the power of life sent through proper thought vibrations. By thought a man can gain perfect control over every cell and tissue of his body, and vibrations of thought being stronger, he can also gain absorption or control of all other vibrations of the elements. Thus he can, by making himself at one with water, walk in the rain and not be wet; or he can command the rain to come or to cease. He can pass through fire and not be burnt, or he can quench the fire. By thought he can make himself at one with all animal life and walk among

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the fiercest beasts as a brother; or he can master them by his will. By thought he can build about him an invisible wall which nothing can penetrate, giving himself protection from every bodily harm and from every mental catastrophe. By vibrations of thought he can create for himself such material things as he may desire out of invisible substance.

The power that works through vibrations of thought makes the mind that controls it master of all circumstances. If so directed, it enlarges the mind to receive all knowledge, and this without the labor of overstudy. And by its highest use it creates in us and manifests through us all the fruits of the Spirit—love, joy, peace, wisdom, patience, hope and faith.

In light, sound, electricity and wireless, we know the thing that sends out the vibration, but we cannot explain the power that makes the results possible. In a classroom the teacher asked, "What is electricity?" Only one boy said he knew, and when called upon to answer, he hesitated and then said, "Well, I thought I knew just then, but now I don't."

The source of thought is just as elusive when we try to define it. At times we think we know, but no one has yet been able to put it into words. We know some of its qualities, its effects and the laws governing it; but we learn all this by results. With our thinking minds we cannot know the power we use; we can only know about it. We do know that it is, and that it is a tremendous power given to us to use. We can use it for what purpose we will, but when we meditate upon it, and realize that our only explanation of it is as a wonderful gift from God, we are careful how we use it. We know that it is good and we are impelled to use it for good, a good that grows ever better as we understand its workings and results. —*Jean Berry in Unity.*

THE PROPHET AND THE TRAVELERS

Gone is the city, gone the day,
Yet still the story and the meaning stay:

Once, where a prophet in the palm shade basked,
A traveler chanced at noon to rest his mules.
"What sort of people may they be," he asked,
"In this proud city on the plain o'er spread?"
"Well, friend, what sort of people whence you came?"
"What sort," the packman scowled, "why, knaves and fools."
"You'll find the people here the same,"
The wise man said.

Another stranger in the dusk drew near,
And pausing cried, "What sort of people here
In your bright city where yon towers arise?"
"Well, friend, what sort of people whence you came?"
"What sort," the pilgrim smiled, "good, true and wise!"
"You'll find the people here the same,"
The wise man said.

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Building of the Temple

PROVERBS, 1:31: "Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

In order to build the temple of God righteously, we must follow, not our own way, but that of Righteousness. Few of us realize that we are but a living manifestation of signs. Therefore, "watch your signs."

Is it not perfectly natural for a living conscience to express itself truthfully? In fact, how could it do otherwise? Even the subtle conscience, full of intrigue and deceit, will express it perfectly and still think to deceive, but it deceives itself only, for the people read the sign.

Our Savior said: "By their fruits ye shall know them."

The common drunk carries a number of signs, one of which is that he don't care who knows it. He is not a temple builder.

The smoker, also selfish and indifferent, cares nothing about his sign, but thoughtlessly leaves a trail of offense behind. Can this conscience be a temple builder? Does it realize or care about its sign?

The egotist, carrying a large sign of self, cannot be a temple builder, for he is blind and stands in his own light, and thinks he is a blessing to humanity.

The human hog carries a sign which reads: "I am offense; stand aside." Surely he is not a temple builder; the me, my, and mine, hide the temple.

The masher carries the vilest of all signs, and little does he know it. Unhealthy in soul and body, he is dead to temple building.

The foregoing are glaring signs upon the dead of mortality. Surely there are unnumbered more signs, unspeakable in their meaning, but we will not uncover them, for they do not interest us. That which concerns us is the error sign among the temple builders.

You, Mr. Husband, do you hang out the sign of self in your home life? Are your rights the only rights when you are home? How about Righteousness? Watch your sign, for you do not deceive your family; they may love you, but surely they do not love the self in you.

You, Mrs. Wife, "watch your signs." Do the children love you or fear you? And why? Do you scold? Are you partial? Have you one law in government? Do you do that which you forbid them? "Watch your signs." For by them will you be known and your character respected or condemned.

You, my young brother, "watch your signs," for you especially should be building aright. You are even now building your signs. See that they are clean, gentlemanly, generous, well poised, wholesome and good. Be very careful, for people are earnestly reading them, and some may desire to employ you later on. Watch your signs.

You, little sister, have you signs also? To be sure! I can read them even now, for they look like patience, chastity, earnest thinking, love of beauty, animation, veneration, mod-

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esty, truthfulness. A beautiful temple in which to abide! Your signs are certainly delightful.

You, Mr. Merchant, are you a real temple builder? Are your signs right, just and true? Do you realize that your signs reveal your real character? Watch your signs, for the people are reading them.

You, Doctor, do you believe all that you tell your patient? Do your patients believe you if you don't? Watch your signs, that they give you not away, for actions speak louder than words.

You, Mr. Lawyer, watch your signs. Subtlety and cunning will fill your pockets with coin, but also darken your heart with lust, and your temple may not be completed. Do you care?

You, Grandma, watch your signs, for your thoughts are you, and your gossip will give you away. Make your signs clean, that people may read them aright and rejoice with you and say, "Well done, good and faithful servant; enter into the joy of real temple-building."

You, undutiful daughter, take down your sign and put up another—a sign of Holiness, that father and mother may love, trust and bless you.

You, anyone on the street or at home, are you defiling your garments with careless signs? By your fruits shall they know you. How great is your stock of love signs? Seek to build more of them, for these alone must be displayed in the building of the temple. Watch your signs.—*The Christ Law Magazine.*

God said, "Let there be light."—Gen. 1:3.

A WORD FROM BRYAN

And may the God of our fathers give us light and keep our feet in the path of truth as we strive to fulfill the high mission to which He has called our country.

In this conflict between two methods of dealing with international affairs (force and persuasion) precedent is against my side, but it is a growing side I am on and a dying side that I oppose.

It is the attempt to amend the ten commandments that has led to most of our international difficulties.

Let us as a nation apply to our governmental action the same principles that we apply to individuals.

God has given us an opportunity today such as no other nation ever had, that may never come again, to lift the world out of the bondage of brute force.

The measure of individual and national greatness should be service. —*From William Jennings Bryan's Independence Day oration at the Panama-Pacific Exposition at San Francisco, July 4, 1915.*

WHY SOME OF US THINK

We think so because all other people think so;

Or because—or because—after all, we do think so;

Or because we were told so, and think we must think so;

Or because we once thought so, and think we still think so;

Or because, having thought so, we think we will think so.

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The Last Commission

"AND, lo, I am with you always, even to the end of the world." The last words of those we love, who have passed from us here, and gone into the great mysterious Beyond, are ever treasured words. We ponder over them; we repeat them reverently to one another and we seek earnestly to find in them something that will help us in our life here, and confirm our hope in the life to come.

I have written above the last words spoken on earth by the Master, the King of Glory, the Prince of Peace. This was the finale. After His life with His disciples, His teachings, His exhibition of love, and patience, and power, and wisdom; after His suffering, and death, and resurrection; after His appearance clothed in His spiritual body; after His final commission, command and promise; He speaks His last words: "And, lo, I am with you always, even to the end of the world."

Just previous to speaking those words, He had said: "All power is given to Me in Heaven and in earth." He had finished the work given Him to do here, and through the finished work, He had knowledge of His power. He had knowledge of the inconceivable power which comes from implicit belief, and unquestioning obedience. He knew He had overcome all, and had established His kingdom on earth. He knew that to every living person was given the power to overcome, and to reach perfection, through faith, obedience, and love; and so He left them with the assurance that He was still with them.

Today we seem to have forgotten, or, if we still remember, to have ceased to believe the last words of the Master, and it is only to those who believe, to whom the promises apply. Viewing the present deplorable condition into which the nations of the world have fallen, how can we think otherwise? The power being made manifest by the nations of the world today, is not the power given to the Master, and, in turn, given by Him to His followers. The power of ambition and greed, of lust, of conquest, of jealousy and fear, but most of all of deadly hate, is the power rampant among the nations today. Hate is destructive, hate is murderous, and so very often it returns like a boomerang and strikes the sender. The concentrated hate of the world today is directed toward one man; his body, also, and spirit are being destroyed by the terrible force of it. He, and not only He, and His nation, but the nations of the world are being disintegrated; murder, chaos, despair, and desolation abound, and still the stream of hate rolls on. What will stop it?

How is this unspeakable horror to be overcome? There is only one way, my friends, and that is through love—love of God, and His son Jesus Christ. Love of our brother, which means the world; leaving no room for hatred toward any man, absolute faith in, and obedience to, the Master. He said: "This is My commandment, that

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ye love one another, as I have loved you." And when we, who are followers of the Christ, will unite and send concentrated love, concentrated prayer for light and wisdom to the peace where hatred is now being poured, conditions throughout the world will soon change, for love conquers all. And, lo, I am with you always, even to the end of the world. —*Frances Ross Stewart, Duluth, Minn., in The New Thought Companion.*

THE JOY OF LIFE

The joy of life is not in ease,
It's not in skies forever blue,
In always calm, untroubled seas,
Or simple tasks that all can do;
In duties that are commonplace,
The joy of life is seldom found,
But in the driving, strenuous race
Where many obstacles are found.

The greatest joy of life is not
In luxuries that come unearned,
In any pleasure men have got
Without a hand to labor turned,
But it's in risking failure, and
Attempting what would frighten some,
In viewing when on top we stand
The obstacles we've overcome.

Life's greatest joys are born of work,
Of ceaseless days of toil and pain,
Of fearing where grave dangers lurk,
And trying what the weak term vain,
In doing what is hard to do,
In mastering difficulties great,
In climbing, for the broader view,
Against the obstacles of fate.

—*Detroit Free Press.*

DECEMBER DAYS

Rose M. de Vaux-Royer, New York

The bleak wind-minstrel tones the blast—
As Winter tints the wonder sky
And saddens the discerning eye,
Haunted by Autumn's ardor, past.
The flickering leaves low fallen lie
Remnants of glory, faded, gone;
The barren boughs we gaze upon
Point mercilessly heavenward. High
The sweet-souled rapture of a bird
Resounds, no more from leafy bower;
Its song is sung—and struck the hour!
Old Winter speaks the final word.
His seal is on all Nature's moods,
And ripe within his ardent breast
Are burning secrets, held at rest—
Communicating joy that broods.
The crickets and the tree-toads "chirr"—
The wild-wood katydids that stray
Through twilight's echoed ecstasy
Are banished; new enchantments stir;
For the frost king has blown his blast
And gathered all his courtiers round;
The cheery green things of the ground
Have vanished each—its fate forecast.
The snow-flakes, falling, shroud the earth
And send our little loves to dwell
Beneath where Winter's garment fell
Until the Spring gives them new birth!

"If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen."

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The Way Inevitable

NO TEXT points more directly to the Gateway than the admonition of Jesus, "Come unto Me (join with Me) all ye that labor and are heavy laden, and I will give you rest." What gives this injunction force and power is the speaker's unfoldment and realization of life-mastery, above and beyond law-restriction, through His perfect at-one-ment with it, as expressed in that transcendent affirmation, "The Father and I are one." This is the Way, the Truth and the Life, that we are all (without exception) called upon to aim for and be.

Let us arouse ourselves to the solemn truth that it is our destiny at some time, in some way, to attain to and become. In fact (not dogma), as says the sacred text, "It is the only way given from Heaven among men, whereby we can be saved." Since this is so, it becomes a serious matter for us to consider, whether we shall here and now enter the way gladly, or be compelled through continuous life-lessons of hard and bitter experiences to acknowledge the truth of the Master's words.

The greatest truth promulgated in Divine Science is, that we may enter the kingdom through the gateway here and now, enjoy the privileges of sonship as Jesus did, accepting all with the faith of a little child; rendering praise and thanksgiving to the father, who gives us the Holy Spirit to know and understand the "mystery of Godliness."

The Master, as well as Paul, reiterates this sublime lesson, and the representatives of the Ancient-wisdom in every age and clime proclaim this mighty truth with no uncertain sound, and the message is decidedly for all, not merely to an elected few, but, "Whosoever will, let him take of the water of life freely."

The Revelator names the preparatory conditions for admission: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City." This keeping of the commandments must show forth in the complete control of appetite and passion; and absolute faith in God's loving power to save to the uttermost every child of the race; then will we realize truly what John meant when he said: "He that overcometh shall inherit all things; and I will be his God, and he shall be my Son." This is the plane of vantage Jesus stood on, and is the goal we should aspire to; knowing that man and woman alike are here and now really and truly "Sons of God."—*William Yeats More in Power.*

In the cultivation of soul, we are entirely our own master. Who is to say us nay, if we wish to grow and expand in tenderness, thoughtful consideration for others, love?—*Thomas Van Ness.*

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PEN POINTS

Your resolutions—keep them.

Nothing daunted, hew to the line.

Be more willing to learn than anxious to teach.

Do you want to amount to something?—then get at it.

No man can defeat you while you have the will to conquer.

The greatest gift needed by men is the gift of common sense.

Study to cultivate individuality. Don't be lost in the crowd.

The best that we have to give is the least that should be offered.

If you bow too low you will find it the more difficult to rise again.

From the mountain top you get the broader and the clearer vision.

Cultivate the friendship of children; it will make a man of you.

While looking after your own interests, lend your fellow a helping hand.

Don't let others crowd you off the walk. Find your place and hold it.

Show yourself appreciative of the goodly intentions of others toward you.

Rye whiskey makes wry faces. Better take our word. Don't experiment.

Love all men; but be careful not to be too sweet on your neighbor's wife.

Trust others, if you will, but learn also to cultivate confidence in yourself.

All roads may lead to Rome, but only the will controlling will bring one to Rome.

Be quick to discern Opportunity—she may knock and depart while you are tarrying.

The man with whom you have the most to do is the man who lives under your own hat.

Every person fully endowed by Nature has a controlling desire to be useful and successful.

Let each day add to your stock in trade of things planned and accomplished—of things worth while.

Join the "don't worry" club. You can afford to be its complete roll of officers and its entire membership.

Another man's hat possibly may fit you; his brain, however, may be more deeply convoluted than yours.

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Master Gems

THE greatest ideal is to have peace and harmony with all.

When you see God in anything you realize God in yourself.

Reach the goal of realization by the path of devotion.

The quality with which we associate do we become.

Whatever you realize your thoughts or action can do the same is done.

Learn to commune with your God at any time and in any place and you will find peace and rest.

If things happen to you in spite of yourself, then do not fight them but surrender them to God and they will not happen anymore.

Upon your calmness and peace depends the formation of the condition you desire.

You cannot lose a thing if it belongs to you. What is the use of worrying?

In order to succeed you must follow your inspiration and not stay in one place or condition.

Our real want is unity with God.

The man who knows God and follows Him never knows what want is.

The power to heal is a great power but by far the greater power is the power to bless.

Knowledge is power but without love the power will be taken away.

While we have the opportunity let us enjoy a heavenly condition by radiating love, peace and good-will among our fellow-beings, because it will help us to understand our lives better, will give us a broader and happier vision here and in the so-called hereafter.

Do not limit yourself or give any thought to the result but keep on imagining as though you are really enjoying the desired condition and it will come.

Do not forget that God is your life and Christ your consciousness.

By changing our so-called concept we change the happenings or their influence over us.

Do you know that your action becomes God's action when you come to live in the consciousness of All-God?

—*From Sixth Cycle Messenger.*

JOY MULTIPLIED

Full rich is he who, seeing gracious flowers
  Like scattered incense at another's feet,
Can royally and with high heart rejoice,
  Though not for him, can deem the blossoms sweet.
And Nature has made the fairest gift to him
  Who finds a sweetness in another's cup,
And hungers less because his brother feasts,
  Though at the banquet board he may not sup.
Though in the dusty highways he may tread,
  Unmeasured wealth has he, and all untold,
For he has felt the touch of brotherhood.
  His joy is multiplied a thousandfold!

—*Cora Lapham-Hazard.*

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THOUGHTS THAT HAVE HELPED ME

Where shall a storm-tossed soul
Find perfect rest?
The place for weary ones
Is Jesus' breast.

Why worry? One old man said, "I am an old man. I have seen a whole lot of trouble, most of which never came to pass." If present burdens are too heavy to be borne cast them upon the Lord, and do not worry about those which may never come.

Why is sun more bright than rain?
Why does night bring forth the day?
Why do souls grow strong with pain?
'Tis God's way.
Him to trust, though sunbeams fail,
Him to love, though loves decay,
Him to see behind the veil,
Be my way.

God gives us love. Something to love
He lends us; but when love is grown
To ripeness that on which it throve
Falls off, and love is left alone.

No man ever sank under the burdens of today. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear.

EVOLUTION

Possibly you have heard the saying, "Desire is the prophecy of its fulfillment." So in the study of Truth we say that your glimpse of a higher state of consciousness is the forerunner of its consummation, and when we have a momentary glimpse of a higher, spiritual union with the Infinite Life, anxiety will sometimes manifest itself that we will lose the glimpse. Never fear. The wheel will not move backward. The progress is forever forward. The glimpse of that point will fix the basis that will lead you to a still higher point. That is Evolution.—*Sixth Cycle Messenger.*

THE MASTER WORKMAN

Master of Life! Beneath whose eye
The labors of all workman lie,
Write Thou upon Thy Book of Days
The work we render to Thy praise;
Gladly we know, what e'er it be,
That we have done it unto Thee.

Iron upon the anvil wrought;
Fabric of threads with colors frought;
Product of clay, of wood or stone;
By tool, machine, or hand alone;
In mine or mill, or outdoor free,
It is acceptable to Thee.

Not for the wealth of cloth of gold;
Nor bread to store for time untold;
Not ease and idle hours to win,
Not in the curse of ancient sin;
But in the joy of labor free
Our tasks are rendered unto Thee.

O Master Workman! Who hast toiled
O'er bench and plane, Thy garment soiled,
Shape in our hearts, in will, in mind,
That manhood by Thyself designed,
That we may know, may feel, may see,
That we are laborers with Thee.
—*C. P. Cleaves in Our View Point.*

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Books and Their Makers

Words of a Lover and Creator of Books—Books, Sweet Solace of Our Lonely Hours.

Rose M. de Vaux-Royer, New York, N. Y.

(Read before the Cameo Club at "An Evening with Our Authors.")

"Down through the years the ancestral clan of the enlightened has been the smallest organization on the planet!"

I BELIEVE in books. I believe that each one has its own special message to deliver if we pause to interpret it. The narrow circle is open to all comers—the circle of enlightenment.

What a wealth of thought can be compressed between two slim covers! The philosophies and tragedies of the ages past, the romance and rhythm of that other day! We may not be able to locate the site of the temple of Solomon, but the "Songs of Solomon" are immortal. It is the written word that lives after us, and we who are attuned to express the mystic music of the universe may build our monument in memory's realm by writing a book. At some moment we have been lifted by an exquisite vision, an ecstatic revelation in the innermost chambers of Truth, and this we hasten to preserve by penning it in words a-flame, on imperishable pages.

Some books are like the tender hand-clasps of unforgotten friends, stealing into ours in the dark—leading us and illuminating the way. The voice of their vision has become our guiding star.

In the Rev. Dr. J. Herman Randall's "Humanity at the Crossroads," he tells us: "We are here to grow the soul, and the end of the soul's growth is moral completeness in every particular." He speaks of that true growth of the inner life that constitutes the center of reality in which all material, irrelevant and unessential things fall into their proper places.

As we go on, striving and hungering for an elusive moment of happiness, we may find it and be born anew by the reading of good books; our outlook is broadened, and adjustment is made easier. (Socrates, the Greek, held that character comes from a finely-poised soul.)

There were never before in the annals of time such a collection of books as greets us today; so many good books, or so many bad books. (Lewis Morris has said in his "Epic of Hades," that the good and the bad are constituted by the "too much" or the "too little"—a lack of equipoise!)

It would seem as though some God of Papyrus had designed that, since we are to have books, let us have books; not alone measured out, calculated, expensive and exclusive books, but careless and multitudious books; books without fear, books excessive and books innumerable; books potent with the heart-throb that is woven through them, its ecstasies of joy, its griefs and its tears.

Great books stand single like real pleasures. There are noble books, of

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more than stuff or ornament, that bear a rich reward, wearing the outer armor of the sensitive-souled.

Nor is the wealth of these books in their number but in their use. They are messengers of the fragrances of souls and are not restrained nor reserved, but greet us on every side, ready companions, harmonious with our many moods or creating new ones. Some part of the Perpetual Spirit of Life rings throughout their pages where a half-forgotten impression springs again into being, called up by the author for our epicurean fancy without stint in his prodigal productivity. They breathe so fervently of the music and stir of their inspired source, with something akin to an uplifted silence; voiceless, but emitting a balm that soothes the harshness of sound about one. Interpreters of our thought, books become the under-voices of the soul—holding converse with us in the stillness of night's solitude, murmuring perpetually of peace and content.

Oh, books, sweet solace of the lonely hour! Let us reach across the distance and grasp appreciatively the hand of thy makers.

If you are cherishing malice, or a grudge against any human being, or even against a lowly brother of the dumb animal kingdom, drop it now. Throw it out of your consciousness! Don't wait for New Year's, but dump it good and hard this very instant! It is poisoning your life. Get rid of it, instanter! You'll be happier, you'll enjoy your meals better, you'll sleep sounder, you'll be more of a man or of a woman. Fire it bodily!

IF WE ONLY UNDERSTOOD

Could we but draw back the curtain
  That surrounds each other's lives,
See the naked heart and spirit,
  Know what spur the action gives;
Often we should find it better,
  Purer than we judge we should;
We should love each other better,
  If we only understood.

If we knew the care and trials,
  Knew the effort all in vain;
And the bitter disappointment,
  Understood the loss and gain,
Would the grim, eternal roughness
  Seem, I wonder, just the same?
Should we help where now we hinder?
  Should we help where now we blame?

O, we judge each other harshly,
  Knowing not life's hidden force,
Knowing not the fount of action,
  Is less turbid at the source;
Seeing not amid the evils
  All the golden grains of good,
O, we'd love each other better,
  If we only understood.

—*Mrs. C. H. Patterson.*

The News Letter is for peace with all mankind, but not for peace at any price. Peace is so desirable, so valuable, so essential that sometimes it is necessary to fight for it; though we all hope and trust that the time may never again come when to fight for peace may be necessary. As a precaution against such contingency the first thing the United States should do would be to dump out of its territory every man and women who is proven to be a traitor to its people.

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FARM YARD SONG

Over the hills the farm-boy goes,
His shadow lengthened along the land,
A giant staff in a giant hand;
In the poplar tree, above the spring,
The katydid begins to sing;
The early dews are falling;—
Into the stone-heap darts the mink;
The swallows skim the river's brink;
And home to the woodland fly the crows,
When over the hill the farm-boy goes,
Cheerily calling,—
"Co', boss! co', boss! co'! co'! co'!"
Farther, farther, over the hill,
Faintly calling, calling still,—
"Co,' boss! co', boss! co'! co'!"

Into the yard the farmer goes,
With grateful heart, at the close of day;
Harness and chain are hung away;
In the wagon shed stand yoke and plow;
The straw's in the stack, the hay in mow,
The cooling dews are falling;—
The friendly sheep his welcome bleat,
The pigs come grunting to his feet,
The whinnying mare her master knows,
When into the yard the farmer goes,
His cattle calling,—
"Co', boss! co', boss! co'! co'! co'!"
While still the cow-boy, far away,
Goes seeking those that have gone astray,—
"Co', boss! co', boss! co'! co'!"

Now to her task the milkmaid goes,
The cattle come crowding through the gate,
Lowing, pushing, little and great;
About the trough, by the farm-yard pump,
The frolicsome yearlings frisk and jump,
While the pleasant dews are falling;
The new-milch heifer is quick and shy,
But the old cow waits with tranquil eye;
And the white stream into the bright pail flows,
When to her task the milkmaid goes,
Soothingly calling,—
"So, boss! so, boss! so! so! so!"
The cheerful milkmaid takes her stool.
And sits and milks in the twilight cool,
Saying, "So! so, boss! so! so!"

To supper at last the farmer goes,
The apples are pared, the paper read.
The stories are told, then all to bed.
Without the cricket's ceaseless song
Makes shrill the silence all night long;
The heavy dews are falling.
The housewife's hand has turned the lock:
Drowsily ticks the kitchen clock;
The household sinks to deep repose;
But still in sleep the farm-boy goes
Singing, calling,—
"Co', boss! co', boss! co'! co'! co'!"
And oft the milkmaid in her dreams
Drums in the pail with the flashing streams,
Murmuring, "So, boss! so!"

—*John Townsend Trowbridge.*

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THE GUIDING STAR

I look out tow'rd the western sky,
Alight with blue and gold:
My thoughts now see the blessed star
Which led wise men of old.

They sought its light so faithfully,
And counted not the step
Which led them to the manger
Where the King of Life was kept.

And so, if we but look above,
Our Star we're sure to find;
And if we follow in its light,
(Which shines for all mankind),

Our journey will the brighter be
As day by day we trod
The Path of Life which ever leads
Us closer to our God.

This Path is straight and smooth and plain,
Yet sometimes rugged, too;
But Love and Perseverance great
Will take us safely through—

Yea, through beyond the darkest vale,
To summit of the Mount,
Where Spirit gives us clearer sight
That we our blessings count.

Then count them, friends, as here they come;
Do this before they go,
For if you do not claim them now,
The less of Good you'll know.

For all good things to us are giv'n—
Health, joy, success and peace;
Then from all sense of bondage thoughts
We evermore shall cease.

In others cease to see mistakes,
Or in ourselves a vice;
But see the Christ in ev'ry one—
Enjoying Paradise!

—*Lena Hayes Hoover in Power.*

I AM

What is this Me within this shell
Of frail materiality?
What is this feeling from inside
That seems of different quality,
Than the outward husk of physical sense
That takes no thought of recompense
For deeds committed, whether good or bad,
But only thinks of the pleasure to be had
In following its own plan?

What is this striving from within
To live a life that's free from sin?
What is this longing, and desire
For something better, nobler, higher?
What is this warmth within the heart
That says to all: "I'm but a part?"
It is the Lord God, I Am.

—*Amy A. B. Teemley in The New Thought Companion.*

DO YOUR BEST

Do your best and leave the rest;
Never mind tomorrow;
He who works with happy zest
Has no need to borrow
Trouble from some future day,
True success will come his way.

Do your best and leave the rest;
He who strives for duty
Often finds that he is blessed
With life's crown of beauty;
Unseen forces lift the load,
Roses bloom beside the road.

Do your best and leave the rest;
What's the use of worry?
Firm endeavor stands the test
More than haste and hurry.
Rich rewards will come to him
Who works on with smiling vim.

—*Selected.*

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Temptation

Lillian A. Sackman, New York City.

ON the shore of life, with dimpled bare feet a maiden stands, ankle-deep in the soft, white sands of innocence. The waves of temptation from years beyond lapping the sun-kissed sands with a purring song; a lullaby so soft and bewitching to the senses. To the maid on the shore, so alluringly sweet, she follows the sound, as the waves recede, catching the glittering sparks of life beneath the flecks of foam.

She sees the dazzling light of jewels rare, she hears not the moan of despair in the song of the waves, nor sees the gaunt arms and hollow eyes of those she passes by, in her eagerness to grasp the jewels just beyond—bubbles in the waters of temptation—covering the whirlpool of sin beneath, that waits for souls to come within reach to grind and cast into the debauch of the lost, black darkness fathoms deep.

Upon the brink she pauses to retrace her steps. Too late—the waters have closed around her; she is surrounded with foam-crested waves of sin.

She hears the mocking laugh and jeering taunts as she looks for a way to escape that treacherous whirlpool so near.

The waves are merciless; they beat around her, shredding her garments, bruising her body; her hands and feet are torn and bleeding. The waves crouch for a final leap, she sees a rock, she heeds not the jagged peaks at the base, that tear her flesh to the bone, nor the gaping wound in her breast she covers with one hand, using the other to cling to the rock. She tries to climb to the top, but her strength is fast ebbing out.

The waters lashed into a fury at her trying to escape—but sure of their prey—shriek in their frenzy of joy, and rise higher and higher, dashing their salt spray in her eyes and the wound in her breast.

In slow torture they close around her; they have reached her throat; still she clings to the rock with one hand, striving to shield the wound in her breast with the other.

The waters are dyed with her warm life-blood; with a despairing effort she lifts her head to raise her mouth above the water's edge; she catches the sound of a voice in the air: "Now I lay me down to sleep"—to her dimmed senses the truth is borne—'tis the prayer she repeated when a child kneeling at her mother's feet.

"Pray—pray"—the voice repeats. "God will save your soul you are trying to shield within the jagged wound of your breast." She raises her eyes to Heaven; from her pallid lips comes the cry: "O, God, save my soul." Her cry for help is heard upon the spirit shore; across the dark waters of sin a light streams out, a boat of love is launched, the spirit-truth is at the helm, Faith spreads wide her wings—by the breath of Heaven this beautiful bark is steered straight to the cling-

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ing soul upon the rock. The waves of sin recede from the light and vanish in the dark; lo, the rock to which she clung was the spirit of her mother's love calling from the shore beyond.

THE NEWSIE'S PRAYER

You're nothin' much to look at, but I
like you jus' the same;
Say Bill, I often wonder how I lived
before you came
To cheer me up 'n comfort me when
I wuz feelin' blue—
Why Bill, I couldn't get along with-
out a friend like you!

When times wuz hard, 'n all the lads
gave me the icy mitt
'N when I'd lost my hold on things,
old pal, you didn't quit,
You plugged along, you good old
chum, till only skin 'n bone
Wuz left on you—'n even then, 'twas
me gave all the groans!

You never even whimpered when that
big truck run you down
You jus' lay there 'n looked at me,
from them big eyes o' brown
'N looked at me—'n looked—until I
thought my brain 'd give,
'N now I'm on my knees, Bill, prayin'
God'll let you live!

I don't know much religion, Bill—I
only know you're hurt,
An' if by prayin' you'll git well, I'll
kneel here in the dirt
'N say, O, Lord, he can not ask fer
himself, cuz he's dumb,
He's jus' a poor old crippled dog—
but he's my precious chum!

—*Marjorie M. Carroll in Our Dumb Animals.*

LAUS INFANTUM

In praise of little children I will say
God first made man, then found a
better way
For woman, but his third way was
the best.
Of all created things, the loveliest
And most divine are children. Noth-
ing here
Can be to us more gracious or more
dear.

And though, when God saw all His
works were good,
There was no rosy flower of baby-
hood.
'Twas said of children in a later day
That none could enter Heaven save
such as they.

The earth, which feels the flowering
of a thorn,
Was glad, O little child, when you
were born;
The earth, which thrills when sky-
larks scale the blue,
Soared up itself to God's own heaven
in you;

And Heaven, which loves to lean
down and to glass
Its beauty in each dewdrop on the
grass,—
Heaven laughed to find your face so
pure and fair,
And left, O little child, its reflex there.

—*William Canton in Master Mind.*

PAYING THE PRICE

All common good hath common price,
Exceeding good exceeding;
Christ bought the keys of paradise,
By cruel bleeding.

—*Holland.*

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Truth

Wm. E. Gibson.

WHAT is Truth? Pilate's question. Jesus the Christ declared: "Truth shall make you free."

But this does not answer the question, "What is Truth?" And Jesus did not answer it for Pilate.

The end of the knowledge of Truth, He declared, is Freedom. That is clearly stated in His declaration. Then that which brings conscious freedom to man is Truth.

So long as man is held down by any error he is a slave, but give him the fundamental principles of Freedom and the minor offenses become as nothing. Let him know that the chain that binds him is loose and he steps out in the Sunlight of Freedom, forgetting the garb of slavery that he still wears. The great light has come and he sees not the shadows. The great harmony is perfected and he hears not the discords. He is FREE. But the Master prefaces this declaration with a very important and significant condition, "If ye be My disciples in deed, ye shall know the Truth."

What does it mean to be His disciples "in deed?" He answers in that wonderful Sermon on the Mount, "Ask and it shall be given you. Seek and ye shall find, knock and it shall be opened to you."

He that asketh, believing that he receives that for which he is asking, shall receive. Ask in faith and receive in thanksgiving.

He that seeketh with diligence, as one seeketh a lost treasure, shall find. When one has lost a precious jewel he ransacks every place about the premises and overturns every other object that may conceal that for which he seeks. He follows no other person's methods of search. The one thing he wants is the jewel. He doesn't care who finds it first, just so he gets it. No hands are too polluted to pass it on to his.

He that seeks Truth with the same determination and generous diligence shall find it.

"Knock and it shall be opened to you." Having grown strong enough you may knock—confidently claiming your right—demand that which the knowledge of revealed truth and experienced truth has thus far strengthened you to understand. Be not the disciples of the Christ of nineteen hundred years ago alone, but disciples of the Christ of today. Be disciples of the revealed and ever-revealing Christ of today; disciples of the Lord of Glory. Knowledge of Truth shall make you free.

But what is Truth?

In the closing days of His ministry in the physical body, the Master Christ impress upon the minds of His disciples a fundamental truth.

He said in substance: "Ye are in Me and I am in you. I and My Father are One." Then he closed that wonderful address with this statement: "To this end came I into the

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world." To establish in the consciousness of men their oneness with God was the end of His advent.

Jesus the Christ, in His life, in His philosophy of life, in His teachings and doings, was the At-one-ment (atonement).

Jesus the Christ answered Pilate's question—not in oral answer, but in His whole life. He had already partly, and only partially, answered it when Pilate put it, but He completed it in His faithfulness unto the sacrifice of life (physical life), together with his demonstrative power of resurrection and reassurance of His followers.

Ever since the Pauls have been planting and the Apollos, have been watering the increase of the Kingdom of Truth or the knowledge of that kingdom has come through the ministration of the Holy Ghost—the Christ Spirit in the world.

He that comes to a knowledge of his Oneness with God is free. He is free from every sort of slavery.

He is free from dis-ease and the fear thereof.

He is free from the crushing power of ill-fortune. He can laugh at calamity and rejoice at rejection. He is free from poverty, for he is one with all wealth.

He is free from the club of carnal power—from fear. He fears no God, nor devil. He loves God for love is the key to the knowledge of Truth—the consciousness of oneness with God. He fears no devil, for he has discovered that the devil is merely the deceitful will of man. He has not found in the records of the Wisdom of God an account of a created devil.

He has not found in the justice of God the reasonableness of such a creation.

He is then free from the power of the devil and hell, and the fear thereof.

The knowledge of Oneness with God gives man freedom from the power of death, and the power of death is death. And the knowledge of Truth frees man from death and the fear thereof. When man acquires this knowledge—Truth—he conquers then and there the last great enemy—death. He has now, as Jesus had after the resurrection, power over death, hell and the grave. The last great enemy is destroyed.

Discipleship leads to knowledge. True discipleship leads to the knowledge of the Truth.

Truth unlocks the prisons, unshackles the slaves, unveils the Sunlight and Freedom.

TALK HAPPINESS

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.

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Church and New Thought

Regenerating the Churches—Preachers Going Back—How the Leaven Works. The Root of True Optimism.

THE line between the orthodox churches and New Thought is wearing thin. New Thought is regenerating the churches, the churches are opening their doors to New Thought. Twenty years ago New Thought had to obey the Biblical injunction: "Come ye out and be ye separate." Perforce. Recant or be cursed, was the church's attitude. From Galileo on, the New Thoughtists were crushed or cast forth.

And twenty years ago they came forth and preached their New Thought gospel to every creature, through peripatetic pulpit and later through the press.

And the church members awakened from their slumbers and followed.

Then the ecclesiastics put their heads together and discovered that what people want is New Thought, not the Westminster creed, and that the church must give them New Thought or close its doors.

So the preachers of all denominations have been Looking Into New Thought. Thousands of them preach New Thought every Sunday.

And they are finding that in proportion as they preach New Thought their congregations are coming back to them.

Half a dozen or so orthodox ministers attended that great congress of the International New Thought Alliance in San Francisco. Some of them are members of the Alliance, and voted in its business sessions.

"GOING BACK" TO THE CHURCH.

Occasionally our New Thought ministers go back into the church again, like Henry Victor Morgan. The latest one to go back is Benjamin Fay Mills—into the Presbyterian Church this time. "I carry my New Thought with me and translate it into church phraseology—you and I know there is but one truth:" this was Mr. Mills' answer to my wondering whether or not he had really "gone back" on New Thought, as some suppose. No, he has gone forward. Just as the Presbyterian Church has.

The churches are accepting New Thought, they are inviting back the very ministers they once spewed out as unclean.

And Mr. Mills, too, has broadened out: he sees in a new light now the church which rejected his New Thought twelve years ago. Twelve years ago he thought the church institution the enemy of New Thought; now it proves itself hospitable, and Mr. Mills lays down his opinion-become-prejudice and preaches New Thought in terms of Presbyterianism. "The church has always stood for the highest in man: why should I preach

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New Thought tolerance and act intolerance toward that great institution? They tolerate me: why not I tolerate them? And why not utilize this great church institution already made for the work, rather than try to build up another organization for doing it? Through the church I can carry the truth to more people:" this is, in substance, what Mr. Mills said in explanation. Also he has come to lay greater stress on the work of Jesus Christ.

HOW THE LEAVEN WORKS.

But the New Thought that is leavening the church comes primarily not from the preachers, but from the tens of thousands of practicers who are teaching New Thought in the Sunday schools all over the land; who study New Thought in magazines, books and classes and translate it into Sunday School language for the young; and who applauded their pastors in proportion as they preach New Thought truth.

Wherein, then, does New Thought differ from the church thought of twenty years ago, or of ten years or even one year ago? It differs not in its essential truths of the (1) fatherhood of God, the (2) brotherhood of man, the (3) indwelling Christ that informs us all.

It differs only in the degree of its faith in these three essentials. Because of its faith in the God in us New Thought moves us to act accordingly; and by doing the will of the One in us we learn more about the One of whom we are members, and we intuitively know better and serve better all the members of the One.

The president of our International New Thought Alliance says: "New Thought is constructive thought, which is optimism made dynamic."

The root of true optimism is faith in the One, "working in us to will and to do of His good pleasure."

Where church thought is philosophical, academic, intellectual, cold, cut and dried, New Thought is a Living Faith that moves us to activity in accordance with the divine nature which we believe we are.

Instead of trying to live down to a church discipline we of the New Thought try to live up to the Christ within: the living, loving, moving, exploring, forgiving Christ-self which is expressing the One in infinite manifestations.

Instead of asking the church what to think, we ask the divine spirit within.

Instead of running ourselves into the church mold we evolve a church that will express our optimism made dynamic.

All the churches of the world are either dying, or they are evolving in the image and likeness of New Thought.

New Thought is the recognition, the realization and the manifestation of the Infinite One within us.

The New Thought of the individual is that individual's recognition, realization and manifestation of the One Wisdom-Will-Love within himself, guiding, guarding and unfolding his intelligence, his character and his usefulness.—*December Nautilus.*

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"ASHES AND SPARKS"

"Ashes and Sparks" is the title of a book of poems from the pen of Richard Wightman, who is so favorably known as a writer on New Thought, and topics pertaining thereto. The title of Mr. Wightman's book is from Shelley's couplet:

Scatter, as from an unextinguished hearth,
Ashes and sparks, my words among mankind.

The many "old people, young people and people between," who have discovered a friend in "Soul Spur" and other prose writings of Richard Wightman will greet with delight this, his first, collection of poems, and will find in it the same tonic and the same "soul's adventure and opportunity."

Reprinted piece by piece from almost all the popular magazines, written in measures full of swing and variety, they bring refreshment, good cheer, and a new heart to those who crave a simple and workable philosophy of life.

Published by The Century Co., New York; 12 mo., 133 pages; price $1.25 net, postage 10 cents.

President Wilson and his handsome, accomplished and entirely amiable bride are enjoying their honeymoon at the Virginia Hot Springs. The good wishes of all good people are with them. They are both Virginians by birth, and their native State may well be proud of both. Democrats, Republicans and all others unite in saying "Good luck to you, Woodrow and Edith."

THE ULTIMATE TRUTH

There is one mind common to all individual men. Every man is an inlet to the same and the whole of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent.—*Emerson.*

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

I will quote prices for the books, as follows:

CHRISTOLOGY, $1.00; 3 for $2.39.

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THEORY AND PRACTICE

"Can you swim?" said one girl to another.

"Well, I know all the motions, but I don't seem to have any confidence in myself and I can't strike out and swim without any help. But I dare say if I were drowning and my life depended upon it I could do it."

That is unfortunately the condition of most of us with regard to our knowledge of what Christians must do. We know the motions. We know that to be Christians we ought to forgive our enemies, to love our neighbors, to live lives of self-sacrifice. But many of us stop with knowing the theory, and think that if we can recite the Commandments and the Beatitudes that is all-sufficient. Have we reduced our knowledge to practice? If we have not faith enough to commit ourselves whole-heartedly to the doing of the will of God, all our knowledge of the Commandments will be of no more service to us than would the study of a diagram of the motions of a swimmer, if our object be to learn how to swim. Nothing can take the place of a bold striking out for ourselves to put in practice the theories which we have been taught. Twenty-four hours of honest effort to live the Christian life is worth a month of study of doctrines, unaccompanied by effort to follow Christ.—*Forward.*

I have talked with those who knew, both before and afterwards, a man in whose empty eyesockets God made new eyes to grow, beautiful, large brown eyes that did their work well. I have seen his photograph. Why should this seem a thing impossible? If a crab loses its claw a new one grows—does God love crabs better than his own people—his own little flock? Is He not rather teaching us out of his great picture-book of nature what He is ready and desirous to do for those who will trust him?—*A School of Faith.*

HEALING TAUGHT BY MAIL

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Electric Light

IS there any other kind of light?

I don't think so.

When we come into unity of being we shall understand that the universe is composed of the body and the mind.

Matter is the body of the universe.

Light is the mind of the universe.

The movements of mind we call thought.

The action of life we call spirit.

It is all the same in substance.

Thoughts are things and things are thoughts.

The circulation of light in matter we call electricity.

It is a new name.

The old name was spirit or life.

The ancients called it God.

The names for God have reference to the forces and the movements that we see in matter.

Elohim, the Hebrew word for God, is plural.

It means the Supreme Forces of the universe.

It is that movement that we call creation.

But we know that there are no such movements as the old thought of creation would suggest.

How could there be a creation?

You come to think about it, and you ask how God created the heavens and the earth if they did not exist from eternity.

If God made the universe out of Himself, how did God come into existence?

These are not childish questions.

Science is asking just such questions, and we are coming into the truth of being by looking at causes and effects.

Now, we know that everything in the universe is here now, and has always been here, and can never be taken away.

Can I make that statement any stronger?

Every single atom in the universe has always existed, and it is all here now, and there is no chance for any of it to get away.

How can you lose anything?

Where would it go?

There is no place on the outside; for there is absolutely no outside to the universe.

You can't lose an atom of it.

Now science comes forward and tells us that the atom itself can be divided into electrons, and so forth and so on.

And each division is a universe within itself.

All of these ions and electrons are electric lights.

Each microscopic world is illuminated with its own light and moving in its own orbit.

Electric light!

How we have moved forward into the kingdom of thought!

When we reduce the whole thing down to fire, we know that the universe is a flame and its fuel.

That is all there is to it.

The flame is eternal and the fuel is eternal, and therefore the fire burns on forever.

What has that to do with us?

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Everything!

It is up to US to recognize the universe in our own personality.

Each one of US should come into the kingdom of thought.

We are electric-lighted right now.

There is no other kind of light.

We see by electricity.

We move by electric power.

We hear and feel and taste and smell by electricity.

It is the Cosmic Spirit.

Your body can be electrified by your own thought.

You have been thinking that it was clay and a dirt-dauber's nest; and as you think, so you are.

Let us change our thought and recognize the fact that we are right now enjoying electric light, which we call our sense of sound and the sense of vision and all of our five senses.

The five senses are one Sense, and that sense is sunsense.

You are a sun of God.

Now, there is no beginning and no ending to God; for He is from everlasting to everlasting—the same yesterday, today, and forever.

So are you!

Arise and shine and give God the glory!

That old negro melody is scientific.

Let your soul sing it.—*The Scientific Christian.*

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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GOD IS NO RESPECTOR OF PERSONS

Never was there a time in the history of mankind when God has favored one caste of people more than another; and today it is as it ever was, Gentile and Jew alike are the Beloved Children of this Mighty Power that men call God.

It lies within the power of each individual to realize for himself the very highest. The soul that will awake and arise to its own real nature, coming into a realization of the Oneness of Life, thereby knowing that he is one with this Infinite Spirit of Life, hath opened the way to the realization of all knowledge and power.

Therefore, we all, as children of the one Father, have the power within to make of ourselves a Savior of men and a Light-bearer unto the world. What one has done, all can do. To the one that deals with the body and the senses, and lives in the smaller "personal life," there can come no vital realization of the great Spiritual Truths that surround us from the plane of Spirit. Such an one is apt to criticize the good work of another, owing to the lack of spiritual discernment and discrimination, which one can never acquire while living in the smaller attitude. Self-denial (giving up of personality) teaches us the way to enter the Greater Life, and points out to us the open roadway that leads to Realization.—*Maria A. Hunt.*

The superior man, being virtuous, is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.—*Confucius.*

A MISSION FOR EVERY CHRISTIAN.

The Distribution of Tracts.

Read the following, and see the result of giving out a single tract:

Richard Gibbs wrote a tract entitled "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated, and it has testified for Christ in over fifty different languages. Look at this! Not a flaw in the chain! Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond.

See Ecl. 11:1, 6; Isa. 55:11.—*White Cross Magazine.*

If it is good to use attention tomorrow, how much better is it to do so today. If tomorrow it is in your interest to attend, how much more is it today, that you may be able to do so tomorrow also, and may not defer it again to the third day.—*Epictetus.*

Cease thy striving, toiling mind,
Cease thy struggle, weary soul;
Just be still while Life Immortal
Will in vigor through thee roll.

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"THE CUP OF COMUS"

A dainty and in every way charming volume is "The Cup of Comus," a collection of poems by Madison Cawein, the southern singer, who passed from earth a year ago. The collection of these gems of verse was made by Rose de Vaux-Royer, of New York, whose charming writings, both prose and verse, are found each month in the News Letter. Madame de Vaux-Royer wrote the foreword for "The Cup of Comus;" while Clinton Scollard contributed in memory a "Threnody in May." In the volume will also be found Madame de Vaux-Royer's poem in memoriam, "Broken Music," published by this magazine recently.

William Dean Howells says of Madison Cawein:

"I had loved his poetry and loved it from the beginning, and in each successive expression of it I had delighted in its expanding and maturing beauty. No other poet can equal this when it comes to choosing some epithet fresh from the earth and air, and with the morning sun and light upon it."

Published by the Cameo Press, New York, N. Y.

SILENT TRUTH

The calls for absent treatments have become so numerous that it has demanded the calling into being of a group of persons who will give their thought to the healing of those who desire such help. All applications should be made to the pastors or to the secretary.

INTERNATIONAL DEMOCRACY

I believe in the methods of peace because I believe in the oneness of humanity. We cannot in truth be the enemy of another nation any more than on arm of an individual can in truth be the enemy of the other arm.

The human race is one body whose soul is God. To know this truth of being is to arbitrate our differences and co-operate for the freedom and unfoldment of each and every nation, and of each and every individual in every nation.

This is world democracy.

And world democracy is God in manifestation: civil-ization.

World democracy is being manifested through the individual's recognition and realization of the truth of racial oneness.

You are the individual!—*Nautilus.*

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isa., 69:1.

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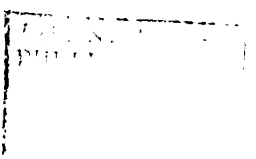

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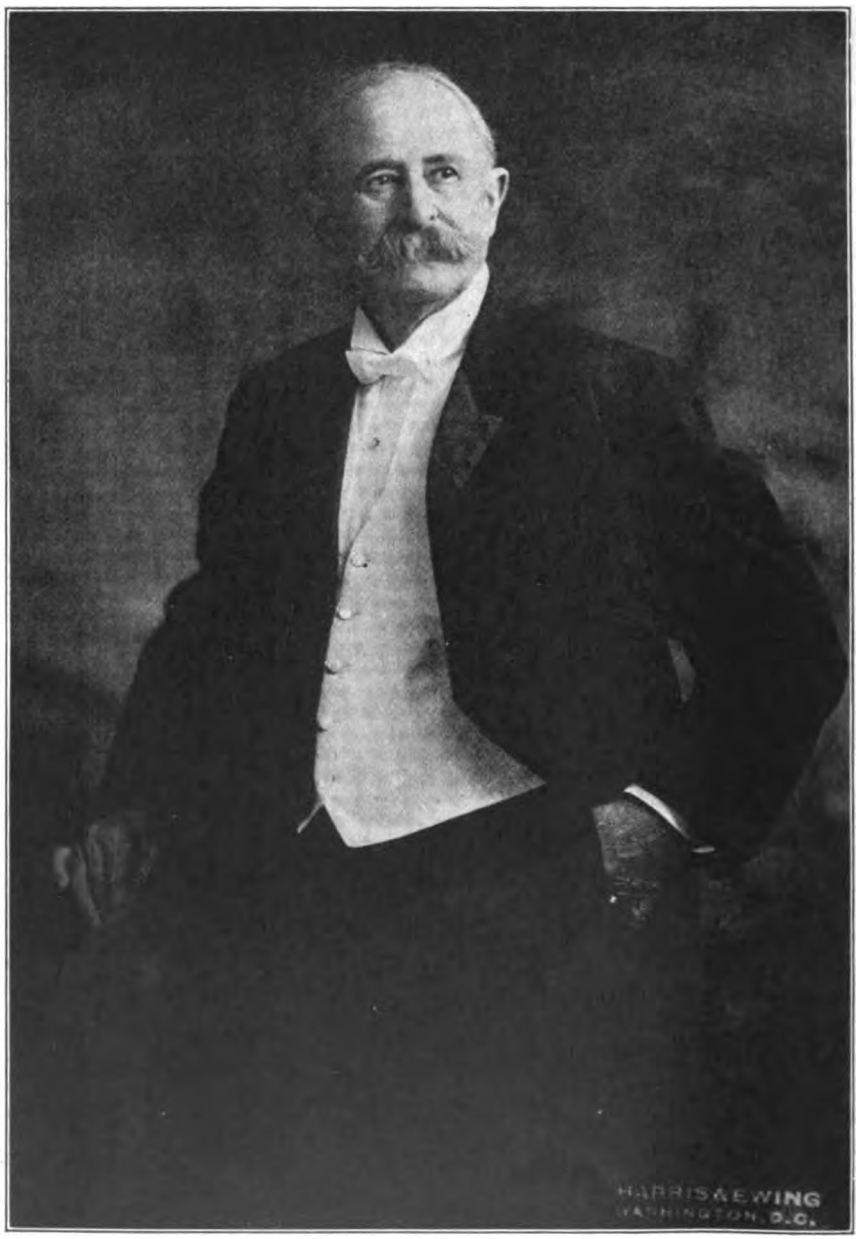

Oliver C. Sabin

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DRUGLESS HEALING

In one form, or phase, and another the propaganda of healing through the instrumentality of prayer is spreading continually. Its advocates are increasing in numbers and enthusiasm in a degree never before equalled in the world's history. The era of drugless healing is close at hand. The true meaning of the Scriptures is being recognized as applied not only to the physical needs of mankind, but to all their wants and necessities. Health, harmony, wealth, and prosperity are the results of the right interpretation of God's words, and realization of the true relationship of man to his Creator.

DIVINE HEALING—A CLEAR AND SIMPLE TREATISE

One of the most successful of the works of Bishop Sabin, and one for which the demand steadily increases, is Divine Healing, many thousands of copies of which have

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Oliver C. Sabin Jr.

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been sent out to all parts of the world, and in regard to which many commendatory letters have been received by the publishers. The book consists of a compilation of fourteen popular lectures, designed to present in simple, terse and clear language the principles of Divine Healing, and to enable one to apply them in the everyday practice of the healer. The book is offered for 15 cents per copy, by mail, prepaid; 10 copies for $1.00. A complete list of the Sabin publications will be found in this magazine.

Think for Health and you will be healthy; think for Harmony and your life will be harmonious; think for Prosperity and you will be prosperous. But you must first set yourself right with the laws of the Creator. You must love right, you must love God and all His creatures.

The war conditions in Europe become more horrible and ominous day by day. Will the United States be able to avoid entanglement? The question is one of the most serious a nation has ever been called upon to contemplate. We need wise and patriotic men to guide our ship of state through these heaving, tumultuous waters. May God give our leaders the strength and wisdom to follow the straight and proper course.

The work of Love and Charity which has been done and is being done by the United States toward the alleviation of the horrors of war in Europe must forever redound to the honor, glory and welfare of our people. Its immensity can scarcely be conceived. It is doing good upon a scale so colossal as to overpower the mind that would seek to clearly estimate and depict it.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

February

PAULINA B. SABIN

Think of the importance of friendship in the education of men. It will make a man honest; it will make him a hero; it will make him a saint. It is the state of the just dealing with the just, the magnanimous, the sincere with the sincere, man with man.—Thoreau.

I wish my deadly foe no worse
Than want of friends and empty purse.

So long as we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Stevenson.

A friend is one who knows all about you and loves you just the same.—Johnson.

Do not isolate yourself. Be among men, and among troubles, and among things, and difficulties and obstacles.—Henry Drummond.

Material prosperity is really dependent upon spiritual prosperity. Therefore, do not permit the present seeming limitations to make you sad or discouraged; above all, refuse to permit yourself to worry and fear, for these things only bind your thoughts the tighter. There is but one way: Turn to God your Father. Trust in Him. Open yourself to the Light and Inspiration of Truth—the Christ. Then wait patiently, faithfully without wavering, ever living to your highest and doing your very best, and you cannot fail to demonstrate the Law of Prosperity, both spiritually and materially.—Charles Edgar Prather in Knowledge of Truth.

"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley. "Tell me that I may make mine beautiful, too." He replied, "I had a friend."—W. C. Gannett.

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FREEDOM THE GOAL OF LIFE

Man Moving to Universal Liberty—Men Yearn For Freedom—What Invention is Doing—Importance of Physical Culture—Two Classes of Servants—All Religions From the One Source.

Wm. E. Gibson.

THE index of the weather-vane indicates the course of the wind. The signs of the passing present indicate the trend of the future.

That mankind is fast moving toward a state of universal freedom is evident from the signs of the times.

And that this boon of Providence is coming through every avenue of his being is also evident.

Freedom in the physical realm is clearly indicated, but no less than in the mental and spiritual.

Freedom of body through freedom of mind; and all through the awakening, spiritual consciousness is clearly indicated upon the dial of time.

The Knowledge of Truth stimulates the yearn for Freedom.

As men approach a consciousness of their real nature, as they discover more clearly their place in the universal relationship, their relation to the whole, the Infinite, and also their relations to their fellow-beings.

MEN YEARN FOR FREEDOM.

As men discover this infinite consciousness they yearn for Freedom. They yearn for personal freedom; but that which has discovered their own slavery and aroused the urge to Freedom has also revealed the intimate and interwoven relationship between them and their fellow-beings.

It is clear that one cannot be wholly free while his fellow-being is partially enslaved.

Men truly acquire a degree of Freedom in which the slave chains are not burdensome. If they have much more intellectual and spiritual light than their fellows, they are conscious of the darkness that declares that light, and that consciousness enslaves them, binding them to the duty of dispelling the darkness.

If they are conscious of enjoying more of this world's goods than their fellows, the same law is operative, and no less operative if they are conscious of abundance of leisure while their fellows, from choice or otherwise, are tugging constantly for the things of life.

The tendency is ever toward Freedom, more and more Freedom—each soul widening the sphere of his Freedom by teaching its contingent the secret of Freedom.

The Light is turning on from every quarter, and men are unconsciously throwing off the yokes that have hitherto been galling and painful.

Take the inventive genius of the

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age. Note the part it plays in the freedom of mankind.

Daily and almost hourly a device is brought forward and installed in the economy of life for the elimination of labor and drudgery, and for the perfection of service. So simple of operation and effective of service are these devices that in reality man is rapidly becoming the brain, while machinery becomes the brawn in the activities of life.

See the mines, the factories, the mill and transporting equipments. The men employed are but so many brain cells presiding over the brawn of mechanical activity.

And so in the economy of domestic affairs. The construction of the homes, the buildings, with reference to convenience and sanitation, the convenience in lighting and heating and cleaning are so rapidly perfecting that it takes no prophet to see that the time is not far hence when servants will find no places to fill in the home circle. The time is in sight when the members of the household, with the aid of mechanical devices, will do the duties of caring for the home far more satisfactorily and economically than under the servant system.

The trend is certainly in this direction; first, as mentioned above, inventions play a most important part; then follows the urge from the standpoint of physical culture.

THE IMPORTANCE OF PHYSICAL CULTURE.

Development through the exercise of the physical organs for perfect health is urged from rostrum and by press, and poured into the young minds by teachers and books. The practical follows the novel, and in due course a part of the energy of this sort of exercise will be expended in the upkeep of the home, not only by a few, but by all the occupants of the homes, and with the aid of mechanical appliances, it will be done as mere pastime exercise instead of drudgery. In the third place is the tendency toward freedom from the standpoint of the servants themselves.

TWO CLASSES OF SERVANTS.

There are two general classes of servants: One class works to have something better; the other class works only to keep from having something worse.

The former are faithful, energetic, reliable, but are serving others, thus, only that they may acquire something which they may manage, and over which they may preside as their own. In other words, the servant of this class is faithful in seeking freedom from servitude. The other class is that indifferent element, who work from sheer necessity that they may eat, sleep and wear clothes, and who work for not much other reason. They are the shiftless and self-destructive class, diseased in body and mind. They do not want to serve, and neither do people want their service. This class seek freedom of the lowest order, in shunning work at almost any cost.

So from the standpoint of the servants the trend is toward freedom from servitude, one stream headed toward self-reliance, and the other toward self-destruction.

While the trend of human evo-

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lution is clearly and distinctly toward freedom from physical servitude, it is no less toward freedom from mental slavery.

Men of all classes and conditions in life are daring to think for themselves and to give expression to their thoughts. The spell of priestcraft and religious superstitions has been broken and men are digging and refining the gold of religious truth for themselves.

Fear, the want of reverence, and the club of subjection, are becoming airy nothings.

ALL RELIGIONS FROM THE ONE TRUTH.

Men now question with suspicion any system of religion that wants to do the thinking for them.

Men now know that all religious systems have taken life from some point of the one Truth, and have hedged that point into the utter exclusion of the rest of that Truth. They know further that the knowledge of that one point of truth has long since outgrown the walls that once enclosed it.

They know that religious systems, as such, are but whited sepulchers of disintegrated corpses. They are learning to find Truth and yet leave it free and unhampered.

Men everywhere are finding freedom from social slavery, social preferment. Blue blood and high caste have no longer a charm for men. Man is the charm, not his family, or his class; not his color or type, his race or nation, but man, the individual, is the recognized unit. Man himself is the charm, and men are growing strong enough to value the charm according to its powers expressed.

Men are demanding and obtaining freedom in the field of liberal education. The school and college no longer go back to the graveyard of the past and dig up the dusty bones of dead civilizations and cram them down the mental throats of youth, but they spread before the latter the most perfectly developed fruits of the unfolding present in abundant variety and bid them feed and grow to reproduce.

UNIVERSAL INVESTIGATION.

All systems of philosophy, all codes of ethics, all systems of religions, and all branches of those systems are investigated; all fields of science are peered into and fearlessly handled.

The schools are learning to "subdue the earth" and to exercise "dominion over it," and are teaching this in theory and practice.

They are dealing primarily with the earth of today, finding their way into its mysteries, turning the pages of its mighty book; unlocking and using its powers, uncovering and revealing its beauties, Unchaining the Truth. The educational systems are freeing men through Unchaining the Truth, the knowledge of which is Freedom.

Freedom is coming to men of science as never before. Much valuable time has been lost in scientific researches, growing out of the tendency on the part of the later experimenters to try to have their discoveries conform in certain respects with those of their revered predecessors.

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Then again there has been loss to scientific progress from the tendency of men to isolate and develop what they believed to be an essential link in some chain of experiments or theories, thus letting slip by unnoticed much valuable information.

Investigators are now coming to their tasks with open eyes, wide open minds and generous hearts.

FREEDOM IN MEDICAL PROFESSION.

Men in medical science are finding freedom, are daring to investigate the Drugless Healing, as well as the drug. They are breaking with cliques and societies, and seeking the Truth of Things for the greater Freedom of Mankind.

The discovery and application of the once-dreaded gases to the machinery of life carries man far toward freedom of mind, as well as of body.

The discovery and harnessing of electricity to the need of man goes still farther toward bringing the light and power of Freedom to human consciousness. Every spark of Truth discovered and every bit of power or light generated from that discovery takes man nearer the Goal of Life; namely, Freedom.

MUST DISCOVER THE WHOLE TRUTH.

Ultimately man must discover the whole truth—man must have a consciousness or perfect understanding of his relationship in The Infinite Whole.

Man must learn that God is All and is the All-inclusive, and that he himself is included or embraced in that whole. He must learn that he and his Father, God, the Infinite, are one and inseparable; and that every other soul in all the universe bears a like relationship to God.

He must learn that to love God is to love and serve man, all men, and that loving and serving man are loving and serving God.

This is Spiritual Freedom, freedom from the bondage of individual consciousness, from the spirit of selfishness and separateness. In this spiritual consciousness men can enjoy all that the world can afford, and yet deprive no other soul from enjoying to the full of his ability the same blessings.

God and His blessings are one and inexhaustible.

CONSCIOUSNESS OF PHYSICAL ILLS.

While the trend of human affairs is directly and constantly toward freedom in every sphere of human activity, still man is disturbed with many distractions, paramount among which is the consciousness of human physical ills!

The physical organism seems beset on all sides by some annoying, disturbing ill; some form of sickness or distress, and men cannot summon enough strength of their own to combat the evil effects, so they turn to their fellows for help. They turn to the healing professions, to doctors and mental or divine healers. All of these professions have records of wonderful cures, and many of these records are true beyond a doubt.

But the question is whether the cures have worked toward the Goal of Life—Freedom, or the reverse.

If men in recovering through the use of drugs or through mental treatments have become enslaved

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to either form of treatment, they are not benefited materially thereby; the yoke has only been heightened that its fastening may be made the more secure.

PRAYER.

In Divine Healing men are taught the truth of their true nature, their Oneness with God. Their intellects are influenced through lectures and literature, but their soul-consciousness is reached through silent prayer, which is called Treatment. Now, prayer is not some form of words or phrases merely, but is the "soul's sincere desire, uttered or unexpressed."

Through Treatment (prayer) the weakened soul is lifted up and strengthened in soul-consciousness or, better, sub-consciousness of its relationship to God.

God the Father is perfect, hence He is perfect health, and all that are conscious of Oneness with Him must have perfect health; and so with prosperity and all the blessings to which man is heir.

Jesus says: "Be ye therefore perfect even as your Father, which is in Heaven, is perfect."

Could the Prince of Peace and the Harbinger of Human Freedom give such a command unless the realization of it was attainable by men?

"If ye continue in My word, then are ye My disciples, indeed; and ye shall know the Truth, and the Truth shall make you free."—Jesus.

The Truth shall make you free in every way.

THE ONE THING NEEDFUL

Nothing is Lost—Prejudice—Old-Fashioned Religion—Spiritual Growth—Happiness—Heaven the One Thing Needful.

Ray Sessions, Grand Rapids, Mich.

THE conditions of life are variable and strange; at least they appear strange, at times, to people who get into a more or less muddled condition over religious questions, but they are so only in appearance, and not in reality. And so I want to present some phases of the subject in order to make clear some of the muddles, if possible, and have, therefore, chosen as a topic, "The One Thing Needful." But before answering the question, I am going to present some things that are necessary for us to do to lead up to this "One Thing Needful."

NOTHING IS LOST.

In the main our work is done over, and over, and over again, in the same identical way. Morning after morning, and day after day, we do the same things in the same way. Yet we are not doing contrary to the laws of nature. Nature does all things over and over again. Yet nothing is

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ever lost, added to or subtracted from. Not one morsel of fuel that we burn in our furnace is lost, only changed in form. Not one mouthful of food that is eaten by man or animal is lost. It is only changed in form to enter into more food to be eaten once again and again and again by the same or some other animal. Nothing—absolutely nothing—is lost. But man bewails the sad condition of his lot. He blames nature, he blames the world, he blames the wind, the storm, the sun; he blames man, he blames God. Everything comes in for a share of his vehemence. He is not willing to accept the lesson that he is his own maker; his own masterpiece and builder.

PREJUDICE.

Man is filled with prejudice, and goes in a circle continually. So much so that he will not graciously listen to any new thought that will lead him out of that circle, or enlarge his circumference. No advancement, or new principle, has ever been presented that has not had its obstacles, and serious oppositions to confront. Nothing ever found so much opposition as did Jesus Christ and His principles. But people came around in time to accept those principles, and to teach them, and are teaching them today to many and many believers, showing that this once supreme prejudice is overcome and people are upholding it today as strenuously as they opposed it years ago. As soon as a new thought in religion is advanced today, however, it meets with that same opposition, and none more vigorously oppose it than Christian people themselves. They can't lay aside their prejudice. That old prejudice will hang to them in spite of anything and everything. We some times hear it advocated that

THIS OLD-FASHIONED RELIGION

is plenty good enough for me. They will not change. They are hidebound and shell-tight, and will not come out of the shell. They allow that old prejudice to domineer them, and right here I want to make this startling statement that they who cling to their old hidebound prejudice and are not willing to accept the advancement in new thought and new principles in religion, are farther from being Christians than those who do accept. For no man can be a Christian and be a prejudiced man. That is what ails the church and has ailed it all along. It is not willing to advance and accept modern ideas and modern methods. I am not asking any one to change his principles of purity, of forgiveness, of worship, or of spiritual growth. No, no; but I am asking him to have more of them. To look upon mankind as brothers. To help and not hinder. To move out on the broad gauge line, away from the narrow, self-centered prejudice of years ago.

SPIRITUAL GROWTH.

Without spiritual growth there is no growth of value, and it should not matter how it is attained. Some may attain it by reading a book, some by seeing a noble character, some in the school, some in the home, some in the church, or Sunday school. Some may have the whole life changed by a single thought, or expression which may set the vibrations of the inner self in motion to move onward and

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onward into realms of spiritual greatness.

I TAKE A CERTAIN MAGAZINE.

Some people are so prejudiced against it they will not read it. Yet that same magazine has done me more good than all the churches, and Sunday schools, and public schools, and colleges, and prayer meetings, and Bible readings; yea, and my own mother, all combined have ever done me. It has shown me exactly how to measure life, how to meet life, the importance of spirituality, and how to gain spirituality. I have bound volumes of that magazine, and books and books by the same author, and I have read every word of them, some of them many times, and I will wager that not a single word in all that voluminous writing can be found of a condemnatory nature. Every phrase is uplifting and helpful. It teaches that man is a psychic and spiritual being, and, while it places spirituality away up ahead of anything else, it also teaches that man should use his psychic functions in the attainment of it.

We are too apt to ignore these functions. We are too apt to believe that our good principles will work themselves out by our thinking of anything, or everything, or nothing at all; that we can keep on hating a man and still develop a lovely character; that we can think of abuses and still have peace and joy shine in our countenance; that we can have hard thoughts and still show up Christian fortitude. We know such things are not so. We know that nature, or human characteristics, do not work that way. We know that if we are to develop spirituality, and all those things that spirituality stands for: kindness, loveliness, beauty, sweet temper, pleasant voice, harmony, health, happiness, that we are to think on those things, and think about those things, and let them grow. We can't cover them up with peevishness, and selfishness, and unforgivenness, and callousness, and thoughts of sickness and bad temper, and complaints. If we do we will soon grow into a hard-featured, stony-eyed, stony-set old person.

Age will creep upon us, while if we think of spirituality and its accompanying qualities

YOUTH WILL REMAIN WITH US FOREVER.

In the early morning, do you utter some complaint about your condition, and some criticism about the way somebody has behaved? Do you tell about all of your aches and pains, and bring up all the bad features in life and expand them into multitudinous monsters? If you do, let me tell you your aches and pains will increase, and you will grow into a very, very unhappy creature. Your soul-life will be covered up, and, although you may attend church every day of your life, until you change that thought attitude of yours you will not feature into any better personage. If you have no compassion on those around you, for the sake of yourself at least, let me implore you to change your thought. Your thought makes your vibrations within, and those vibrations work out and form your personality. So it is true, absolutely

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true, that as you think within you so are you.

WHAT MAKES FOR HAPPINESS.

Sometimes we ponder over our conditions in life, and our positions, wondering why this one and that one can live in such fine houses and have automobiles and so many conveniences, and we obliged to put up with almost nothing and work every day for barely enough to live on.

It is not the abundance of things in this life that make for happiness, or for character, but the things that enter into your being. As I am penning these words I am in an office of a cigar manufacturer, surrounded by saloons, pool rooms, barber shops and livery stables. Swearing and cursing are heard on all hands and from every one. It is not an ideal position I admit, but circumstances have placed me here, and I shall make the best of it. I would not touch a cigar to smoke it, or a drop of liquor to drink it for all the property in the city. I do not even drink tea, or coffee. Nothing but pure cold water. I have never touched a cue to play a game of billiards. This may sound like prejudice on my part. But, no, it is not prejudice. If it were prejudice I would not be here. It is

NOT THE UNCLEAN THINGS OF LIFE

that one eats or drinks that make him bad, but it is the unclean disposition within the man, and if he did not have an unclean disposition he would not want to eat or drink the unclean things. This eating and drinking unclean things and cursing God are all on the same level. They all come from the inner nature of the man. Because I am a bookkeeper for a cigar manufacturer does not imply that I must perjure my life. Because I do not live in a palace does not imply that I cannot be a man. I would not change places in life with some others if I could have all the cigar manufacturers, and saloons, and pool rooms, and barber shops, and livery stables around me thrown in.

Do you still wonder why some people have so much and others so little? Change it around and see how much you have that they have not. Seek not to glory in the abundance of things, for if you do you will soon lose your charm for higher ideals and become engrossed in the grovelings of a lower nature. When we possess abundance of wealth we are apt to think along material lines and leave our spirituality and the higher life entirely.

WEALTH.

This is why Jesus said it was so hard for a rich man to enter into the Kingdom of Heaven. Wealth was not the objection, but by thinking so much about wealth and his material possessions man loses sight entirely of the higher life. One need not necessarily be wealthy to do this. The laborer who spends his thoughts over material problems is just as bad, and does not gain the reward of higher thought.

What did Christ say? "Seek ye first the Kingdom of Heaven." What then? "And all these things shall be added unto you." What does that mean? It means that your material needs will be taken care of. He wants us to quit wondering and worrying where our next meal is coming from.

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Now, he doesn't say that if you are to continue in that same grasping spirit to gain material possessions that the Kingdom of Heaven will be added unto you. Oh, no. Seek ye first—what, Power? No. Militarism? No. Materialism? No. Seek ye first the Kingdom of Heaven. Make yourself right.

HEAVEN.

We are sometimes led to ponder over Heaven, and think that Heaven is a place which we are to attain at some future time. This has been the teaching for many years. But Heaven is not a place. It is a condition. We make our own Heaven, and we make our own hell. Heaven is within us. It is here today and now, and not something way off in the future. We sometimes sit in a Sunday school and hear the happy voices of children singing their merry songs, and reflect that as each enters into the spirit of those songs he is making a Heaven for himself, full of joy and peace, and if the life could only be continued in that way when on the street, at home, at school, at work, at play his Heaven would be continued. Then, too, we have sat in church and heard the preacher berate and deride the small handful of people for the faults of others who were not there, and have thought what a hell he is making for himself. Instead of leading others to find that Heaven, which he ought to do, he is making a very hell for himself and driving others out of the church where they can find a better Heaven than the preacher points them to.

Do not think that you must wait to die before you find Heaven, or spirituality. You develop spirituality right here and now, and you make Heaven and live in Heaven right here and now. As you live today, so will you live tomorrow. Each day is an unfoldment of yourself. If you choose to unfold yourself into bickerings and connivings and materialistic gains that is your privilege, and you can shape your own disposition and thoughts accordingly. If you choose to unfold yourself into harmony and peace and happiness, and I might also say health and prosperity, that is likewise your privilege, and you soon are living a life characteristic of those natures.

WHAT IS THE ONE THING NEEDFUL?

It is to keep your mind stayed on God. God leads on into righteousness, into beauty, into harmony, into Heaven. Do not forget God, nor turn from God, nor in any way overlook His smile. He fills the world with His love, for He is love. He fills the world with His power, for He is power. He fills the world with His presence, for He is omnipresent. He is with you closer than your own hands, closer than your own breath. He is within you. Your soul is a part of God. You are a Divine Being, and the more you use your soul and develop your soul, the more of God you have. All the life you have rests in Him. All the power you have rests in Him. All the love you have rests in Him. But if you choose to smother up that soul and go your own way, do so, and live in darkness, untouched by God's smile. But how bright and

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how joyful when that smile covers you!

PRAYER.

One should be a praying person. Prayer is a necessity. Pray for everything, and wherever you are. Pray as you work, or as you walk along the street. Do not wait to get to a certain place to make an audible prayer. Audible prayers never accomplish much. They are made for effect for their eloquence, and for their oratory, more than for genuine request. Many of them are made because custom demands it. But the real prayer, the kind that bathes the life in God's sweetness, is the one that comes from the fullness of the heart. Pray many times a day, and on every and all occasions. "Pray without ceasing."

THE INVISIBLE SUPPLY

The Chain Forged by Man—The Architect and the Builder—No Lack in God's Universe—Trust God in All Things.

Bessie L. Davis, Washington, D. C.

"And when He had taken the five loaves and the two fishes He looked up to Heaven and blessed, and broke the loaves and gave them to His disciples to set before the people, and the two fishes He divided among them all, and they did eat and were filled." —Mark, 6:41, 42.

MAN never had a desire that could not somewhere in the providence of God be filled. Creation would be weak in its most vital part if this were not true. All is mind, and the things that appear must be statements of mind. Thus mind is and it also appears to be.

Mind has two sides—the visible and the invisible. Neither can be left out of true philosophy. The fact that we have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that constantly. All men desire to overcome disease and death. The fulfillment of this desire is perpetuation of existence.

Oceans of medicine are swallowed daily. Thousands of doctors are exerting all their energies, and prayers unnumbered are uttered to do away with this enemy of mankind. Jesus showed how it might be done in His words: "Verily, verily, I say unto you, if a man keep My sayings, he shall never see death." He also said: "The words which ye hear are not Mine, but the Father's which sent Me, and the words which I speak unto you are Spirit, and they are life."

Here is a chain of action connecting cause and effect. This chain is forged by man, and its links are thoughts and words. Jesus laid great stress upon the power of the word, yet He was wise in the command that His words should be kept; that is, men were to keep the

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ideal which He had. This ideal is the realm from which the word draws its substance, and its character gives forth the result. The sayings of Jesus are powerful. They raised the ideal of man far above what had ever before been conceived. They so far exceeded the thought plane of the people that even His followers could not accept them, and many walked no more with Him.

If I can conceive of Truth, it follows that there is a way that I can make it evident. If I can conceive of inexhaustible supplies in the omnipresent ethers, there is a way by which I can make those supplies manifest. When once the mind has accepted this as absolute Truth, it has gotten to a point where the question of processes begin.

No one ever fully sees the step he has to take in reaching a certain end. He may see in a general way he has to go on from one point to another, but the details are not perfectly clear to him unless he has gone over the ground before. The architect tells the builder to go by the plans. So, in this demonstration of the Spiritual Powers, ready to express through man. He must be willing to follow one who has proved his efficiency by demonstration. We all know there is something wrong where poverty and sickness (so-called) prevail. They bring sorrow and suffering (so-called.) We all want to see them blotted out. This is the index pointing to the possibility of doing so.

Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere it is our duty to do away with it. There is a way, the way of the Lord. It is a broad way, room for everyone.

Jesus said: "Seek ye first the Kingdom of God, and all else will be added unto you." This shows you don't first have to fully enter this Kingdom of God before all else is added unto you, but you must first seek. You must turn your attention and desires that way, then they commence to be added unto you. This is being proven by thousands who have accepted the promises of the Scriptures, and are looking to God for every need.

They may not, in the beginning of the seeking, have a single thing to encourage them. They have just accepted the promise and carried it out in faith, and then there gradually came to them great changes. There were avenues opened up along lines to which they were strangers, but which they found by experience very pleasant. This encouraged them to go on, and many of them are now enjoying the bounties of God. These are they who have wisely used their one talent.

This is the step everyone is commanded to take. Trust God in all things, and see results made apparent by the mental currents which you set going all about you. You will find that your ideas have broadened; the little world has turned to a big world. You have begun to think about realities instead of appearances. Your mind is more alert, and you can discern where before you were in doubt. The consciousness that there is a divine hand guiding you gives you

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a feeling of security. This is not only true of your own affairs, but if you are observing you will notice its effect upon those whom you come in contact with, for no man can live where true ideas are being held without becoming more or less infected with them.

He who seeks the Kingdom of God for the loaves and fishes, for what he gets out of it, will surely be disappointed in the end. He may get the loaves and fishes, but if there is in the soul that which would use them to selfish ends, it will certainly be disastrous. Many people seek the aid of the Spirit to cure them of physical ills. They find indulgence of their lust and passions curtailed by some infirmity which they want restored that they may go on in their fleshly way. The Spirit does not judge motives. It is Principle and applies to principles, so he that is in sin (so-called) may be healed and again go forth and repeat his folly. Jesus said: "Go and sin no more lest a worse thing come upon thee." Whoever silently calls upon this Spirit, and in its abiding place in his own soul, agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the Kingdom of Heaven.

"Seek and ye shall find, knock and it shall be opened unto you."

SPIRITUALITY

Love of Doing Rightly and Knowing Truly—Wait for the Comforter's Voice—The Inner Light of the Spirit.

Mrs. Susan Q. Morris, Washington, D. C.

"GOD is Spirit, and they that worship Him must worship Him in spirit and in truth."

Two great and leading mental habits are alternately swaying the movements of the world. They are the love of doing rightly and the love of knowing truly. Both are qualities of the human spirit. Both are needed in the education of the human race. It is the meditation of the heart which lays hold of the spiritual law, and enlists its activity to undo specific evils.

The first step in the development and growth of the soul is in rising above the desires of self, and living with the conscious desire to work with Christ. The left hand must not know what the right does; for the work is to be done through the operation of the Spirit. In healing the sick the human being has nothing to do with the process, other than to be a devoted instrument for the Spirit of God to use. As space is to the natural universe, so is the limitlessness of spirit to the soul of man. If you desire the true Knowledge of God, seek in the inner

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place; and, stilling every riotous thought, every wandering thought, wait for the Voice of the Comforter. It will come to those who positively know that Spirit is All, and they are those through whom the Spirit will work. Having become filled with the purpose to seek fruits of the spirit, we should ever maintain a conscious inward receptivity to the highest that is in us. Right here lies the way out of any infirmity—either in ourselves or in another whom we wish to help.

The one important interpretation of scripture is the spiritual. We must turn aside from literary and critical speculation, however engrossing, and from historical researches, however interesting, to search the scriptures with an interest shorn of materiality, and intent on spirituality. Paul told the Corinthians that spiritual things were spiritually discerned, and that saying is as true anywhere in the world today as it was in Corinth in the first century.

In the last few years, the people of the world have made the grandest step in all the long line of history toward the spiritual light; toward life and sympathy; toward the dominance and perfection of our better selves. And the true life; the inner light of the Spirit, is making itself felt and known all over the world today.

Love, alone, is the nature of the presence which never leaves us nor forsakes us, because the spiritual presence of God, who is Love, is ever with us here and now. The power of Love is gradually and surely dissolving and burning out of man all selfish desires and petty ambitions. It is opening our hearts and our minds to the unity of all life. It is making man realize that all are eternal souls; the children of one all-loving Father. No thankfulness for any material good was ever so sweet as the gratitude that streams through the consciousness of one who has learned to recognize spiritual good; the actual presence of Divine Love here and now. Jesus declared: "Ye shall know the Truth and the Truth shall make you free." It is generally conceded by the Christian sects that the divine nature, plan, power and law were interpreted to mankind through Christ, by means of His teaching, and were demonstrated by means of His Works. It is certain that there is no other name under Heaven whereby we may be saved, and that the ever-recurring inquiry of a distressed soul: "What must I do to be saved?" has for its answer, "Believe on the Lord, Jesus Christ, and thou shalt be saved." For the reason that God is Spirit, Omniscience, Mind, and is neither material nor corporeal, it follows that Christ, the offspring or likeness of omniscience, or divine mind, was divine, and that the "mind, which was also in Christ," was divine mind. This constitutes His divinity, His Messiahship, His eternal, God-like, spiritual individuality. It was this that He was endowed with; the spirit without measure. It was this mind that was at the beginning. The man to be saved, therefore,

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must believe in the divinity of Christ.

Truth calls forever, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." With the dawning of this light within, there is of necessity a corresponding giving up of outward forms, for the demand of Truth is, not that we may, but that we must, worship Him, who is Spirit, in Spirit and in Truth.

THE GREAT HEALING

The Great Mass of Mankind Slaves to Physical Ills—How Miseries Must be Eliminated—Exercise Your God-Given Power.

Wm. E. Gibson.

HARDLY ever has the word dis-ease meant more to mankind than it now means. Hardly ever has the meaning of the word been so comprehensive as now. The whole human race has never before been so simultaneously awakened to the consciousness of its diseased condition as now.

The great mass of individuals are slaves to some kind of physical ills. All are more or less slaves to some kind of mental ills—to fear, to misgiving, anger, hatred, malice. Many are slaves to slander, to pride, to hereditary ideas, to superstitions, both religious and secular.

Society is diseased, with the tendency to isolation and caste. The nations are diseased with political chicanery, grafting—the gain of a few at the expense of the many.

International relations are diseased by cunning and fickle diplomacy. These diseases have long been festering in the human consciousness. Now they have broken out in a sickening corroding eruption. The veneer of international security has cracked and split and fallen away. As a result the nations of Europe are gouging at each other's vitals with the uncompromising savagery of infuriated bulls, knowing no let-up but exhaustion.

Think of a hundred-and-sixty-mile battle front! Think of twenty millions of men actively engaged in the awful tragedy, and nine millions already killed, wounded or captured. It does seem that the nations of Europe are gathered into the valley of death; and that the flames of their own hatred and revenge are consuming them.

But the more awful picture is that showing that the rest of the nations of the world are so diseased with indiscretion as to prolong the conflagration and intensify its misery by adding fuel to the fire. The rest of the nations have become so blinded by the golddust of commercialism, that treacherous deceiver, as to fail to realize that the gains from this traffic in the agencies of death, so far from enhancing their real wealth, will only be the means of carrying

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the germs of infection and death to the dealers. "How long before discretion will be the better part of valor?"

The disease is manifestly great, and the consciousness thereof is proportionately acute.

Hence, the need of Great Healing. The units of the international relations are the nations. The units of the national relation are the social orders composing it. The units of the social orders are the individuals—the primal units. It is with the primal units that the healing must begin.

Men must have their minds cleared of selfishness, bigotry and narrowness—must be just in their relations to their fellow-beings before they can hope to have perfect freedom from disease. This generosity of spirit, broadness of consideration, and gentleness of conduct will create conditions in social relations which will eliminate the germs of disease, both mental and physical.

If you hope to eliminate misery from the world you must first eliminate it from your own consciousness; you must never consciously add one iota to the misery of your fellow-beings. It must not be added either by direct or indirect conduct. "Be not deceived," my brother. "God is not mocked, for whatever you sow that shall you also reap."

If you sow misery you must reap misery. This is true of the individual; it is true of the social order, and proportionately more true of the national existence. If you would be healed of your misery you must cease making others miserable. "Self-preservation is undoubtedly the first law of nature, but the first step in self-preservation is to observe and preserve a correct relation between yourself and your fellow-being."

The Master, Jesus the Christ, realized this and so gave direction for the restoration of the harmony of the world. "Love God with all your heart and your fellow-man as yourself," was His major text. "Love" was His panacea for all ills. Love eliminates all shade of fear. Love tears down the wall of partition between man and man, and brings together as common units with equal rights. Love rends the curtain in the tabernacle of God, and brings priests and people to common accord. Love clears away the rubbish from the mind and makes men affectionate, generous and kind. The primal unit must be healed before the social or national units can yield.

If you pray for the peace of the world you must not feed the demon of war. If you hope for national peace you must not dabble in the slime of political intrigue.

If you hope for social peace you must not sow the seeds of social corruptions. These seeds are subtle and many-shaded; you must test all by the flame of love in the crucible of the square deal.

If you hope for individual peace, a freedom from a harassing conscience, a turbulent mind and an aching body, you must begin by first ceasing in every possible way to disturb the peace of others.

You must not send out an unkind thought to a fellow-being. You must not give birth to an uncharitable ex-

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pression, or even for an unwholesome deed.

Men become like that upon which they think and with which they deal. The regeneration must begin in your soul-affections, renewing your mind or recasting your mental activities, and then follows the renewing of the physical organism.

You must do all things for yourself that can be perfectly done for you. God is ever working in you to will and to do, if you will that He shall. Then, if this be true, if man must do everything for himself, why the need of seeking help of healers?

That is the proper question, carrying with it the natural conclusion. Man truly never needs to seek healing outside of himself if he will only exercise his God-given rights in the spirit and conduct of Love and the Square Deal as Jesus taught it.

But men, as a rule, observe the shadows of truth and reject the substance. All of the nations now engaged in this great war in Europe have been worshiping the shadow of the One and the Same God, following the shadow of the One and Same truth, and all the while they have been rejecting the substance; and now they are gathered in the valley of the Shadow of Death—there, to learn in the jaws of hell, the reality, the substance, God and Truth.

If you suffer ills of any kind, mental, physical or environal, it is evident that you have not been, or are not now, exercising your God-given power and right; have not realized the truth of your power and dominion over the earth and its contents: "Over the fishes of the sea and the fowls of the air, and over every living thing that moveth upon the earth." Man has power and dominion over the physical body and the life forces therein; over the development of his mentality in the infinite mind-ocean; he has power to bring himself to spiritual perfection in the free air of God Almighty spirit.

But if he does not appropriate and exercise that power, he is wanting. The great mass of mankind are just now coming up out of the valley of ignorance and superstition, are just now only beginning to acquaint their eyes with the light of Divine Truth, and to timidly accustom their sight to its brilliancy.

In this twilight stage of consciousness men are more or less dependent upon each other. As depleted atoms of the physical organism are assisted by the more robust, so in the organism of humanity, individuals can and do restore each other's strength.

The healer does not add one iota to the patient, but is as a cane to the lame, a crutch to the cripple, a bandage to the bruised, giving to the sufferer a consciousness of renewed strength of body, of mind, and of spirit. If the patient appropriates this and profits thereby, he is made whole and potent as is the assurance of his inheritance.

Yes; if you have faith in God and grasp in any correct way your relation to Him, you will not hesitate to seek Divine Healing when you become conscious of ills overcoming you, no matter whether they be physical ills or mental distraction or environal disturbances. It is then

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your duty to seek and welcome the help of Divine Healing.

You should appropriate it in faith and full confidence, doubting in nothing.

Much of the failure in healing is due to questions of doubt and fear. So many people seek help of healers and yet fear, not only other people, but mistrust the healer's question, the propriety of Divine Healing; fill their minds with all kinds of hobgoblins, sowing therein the seeds of gross error, while the healer is endeavoring to clear the mental soil of rubbish that the seeds of Truth may spring forth in vital force.

When you seek help of healers, throw your whole case upon the Divine Goodness of the unerring God, and give the healers no thought but that of brotherly love. In like manner, with all the power that you can summon, send out vibrations of love to all mankind.

God heals you and God alone working through you and all things else to will and to do. Give the unreserved consent of your will that He may do His good pleasure in you, which good pleasure is to give you the Kingdom of Heaven, the "Father's House" of many mansions.

Yes; the disease is great, but the healer is greater. And the healing process is now proceeding as never before. Men are turning to God, are seeking Truth, the source of Freedom. Never has history recorded an age when more people of all classes, creeds and races were seeking, consciously seeking, the one source for healing.

No age has recorded a greater number of people healed through Faith in God. The great mass of thinking people everywhere now look upon this awful war now in progress as the short road to the social betterment of mankind. You may and must become a part of the great work of healing the ills of the world.

Give it all the good cheer you can, and thereby give some happiness. Send out every good thought you can, and thereby give it wholesome mental food. Send a helping hand to relieve its misery. Point men to God and Truth. To know God is to be conscious of Oneness with Him

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BRANDS FROM THE BURNING

W. E. G.

Man can never know Freedom so long as he is conscious of enslaving his fellow-beings in any possible way.

If he obstructs the channels of bread to the mouths of the needy that his may enjoy the more, he thus binds the helpless to the grind of poverty, and his own conscience to the fact thereof.

If he shuts off the light of knowledge — Truth — from benighted minds that he may profit through their ignorance, he not only delays their progress and prolongs their night, but he sears his own conscience and dulls his sight and becomes a blind man in the hour of light.

When all the wealth is in the hands of a few, then many debts are somehow due.

Wealth in the hands of the wise and good is like the water of a spring. The more it goes the more

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it comes. Stop its flowing and you poison its stowing.

Wise is that government that frees its slaves.

Safe is that country that enlightens its subjects.

Prosperous is that land that is just in its dealings.

Fill the land with schools and libraries and you arm the people against oppression.

Little has that land to fear which has been generous in its educational advantages to all its people. Revolutions will come, but cultured minds will conceive sane visions; and intelligent reasoning will ward off disloyalty and shame the spirit of anarchy.

Be not guilty of pushing your chosen representatives into a shameful error and then pouncing upon them when the error is revealed.

Many a representative has been the catspaw of the represented, and then, by them, have been buried in the ashes that burned his feet.

The people should look into the doings of their lawmakers, and the lawmakers should listen to the sayings of the people. But all matters must be weighed in the balance of the present, fulcrumed on the passing moment, with one arm of justice extended to the past and the other of equal justice extended to the future. The present is born of the past, and the future is conceived of the present.

This is true in your individual life and development.

This is true in social evolution, and no less true in governmental affairs.

The people should see to it that proper men are in proper places, and then should not be indifferent to giving them their hearty support.

The only sane preparedness against war is that which tends in every way to make war impossible.

Peace can never be hoped for so long as there is the spirit of preparation for war. The growling dog will have his fight. The trained pugilist will find his opponent, the well-drilled army will stir up a fray. It is hard to avoid that for which you prepare.

Never was there a time in the history of developing America when Divine Guidance was more needed than now.

The flower is just at the point of unfolding its beauty, but the blight is nigh. Pray for the Peace of America; they shall prosper that love Thee (Peace).

Pray that Peace may be within all her borders and prosperity within her land, that she may fulfill her mission to the world, an asylum of peace, "the land of the free and the home of the brave."

I am not preaching to America, but America is preaching through me and through many more.

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MAN'S RELATION TO THE GOD-MIND

Man's Thoughts and God's Thoughts—The Doctrine of Immediacy—With Hope All Things Are Possible—Stop! Look!! Listen!!!

Lilian T. Bowen, East Orange, N. J.

GOD'S law of creation teaches that man is necessary to His, God's, Great Work.

God is manifesting that which is in the God-Mind, the Spiritual Mind, through man.

Man, to carry out this work in the right manner, must understand not only the law of mind, but the law of Divine Mind, the deeper, Greater Mind within himself.

Man must know his relation to the Universal or God-Thought.

Man's thoughts are forms, God's thoughts are Divine Laws.

It is quite apparently imperative, then, that man relate his thought to the Divine Thought; this is true of each individual.

No one will be satisfied with his life until he does so co-operate, relate with, become obedient to, and willing to move with the Divine Mind.

Most of us, if asked, would say we desire Spirituality, but do we really wish to be born into the Spirit; do we really want to work with the Universal Mind; do we really wish this direct unity with God? It is a simple thing if we will but make it so. We must learn the doctrines and practice them.

First comes the doctrine of Detachment, which means, in a word, doing all for the Master rather than for self.

Detachment is one of the oldest doctrines known to man, and is found in many religions; it is of itself applied Spirituality.

This includes the little things of life, as well as the greater. We must do the most simple things for the Master. In doing this it does not mean to give up or lose interest in life. Not at all, for it will be found that this attitude gives a greater interest in everything and in all life.

We eat, we sleep, wash our hands and face for the Master. We heal for the Master; we take money for healing for the Master, and we, also, no matter in what way, spend the money for the Master.

Turn to Him ever and always, and after a time you will find a love growing within you so deepened for Him that it will be easy to ask Him for everything and about everything.

This brings into evidence the doctrine of Guidance and finally develops Faculty and Insight. Immediacy is the Now doctrine, and means we can do everything for the Master so far as possible Now. All the Power of the Master can come Now.

It makes no difference what we have been doing; no matter what our life has been, Now, right now, this minute, we can, if we will, begin to make it right; man's salva-

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tion is not only free, but always near and ready for his acceptance.

Jesus said: "Now is the accepted time; now you are clean with the word which I have spoken unto you."

Again, to the fisherman, He said: "Follow Me and I will make you fishers of men," and they straightway left their nets and followed Him. They did not wait until the next day, the next week, the next month, but straightway, as soon as they heard Him.

Cannot we, too, begin now, if we have not left our nets? Cannot you, and you? We can, at least, believe in the present, in the Power of Opportunity and do away with the attitude of mental procrastination that weakening, destructive belief—"Sometime."

Now, then, we must get our Master Mind, to work in consciousness and call upon it, relate with it.

We must have Faith, and Faith is one of the Master Minds. Have Faith in God, have Faith in yourself, have Faith in your work, and you will achieve, you will accomplish.

Have Faith in the Innate Goodness of all men, and in all conditions.

Do not condemn. Faith is not a belief so much as it is the lack of condemnation.

Thoughts are things, and what you think you create in your own consciousness, and your consciousness is you. You are, under God, re-creative.

Why should we spend our time fighting evil when, if we enlarge our vision, we will see only Good in what now appears to be evil.

Build your character day by day upon Faith with this understanding, and look to the Master within, and your Faith will increase and all unbelief will be swept away and you will build your Temple fit for His indwelling. One part of the Temple of God is your daily life, and right thinking makes for success.

I said, just now, we should get the Master Mind working. We note some characteristics of this Master Mind, but to clearly know the characteristics of it is to be able to relate prayerfully and completely with it.

You know that the most masterful people are the most simple, the most gentle, and the most deliberate. Very well, Simplicity, Gentleness, Deliberation, Meekness, Peace and Hope are all the Master Mind. There are many others, but for a moment let us speak of Hope.

Hope is possessed by all; if one loses Hope, one has, indeed, lost all.

We may lose health, fortune and friends, but with Hope left we can regain our health; with Hope left we can work and acquire another fortune, and with Hope left will find new friends, for with Hope left all is possible.

These are its more commonplace faculties, but it has greater ones.

The Master Mind is related to all the talents.

When we really paint a beautiful picture, the picture paints for us; when we sing a sweet song and the

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songs sings for us, when we write a fine story and the story writes for us, we are expressing the Master Mind, or Master consciousness, for this Master Consciousness is the source, the true artist; it gives us the Art Consciousness which is next to the God-Consciousness. I ask you, will you not get acquainted with this Master Mind, this Master Consciousness, this God-Consciousness; will you not claim your Unity with the Spirit?

If you do you must be willing to live by the Spirit, for if you do not you may be torn by the conflict, for "No man can serve two masters."

If you do so live you will enter a different country, you will experience strange and wonderful things; if you completely enter you will serve and be served, and remember, all growth is from within outward.

Make effort to put away old habits and thoughts; do not give them rein.

Remember again, thoughts are things, and we cannot do a thing or think a thing without putting our Consciousness into it; every time we indulge in an old habit or manner of thinking that is not constructive, we go back to the former consciousness, which is not the God-Consciousness, the Christ Consciousness; we were not relating with the Master Mind.

Oh, if you will only realize who and what you are! You are the Son of God, a Ray of the Divine, the Infinite; your Consciousness is in Heaven, that is, your Spiritual Consciousness, and if you will read and believe what Jesus said, you will find that Heaven within you here and now.

These things of which we have been speaking are some of the principal truths taught by New Thought.

New Thought deals with the New Age Doctrines, and those of us who teach it do our work by psychological and unitive methods.

We believe in the Eternal Christ in every individual, the Indwelling Master that watches over us and guides as the teacher in the Montessori system watches over the children at play, encouraging us when we are successful, when we do right, encouraging us still when we appear not to do the right thing; as this Master knows that eventually we will turn to Him for help, and guidance, and advice, as to what we are to do; if not this time that we are here, then maybe the next time we pass this way, when we come again to class.

So slow down; we all need to do that. Remember the old sign at the railroad crossing — Stop! Look!! Listen!!!—Stop, be still. Look, look within. Listen, be receptive, listen for the still small voice.

We can all have it if we make effort, and is it not worth making effort for? We do not realize the peace, the joy, it brings, this relating with, this listening to, this loving the Master, and, as I have

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said before, doing all for the Master and nothing for self.

Such is the law which moves to righteousness. Which none, at least, can turn aside or stay; the heart of it is Love, the end of it is Peace and consummation sweet--obey, may we obey.

May the spirit lead us into this obedience.

ETERNAL LIFE

The New Religion—Without These Signs There is No Belief—The Doctrine of Love Eliminated.

I QUOTE from the Bble a few passages on Eternal Life, as follows:

"He will deliver his soul from going into the pit and his life shall see the light.

"To bring back his soul from the pit to be enlightened with the light of the living.

"But if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die.

"Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live?

"Because he considereth and turneth away from all his transgressions that he has committed he shall surely live, he shall not die.

"Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit; for why will ye die, oh, ye house of Israel?

"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.

"I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plague; O grave, I will be thy destruction.

"Even it is not the will of your Father which is in Heaven that one of these little ones should perish.

"I am the God of Abraham and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

"For He is not the God of the dead, but of the living, for all live unto Him.

"He that heareth My words and believeth on Him that sent Me hath everlasting life, shall not come into condemnation; but is passed from death unto life.

"Verily, verily, I say unto you, if a man keep My saying he shall never see death.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

"For when we were in the flesh the motions of sin, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in

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the newness of the spirit and not in the oldness of the letter.

"For to be carnally minded is death, but to be spiritually minded is life and peace.

"For if we live after the flesh we shall die; but if ye through the spirit do mortify the deeds of the body ye shall live.

"For in Adam all die, even so in Christ shall all be made alive.

"The last enemy that shall be destroyed is death.

"The sting of sin is death, and the strength of sin is the law.

"For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap everlasting life.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is the devil.

"And deliver them who through fear of death were all through their lifetime subjects to bondage.

"When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death.

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death."

The religion taught by our Savior was a new religion, and one which had never been taught in all the world, but the doctrine of *quid pro quo*, an eye for an eye and a tooth for a tooth, was the measure by which all moral ethics and moral teachings were measured. The thought that you love your enemies and forgive them who despitefully use you, and when stricken upon one cheek turn the other, had never been dreamed of before it was pronounced by Jesus Christ in the Sermon on the Mount. It was a revolution as well as a revelation. It turned out and destroyed the law of which we read and replaced it with this doctrine of love of God and love of your fellow-man, and inaugurated this new doctrine among the children of men.

In proof of the doctrine which Jesus taught and demonstrated it as the truth and a fact, He healed the sick, gave sight to the blind, opened the ears of the deaf, and set free the captive. The last words He ever told us before His ascension were to take this gospel of love which He had given us and teach it throughout the entire world, and "these signs shall follow those who believe." Without these signs there is no belief, and without this demonstration or signs following there is no true knowledge of the Bble. I recognize the truth that the Christian world throughout this broad universe is composed of good people who are doing the best they know how, but so far as they fail to demonstrate the proofs in the healing of the sick as Jesus did, the signs following show that they fail in reaching that standard of belief which Jesus said would follow those who should believe.

The trouble with Christianity today is, and has been for the last fifteen centuries, that the love element has been obliterated, and they have gone back into their Mosaic Christianity and established a God of Moses' conception instead of establishing the God that Jesus taught. The doctrine of love has been elim-

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inated and the doctrine that "he that sheddeth man's blood by man shall his blood be shed" is paramount now; and the doctrine that God is but one part of this creative universe and that there is another side called evil, known to the Christian world as the devil, and who has equal power with God or divides the power with God, has been taught and taken the place that God is All and All is Good. We have been taught that only a few are saved through this love, and that the majority of the human family are going straight to hell.

I say that doctrine has been taught, and taught, and taught until the Christian world had lost their belief or the signs following, and they can not demonstrate the truth of their doctrine by the healing of the sick, which Jesus tells us they should.

THE KEYNOTE OF LIFE

The Positive Man—The Negative Man—Kinship With the Great Creative Power—The Training of Children—Don't be the Trailer—The Training.

THE Positive and the Negative are the Arctic and the Antarctic, the opposite poles, of our mentality.

"No man who wishes to accomplish anything in this world worth speaking of," says Carlyle, "can expect to succeed except on this condition—'I will do it or die.' "

In other words, before one can hope to win out in any undertaking, he must first polarize his mind to the positive attitude. This is the attitude that creates, that produces results in the world of matter, as well as in the realm of spirit.

The difference between the positive and the negative mind is the difference between success and failure, between "I can," and "I can't."

The positive man keys his life to the "I can" note, the negative man to the "I can't."

People who do great things, successful generals, statesmen, teachers, leaders of men, are always characterized by positiveness. They have initiative, strong convictions and the power of prompt decision. There is nothing minus about them. They have mental vigor, courage, and power of endurance. They are independent, well-balanced, and backed by strong wills to match their convictions.

Negative people are just the opposite. They have no initiative, they cannot stand alone. They always depend on someone else; they are always looking for something or someone to lean on. They are never quite certain about anything, have no decided opinions, no convictions. They never undertake anything of importance without being well backed. They must have the sanction of others for their beliefs and actions. Their weak mind must be braced by out-

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side advice and outside force. They never dare to use their own judgment in anything.

The positive man denies the limitations of environment, of resources, of opportunities. He not only believes, but knows that infinite bounty surrounds him, and that he can make it his own.

The negative man, on the other hand, will not fight against environment, but will yield to it, no matter how hard it may be, without a struggle. He sees limitations everywhere. To him obstacles are insurmountable.

But for the positive, dominant qualities in man we would still be living in caves and eating our food raw.

We owe our advance to the positive man. He it is that overcomes. Obstacles do not frighten or turn him from his purpose. They are to him but the apparatus in the gymnasium which gives him strength, vigor and additional force. He knows that the world was made for him, that the great forces of the universe are working for him, and that he has only to direct them. He knows that it is his birthright to conquer; that the Creator put him here for that very purpose—to overcome, to grow, to ascend, to be godlike, nay, to be a god.

When a man realizes his kinship with the great Creative Power, that he is in truth a son of God, he cannot be other than positive, forceful, radiant, self-reliant, a conqueror of all that would drag him back or hold him down.

The positive mind repels all thought enemies that would hinder progress. Doubt, fear, despair, worry, these have no place in the creative brain. They are products of the negative mind. The man who would bend circumstances to his will cannot afford to harbor them.

Hold negative, despondent, discouraged thoughts and your surroundings will be negative, unpropitious. Hold positive, confident, hopeful, cheerful thoughts and a congenial environment will manifest itself.

Man is always weaving something, and the web is like the thought threads which are constantly being woven into it. The life web of those who have not learned how to control and guide their mental forces is full of false threads, rotten threads, which have slipped into it in unguarded moments of vicious thought, in discouraged, despondent moods.

Children should be shown that a large proportion of the failures of the world are caused by negative mentalities, and that the mind must be made positive, creative, in order to produce or accomplish anything of importance. They should be drilled daily in the principles of right thinking until a positive productive mental attitude becomes habitual.

It is not a very difficult thing to change the mental attitude of a young child from the negative to the positive, and it will double and quadruple the child's power, and his chances of making a strong, efficient life.

Yet, as a matter of fact, the train-

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ing of most children instead of looking toward the development of a positive mind, with its fruit of creative, productiveness, effectiveness, tends to develop a negative mentality with its fatal products of weakness, indecision and inefficiency.

The results of this tendency are visible in the lives of young people in every field.

Take this instance of a college bred young man, who writes me that he is the victim of a cruel destiny which tosses him hither and thither against his will. He cannot and does not do the things he would like to because, he says, his course is marked out for him by fate, which makes a football of him.

Now, as long as anyone thinks he is a football of fate he will be just that and nothing more. His mind is polarized to negation, the denial of courage, strength, masterfulness. He cannot be the master of himself, and he who is not his own master is mastered by others, by influences outside of himself.

Everyone is either pusher or pushed in this world. Even the Kingdom of Heaven is taken by violence. He who would attain it must be aggressive for truth. No namby-pamby weakling who is afraid to stand on his own feet and fight for the right can get there.

Just as long as you believe you are a victim of destiny, so long will you be powerless to do what you long to do. If you do not push out for yourself you will be pushed, you will follow the strongest force back of you.

The trailer car must always go behind the car which carries the dynamo, the one which generates power. It may carry passengers, but it cannot of itself advance a particle; it must follow the car which has the power, it must always be a trailer. A negative mind is a trailer, a follower. It is the slave of the positive mind, and always follows in its wake.

Everyone has sufficient motor power to drive his own car if he will only use it. If he does not use it he will lose it. If you give up pushing, give up self-direction, the forces about you will take command and push you. And remember this: When you are pushed you go downhill; when you push yourself you go uphill.—Orison Swett Marden in Nautilus.

A PRAYER

Lord may Thy Truth upon the heart
Now fall and dwell as heavenly dew,
And flowers of grace in freshness start
Where once the weeds of error grew.

Thy Truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee All in all.

—The Truth.

The only difference between the saint and the sinner is that every saint has a past and every sinner a future.—Hubbard.

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THE DRIFTWOOD

The Signs of the Times—What Some Religious Systems Have Done—What the Medicos Are Doing—Drug Addictions—Fear.

William E. Gibson.

THE driftwood indicates the direction of the current. That the advance thinkers of all professions are earnestly seeking for, and honestly trying to express the fundamentals of things must be conceded by the unprejudiced student; but that most of the professions are handicapped by organic systems, are laboring under self-imposed yokes of bondage, and are chafing under the yokes is equally true.

The legal professions are wholly dissatisfied with the systems of law and the resulting court procedure. They know that something is wrong with a system where a decision of today reverses that of yesterday, and that of next year resurrects that of last year. They know that underneath the paint and varnish of smooth rhetoric and oily logic is rotten timber, and that ere long the weight of Truth will crush through and the structure will fall in ruins.

Rome burned her law books and started new,
Though her systems were false, her spirit rung true.

Systems are not laws, but laws are woven into systems, and most systems are iron cast. All perfect laws are natural, expansive, elastic, subject to the natural developments of human needs. Human movement is ever forward; though at times it is slow and lagging, and at other times swift and bounding; at times ascending, and at others descending. Though it may vary in its progress, yet it is ever going forward, never backward. And so its legal systems must be true to the law of progress.

The religious systems afford the same kind of handicaps. They are the products of essential truths, often unnaturally and illogically woven together and set in an iron cast of a "Thus saith the Lord," and the people take its yoke upon their necks, but when the neck outgrows the yoke, then the yoke chafes and hinders the growth.

So religious systems have often retarded the spiritual development of the people, hindered materially their mental growth, and, as a result, blighted civilization. What the religious world needs and ever needs is to drink from the fresh-flowing spring of Truth—to leave the sluggish ponds, the systems of by-gone days to fill up with the rubbish of time, and to seek the fresh-flowing springs of Eternal Truth, flowing from the Mountains of God.

No profession is chafing, today, under the yoke of system more than is the medical profession. The doctors, as a rule, are very well-read men, many of them are eminent scholars, and some are eminent

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scientists. They are, as a rule, honorable, upright, broad-minded and tolerant in most respects.

But, as a rule, also, they are slaves to certain systems of thought, and, while these systems tend materially to their own financial betterment, yet the Spirit of Freedom crying for liberty, the Spirit of Truth demanding declaration, makes the yoke of system galling, makes the man break bonds and venture into the Sunlight of Freedom.

So, we have doctors testing Christian Science, Divine Healing, and all shades of mental therapeutics. Many are discarding drugs, throwing aside the general use of the knife, and are doing better service as a result.

Instead of urging the use of drugs the leading medical journals are urging the profession to study with reference to eradicating drug addiction.

The writer wishes to quote some editorial comments from "American Medicine," a reputable American medical journal. The following is significant:

"A noteworthy paper on drug addiction appears in this issue (November, 1915), and we count ourselves very fortunate in being able to present it to our readers. We refer to an article by Dr. E. S. Bishop. Quietly and modestly this earnest physician has been investigating drug addiction, studying it from every angle, until at last he stands one of the few medical men in the civilized world who can speak with authority concerning its pathology and scientific treatment.

"Dr. Bishop's experience in Bellevue Hospital, followed by his years of service as attending physician at the New York City workhouse, have assured him a wealth of material, but this would be of little value but for his interest in drug addiction as a great human problem and his earnest desire to effect its solution, if possible, for the benefit of mankind.

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"In concluding these rather fragmentary remarks, we do not hesitate to state that we earnestly hope some of those who read them may be induced to take up the study of drug addiction. In forthcoming numbers we shall have additional papers by Dr. Bishop on his all-important subject, as well as from others who can also speak with authority."

Dr. Bishop's paper shows that he has made a specialty of narcotic drug addiction. The writer here quotes the following significant declaration from Dr. Bishop's paper:

"The help of the narcotic addict lies not in any one method. It lies not in the establishing of hospitals and institutions privately conducted for the exploitation of methods. It lies in the education of the general practitioners in the fundamentals of a definite disease, and it lies in the as rapid as possible eradication of old fallacy and false conceptions from his mind."

We shall soon hear the truth from the profession on drug addiction in general. He that leads in breaking the drug spell of this age leads in dispelling a very dark

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cloud from the human mind, and in turning on the sunlight of health to the race.

The editor comments upon another very important topic, which the writer wishes to quote at some length, and to make a few comments upon. It follows:

"Fear is one of the basic instincts of animal life. Darwin states that it is the most depressing of all emotions, and that it soon induces utter helpless prostration. It is true, however, that the present generation, unlike our original ancestors, have less in our environment to invoke the sense of fear. And yet, unquestionably the instinct of self-preservation is rooted deep in our minds. Fear is a constant detail of life."

After discussing the incentives to fear and their effects upon our early ancestors, and how education and scientific developments have removed them for us, the editor proceeds with the following contention:

"Disease, however, is the most universal cause of fear today. To this fear and the instinct of self-preservation we owe our knowledge of hygiene and prophylaxis, and probably much of our idea of treatment."

* * * * * * *

"It is safe to say, however, that few mental states add more to the burden of the physician or make his profession more difficult.

"That fear is a potent factor in producing abnormal conditions, or, at least, in accentuating the baneful effects of disease, is a fact established beyond controversy.

"A morbid fear of disease contributes largely to an unbalanced mentality; it disarranges bodily functions, to be later followed by organic dissolution."

Then the editor cites a case of death from fear.

These articles in the field of medicine itself and intended primarily for medical practitioners certainly indicate that Truth is being sought and declared by that profession.

Of course, we do not agree with the editor on all points of his contention, but we praise the boldness with which he steps out into the field of open truth. He contends that "disease is the most universal cause of fear."

While it is very true that disease is the cause of fear, and probably the most universal, still fear becomes the most powerful incentive to the rapid progress of disease development.

Disease is the primary cause and fear the effect, then, fear in turn becomes the secondary, and yet most effective cause of a more powerful disease.

For instance, one has a dizzy spell. Next he begins to think about it, then to read about it, and he finds from literature and from friends that a hundred and one dreadful diseases may come in this way, may begin with a swimming in the head. Then almost unconsciously he chooses which one of these diseases he shall have. He forms a mental image of himself, having it in its worst stage. Then he fears the image, and the fear weakens his resistance. Then he

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begins to imagine other symptoms of his unconsciously chosen disease, and this imagination creates a realization, and this again arouses more fear and weakens resistance, so on and on imagination goes, creating symptoms, filling out the details of the image, and fear follows, paralyzing the mind and prostrating the body.

Fear chases imagination as a dog chases a rabbit, and will not desist until imagination is either exhausted or turns upon it and exhausts fear.

It is a doubt if practitioners, in any line of the healing art or science, have to deal with a more subtle enemy in the restoration of health, either of mind or body, than with those airy nothings, fear and false imaginations.

When there is the slightest sign of dis-ease, of either body or mind, do not give it a picture or an image, and by all means, do not give it a name. As quick as possible throw it out of your mind. If false imagination rushes into your mind, immediately make it turn upon its hounding fear and vanquish it.

It is true that fear served as an incentive to self-preservation in the night of man's darkness and ignorance; but it was the walking cane of the night traveler. Now that men have the Sunlight of Truth, the cudgel of fear is no longer needed, and whoever respects fear becomes its slave.

All hail the day when the medical profession will break the spell of the need of drugs from the minds of their patrons, and eliminate Fear and all incentives to fear from their practice.

For a long time it seemed that the practice of medicine and its equipment was for its own sake; that as doctors multiplied disease multiplied, hospitals and nurses multiplied, and mortality multiplied.

But these open, frank remarks from a leading medical journal lead to the conclusion that a saner method of dealing with our poor humanity is coming forward through the medical profession.

For the driftwood is thus directed.

Let the fight cease between all schools of healing art or science. Let the grafters in human credulity butt the wall. Let the energies hitherto spent in fighting each other or in cornering the treatment of the all, for the personal gain of any persons or clique of persons; from now on, let those energies of mind and body be spent in finding out the truth of so-called diseases, probing for them from every angle of the compass of life, and seeking the sanest possible methods of eradication.

Man is an entity of three-fold nature. In his physical state he is a triangular concept of spirit. mind and body, and the successful practitioner must henceforth deal with him as such.

The practitioners of all schools of healing find that some ailment in one person will yield readily to some form of physical treatment. while another person having identically the same symptoms, will not respond in the least to the treat-

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ment that relieved the other, while yet mental treatments, or even wise verbal suggestions, have the desired effect. Here the effect is entirely mental and held in the mentality, while in the former case the effect, while mental, was thrown out of the mental grasp into physical grasp, and a physical cause could easily remove a physical effect, as a needle removes a splinter. But when the concept of the trouble is held tenaciously in the mental embrace, it requires a mental stimulus to relax that embrace. And this may be carried to the third plane spiritual consciousness with much the same consideration.

Many of the open-minded practitioners of the medical profession are taking cognizance of these facts.

THE NEED OF HUMANE EDUCATION LAWS

Consideration Due Dumb Creatures—The Band of Mercy—Obedience and Courtesy.

IT certainly would be a blessing to the present and succeeding generations, if more rapid strides could be made in having regular systematic instruction in the care of domestic animals and the protection of birds introduced into every school. Wherever humane education methods are understood and carried out for any length of time we always hear of good results.

So much depends in the development of his moral and spiritual nature upon the first few years of a child's life, that it is to be deplored that every home is not an ideal home in respect to teaching by example of parents and adult members of the household, the kindness, thoughtfulness and consideration due dumb creatures as well as human beings. It has been proved satisfactorily that the education of the heart is even more essential to the welfare of society and to the individual happiness, than the education of the intellect, and children are entitled to both. Children are fond of animals and by no other means can kindness be so thoroughly inculcated in them as by humane teaching. An able teacher, after two years' trial, wrote: "I find it the best kind of discipline and worth any amount of effort." The child who, in his tenderest years, has received such instruction at home, will expect to find it in the school, and those who may not have been so favored in the home will need it even more from the teacher. It should not be difficult to persuade the average citizen that it is a duty to help place this important subject in the curriculum of the schools.

In my own experience I have

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found that normal schools, above all other places, are where it pays to carry humane education methods, illustrated lectures and literature.

It more depends upon teachers than upon lawmakers or humane society officers or officials whether the children in the schools of today receive an adequate amount of humane instruction in the best possible way. The teacher's knowledge of this vital subject and her interest in it will measure the degree of help that her pupils are to receive, and the progress they will make. It is only when we are heartily enthusiastic about a subject that we can inspire others to give loving and earnest service in its behalf. Every teacher in states and provinces that do not, at present, have humane education laws as well as those that do, should be reached with a respectful request that all his pupils be encouraged to know the Band of Mercy pledge so well by frequent repetition at school that he can and will repeat it at home.

Kindness to all living creatures will manifest itself in obedience to parents and teachers, unselfishness and gentleness toward brothers, sisters and playmates, presenting to them an example of the courtesy that springs from the kindness of heart. Children should feel that their membership in the Band of Mercy or humane society is a life membership, each succeeding year seeing the same duties to be performed, and ever widening fields of activity. There is abundant material for Band of Mercy talks, lessons and meetings; the usefulness of animals, the wonderful way in which the Creator has fitted each species for its special work, the proper care and treatment of those dependent upon us, and the need of protection of song and insectivorous birds, cannot be over estimated.

The young can help influence public opinion. They can tell of the inestimable good that has been done, and of the suffering ended or prevented, and if not successful at first, their influence will surely be felt by their persistent pleadings with humane persons. Vacation and rest homes, for those noble, patient creatures, the working horses, are philanthropies for which provision should be made.

Free treatment of horses and other domestic animals of the poor is one of the noblest of charities. The opening in Boston of the George T. Angell Memorial Animal Hospital was an event which brought relief not only to many a dumb creature, but to all sympathizers with these helpless friends and fellow-creatures. Such forms of humane effort may be explained to Band of Mercy members, and in places where any of these institutions exist they will gladly further the work by making it known to others. Where none of these philanthropies exist, they can agitate whichever one is most needed and a beginning may be made in a small way through their endeavors. What more beautiful way of obeying the injunction, "Open thy mouth for

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the dumb," and of regarding the lives of the creatures God has placed in our care? When they reach manhood and womanhood children taught to delight in anticipating such work, and in doing whatever comes to their hands as preparatory work, will not lead aimless and selfish lives.—Our Dumb Animals.

MORTAL MIND

"Mortal Man" a Misnomer—Untrue Thinking Versus True Thought. The Idea of Man's Immortality—It Will Come.

"What is meant by the words mortal mind and mortal man used so often in New Thought publications?"

MORTAL mind is only another way of saying untrue conceptions, convictions, and thoughts.

All untrue thinking, of whatever kind, is conveyed in this term, mortal mind or mortal thought.

The term mortal man is a misnomer, for there is no such being in the whole universe as mortal man.

Man must be, by the very nature of his power and substance, a spiritual being throughout all time, immortal and everlasting.

Man's body has certain conditions which seem to deny his immortal nature. These conditions are the result, or expression, of the untrue thinking to which the term mortal mind is sometimes given, but never in all eternity can man become conditions. Man is always immortal man.

Mortal mind is merely a figure of speech, used to indicate the fact that there is nothing lasting, living, or immortal about untrue thinking and its results.

Immortal is everlasting, and mortal is not; therefore, any untrue thoughts are mortal thoughts. Nor are the results of untrue thinking immortal; therefore, they, too, must pass away, or cease to be. But man does not pass away, nor cease to be.

Up to the present mentality's untrue thinking has been overwhelmingly greater than its true thinking. Because of this the change which the untrue conditions make in passing away is so great that to it has been given the name death, for, in this passing away of the untrue conditions man's body also seems to be swept away.

The time is coming, however, when mentality will think more truly than untruly. Then the untrue conditions will pass away more gently and more unobstrusively. All the passing away will be done very gradually, very quietly, in the body, without the great cyclonic change which now takes place in which the body passes out of our sight. Then the body and its conditions will be transformed "from glory to glory."

A child is born and lives to be seventy or eighty years old. Most

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striking changes take place in the body during these years, and all the changes take place in the same body. The body of the infant does not die to produce the great changes which take place in it from its birth until it is thirteen years old, nor from thirteen to thirty years old, nor from thirty to eighty years. All the changes of the years take place in the same body. So will it be when man's mentality has conceived the idea of the immortality of the body.

The changes which we now see taking place in man's body from infancy to old age will bear no comparison to the wonder of the changes which will then take place in the body. When mentality has given birth to the conception of immortality, not alone for the soul, but also for the body, this conception will, by degrees, push out of mentality all other conceptions concerning the body, which will not ratify it and harmonize with this conception.

The convictions and thoughts will serve the new and true conception just as they have served the old and false one. The body will grow into greater harmony day by day. As the conception of immortality absorbs more and more of the whole mentality, this conception, and all that it entails of grace, beauty, and strength, will be brought forth into the body, will be shown forth in the body, and the conditions of the body.

It is now the most natural thing imaginable to watch the little body of the child grow and change. In the coming time it will be just as natural to watch the body being transformed to more fully manifest the immortal glory and beauty of the man immortal.

Man's mentality has given birth to the conception of an immortal body on this earth, and the manifestation of this conception is inevitable. Nothing can prevent it being expressed in this body and on this earth. It does not matter in the least how many years will pass before this method of transforming the body becomes a visible and universal process, nor how many New Thoughtists die in the meantime.

It will come. Nor will its coming be hastened by speculating upon what kind of forms this process will take. The most helpful way is to hold the fact of its coming fixed in the soul, and lovingly serve it by keeping the thoughts pure from all that hampers life in its glorious work of self-expression. Then the day will surely come to our race when death will have left our beautiful earth forever.

Is the whole work of life then finished?

No more finished than Eternity is finished. Always will the inherent Creator find new ways to manifest the everlasting nature of its life, the boundlessness of its Wisdom, and the glory of its love.—Alma Gillen.

The fullness of life comes only to those who think things out for themselves; those who concentrate their energies on a worthy aim and leave behind them achievement to mark their passing.

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"THESE SIGNS SHALL FOLLOW"

The Command to Go Forth and Heal—The Testimony of Eusebius—The Witness of the Fathers.

TO evade the command of Jesus to His workers to go forth and heal the sick, many ministers claim that there is question about the genuineness of the last twelve verses of the sixteenth chapter of Mark. Here is what a Bible scholar says on this point:

"In external evidence the first point is the testimony of the Fathers. Here the weightiest name against Mark's authorship of the disputed passage is Eusebius, the great Palestinian critic of the fourth century. He is also the earliest witness against these verses. Eusebius states substantially that some manuscripts contained the passage in dispute, but that the more numerous and best manuscripts omitted it. While not a few Fathers questioned this, yet the influence of Eusebius was so commanding that many contemporaneous and succeeding Fathers accepted his statement. Indeed, the late Dean Burgon, of England, in his treatise on 'The Last Twelve Verses,' points out a remarkable fact, namely, that after the time of Eusebius there is not one independent witness against the verses, the testimony of all being traceable to Eusebius. On the other hand, before the time of Eusebius, as early as Irenaeus of the second century, the witness of the Fathers is uniformly in favor of the verses—among the great names being Justin Martyr, Hyppolytus, Chrysostom, Jerome, Ambrose, Augustine and Victor of Antioch. This is a remarkable fact.

"The second point in external evidence is the testimony of the manuscripts. It is true that the Sinaitic and Vatican, the two oldest and best manuscripts, together with many other manuscripts and versions, omit the disputed passage. On the other hand, however, many old and authoritative manuscripts and versions contain it. But as to the omission of the verses in the Sinaitic and Vatican manuscripts, Dr. George Salmon, of Dublin University, the competent and conservative critic above quoted, gives this explanation: In the opinion of Canon Cook, these two were among the fifty manuscripts of the New Testament which Constantine commissioned Eusebius to prepare for his new capital. They were thus prepared under his supervision and reflected his views. This would go far to explain the omission of the passage in dispute in both the Sinaitic and Vatican manuscripts, these verses as we have seen having been objectionable to Eusebius.

"But it is possible to go a step or two farther. Count Tischendorf, who discovered the Sinaitic manuscripts, noticed that in both the Sinaitic and Vatican manuscripts the Gospel of Mark is transcribed by the same hand, a fact pointing to an earlier manuscript, as the common source of both manuscripts. Furthermore, expert textual criticism has detected

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about the closing chapter of Mark in both the Sinaitic and Vatican manuscripts the same peculiarities in the way of spaces and embellishments, indicating, if not proving, that the common parent copy from which both manuscripts were taken must have contained the verse. The evidence for this point is too intricate to be presented here, but it can be found in Salmon's 'Introduction to the New Testament,' and is convincing. Thus we see that the external evidence against the closing verses of Mark is, on good authority, quite directly traceable to Eusebius, who today would probably be classed as a higher critic."—Unity.

SOWING SUGGESTIONS OF DEATH

Death Education Begins With a Child's Earliest Understanding — Why Not Teach the Doctrine of Life?

AS an example of how suggestions of death are sown in the mind through singing error, the following verses from a hymnal are given. These were found in a hymn book used by one of the leading orthodox churches of Kansas City:

Death rides in every passing breeze
And lurks in every flower.
Each season has its own disease,
Its peril, every hour.
Why should we start and fear to die?
What timorous worms we are!
Death is the gate of endless joy,
And yet we dread to enter there.
These ashes, too, this little dust,
Our Father's care shall keep
Till the archangel's trump shall break
The long and dreary sleep.
Through sorrow's night and danger's path,
Amid the deepening gloom,
We, followers of our suffering Lord,
Are marching to the tomb.
Thee we adore, Eternal Name,
And humbly own to thee,
How feeble is our mortal frame,
What dying worms are we.

It seems almost past belief that anyone in this enlightened time could sing such words. They are not only contrary to the Christ teaching of Life, but are full of inconsistencies. In one line we read, "Death is the gate of endless joy," and in another, death is described as a "long and dreary sleep."

Another way in which the adversary is sowing the seeds of death is through the busy life insurance agent. He is as diligent as the minister in scattering suggestions of the shortness and uncertainty of life, and many people are so moved by his appeals that they do without necessities to keep up their insurance payments.

Governments join in the general effort to impress upon the people the death thought. They teach that it is grand and glorious to die for one's country and set at naught the wisdom of Jesus which teaches love, nonresistance and peace.

Death education begins as soon as the child is old enough to understand anything. Many little children are

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taught to pray, "If I should die before I wake, I pray the Lord my soul to take." They hear such teaching at home, in the church, and at school, and they accept it as a matter of course. The mentality of a child so taught crystallizes in a belief in the necessity and certainty of death, and the child grows up with his mind tightly closed against the blessed gospel of life which Jesus Christ brought to light. In the new education the children should not be neglected. They will just as readily accept the teaching of life as the teaching of death, and if they grow up in the life-thought they will have much less to overcome on their way to the demonstration of eternal life.

THE SUREST WAY

"WHY is it that New Thought is spreading so rapidly?"

For the reason that it deals with the thought power of every one, regardless of sex, talents, position, education, religion, or of gifts, mental or physical.

It puts every one in the same position. It does not exalt one human being above another.

It goes at once to the foundation of man's Being, finding it Divine, whole, and infinite. At the same moment it strikes at the root of all conditions, good and bad.

Every one has the same Life Principle, with its Power and Wisdom, a thinking process and a body. Every one has a thinking process which is exactly the same in all.

There is no partiality shown to anyone. Each one is a complete being, fully equipped with the three parts of Being which form the unit man.

The richest man in the world is not more complete in his construction than is the poorest man. The uneducated man is as perfectly arranged in his being as is his most thoroughly educated brother.

It teaches that the thinking process of each one is at his own disposition. It is his to use as he wishes and wills. No one can say to him that he must use it so or so. It is wholly his very own to do with it as he chooses.

The rich man is not more free to use his thinking process in the manner he wishes than is the poorest man. The educated man is not master of his thinking process more than is the uneducated man.

Moreover, it shows that the way in which each one uses his thinking process decides the difference of conditions between man and man.

It does not make statements that it cannot prove. It does not ask to have its assertions taken on faith.

It does not appeal to the feelings of people, but to their common sense. It tells people of powers which they already possess.

These are some of the many rea-

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sons which make the teachings of New Thought spread so rapidly.

Added to these reasons is the fact that those who have really accepted and used the principle of New Thought have made some striking change in their lives. This change may be the curing of illness and disease, it may be one of greater prosperity, or it may be a harmonization of all the human relations, especially those of the family life.

Whatever form of betterment the change of mental attitude may produce, it is sufficient to prove to onlookers that some great power has been exercised to bring forth that which meets the eye.

This brings us again to the one great and sure way of helping others to find their inherent powers and the way to use them. "Living the Life" speaks louder than any words, and teaches more convincingly than books or teachers.

When one's whole mentality is permeated with the Knowledge of the glory of man, the infinitude of his Life, the all-powerfulness of his Love and Wisdom, it comes forth, perhaps quite unconsciously, in an infinite number of ways. This Knowledge then becomes incorporated in flesh and blood. It manifests itself in the movements of the body, the expression of the face, and in the tones of the voice. In fact, the whole body has a dear and helpful story to tell to all who want to know about the true man, and the life of health, happiness, and prosperity.—From Expression.

PERFECTLY WELL, BUT DOESN'T KNOW IT

THE following dispatch from Los Angeles, Cal., while a trifle old, has not lost its interest. After reading it, one is led to wonder if these "scientists" do not know that they are preaching an idea not new but which, under its proper name, they would promptly repudiate.

How many other people, apparently ill, are really well, and do not know it? And can a person be well and imagine he is ill?

Los Angeles, Oct. 16.—One of the most remarkable cases known in medical history and one fraught with interest both to surgeons and to students of psychology, has been called to the attention of scientists in this city. It is the case of Carlotaa Sausedo, a fifteen-year-old school girl.

For three years Carlotaa was considered a hopeless paralytic, who would never be able to speak or walk. She had been injured by a fall on her head from a swing when she was twelve years old.

It is declared now by doctors and her teachers that whatever body or brain injuries she may have received from that fall have been absolutely outgrown and that she is perfectly normal physically and mentally, except that her mind has failed to register the fact of her recovery.

In other words, according to the

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doctors, if the child's mind can be awakened to the fact that she has recovered from her fall she will be able to walk, talk and develop as other children do.

While three weeks ago Carlotaa could not speak and could not walk alone, today she speaks with ease, walks without help and can even walk up and down the school stairs alone.

Three years ago the little girl pitched from a swing to her head. She was picked up and stood on her feet. Instead of standing still she began to whirl round and round. She was entirely unable to stand still or to sit up. She was put to bed and pronounced a hopeless paralytic. Her power of speech was completely stopped.

With the beginning of the present school term Miss Ettie Lee, one of the grammar school teachers, discovered the child. There were five other children in the family, all normal, and Miss Lee inquired into Carlotaa's history. Securing medical examination, she learned that, whatever bodily injury may have been caused by the fall, it no longer existed.

"We cannot tell Carlotaa she is not a cripple or sick because her mind has to be wakened up gradually to that fact," Miss Lee said, "but we are teaching her by degrees. She is placed in a special class at school and her teacher invents little exercises and lessons for her.

"She had to be almost carried to school. Her teacher made a small sand pile in the playground and many times a day took Carlotaa there and helped her to walk over it. Today Carlotaa can walk up and down the school stairs. She went alone to the soup kitchen, got her cup of soup and sipped it unaided.

"When school opened she could not talk. Now she talks to us and knows what we say. She can count in English and Spanish, and can write her own name. Her father tells me she was unusually bright before the fall, and I see no reason to suppose that she cannot be restored to her former condition.

"She has been in bed for the greater part of the past three years, as the school in Chino would not take her in. So, while her body healed itself, apparently, her mind never recovered from the shock of the fall."

Little Carlotaa was taken to the Parent-Teacher clinic for further examinations to verify the diagnosis of other doctors. If a similar report is made, her special teachers will continue as they have begun in their novel work of teaching the child's mind that her body is neither paralyzed nor injured in any way.—The Truth-Teller.

The creative force of the thinking of the man in the street is of the greatest importance to that man.

The creative nature of the thinking of the man in the street is exactly the same as the thinking of the best trained logician. The creative nature and power of thought cannot be extracted from thought. What can be done with thought is to use it in such a way as to create and bring forth desired creations.

Thou art in God, and nothing can go wrong which a fresh life-pulse cannot set aright.—George MacDonald.

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VOICE OF THE SOUL

Love and you become lovable and lovely.

Love smothers the harsh nature.

Love polishes the crude jewel.

Love softens the stony heart.

Love arouses the drowsy mind.

Love renews the failing body.

Love cools the fiery temper.

Love takes the dagger from the tongue, the dart from the eye; the venom from the thought.

Love is a medicine for the ill, a cooling draught for the thirsty, a satisfying morsel for the hungry.

Love is a soft couch for the maimed, a suitable crutch for the lame, a reliable staff for the infirm.

Love lights the darkness, dispels the chill and purifies the atmosphere.

Love penetrates the unexplored and discovers its mysteries.

Love conquers where perishing armies fail.

Love climbs to the highest heights, and delves to the lowest depths.

Love is the essence of the soul's sincere desire; the quintessence of proper prayer.

Love is Omnipotent, being one with all-power.

Love is Omnipresent, being one with the All-Present.

Love is Omniscient, being one with the All-Knowing.

Love is the outflowing of God through channels of Good.

Whoever gives himself in any way or degree to the service of Love, Love will use.

Love will go before him as a shining light, will be about him as a protecting arm; will follow as an ever-recruiting host, and will be in him a spring of living water, of ever-increasing freshness and fullness.

There is a battery of Love, of equal potentiality in every heart. Connect it with the machinery of life, set it in motion, and you thus set in motion inexhaustible powers and possibilities.

When you connect your Love Battery with the machinery of the actual life about you, you thus connect yourself with the Infinite Good.

Let your love answer to the wail of the children of earth.

"Be all things to all men, that by chance you may save some" from the quagmire of lovelessness.

A more secret, sweet and overpowering beauty appears to man when his heart and mind are open to the sentiment of virtue. Then he is instructed in what is above him. He learns that his being is without bound. That to the good, to the perfect, he is born, low as he now lies in evil and weakness.—Emerson.

Success is the most natural thing in the world. The man who does not succeed has placed himself in opposition to the laws of the universe. The world needs you—it wants what you can produce—you can serve it, and if you will, it will reward you richly.—Elbert Hubbard.

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TO MME. ROSE DE VAUX-ROYER

Upon Her Noble Work in Bringing to Press the Last Poems of Madison Cawein.

H. A. Cottell, M. D., Louisville, Ky.

Lady, who dwellest by the voiceful sea,
To whom the word of love's divine appeal
Spoke not in vain, love puts its sacred seal
Upon thy brow, and Christian charity
Acquires new beauty, as dispensed by thee,
Who, with a stroke of this soft wand, didst deal
A parthian blow to those who never feel
The magic touch of strong affinity.
Of David's love and Jonathan's we've heard—
Damon and Pythias' passing love of woman—
But such were deaf to that transcendent word
Love spake to thee, and made thee more than human—
To heed with thy deep woman's sympathy
Love's far dumb cry from out Infinity!

STATEMENT OF BEING

God is the one omnipotent, omniscient, omnipresent Spirit-Mind.

The Son of God is the Divine Idea of man ever existing in the Mind of God. This is the Christ, the "image and likeness" of God.

The Son of Man is the perfect expression in Self-Identity of the Son of God. This is the first Adam.

These three form the Divine Trinity—God, Christ, man or Mind, Idea, Manifestation.

The Word or Logos of God-Mind is the Creative Power. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without him was not anything made that hath been made. In Him was life; and the life was the light of men."

The Word of God is immanent in man and the universe, and all creation is carried forward by and through a conscious recognition by man of this Mighty One.

To fulfill the law of his being, man must proclaim the true word and thought of unity with God.

There is no absence of the God-Word anywhere.

Every substance-idea is vitalized by the God-Word. All forms, shapes, bodies are sustained and made perfect through a conscious recognition of the indwelling God-Word.

There is no reality, life of substance in any adverse thought claiming to be less than the divinely perfect Word of God. "Be ye perfect, even as your Father in Heaven is perfect," is the perpetual proclamation of the God-Word to man.

All sin, suffering and disease are the work of the adverse mentality, and are destroyed by denial and withdrawal by man of his thought force.

God has designed man to be wise, healthy and happy. The Christ-Man crowns every man with this glory. Through faith and understanding man makes this manifest, and thereby is lifted out of mortality into the light of life, the Kingdom of Heaven. —Charles Fillmore.

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THEN YOU'RE EVERY INCH A MAN

When you know that you can do it,
And you have the nerve to try,
And the grit to stick right to it,
And all obstacles defy;
When you've Confidence behind you,
And Determination, too,
Then Success is bound to find you,
Fortune's sure to smile on you.

When no thought of failure presses,
And on laziness you frown;
When misfortune and distresses
Cannot keep your courage down;
When you smile at every fetter,
And all barriers can buck,
Then the world will like you better
For your fortitude and pluck.

When no pessimistic spouter
Can discourage you a bit;
When you fail to be a doubter,
But are bound to make a hit;
When you're feeling in fine fettle,
And hang on with courage bold,
You will prove, boy, if the metal
In your make-up is pure gold.

When you don't give in a second,
To despair or doubt or dread,
But "make good" to those who reckoned
That you'd "never get ahead;"
Though you never take to crying,
When the little fears assail
You come pretty near denying
There is such a word as "fail."

When you dodge each stinging missile
That the knockers heave at you,
But can sing and blithely whistle
And keep brave and cheerful, too;
When you let no streak of yellow
Turn to failure any plan,
Then you'll show the world, old fellow,
Then you're every inch—A Man!

OUR SOUL COMPANIONS.

When the lion force in man, the heart, awakens and vibrates, all the other little animal forces become impotent—capitulate.

Love, the Divine Principle of the soul, is master and king over all other human impulses.

Pride, resentment, hate fall before this all-potent influence, when it emerges from its prison-house, or is permitted to come forth through a whim; invited by a kind thought, or incited by a like vibration.

And its accompanying beneficence! Joy, happiness, generosity, felicity, amiability, friendship, tenderness, sympathy, mercy—all beautiful traits of humanity, coming to the fore and playing their parts in life's affairs.

And how much of life's sweets is lost by the guard kept on love to prevent its escape! And what guards! Shabby-looking little animals known as envy, jealousy, hatred, uncharity, avarice, ill-humor, spite, cruelty, etc.

Why imprison it? How can it become strong if not exercised? Do we debar the material sunshine? Then why the spiritual? Love is the only Deity from which we may ever hope to obtain heavenly reward; and each had his share given to him at birth, from which future expected happiness must be culled. If it has been neglected—the lion starved—we will but be a boon companion of the little animals we have been raising as its substitute. —Arthur Milton.

Be strong, and let your heart take courage.—Psalms.

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SAYINGS OF PORPHYRIUS

[Written in a letter to his wife Marcella. He lived from A. D. 233 to 304.]

The divine is everywhere perfectly present; his real temple is the mind of the wise; only they who know God aright can worship Him aright.

All the good we do is God's work; all the evil we do is our own work; and God has no blame for it.

Ask not God for any good that thou canst not keep forever; God gives nothing that is not eternal.

No one can at once love God and the carnal appetites.

A man that is worthy of God is himself as God.

That man makes himself well-pleasing to God, yea, he makes himself divine, who makes his inner self like unto the Godhead that is blessed in immortality.

God sends suffering to none, for the Deity is good; thou thyself art the source of thine own sufferings, especially when thou knowest not who God is.

God is not moved by tears and entreaties nor honored by sacrifices, nor is His glory extolled by abundance of oblations; it is only when our inner self is filled with God that we become united with Him.

No god is ever author of evil, but man makes it for himself through his freedom.

In the relation to God four main elements must be clung to: faith, truth, love and hope. That is to say, we must have faith that salvation is only to be found in the return to God; we must strive with all our powers as far as possible to know the truth in respect of God; when we know Him we must love Him; when we love Him we must nourish the soul with good hopes regarding the course of life.

Three kinds of laws must be distinguished: the divine law, the natural law which relates to the transitory nature, and the civic law. If a man examines his inner self he perceives the divine law, impressed from eternity upon his soul. From this divine law the law of nature is also derived. The civic law is intended for petty folk, not to keep them from wrong-doing, but to keep them from suffering wrong.

Nothing is so needful as to know what goods we do not need.

A WOMAN MAYOR

A woman mayor of an American city of more than half a million inhabitants. That sounds like somebody's prophetic peep into the next century, but as a matter of fact it actually happened in Los Angeles. Mrs. Estelle Lawton Lindsey is a member of the city council, and when Mayor Sebastian went up to San Francisco to look at the big fair she was made president of the council, therefore acting mayor.

"What would you do if you should become permanent mayor of Los Angeles?" a reporter asked Mrs. Lindsey.

"That is a big question," Mrs. Lindsey responded. "There are hundreds of things I would like to do, but whether or no I would succeed in doing them is the question. The mayor's hands are tied. There are many things he might wish to do, but unless he had a majority of the council with him, he would be power-

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less. Here are some of the things I would like to do, however, if I were permanent mayor:

"Devise some system for ridding the city of the necessity of charity; give employment to hundreds of unemployed but capable men by having the city do its own paving. This paving work alone amounts to $1,000,000 a year.

"Then I would have all streets lighted by city power, and other public service utilities under city control. I would abolish the city jail, and establish a large, healthful farm, where delinquents could earn their own living in the open air. Products from this farm could be sold and almost made to support the institution.

"I would establish many comfort stations.

"I would scatter throughout the city twenty or thirty milk stations, where nothing but scientifically inspected milk would be given consumers.

"On the east side and in some of the poorer districts I would establish schools for mothers. I would have mothers taught how to care for babies and make them strong and healthy children.

"That is all for now, for I see a man over there asking for the mayor, and he won't believe I'm it until I tell him so in person."—Springfield Republican.

The Christ way of attainment is much the most simple and direct. "Love God with all thy heart and thy neighbor as thyself."—Alma Gillen.

GOD IS LIGHT

Dark your way is it? Dark as Egypt
Was dark to the Hebrews in Pharaoh's time!
'Tis easy, you say, to look toward Heaven
When you walk where the mountain tops sublime
See the first, faint blue of the miracle, dawn,
Feel the roselight kiss of the wonderful morn
A-thrill with the glory of earth new-born.

But when it is night and the night is dark,
And the storm birds screech and the wild winds wail,
And you sense the blackness of menacing clouds,
You shut your eyes and shiver and quail!
O, hug then, your faith, and clasp it tight,
Let it look through the darkness that fills the night,
For there's only God, and God is Light!

—Saidee Gerard Ruthrauff in Unity.

It seems very certain that the world is to grow richer and better in the future, however it has been in the past, not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented.—Phillips Brooks.

There is but one God—Love.
There is but one Law—Love.
There is but one Commandment—Love.

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DETACHED THOUGHTS

Every form of religion, or worship, adopted by people is an effort to get nearer to a great God which they acknowledge to be.

We have outgrown the belief that God sends us illness to chasten us, or, to put it in the words so often used, "It is His will that I should be ill."

Haunted and daunted by the idea of selfishness, people keep thousands of joys from one another in every way, notably in loving.

There is only one successful way to be a moral reformer.

This is for each one to reform himself.

There are two great facts with which we, as scientists, are obliged to busy our thoughts.

One is that man is creator.

The other is that as man's convictions are so are his conditions and circumstances.

Would you know a man's convictions? Look at his conditions, circumstances, and environments.

One does not have to fight the convictions of the race; he has to let them go, or let go of them.

All convictions are formed by thought. Be they true or untrue, thought forms them all.

Why should not I feel angry if I want to? Because of the creative power of thought.

When one learns what I is, he finds that when he has hitherto called Himself is not himself at all, but a mass of conditions.

So far, it seems as though man makes use of his power of speech to hide himself from his neighbor.

The soul of man is the seeker, never man himself. Man is ever the one unchangeable and conscious Being.

To desire to be noble is to be noble, and the desire to be noble will teach soul to think nobly and to act nobly.

Any punishment for a mistake beyond the punishment lying in the mistake is a crime against the laws of the universe.

The ancient Greeks recognized the embittering nature of criticism by expelling Momus from Heaven for his habit of criticism.—Alma Gillen in Expression.

If you do not talk about your troubles, if you think about them as little as you can, if you ponder your mercies, and feel thankful for them, you are making use of those principles of Christian Science which are of practical value and real help.—Healthy Home.

Hope finds the brightest side of every untoward event of life—the silver lining of every cloud. It is the searchlight of faith and the armor of a stout heart.

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NATURE

Most fortunate is the individual who is enamored of nature and can realize and accept all she holds for him.

All her expressions teem with life. Note how her antithesis artificially wanes, sickens and dies while she grows off everything that has become effete and by her mysterious process again transforms it into living substance. Does not this teach us that there should be no death? Everything around us evidences life. In our minds we harbor the dead creeds and opinions that bar out new vital truths that if given a natural expression—that is—a free and energetic flow, for in nature there is no bondage or limitation by fear and doubt—we could express more life. If you look at the mountains you will see the vapidness of public opinion, and, like the majestic peaks, ascend over and above petty things that hold you down. If you would unfold and expand, look at the ocean or the far-stretching plains and let your feeling nature go out into limitless domain where it will blend with the cosmic rhythm and vastness.

The fellowship of nature is a great boon and the glorious, inexpressibly happy moments she gives makes us wonder and lose ourselves in her indefinable charm; possibly this is because she is silent and yet through a myriad of mystic impulses that reach and play upon the sensitive chords of souls in sympathy with her.

Many great men have been sons of the tillers of the soil and imbibed the force and power of their surroundings. Abraham Lincoln was the product of grand and noble forest inspirations. Walt Whitman never sang the praises of a drawing room, proving that only life speaks to life, the dead bricks and paving stones have nothing to give us; our homes, though beautiful, must not keep us away from hillsides, rivers and trees. The small enclosures in our habitations dwarf and nullify thoughts that can only thrive in the open air and sunshine. Let us worship at nature's shrine. There we will never find any degenerates.

IMAGINATION AS A SCIENCE

The time will come when the proper use of the imagination as an educator, a developer, a creator of happiness will be treated, and taught as a science. Then people will learn to control and guide the mental force so as to direct it into channels that will lead to constructive work.

The impractical dreamers are those who spend the most of their time in dreamland. These people never seem to discover that this is a very real world. Their feet rarely touch the earth. Their air castles remain air castles. They do not put bricks and mortar about them and anchor them to the earth so that they can live in them.

The one-talent men who work their visions out in the actual are of more use to the world than the ten-talent men who live all the time in dreamland. This is why we see the ordinary outdistancing the ten-talented dreamer who never gets down to business, who never does anything but dream.—Orison Swett Marden.

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THE TWO ROOMS.

Where does the clerk of the weather store
The days that are sunny and fair?
In your soul is room with a shining door,
And all of those days are there.

And where does the clerk of the weather keep
The days that are dreary and blue?
In a second room in your soul they sleep,
And you have the keys of the two.

And why are my days so often, I pray,
Filled full of the clouds and gloom?
Because you forgot at the break of day
And opened the dreary room.

—From St. Nicholas.

HOW HE BEAT TUBERCULOSIS

Rev. James M. Buckley, the fighting editor of the Christian Advocate, was told when a comparatively young man that he would surely die of tuberculosis. His lungs were weak and there was no doubt in his mind or in the minds of his physicians but that he had only a few years to live. But, as I said, James M. Buckley is a fighter. Instead of meekly accepting his sentence of death, he got raging, hopping, wildly mad. "I have to die, do I?" he shouted. And then he gritted his teeth. "I'll show them." And he did. He got a horse and buggy, persuaded another man to accompany him, and drove for weeks over the mountain country of Vermont and New Hampshire. He slept out of doors when he could. When he couldn't do that he kept the windows wide open. He breathed in fresh air all day long, ate nourishing food, and, what was probably most important of all, held tight to the thought that he was healthy and that he would remain healthy. He is now an old man—old in years only. He won. What he did others can do. The fighting spirit, the determination to be unconquered, the teeth-shutting, raging love of life—these saved him. We are never licked until we think we are. And then—God help us; we're lost.—Nautilus.

NEVER TOO LATE.

It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Edipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than four-score years;
And Theophrastes, at four-score and ten,
Had but begun his Character of Men;
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe, at Weimer, toiling to the last,
Completed Faust when eighty years were past.

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AIR CASTLES AND REAL CASTLES

As a matter of fact there must be an air castle before there is a real castle. Equally true is it that you must toil for the bricks and mortar that shall go into your castle or it will never come out of the air.

Our ideas and ideals are not really ours, can never be solid possessions, until we express them in life. It is good to erect airy structures in the imagination, but we must bring them down and give them a solid footing on earth if they are ever to do us or the world any good. While they are in the air, they are impractical. If they never get over the borderland of the imagination they do us more harm than good.

If you are dreaming, and at the same time pegging away to put a foundation under the immaterial structure in your brain, you are on the right road. Never mind if others call you a dreamer, a visionary, an unpractical fellow, you are in goodly company. Practically all of the inventors, discoverers and other great achievers of the past were derided as ne'er-do-wells who would never amount to anything. While they were planning and perfecting, mentally visualizing the creation they had in view, the scoffers laughed at them, called them idle visionaries, time wasters. But these same "visionaries" and "time wasters" proved to be the most practical of men, the greatest benefactors of the race.—Marden.

THE RESURRECTED LIFE

We must never forget that it was not the principal object of Jesus' teaching to make others believe that He only was divine, immortal, or the Son of God. He wished them to believe this for their own sakes, for their own regeneration. "As many as received Him to them gave He power to become the sons of God." It was the communication of life, a quality in the Spirit.

It might be thought, at first, that this recognition of a Divine element in man must necessarily lower the conception of the Divine. And so it does in one sense. It brings the purity of God nearer to us, it bridges over the abyss by which the Divine or the human were completely separated in the Jewish and in many of the pagan religions. It rends the veil of the temple. This lowering, therefore, is no real lowering of the Divine. It is an expanding of the conception of the Divinity; and at the same time a rising of the conception of humanity, or, rather, a restoration of what is called human to its true character, a regeneration, or a second birth, as it is called by Him.

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THE MAN WITH THE HOE

God created man in His own image, in the image of God created He him.

Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

Is this the Thing, the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dead shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity, betrayed,
Plundered, profaned, and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies;
Perfidious wrongs, immediable woes?

O master, lords and rulers in all lands,
How will the Future reckon with this Man?

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How answer his brute question in
that hour
When whirlwinds of rebellion
shake the world?
How will it be with kingdoms and
with kings—
With those who shaped him to the
thing he is—
When this dumb Terror shall reply
to God
After the silence of the centuries?
—Edwin Markham.

MY BEDTIME PRAYER

Bertha Youngblood, Humble, Tex.

I thank Thee, O Father, that all is well. I thank Thee that Thou hast given me a day of gladness and happiness in which, with all my duties, I have found time to do something for someone—be they loved ones, friends or strangers.

I am thankful, O God, for the very joy of living which fills my being with new courage, strength, hope and happiness. I thank Thee, O Giver of All Gifts, for all my comforts; for the companionship of those near and dear to me.

I thank Thee for health; I thank Thee that a new heart has been created within me, that new thoughts have been mine; that greed, avarice, hatred, anger, covetousness and all kindred sins have no part or parcel within my soul and mind.

I am glad, O Father, that Thou art near always, and when danger is about that Thou hast presented me with a shield, and that is Truth, which hides me and protects in every instant.

In the end, O Father of Light, Love, Wisdom and Power, I thank Thee that Thou hast given me love for all people and creatures, and that Thou dost bless me and mine and dost watch over us during the coming night, and I am secure in the thought that Thou art God.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.—Eph., 5:8.

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We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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JOY

There is no joy to be compared to that born of consciousness of pure Being—the universal life; nothing can be sensed with greater satisfaction or felt with more pleasure than to realize that we have the power of endless self-expression; that we are the expressor of the qualities of Being. In this consciousness we know that there is no infinite force waiting to do our bidding at our command, but instead, we do what the infinite does. In the language of Jesus, we do what we see the Father doing. We express ourselves from the plane of the Universal Expressor.

Our joy is dominion; it does not come as the fulfillment of ages, or of waiting and struggling against the false supposition that there is something that is not—an evil or malicious power that never existed; it is realization of Truth; it is knowledge of what is brought forth by affirmation.

The depression that arises from struggling and striving to become, and never attaining the Truth of Being, is universally apparent in the negative conditions present with people everywhere. They fear, they doubt, they hesitate, they are uncertain good. Dear ones, it is for you to lay hold of the Truth; it is God's good pleasure to give you the kingdom. God's kingdom means a one-power kingdom; there is only one power that rules and reigns, and that is Good. God is it, and we are it, for in Him we live, are moved and are. Make this Truth your own, and joy will fill your heart. Affirm the Truth of the absolute, and realize yourself above and separate from all the petty annoyances of life. In this consciousness and practice we never feel that we have lost everything, or that everything good and true, or of use, can be withdrawn from us.

Be the eternal, be the absolute. Be the highest and you will dwell under the shadow of the Almighty, and you will know that life is not an endless becoming, but that you are absolute life with power of endless expression; you will know that you are not a self-evolved individuality that commenced unconsciously in protoplasm, but that you are creator, co-eternal with the Infinite. That "I and my Father are one," not two, is a universal Truth, and applies equally to us from the plane of the Supreme. We do not lose our individuality in God, but we find it to be infinite and eternal, when we find God to be the All in All.

Joy of joys, the Heavenly Kingdom,
Is within the soul of man,
Blessed Truth, so grand, inspiring,
One with God's eternal plan.
—Harmony.

As well hope to be able to throw a pebble into the lake without causing a ripple, as to hope to be able to think even a single thought without causing an effect upon "life's surge so restless" of the great whole of humanity. —*Anna Augusta Gaskell.*

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THE SOUL'S WAY OF SPEAKING

The soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic and dogmatic. The soul has nothing to do with argument—it is and knows. It says what cannot be said by mind alone. Its vocabulary contains a few simple words—Love, Life, Light, Truth, Knowledge, Wisdom, Eternal Bliss are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualized mind. The New and Now is its theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals nothing. Its words are mild, sweet and gentle because they stand as symbols of love. Calm, serene, positive and authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt, and has no concern about its words being received or not. All who are ready for its words will receive them with joy. Others will not be disturbed, and will pass them by with complacent indifference. So soulful language is never disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—Magazine of Mysteries.

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Ah, God, for a man with heart, head, hand,
Like some of the simple great ones gone
For ever and ever by,
One still strong man in a blatant land,
Whatever they call him—what care I?—
Aristocrat, democrat, autocrat—one
Who can rule and dare not lie!

—Alfred Tennyson.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for three hundred and twenty-five dollars as a bonus for the year past.

This is something he has never done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

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THE PLACE WHERE WE LIVE.

Way down underneath all the crudeness that the world sees is a wonderful place for each of us—the "place where we live." It is peopled quite differently in each heart, and yet each little world is marvelously like every other. For in the place that we live are wondrous castles built. Sometimes they are on the bluff and the sea below is running high; the sky is hidden by scurrying clouds, there is a majestic roll of thunder, a flash of vivid lightning, and unafraid and rejoicing in the power of the gale we sit in the tower window watching.

Again the "castle" is a big white house on the hill, with the river dancing in a dazzling sun. There is a beautiful garden there, where one laughingly slips with the pebbles that roll under climbing feet on the steep pathways; where huge rocks are in the cooling shade and the traveler rests a bit. Huge elms and maples and oaks form archways over these lovely woodland ways; and 'mid the dry and rotting leaves one finds a graceful stem of green modestly yet proudly holding aloft a tiny blue flower. And strangely, in this place where we live, the flowers are never plucked; there are none in the great, lonely rooms; but one may look from any window and behold them; great natural beds of blue, yellow, white, lavender, orange, pink are growing in wild profusion. And strangely, too, no winter ever visits this region; the flowers are there in beautiful succession—always a new blossom in the morning.

Sometimes the place "where we live" is a cottage behind a white picket fence, and salvias proclaim their red challenge from afar up the road. We've grown a little weary of the big castle with its beautiful rooms and high ceilings, with its tower looking out over the sea, and its wonderful garden; and so, as it is easy to change this "place where we live," we just go down to the cottage for a while. It is so intimate. And there it is; the white curtains and green shades are smiling a pleasant welcome back of the white banks of flowers below them. And we go inside, to where the braided rag rug lies before the table, where the dog on the hearth opens one eye for welcome and looks you over while his stubby tail thumps the floor; where the pans in the kitchen are in shining order, and the fire in the dining room grate freshly made. The apples in the orchard are intimately red and the hens are cackling for dear life because they've laid such a lot of eggs. The cows are munching the fragrant hay in the barn and presently they will give such milk as was never before given in all the world.

When the sun goes down behind the trees in the woods over yonder, we sit on the lowest step of the white porch and listen to the crickets, the occasional hoot of an owl a long way off.

As it always is "in the place where we live," all the people are good, and all of them truly kind. One may pour out a heart full of thoughts to anyone of them with perfect confidence. And there are no troubles there; all the children

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are happy and beautiful, and clean, and full of gay laughter, always singing little songs about birds and flowers and blue sky, to which they seem so closely related. The faces of men and women are full of happiness; the young girls and boys, and the grown-ups, too, have cheeks that glow with health of body and soul. Every face wears a smile, for here frowns are unknown and nothing but happiness ever comes.

One day there comes a longing for the big castle on the hill, with its wonderful garden and the tower looking over the sea and back we go. But always to return and linger in the tiny white cottage where the salvias grow so profusely red.

A bell tinkles, the door opens, letting a rush of cold air into the house. The figure entering the room is quite familiar; why it is one of those faces from "the place where we live!" A joke, a laugh, a rush to the heat. Why, it is winter outside with snow two feet deep, and bitter cold. Can it be that the little white cottage and the smiling people and the overflowing happiness are unreal? Gradually the different elements and people separate themselves in your mnid. This woman has the flower garden, this one the braided rag rug, that boy the dog; a life is stormy, a life is serene.

You cross to the window. Out on the street is a shivering child. If one's imagination be allowed to work a little he may bring to mind those other faces that are sad, despairing, weary, stubborn or sin stained. Can they ever fit into the "place where we live?" Only a little transformation, only a light of understanding for life's values, and they do become the smiling happy faces of "the place where we live."

'Tis a wonderful spot, this "place where we live." Its perfect picture is made up from fragments of less perfect ones found here and there in the outer world where we all wonder if anyone else has a "place where we live," and if they guess that we have found it.—Opha P. Wren in Bloomington, (Ill.) Pantagraph.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The foundation of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also.

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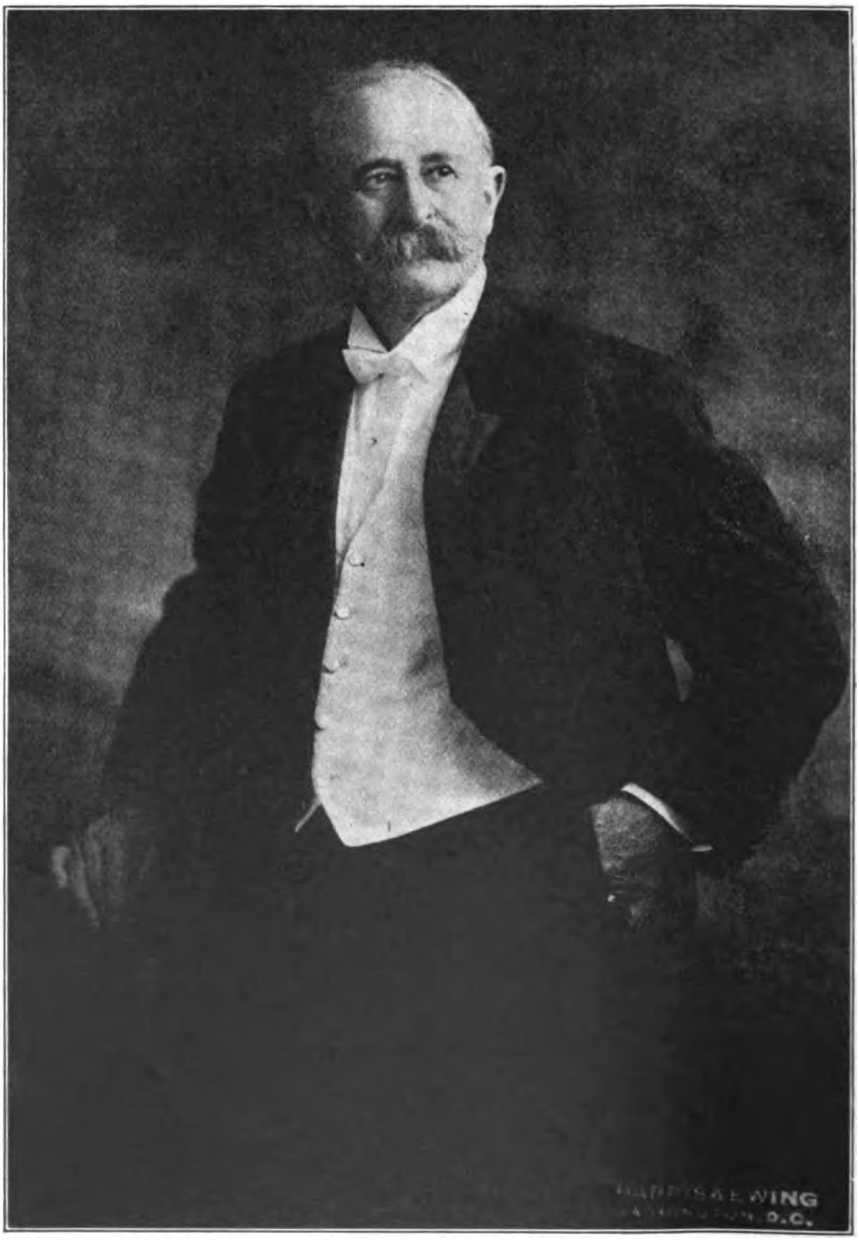

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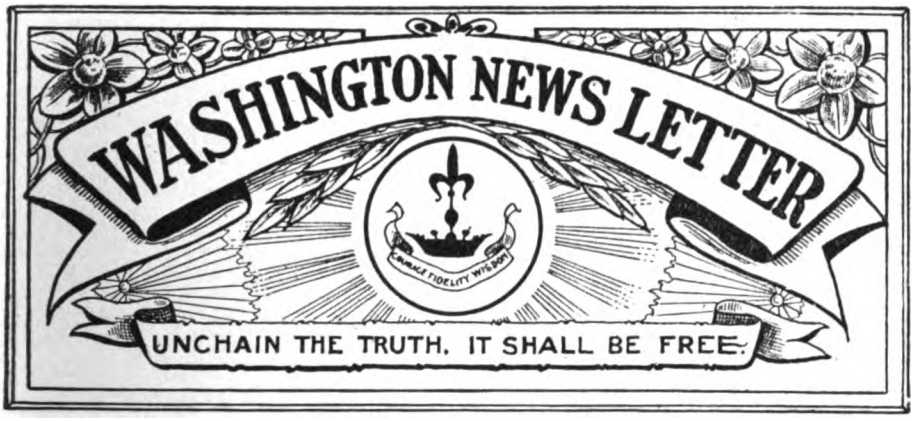

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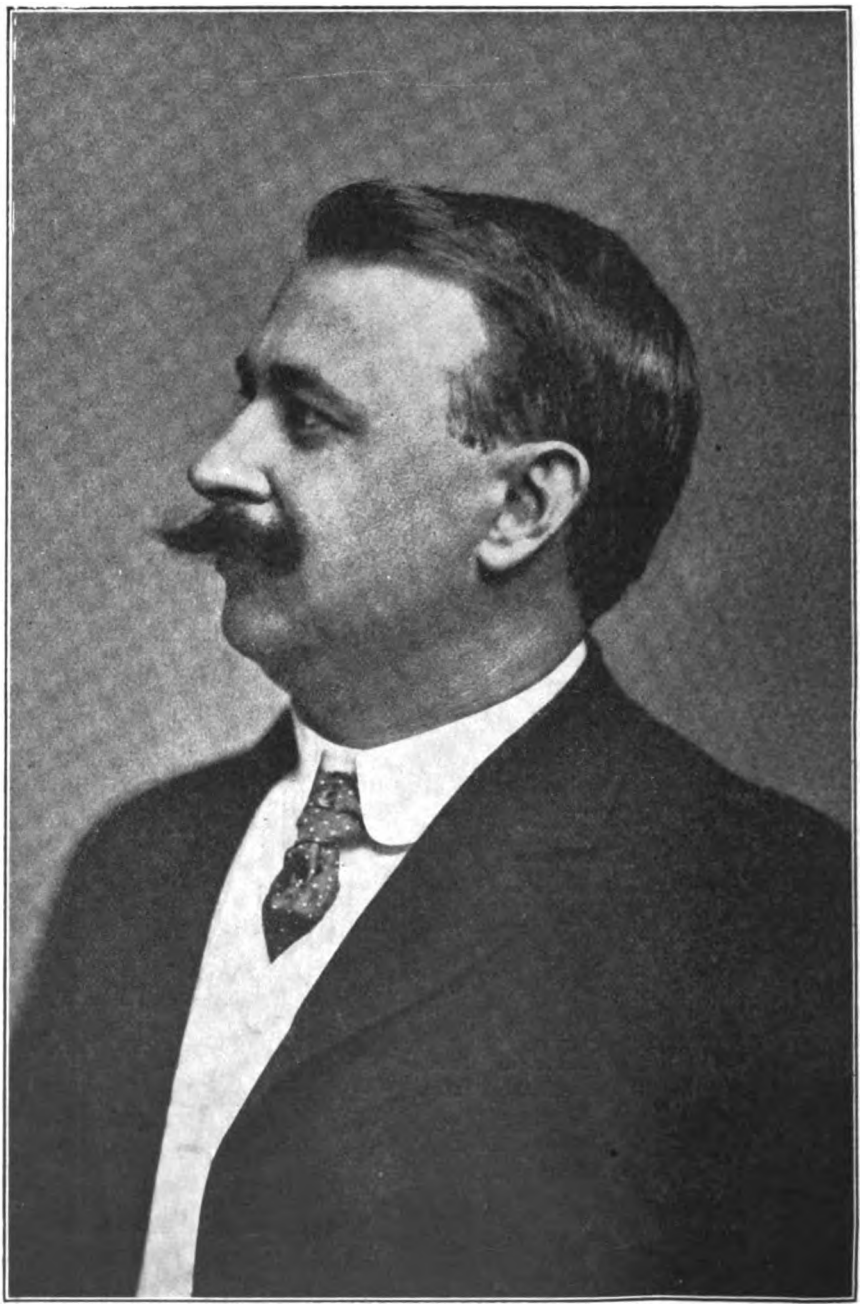

Oliver A. Sabin Jr.

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world. Pass it along, you can never tell when the seeds of Truth may fall in good ground. The News Letter, in its circulation and in its advertisement of good, wholesome literature, is sowing the seeds of Divine Truth for the Master's reaping. You may serve the Master in this seeding and share also in the harvest. "You reap as you sow," and you must sow as you go.

CHRISTOLOGY'S LASTING POPULARITY.

The demand for Christology evidences the value of this, perhaps the most noted of the Bishop Sabin books. Always a favorite work with students and practitioners of Christian Science and exponents of New Thought, its sale has continued steadily throughout the years, and of late the book has been in greater demand than ever. It presents in simple, convincing and entirely understandable form the principles of Science and gives valuable assistance to those who study it in connection with their healing work.

UNCHAIN THE TRUTH.

Springtime is the season of awakening. March winds arouse the slumbering planets. The warming sun rays unchain their pent up energies, and set all nature at the work of re-Creation.

So let it be with readers of the News Letter. Let the sunshine of Divine Love penetrate to every nook and cranny of your soul llife. Let it unchain the pent up energies of your better self—unchain the truth resident in you. If you would have the greatest success you must fertilize every effort with the highest good—Love to God and to man.

HEALTH.

If you would have Health, you must think healthy thoughts. Let your conversation be of Health, not of diseases. You must act Health, appear to be just what you want to be. In short, you must, in every way possible, conform to the truth of your real being —your Oneness with the One Perfect. So with prosperity or with Success in any special undertaking. Think of them, act towards them—manifest them just as you desire them to be, and if your action is covered with the spirit Love and the Square Deal toward your fellow-being, Prosperity will attend you. Success will crown your efforts.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

March

PAULINA B. SABIN

Genius is health, and beauty is health and virtue is health.—Emerson.

I hope I shall never be so great a coward as to mistake oppression for peace.—Louis Kossuth.

Henceforth I seek not good fortune. I am good fortune.—Walt Whitman.

* * * * Crazy business wants the whole of life. It scarce can spare for Love one hour! Still less an hour for worship! Hence thy dower is squandered and the bloom of life we miss! —Henry Harrison Brown.

In the silence you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will absorb power. You will go forth to your work able, like the poet's brook, "to make a pastime of each weary step." Withdraw into the deep silence: There is no surer way to fling off the shadow of fear, to banish the newts and bats of the worries and flurries.—Edwin Markham.

Said the Master: "The Kingdom of Heaven is within you." And so I say to you, my friends, as you would live, as you would be happy, as you would be prosperous, follow the words of our Savior, believe them implicitly, put them into practice, shun every appearance of evil and all shall come to you.—Bishop Sabin.

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THE HARVEST IS RIPE

When the Religion of Love Was Unknown—Mankind Had Forgotten God. The Worlds Christianization Only One Road—Ignorance Cause of All Misery—The Blind Who Will Not See—The Need of the Churches.

Bishop Oliver C. Sabin.

"The harvest truly is great, but the laborers are few; pray ye, therefore the Lord of the harvest that He will send forth laborers to work in his harvest."—Luke.

"The harvest truly is plentiful, but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers in his harvest."—Matthew.

THESE are the words, as reported by Luke and by Matthew, spoken by our Savior Jesus Christ, when He looked forth upon the multitudes. He saw before him five or six thousand people, bringing their sick ones with them, their sorrowing ones and those who needed help in the various affairs of life, clamoring for Christ's help. He could see, in His mind's eye, the world as it was in that day bowing down to Paganism in all of its various forms. The religion of love was unknown, unpracticed, unthought of, and the idea that there should be such a thing as forgiveness, so far as I remember in all of my readings, was never vouched for or broached in any of the doctrines or by any of the philosophers prior to the days of Jesus Christ. He looked upon the world as upon a panorama, and took it as it was, and, in his inner consciousness, He made use of this expression of God Almighty, "Truly the harvest is plentiful, but the laborers are few."

> God is Love and God created all that was created. All that was created was Good. Therefore, all is Good and God gives nothing to his children but Good. He has no will, by direction or indirection, that any person should be sick, that any person should be sorrowful or inharmonious, and the only reason that sorrow and inharmony exist is that the persons are reaping the crops that they sow. If you sow seeds of destruction, you will reap destruction and your children's children will reap it. Therefore you should be particular, not only about your own selves but about the heritage you leave. If you would have lovely children, happy and righteous children, sow seeds of honesty, uprightness, purity, and Godliness and as you sow you will reap, you will only reap in your own consciousness today but it will ramify out through you in your children and in your children's children and all of you will have occasion to rise up and bless God Almighty that you are one of his children.

That condition is true today. Why should it take so long to bring out and Christianize the world is something, of course, not for me or you to say. We have the historical facts.

The religion has come up little by little. First, was taught the doctrine that Jesus Christ was the son of God and was sent to this world to save it from its sins; and that one thought has, to a greater or less extent, been paramount throughout all Christian-taught nations from that day to this. One class of theologians say that you are saved

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through one thing, and another say through the other. They all have their various constructions and interpretations to place upon the Word of Jesus Christ. But, to a larger or lesser extent, the Christian-taught nations have believed in the Divinity and in the mission of Jesus Christ to the extent that He was brought to save man from his sins.

HAD FORGOTTEN GOD.

The world, at the day of our Savior's advent, had gone astray and forgotten God. God's own chosen people, the people of Israel, had abandoned Him. They had been buffeted, destroyed, taken into captivity and returned again and yet it seems, from the moment one of them was given a full meal, he was ready to turn around and curse God that gave it. Of all the things in history incomprehensible to me none is more so than the conduct of the Jews from the time of their leaving the land of Egypt until their final dispersion by the Roman general, some seventy years after the birth of Christ. A good man was found occasionally, and God would prosper him, and he would serve God, and the nation grew strong and great; but, in a few generations, they forgot all this greatness and would go out after evil thoughts, after false gods, after Tom, Dick and Harry's religion, after this or that ism that had no foundation in truth or in philosophy, trying to find somewhere and do something that God Almighty had never taught; trying to rely upon something, somewhere and in some way that was prohibited by the law of Moses. The result, scores of times, has been as given in history. They were destroyed for the time being. God crushed them for the very reason that they were reaping what they sowed.

AS YOU SOW SHALL YOU REAP.

It is utterly impossible for a person to go down this vale of life as they call it, scattering seeds of sin and destruction and iniquity and rascality and scoundrelism and reap anything but a crop of sorrow and disintegration and finally a condition of lostness. Just so with nations. There never has been a time in all the world when a nation had forgotten God, but that, sooner or later, it came to the reaping of the crop.

We find that nations are held to a greater degree of responsibility, as they have more intelligence and education. Look at the Russian nation of today. It is a branch and really the head of what was termed the Greek church established by Constantine and from that day, between the third and fourth centuries, until this, has been known as the Greek church, as the Russian church. This has been the dominant religion of all that great northeastern part of the eastern hemisphere. The church became dominant and ecclesiasticism ruled. What has been the result? Intelligence was stamped out from the people. liberty was lost and the dominating thought of humanity, which is nothing but the tiger's cap came into control and the ruling thought of Russia was one of extreme and absolute despotism.

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ONLY ONE ROAD.

There is only one road to Salvation and there can be but one. That is the road that our Savior has pointed out by Love, Love, Love. If one wants to avoid the penalty of the commission of sins, he has first to go back and do the best he can and make restitution; second, he has to throw every bit of vindictiveness out of his heart and has to have his heart filled with Love and must pray to God Almighty until God fills him full. When this occurs, and when he is really regenerated and Love becomes the dominant thought in his heart, then he can look up to God Almighty and God will wash his sins away, and He will save him through the teachings of Jesus Christ. That is the only way to avoid it.

THE HARVESTER NEEDED.

Truly, if we look at the nations of the world today, we are led to exclaim, "The harvest is ripe." We need the work of the harvester, in our municipal government, we need it to uplift and clean the body politic; we need it so that men, when elected to office, will be honest and true. Mind you, I do not condemn all men who are elected to office by any means, but I condemn some and those some need this great purifying thought of Love, of honesty, so that we do not have to have everything stolen as is being done all the time. Look at our great cities, look at the graft, and land frauds that have been made throughout these United States; look at the various fraudulent transactions going on in the different departments of government. Graft has run rampant, so to speak, but, if all were endowed with the thoughts of Love and honesty as taught by the religion of Jesus Christ, all of this would be unknown and all such trials and such scandals as we read of on every hand would be unknown.

We need the work of the harvester. Our country, at large, our people at large, need it, and we need it not only in our nation but in all the nations of the world. If we look upon the right hand and upon the left, we see nothing but sickness, sin, war, sorrow, heartache, death, surrounding us upon every side. The bars are placed up against the very truth which will make them free. Ecclesiasticism holds the gates, and the flocks are led on out into this valley of destruction because of ignorance.

IGNORANCE.

Buddha, some four or five hundred years before Christ, made use of this expression, as historians give him credit, "The ignorance of the truth is the cause of all human misery." Jesus Christ re-enunciated the same thought in another form when he made use of this expression, "You shall know the Truth and the Truth shall make you free." In other words, if people are to be free they must know the Truth. Now what is the Truth? Jesus told you what it was. First, you shall love God Almighty with all your mind, might and strength; second you shall love your brother as yourself; and upon these two fundamental thoughts hang all the law and the prophets. It is all as simple as a b c, and brings it down to perfect loyalty

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to God and perfect Love to your fellow and when you are in that condition you are free. The lack of that knowledge is the cause of all human misery. We find it everywhere and oh, how few are the harvesters!

THE SLOWNESS OF CONVERSION.

Mohammed preached three years in the city of Mecca and only made twenty converts. We have preached here many years, and have sent out millions of papers and documents of various kinds, and, while it is true that we have had more than twenty converts, yet the converts come in slow, amazingly slow, and this is for the very reason that it is difficult to penetrate carnal mind. God Almighty blesses each one of us as we give ourselves to Him. If we would be free from disease, sickness, sorrow and all kinds of inharmony of life, we have to bring ourselves in touch and in tune with the Infinite thought, which is Love God and Love your fellow. When we become enraptured with this holy thought, and it surrounds us and is about us, when God Almighty's Love covers us, shields us and directs us, nothing but perfect success can follow; and, until the world gets into this condition, where this Truth can be made practical, not only in the affairs of the family and in the affairs of the neighborhood and the affairs of the church, but in the affairs of the nations, we will have these discordant conditions in society; we will have wars, labor strikes and labor fights of all kinds.

CARNAL MIND IN MAN.

We learn by history that the labor unions had 300 years of actual warfare in the Roman Empire during its later centuries. Spartacus, the leader, was nothing more or less than a great labor leader and general. He was captured and imprisoned and forced to become a gladiator. The same evil thought ran throughout the world, and through the human family from the earliest history. Today, a man filled with carnal mind is but a vicious beast. Denude him of the Love of God Almighty and the teaching of the Christian religion and he is vicious, he is cruel, but when he becomes inflamed with this Truth of Love, he becomes as gentle as a little child and the lion and lamb lie down together.

The churches need this religion, and they need it badly. Why they won't take it, why they don't take it, is for them, not us, to say. We have thrown them the lifeline, we have taught them, not only by precept but by example, that God Almighty does through man heal the sick. We have taught them that the promises given by our Savior to His followers were not alone for them, but they are for us today. They repudiate this doctrine, they hold up the bars, so to speak, in front of their parishoners and tell them to have nothing to do with this.

THE BLIND WHO WILL NOT SEE.

One of my students told me once that, in giving his experience at one of the church meetings when he told that he was so wonderfully healed

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by this Love of God, in answer to prayer, the minister told him that his experience was very beautiful but his theology was very bad. The truth is, they will not conceive that God Almighty does, through man, heal the sick; they will not conceive that God does answer prayer. Yet this very same minister told me that he would not believe that God healed the sick, if he saw the healing with his own eyes. I heard him offer a prayer once in his church for a sister who was about to pass out, and who did pass out. They all prayed that God would save her life, but they wound up the prayer, nevertheless, by saying, "Not my will, but thine be done." In other words showing their utter ignorance of the fundamental principle upon which God does act and upon the character and characteristics of God.

GOD IS LOVE.

God is Love and God created all that was created. All that was created was Good. Therefore, all is Good and God gives nothing to his children but Good. He has no will, by direction or indirection, that any person should be sick, that any person should be sorrowful or inharmonious, and the only reason that sorrow and inharmony exist is that the persons are reaping the crops that they sow. If you sow seeds of destruction, you will reap destruction and your children's children will reap it. Therefore you should be particular, not only about your own selves but about the heritage you leave. If you would have lovely children, happy and righteous children, sow seeds of honesty, uprightness, purity, and Godliness and as you sow you will reap, you will only reap in your own consciousness today but it will ramify out through you in your children's children and all of you will have occasion to rise up and bless God Almighty that you are one of His children.

THE CHURCHES NEED THIS.

The time is coming when they will have to have it. There is no other Truth, there is no other way. This is the only way to God Almighty. You have to come to God Almighty through the principle of Love of God and Love of your fellow. There is no other way whereby you can reach freedom; there is only one way to obtain success. Churches are but organizations, principles are eternal; and God Almighty's principle of eternal and perfect Love is the principle that wins and must win and nothing else can win. If you do not see proper to take it today, the time will come, some time, somewhere, when every knee shall bow and every tongue shall confess that Jesus Christ is the son of the living God and every knee shall bow and every tongue confess to the great fundamental Truth that Love for God Almighty and for your fellow as your self is the divine principle of universal harmony, in the spirit of the Infinite. When these thoughts permeate your mind, you become honest, upright and loving, you become happy; and in the degree that you lack this, you have trouble and suffering.

But, the time is coming when the harvester's work will be done. Our Savior, soon after he made this statement, sent out His disciples,

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seventy of them, two by two, and He told them, "I send you out as lambs among wolves." Do you not see that it was then as it is now? Suppose I should divide my little congregation up two by two and tell them, as Jesus told the disciples to go and preach this Truth and say that the kingdom of Heaven is coming unto you, teach it to them. Would it not be like sending a lot of lambs among wolves? Today, if you did this, in this enlightened America, you would be taken for cranks and lunatics.

The skies are illumined with the principle of Love and liberty and the Love of God is and will be stricken down through the errors of the religions until they recognize and believe in God Almighty and Jesus Christ His son. This higher and more explicit religion is coming to the forefront and we want the world to know it. Throw out the lifeline everywhere and let us all pray that the laborers will be increased as Jesus said. Let us make that our prayer, that the laborers may be increased, for certainly the harvest is ripe, and the laborers are few. Oh: my hearer and reader, remember a world is perishing for this Truth. Won't you become a laborer in the field of God our Father? As you choose you will reap in the harvesting.

Wisdom and understanding will be yours when, as did Solomon, you seek them of the Lord. Keep your mind fixed upon the Spirit as the Source of the "Light that lighteth every man that cometh into the world." Say very many times every day,

"Christ is the light of my life."

GOD BLESS YOU.

The Lord bless thee and keep thee,
The Lord make his face shine upon thee,
And be gracious unto thee."—Num.

I seek in pray'rful words, dear friend,
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.

I cannot find a truer word,
Nor fonder, to caress you;
Nor song nor poem I have heard
Is sweeter than, God bless you!

God bless you! so I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine, unless God blesses?

God bless you! so I breathe a charm,
Lest grief's dark night oppress you;
For how can sorrow bring you harm,
If 'tis God's way to bless you?
And so, "through all thy days
May shadows touch thee never,"
But this alone—God bless thee, dear,
Then art thou safe forever.

—Exchange.

You are a Master in Israel, the Kingdom of the Real. Set up your rule with this proclamation:

"All power is given unto me in mind and body. My mind to me a kingdom is; my body is the temple of the living God."

Today's vision is tomorrow's foundation.—Albion W. Small.

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THE HEALING OF THE PEOPLE

William E. Gibson.

"And the Lord hearkened unto Hezekiah, and healed the People."—2 Chron. 30:20.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:18, 19.

"And Jesus went forth and saw a great multitude and was moved with compassion towards them, and He healed their sick."—Matt. 14:14.

OUR Bible is replete with records of healings in answer to prayer, nay, the Holy books, of all religions, have abundant records of healing in answer to prayer.

God has always answered to the earnest call of His children and always will, when they call in Faith.

We, as disciples of the Christ, or Christian Scientists, know that God still heals in answer to prayer.

We know, not from theory, but from actual results.

The Christian Science and New Thought movements have grown with remarkable rapidity. They have gathered their numbers from those who have been healed or helped in some way; and yet thousands who have been thus healed or helped are still connected with some orthodox churches.

Christian Science is the Christ spirit in action, the anointed Spirit of God moving upon the waters of humanity—lighting up its darkness, enlightening its ignorance, preaching the true Gospel to the poor, deliverance to the captives and healing to the brokenhearted.

Jesus described the people of his day as sheep having no shepherd, as wanderers in darkness, as blind men following blind guides, and all falling in the ditch together.

He saw the multitudes thronging towards Him, diseased in body and mind, and the Christ Spirit in Him was moved with compassion towards them and He healed their sick.

Today the world of humanity are as sheep having no shepherd. They are surging hither and yonder, dashing from one concept of religious or moral thought to another. Men are seeking peace and yet witnessing the ravages of a most terrible war; they are seeking light and life and yet wandering in the valley and shadow of death.

The Christ Spirit in Jesus of Nazareth went forth to heal them in his day. That same spirit is going forth to heal them through "whosoever" will serve it in this day.

In the degree that men and women cut themselves loose from selfishness and self-seeking, and commit unto God, in simple, childlike trust, just in that degree can the Christ Spirit manifest in them in healing peace and power.

Thanks to God for this glorious day, when thousands are cutting loose from old moorings and committing themselves to the breezes of the Anointed Spirit, the Christ of God.

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You may serve the Christ under many names, and co-operate in various organizations, but you cannot organize a system to contain or limit it in any way. It is the boon of Providence to the human race, the heritage of God's chosen people.

And all are chosen who choose God.

It will, and does, use many means to the great end, but it can never be used as a means to an end.

Professionalism, in Divine Healing, is merely a means to an end. This is an age of professionalism, and men don't care for healing either free or for pay, unless it has the label of the professional.

The higher the fees demanded, the better the results expected.

Of course there is another side to this particular question of paying for treatment.

People, as a rule, are wedded to their possessions. When they sacrifice or let some of their means go for healing, they thus leave a vacuum, so to speak, in their consciousness, which may be filled with the Christ Spirit, the Divine Healing Power. And this serves as a leaven to regenerate the life.

As a matter of fact, narrow, stingy people are never healed so long as they are thus stingy and narrow. The reason is obvious. In the first place, they are worshiping their possessions more than they are worshiping God. In the second place, they are seeking to get something for nothing, which is really the spirit of thievery.

Life is reciprocal. All gain is the result of sacrifice. That you may eat, wear clothes and be housed, requires the sacrifice of energy, mental and physical. That you may see a show requires sacrifice of money, time and energy. Every step up the ladder of life is taken through sacrifice, and, without sacrifice, life itself would cease to manifest.

So that to sacrifice, to pay for treatment, is wholly in keeping with the law of life.

One should be willing to make a sacrifice commensurate with the benefits desired, or received.

But many people are too poor of this world's goods to pay anything, and are too proud to confess it. Here again sacrifice must be made; sacrifice of pride.

Sometimes success entails sacrificing certain ambitions, habits, and the like. The writer is of the opinion, concluding from experience and observation, that no results are possible in healing, as well as in all other departures of life, without sacrifice.

Now, you ask, should the healer refuse a patient because he has no money? By no means should a patient be turned away because he has no money. Treat him as best you understand. If he is ignorant, treat him for enlightenment. If he is dishonest, or deceptive, either to the healer or to himself, treat against that. If he persists therein he only thwarts his own aim, and prolongs his own suffering.

But he that comes to God as a little child, willing and ready, if he is able to make the reasonable sacrifice, such a one is always healed—not only of physical ills, but also of mental darkness.

Healers, all healers, know that

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they must be just towards their patients if they may hope for good results, but the suffering humanity must also be equally just if they hope to be healed.

Divine healing differs from all material means of healing in this especially, that there must be square-dealing on both sides; that there must be love on the side of the healer sufficiently strong to kindle the flame of love in the heart of the patient.

"Ah!" you say, "Jesus collected no fees. He healed without money and without price."

Jesus had money for the use of disciples and a treasurer in his party. I am sure they didn't steal their means.

He and the disciples ate food, wore clothes and slept. That required sacrifice on the part of someone. The spirit of the people of the East, at the time of Jesus, was more reciprocal than now. Christ taught and healed the people, and they provided for his physical needs after the custom of the times. As when Peter's mother was healed of a fever, immediately she returned the kindness by preparing a repast for the party.

If healers become selfish, they thereby quench the spirit of the Christ, and hinder its flow through them. But the Anointed One, the Christ of God, checked in one channel, is flowing freely and fully through thousands more.

And whoever will give and hold himself as a channel, through which God may give His healing peace and power to the world, God will use.

Rapidly the people are turning to God as their Healer.

While they seek relief from physical ills, or mental torture, they are also finding relief from spiritual darkness. They are finding freedom and peace—peace that cannot be disturbed by the trappings of war—a universal peace that will put aside war.

Our work is not to organize means of bringing to pass the Great Good of and for humanity. It is not to label good things with our own name. Our work is first and last to preach the true Gospel in theory and practice. The Gospel itself attracts attention, and the Spirit uses what means it wills.

One of the disciples, on returning from a missionary war, told Jesus that they found a stranger teaching in the name of Jesus, but, because he refused to join their party, and follow them, they forbade him to preach. Jesus said: "Let him alone. If they be not against us they are for us." Thus speaks the Christ in all ages.

Organizations under names and regulations are convenient, but when they presume to limit souls in their investigations or expressions, they then become incarcerating walls. The contented ones, thus imprisoned, assume a "holier than thou" attitude, while the discontented become rebellious.

All systems of religion to the present time have failed in this: None have been able to serve efficiently more than a few generations. After that they became galling yokes; sources of discord, contention, wars and rapine.

Thus the spiritual sky becomes clouded over and men long for the Light of Truth. In due time the

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Light comes. The Christ Spirit flashes forth as lightning flashing "from one end of the Heaven to the other," and men, in every clime and race, catch the inspiration, and express it as they can. They agree in nothing but the essential truth, the Fatherhood of God and the Brotherhood of Man.

The one thing that men are learning now, as never before, is charity and generosity in attitude of spirit and conduct towards the opinions of others.

The aim now is more to find the points of agreement than to find the points of difference.

Ah! but, you say: "What has all of this to do with my case? I am ill and want healing."

There is just the point: Many people who come for healing are so anxious about themselves, so self-centered, that they cannot enter into the great plan of God, either in thought or conduct. Like box turtles, they draw themselves into their own shells and shut themselves away from the air of freedom and the rays of enlightenment. They yearn for the Light of Truth and yet refuse to open to it. They pray for Freedom and yet enslave themselves.

"Except ye become converted" —turn around—"and become as little children, ye shall not enter into the Kingdom of Heaven."

The child mind is active, inquiring, appreciative. It receives everything as truth until it is deceived. Seek all truth of God who cannot deceive. Men deceive through conscious limitations and active imaginations. The aim is good, but they often fail to hit the mark.

CULTIVATE THE SILENCE.

Here is a hint for women who fidget and fret and fuss. Go into the silence at certain times of the day. One need not necessarily retire for formal prayer. "He who is in the path of duty needs no prayer," said a wise Oriental. But in the silence you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will find the peace and strength of prayer. In withdrawing from the pressure of things and getting in touch with the great sources of power, you will absorb power.

Slip away for ten minutes and tranquilly picture your work before your mind's eye as a triumphant and completed whole. Quiet your spirit, holding yourself open to the divine currents, feeling that you are a channel for your measure of the central power; and you will emerge sustained and soothed by the inflow from the central sea. You will go forth to your work able, like the poet's brook, "to make a pastime of each weary step." Withdraw into the deep silence: there is no surer way to fling off the shadow of fear, to banish the newts and bats of the worries and flurries.—Edwin Markham.

Life has a thousand meanings, some high and beautiful, some low and base. To one man life is the gathering of money; to another, the grasping of power, to another the chase after pleasure. But, as an epigram puts it: "In the right life aspiration lasts as long as respiration."

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POETRY AND ITS PURPOSE

Read by Rose De Vaux-Royer, Before the Cameo Club, Feb. 17, 1916, Waldorf-Astoria, New York.

AS we gradually come to realize our human needs in a spiritual and intellectual direction, we will turn with more readiness to Art and Poetry to satisfy us.

Bliss Carman tells us that we need great poetry today more than we need anything else. The elevation of the spirit that goes with the appreciation of poetry is conductive to uplift along the common ways. The poetry of any age is the highest thought of that age; the thought that lies in the heart of its people and finds expression in rhythmic flow and singing form.

It may arise from an innate happiness or a suppressed grief—a record of the happenings and of the emtional periods of a people.

The makers of poetry, and the copyists—seeking the sublimity of the rainbow-souled—have instituted schools for classification and technique, that the manifold offices of the poetic art may be better understood. The verse form is of older usage than the prose form. Both Shakespeare and Sir Walter Scott were verse writers before they accepted the prose medium. (The older one grows the less he sings—but the more he preaches.) We must get away from a thing to get its perspective, either of life or of Art. Our spiritual energy abides in our art—the blending of the inward fire with the outward form for from our singleness of purpose and sincerity of soul do we build. Poetry may be stirring and entrancing, but it must be illuminating to live, and in its final forms contain sublimity and truth. It is the higher good, the higher joy, that includes all lesser experiences on life's march upward which penetrates to the interior reaches of being and transports us.

Faint strains of harmony in fluted rhyme
Fashioned where Beauty breathes an over-tone;
With languid lute notes interwoven alone—
Innocuous soul-splendor flashed through Time!

We would describe the indescribable, the elusive—for poetry has the transfiguring power of the arts—the loveliest and most enduring usage of language—and creative imagery. It translates the undecipherable dream of life, and wreathes the common-place with beauty.

I cannot understand an appointed

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censor of poetry for it seems to hold divers appeals to that inner sense that is not found in duplicate—for art makes a personal appeal. Not every singer can awaken a sleeping Brunhilde nor every Galatea call forth a Pygmalion.

A drop of dew in the early dawn with its flashing rays reflected furnishes an unwritten poem in the book of nature where the Master Mind has written His message covering all creation—and we are the appointed translators.

THE LILT IN LIFE'S SONG.

There is a lilt in Life's song when we listen for it.

Its wondrous cadences are for all whose ears are attuned to them.

The lilt is in the soughing of the wind; in the first rays of the sunrise as it comes peeping over the hills, bathing every object in rose-tints.

It is in the mist that floats around us at peep of day, when trees and shrubbery emerge lace-like from its billows and stand silhoutted like fiiligree against a background of gray.

It is in the spread of a bird's pinions as they sweep across the sky; in the spider's gossamer web swinging in the breeze, and in every flower that lifts its face to us.

It is in the silence of the woodlands when the leaves are drifting down through glints of light or through soft shadows; in the frost-touched scarlet vines and the tiny streamlet hurrying to join the great river.

It is in the noonday sun on busy streets where Life in its fullness finds active expression.

It is in the sunset, with its soft, amethyst tints and rich after-glow; in the quiet stars and the voices of the night.

It is in the Sand-Man time when we seek our pillow and a well-earned rest lulls us to sleep.

It is in our work when we love it and in every struggle that we overcome.

It is in everything we say, hear and do when we read Divinity in everything; when we realize that we are each and all of us a part in a great masterpiece creation in which it was never intended that there should be any discords nor in congruities.

The lilt is there if we will but listen for it.

If we do not find it, the fault lies within ourselves.

If we would have a lilt in Life's song we must put a lilt into it.

This is done by looking for "good in everything."

Life's song will have its lilt then.

—Annie Miller Knapp.

Blest is the man of high ideals,
Who fails today, tomorrow, and for
days to come,
But never lowers his standards, nor
surrenders to defeat,
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart—are disciplined;
And all abilities of body and of soul
Are marshaled by the will
And move onward to the drumbeat
of Perfection.

—Anon.

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OPPORTUNITY AND RESPONSIBILITY

The Foundation for the Inner Temple—The Fire Which Tries Our Souls. All Life, all Power is God—Health is Man's Birthright.

Susan Q. Morris, Washington, D. C.

WHAT is opportunity? What is responsibility? Your opportunity and mine? Your responsibility and mine? Do we see our opportunities and turn them to account? Do we fully realize our responsibilities as regards our own lives and in our relation to other lives?

Time is fleeting, and life is apparently so short, yet so important. The little affairs, the commonplaces, which many despise and others ignore, they are the wool and woof of our fabric of life, the pattern of which we must answer for, which we create for ourselves, by our acts and words, as steadily and surely as a building is constructed, brick by brick.

How important, then, it is for us to prepare a good foundation for the inner temple, for which we are so responsible, and where Christ should dwell. How important to remember this spiritual body-building!

As a matter of truth, this is the beginning of true understanding—when we begin to search the inner temples of our own souls for all light and all truth. We must have the inward sight of beauty to clearly see and discern the All Good.

We should never let the little worries and disappointments and mistakes, which come into every life almost every day, discourage us. Our disappointments and worries and realization of error are only so much fire, which tries our souls and separates the dross from the gold.

It takes time to reach perfection in any form. Think how long it took the atoms to unite to make this world of ours. Do not waver. Let every thought and every action be decisive for good. We must "Act, act, in the living present, heart within and God o'er-head."

Not far away lie the sweet sources of religious trust. Not in the evidences of the stars, or seas, or ancient man, but now and here. Amid the inevitable experiences of our daily mistakes and of our sincere repentances, let us know that the life of God and the life of man are all interwoven in the web of human experiences. The Absolute and Infinite Love, which is the inner life of all things, brings good many times out of that which seems to us evil, if we trust implicitly in Him who is All Love and All Goodness.

To those wanting to help in the cause of righteousness, who feel that out of the crusts of greed and envy and error their souls have been liberated into a sense of truth and the All-pervading Goodness of God, a great responsibility rests, and many daily opportunities for an expression of their understanding. Verily, we are our brothers' keepers.

We must never stand in the way

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of anyone's progress. Rather help him onward and upward, even if it is to our seeming disadvantage. For remember this: Every time we lift a fellow-being, we elevate ourselves one step higher on the mental plane. The God-spirit in us shall find opportunity of expression. These thoughts will give us a daily and lasting sense of our personal responsibility, of our individual call. We must remember that God has given us power and dominion over ourselves and over every thought and every action. It follows that we are responsible if we do not use this power.

When, by the eternal knowledge of faith, we understand that all life is God; that all power is God; that every form in the universe, whether spiritual, mental or physical, is God; when we know that each individual is king in his own kingdom, with full dominion over his body; and every servant yielding glad obedience to his will, then Health will be divinely natural, and the abnormal will not exist.

Health is man's birthright. Disease is his own mistake. When Jesus healed the man sick of the palsy, He said to him: "Son, be of good cheer." He evidently recognized a connection between some sin this man had been committing and the disease from which he was suffering. But He did not denounce him because he was sick, because of the result of this sin. He made no threat of eternal punishment. Nor did he pronounce upon him a verdict of incurability or of death. He did nothing to frighten, but everything to encourage him. He bade him be of good cheer, and at the same time He pronounced his sins forgiven. He declared his sickness healed, and this is what He told him: "Go and sin no more, lest a worse thing come upon you."

We are often so severe in our criticism toward so-called sinners, when what they need is a kind word and encouragement to do better, and ever the thought impressed upon them of their own responsibility.

If we walk uprightly before God, our ways shall be opened pleasantly before us. "His ways are ways of pleasantness, and all his paths are peace." The hurry, the fret, will disappear, and the promises will be fulfilled regarding the necessities of life.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Seeking means finding our opportunity to do our part, and, unless we make due and honest effort, true good cannot come to us because of a chemical law of attraction and repulsion. "Whoso do not righteousness is not of God."

Therefore let us walk in the paths of pleasantness and peace, and leave the road of hurry and anxiety.

I stay my haste, I wake delays,
For, what avails this eager pace?
I stand amid the appointed ways,
And what is mine shall know my face.

Our opportunities for good are so numerous and far-reaching! We must ever be alert to speak the word and sow the seed, for the ground is already prepared for the planting. Yesterday is gone, with its unalter-

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able records. Tomorrow is nobody's, as yet. But today is ours—yours and mine, for the seed-sowing. Full of responsibilities, and opportunities for kindness, for love, for sincere and purposeful effort, and, the harvest! "We shall reap if we faint not."

Ours is the seed-time; God, alone,
Beholds the end of what is sown.
Beyond our vision, weak and dim,
The harvest time is hid with Him."

UNDERSTANDING.

Rose De Vaux-Royer.

"He that hath ears to hear let him hear."
Have pity, Thou, for the unseeing eye;—
For him who, seeing, understandeth not.
Oh, raise their insight to the perfect sky
Of promised vision by the earth-bound sought!

Restore the sound attuned beyond the sense;
Re-string the hearing to Truth's highest tone;
Unto the failing give Thou recompense
For prayers unspoken, mighty deeds undone.

Oh, lend compassion to the fettered mind,
Groping and falt'ring on Life's winding way,
That thro' the sin-mist these at length may find
The Path that leads unto the Perfect Day.

RESENTMENT IS HELL.

Remember that "man is a magnet," and that every experience that comes to him comes by the law of attraction.

And as he thinks in his heart so is he: if he does not want to be the victim of circumstances he must be very careful never to lay upon another person the blame for the things that come to him.

He is the master of his own fate, the captain of his own soul! Let him look within himself for the causes of his shortcomings and disappointments, let him remember that he makes his own life, or he spoils his own life, all according to what he thinks in his heart.

To think himself injured or abused is to be injured and abused; but the injury and abuse are perpetrated by himself, not by another.

Resentment is hell, self-made.

—Elizabeth Towne.

Another thing regarding man; I cannot tell you how important he is. I cannot begin to tell you what power, what wonderful things you have the right and the ability to do, if you but trust God and follow as He has taught. It is simply wonderful. You live, move and have your being in God, God in you, and you in God through and through, and it is a question and always will be, until I become, myself, stronger, and better posted, how far the God within does the healing or the God without, or whether as I believe they work together, in perfect unison and perfect harmony.

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JUSTICE AND LOVE

Two Classes and Two Ways of Living—The Ideal of Justice and the Law of Love.

Bessie L. Davis, Washington, D. C.

THERE are two classes of people—those who live by the Ideal of Justice, and those who live by the the Law of Love. Those who live by the Ideal of Justice, "An eye for an eye, a tooth for a tooth," if they receive a gift calculate its probable value in order that they may, at a suitable time, make a return offering of about the same importance. They do pleasant things for them who have it in their power to do pleasant things in return. In their daily work they give out just as much time as is exacted from them and a little less if possible. If there is any extra work to be done, they are not willing to do anything for love. They will not stay after hours, even though their presence is greatly needed by an employer who has in the past given them much consideration. To require this is an injustice, they say.

The law of Love, as proclaimed by Jesus Christ, says on the contrary: If ye love them which love you what thanks have ye? For sinners also love those that love them, and if ye do good to those that do good to you, what thanks have ye, for sinners also do even the same; and if ye lend to them of whom ye hope to receive what thanks have ye for sinners also lend to receive as much again. But love ye your enemies, and do good and lend hoping for nothing again, and your reward shall be great and ye shall be the children of the Most High, (God) for He is kind unto the unthankful and the evil" (so-called).

There are then these two ways of living, the one the Ideal of Justice, as man sees it, the other the Law of Love. He who is ruled by the idea of giving as much as he gets is restricted and hampered at every turn by the fear of doing a little too much, his attention is centered upon himself and what treatment he is receiving from others. This makes him selfish, morbid, and unhappy. The follower of the Law of Love, on the other hand, remembering the command of Jesus Christ, and seeing the beauty of the path of unselfish service He points out, does all things for Love. We can, none of us, hope to return to God a full recompense for what we have received. Every moment of our life we draw from the Giver of all Good, life and breath and all things. Love, gratitude and devotion should, therefore, be our normal attitude towards Him and these should overflow to all with whom we come in contact. For the greatness and nobility of a life is measured by the abundance of its overflow.

So let us not live by and measure our ideals and ways and means by the Letter of Justice, but rather by

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the Spirit of Love. For the letter it killeth, but the Spirit is life and truth indeed. God is spirit and they that worship Him must worship Him in Spirit and in Truth, and he that works, no matter how humble, or how great the position, to bring to the surface the highest and best in him, must work in Spirit and in Truth, loving to do that which is for him to do.

WHAT JESUS SAID ABOUT THE TRUTH.

Copied from "The Truth."

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in Spirit and in truth.

He that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Thy word is truth.

I am the way, the truth and the life: No man cometh unto the Father, but by me. If ye had known me, ye should have known the Father also: and from henceforth ye know him, and have seen him.

And ye shall know the truth and the truth shall make you free.

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.

I have yet many things to say to you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

PLENTY OF SAMPLE COPIES.

The News Letter is pleased to announce that there is now a sufficient supply of sample copies of this magazine to send to all who may wish them for themselves or for their friends. As many as five copies will be sent to one person for distribution. There is no more potent agent of the propaganda of "The Truth that Makes Man Free" than the sample copy of the News Letter. It spreads the doctrine wonderfully, sowing seed upon new ground, and ultimately increases circulation and the introduction of books and literature. Send in your requests promptly and be promptly supplied.

Men are the facets of God; each focuses all the colors of his spectrum.

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SPARKS OF TRUTH

W. E. G.

Sparks are the germs of flames, the stimuli of mighty power, but perish, as such, in serving.

The signs following the advancing spirit indicate the trend of the future.

You must conquer your disposition and control your feeling, else they will enslave you.

Young man, when you subdue yourself the earth will then be subject unto you. It will bow at your behest, yield to your command, for you will be its lord. But until then, the subject will resist the master.

Don't become more cranky when people discover that you are a crank and call you eccentric. The crank is the right arm of power in the engine-room of life, and the eccentric is his essential companion. But the rest of the machinery moves because of them. If you discover yourself to be such a crank, then let the name have a true meaning to you, and no more.

Truth is in the open road. All may walk thither and find its light.

The normal man has found his true relationship. He stands forth in the integrity of the character of his soul-consciousness. He has discovered that he bears a definite relationship to every other man as well as a definite relationship to God, and that so long as he keeps these relationships properly, he is safely poised in the universal relationship and can suffer harm from no quarter or source.

My son, a bad reputation will give you trouble and maybe pain, and so may a good one. But a bad character is the wreckage of your life, while a good character preserves your life from the wreckers. Your reputation is what they say about you. Your character is what you know about yourself. "See thou character."

If you want prosperity you must make prosperity. You must think it, speak it, act it. Prosperity is the leaven of life. It grows by working, not by sleeping.

All true prosperity is pyramidal. It is based upon right conduct having equal lines and equal angles of attitude, both to the within and the without, with reference to your fellow-being as truly as to yourself.

He that wades to prosperity through the sweat and blood of his more scrupulous or less wise fellow-laborer—through the tears and sighs of widows and orphans—or mounts up over the corpses of ruthlessly vanquished competitors, rests upon an ash heap, the alkali of which will ever blister his feet.

Prosperity, like every other

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achievement of the soul, must fit in the plan of God with proper relations to the rest of the plan, else it ruins its builder in his building.

He that thinks too seriously about the shadows of the outer life shall miss much of the substance of the inner.

Hive these bes lest they sting you:
Be quick to see.
Be quick to hear.
Be quick to understand, and
Be on the job at the appointed hour.
Be thoughtful in answering.
Be slow to criticize.
Be honest in earning.
Be careful in spending, and above all
Be wise in giving.

You must measure yourself by the rule of your-own life not by that of another.

If you would hit the mark in life, you must keep your head level and your nerves calm and aim deliberately. This requires forethought, constancy and self-mastery.

No idea or statement of ideas can be truth to you until you realize the truth thereof for yourself.

To hear of the operation of things conveys one impression. To see things in operation conveys quite another. To be a party to the operation is still another thing. But to master the whole operation is to reveal the truth thereof.

Every day comes the call to duty.
Every hour you must sow your seed.
And every moment reaps the reward of your deed.

Watch the building of your character as you would the building of a wall for duration.

Every atom has a mission; every plant a duty to perform; every flower a message to deliver; every animal a service to render. There is no provision in nature for negligence.

Onward surge the waves of life; sometimes upwards and then downwards but ever onward. Stagnation is decay. To stop is to cease to be.

Respect your friends as much as you do your enemies. Give ear to one as readily as the other, but follow the dictates of your higher self, nor attempt to force others to follow you.

You cannot hope to be free yourself until you untie your strings from the necks of your friends. You receive only as you give.

Every life has its own path and can not be forced into another; as every ray of the sun has its own course.
Life diverges in materiality but converges in spirituality.

Nothing is too poor to offer to others which God has given to you.

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Be generous to your friends and yet to the goodness of God be true.

You must take interest in the things you do and yet not let those things take both your interest and you.

If you want to reap the good you must sow the seeds of Good.

Thought is the germ of life in the seed of action. If the germ is good, the seed is good and the resulting product must be good. And the reverse is true.

Begin each day with prayer to God, that His kingdom may come and his will be done in peace on Earth and Good Will to men.

LOVE.

Looking at these aims with which two persons, a man and a woman, so variously and correlatively gifted, are shut up in one house to spend in the nuptial society 40 or 50 years. I do not wonder at the emphasis with which the heart prophesies this crisis from early infancy, at the profuse beauty with which the instincts deck the nuptial bower, and nature and intellect and art emulate each other in the gifts and the melody they bring to the epithalamium.

Thus are we put in training for a love which knows not sex, nor person, nor partiality, but which seeks virtue and wisdom everywhere to the end of increasing virtue and wisdom. We are by nature observers and thereby learners. That is our permanent state. But we are often made to feel that our affections are but tents of a night. Though slowly and with pain the objects of affection change, as the objects of thought do. There are moments when the affections rule and absorb the man and make his happiness dependent on a person or persons. But in health the mind is presently seen again—its overarching vault, bright with galaxies of immutable lights and the warm loves and fears that sweep over us as clouds must lose their finite character and blend with God, to attain their own perfection. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which is beautiful and attractive as these relations must be succeeded and supplanted only by what is more beautiful, and so on forever.—Emerson.

AWAKEN THEM THAT SLEEPETH.

Say the word, say the word, say the Word always!
Waken them, sleep they never so soundly:
(A kiss on the forehead, a hand on the hair).
Some you must shock, shake, drag from their cerements;
Force to their feet, move their limbs with your motion
Till they act of themselves; till the poison of self's out.
Don't give up, though they sink backward to stupor.
Watch by them! Love them to Life and to loving!

—New Thought.

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PROFITABLE READING

Worth C. Miller, Anaheim, Cal.

MANY students, especially those just beginning the study of Christian Science, are often discouraged, and are slow to gain the understanding of Truth through not knowing how to read profitably. Some few, I believe, are turned from Science entirely by their method of reading. You may wish to call it study instead of reading, but the harm comes through the method of transforming the truths read to the consciousness.

Commonly the reader retains the facts by comparison or criticism. They will say, mentally: "This is not like what I have heard," or "I don't believe that. That is not so, for it is not reasonable."

They go on condemning till there is very little left acceptable to them, and oftentimes the outcome is: "There are a few thoughts in that article that sound reasonable, but there are so many I do not believe or understand I will not remember any of them."

So the inner man cries out for the Truth and the material man condemns. We find the student reading this and that work trying to discover something he cannot wholly accept, all the time glimpsing just enough Truth to make him keep up the mad search.

The reader, who reads intelligently, never allows his mind to condemn. If in reading he does not agree with the writer, he simply puts the thought aside. If it be true, some time it will be made clear to him. Material (so-called) intelligence is very puffed up and is wont to condemn any thought not agreeing with it.

When I began to read Science, I received very little benefit from my reading. Those thoughts which I did not understand threw me into such a state of uncertainty that the thoughts that might have been clear were lost to me.

How different was the result when I began to read for that which I could understand. Often I would gather but a few ideas of an article the first reading, by re-reading I would gather more and more until the chain of thought was complete.

Gradually a rule has formulated as to my reading. I will attempt to word it, in hopes that it may be a benefit to others. The rule is an affirmation and follows:

"I am a searcher of Truth, and I will not recognize in my consciousness any thought that is not good. I have intelligence and God does give me understanding of all that is good. If I read anything not of the Truth, I know that it cannot have any bearing on the Truth, therefore, it is nothing, and I will not recognize it as having power. I know the Truth and I will not accept anything but the Truth. I will not worry or ponder any thought God does not make clear to me."

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BRANDS FROM THE BURNING.

W. E. G.

Master yourself—your appetites, passions, desires—master your temper, your time, all that appertains to your well being; master your whole self and you master the whole of your world. When you master your world you have freedom. Until you conquer self you must remain in slavery.

When you are discouraged take refuge in God, in known truth. Remember, the sun still shines, while the clouds come in due time, and give their showers and go.

Remember there is ever change and decay, but change is a step up the stairway of life, and decay is but the night that ushers in another day.

When these clouds of discouragement befog the chamber of your soul just look out of its windows upon God's green earth.

Just breathe deeply the peace of the passing breeze—drink in the melody from the wheels of action about you; rejoice in the life that your eyes see; revel in the music that your ears hear. Inhale the fragrance that your nostrils sense. Then close the outward scenes to the outward world, and you will see the stream of life sparkling with the joy of reality and eternality and yourself a spark in that stream. Courage is in the consciousness of oneness with God.

Desire ever to do your full duty—to be generous, to be just, loving, faithful and true.

Desire is prayer, prayer is creative. Such prayer shapes the mind stiff into forms, lends vitality to vision and paints the picture upon the scene of reality. Desire only the good and let your action follow your good desire. The world needs all the good you can give it and it will pay handsomely for whatever good you give.

Be not disturbed because your best friends differ in opinion from you. They have always differed and always will. The thing for you to learn, as well as for your friends to learn, is to agree to differ, and to generously agree in differing. If you did not differ from each other you would absorb each other and become one entity. But as yet you are separate entities, and as long as you are such you must express or manifest that difference in all the activities of your life.

All the different species of the animal kingdom agree in taking sustenance from the one mother earth.

All the plans of the vegetable world, so variously constructed and constituted, take sustenance from the same soil. All of the varieties in shade and color agree in differing. There is but one soul in all God's creation with which you can fully agree and that is yourself. And to agree with yourself is not so easy. To agree with yourself is to know yourself. To know that, is to know God. To know God is consciousness of oneness with God realized. It is eternal life.

Why this mad rush here and there?—this piling up and yet pulling down? This gathering together

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and yet scattering to the wind? Why keep the forge of life at white heat? Many of its irons must burn away and the forge will devour itself. You brought nothing of materiality into this world; you can carry nothing but experience out of it, and your experience can be of little value if it has not taught you self-mastery. Take time to make the acquaintance of yourself. Learn the meaning of your own life. For you it is the index to the meaning of all life and the key to the Infinite Life.

A lamp under a box is of no help to the night-walker. And an arc light on a church door only makes the rear alley the more gloomy. If you would give light to the world you must rise above the world that the beams of your light may radiate, reflect and refract from every angle.

That next duty you do put your whole self into the service. You are the leaven to the dough of life. Relax, let yourself go out naturally and freely and you will make greater every thing you touch.

If your present work is not congenial, look about you for something within reach which would suit you better. Remember, I am not advocating that old and helpless search for an "easy job." The chance you are looking for is one that will enable you to work harder and more successfully than you could possibly do in any employment for which you were not fitted.—Paul Ellsworth.

ERROR MUST DESTROY ITSELF.

Anyone of even ordinary good sense can see that the competitive systems of this age must be their own destruction. Error always destroys itself if left alone. But there is a higher power at work that must build up a permanent system in place of the impermanent which is now consuming itself in competition —man against man and government against government. These conditions cannot last, and their end is an assured fact viewed from any standpoint. Their day is surely passing away, and none will regret it—not even those who now sustain it. A new day is to be ushered in, a day in which right and truth shall come uppermost every time.

Who is it that mourns for the days
that are gone,
When a noble could do as he liked
with his own?
When the stealers of sheep and the
slayers of men
Were hung up together again and
again?

This will be our song a few years hence. It is our song now, when we have realized that our day is one of justice and Truth now.—Unity.

"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, 16:17, 18.

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OBEDIENCE TO THE VOICE

Silent Prayer.

IN order that our life may be of good length, our health perpetual, our wisdom increasing, our love radiant and satisfied, there must be the inner vision. Without the heavenly perception, life grows dull and cold, lacking in interest, heavy with burdens and stale with common miseries, for which no remedy can be found.

"When there is no vision, the people perish" (Prov. 29:18). Nothing is more important to the life and progress of the individual, than the open vision and conscious communion with the Spirit of the whole, or Holy Spirit. And when these have come to the truth-seeker they must receive continuous recognition and co-operation, that they may be of practical benefit to his earthly life, as well as to his spiritual welfare. To such a one there is no restlessness nor lonesomeness; whereas, even though the voice can be heard distinctly and vision comes often, if there is unrest and a seeking for companionship, we may know that obedience to the inner guide is not yet complete.

The habit of obedience must be cultivated—even the practice of obeying external voices. It is not that one is to be subject to another, but that one may grow supple, alert to hear, and easily moved by the delicate influence of the Holy Spirit. This is the real secret of training children to respond quickly and faithfully to the directions given them; and also why obedience is considered such an essential in religious training. Few parents or priests know of this highest reason.

If pride, sense of superiority, rebellion, hatred, or any other sense of separation hardens one and makes one obstinate, then obey from principle; for stubbornness and resistance dull the inner ears—and even the outer ears—and cause us to do the things and go to the places that the Spirit would save us from. People suffer from hardships, accidents and miseries, because they have not learned to obey.

In practicing obedience to the commands and desires of others, we must remind ourselves that it is God in them that we obey, and in that way we will escape the folly of blind or unwise obedience.

The Spirit sometimes leads us to associate very intimately with another personality, that we may be disciplined (disciple-d) by having the harsh corners removed from our dispositions, or that we may grow pliant and mouldable through the tempering of the hot fires of experience. This is not necessary if we learn to agree with our opponents after the Christ way. But when we are wilful or egotistic, obstinate, deaf, perverse or lethargic before the message of the Christ, then experience must be the schoolmaster to prepare us for the Christ.

An associate who is keenly observant of our subtle errors may prove a great blessing—a diamond

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cutting a diamond—if we will not give way to self-pity or resistance (mental, as well as physical).

Circumstances may discipline us so that we are meek, humble, gentle, tolerant, non-critical, forgiving and sympathetic, where once we were high-handed and hard-hearted, or had some unconscious stiffness and callosity towards the Spirit.

Taking all our associates and circumstances, as means and ways of preparing this human form to be a fit instrument for the Holy Spirit, will result in a quick accomplishment of their work and our freedom from the uncongeniality of the one and the inharmony of the other. They may even be removed far from us until the final union, that comes about through having the one mind.

"All is grist that comes to the mill" of those whose chief desire is the perfection of God in themselves.

"If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself" (John 7:17). Just to will to do God's will opens one's vision and spiritual hearing to divine instruction. It is the eye, single to the One, that is clear to see the true Way at all times; and the heart that is pure from evil suggestions, such as bitterness, grief and sensuality, that can ever hear the divine speech.

The inner testimony of our heavenly Father is the Rock upon which the Christ temple, body, or manifestation is built, as Jesus declared to his hearers. Asking them once to state their belief about himself—"Whom say ye that I am?"—a reply sprang to the lips of Peter, that Jesus recognized, instantly, as from the Holy Spirit and not the result of information imparted by "flesh and blood." By the Christ within himself, Peter discerned the Christ in Jesus, and cried, "Thou art the Christ, the Son of the living God."

When the Spirit within us testifies to the Truth, nothing can take away our faith; we have no fear of losing it; it is established forever. If one is afraid of losing his religion, or what faith he has, he needs to get the consciousness of the inner Voice. Then doubt will be impossible to him—he is forever safe in his faith and, therefore, calm and happy and altogether free from anger, resistance, fanaticism, or an argumentative state of mind.

REFLECTIONS.

I know a place within the deep
And dewy woods where crickets
"cheep;"
The paths are carpeted with sleep,
And moonlight flows
On all around. The play elves
Dance in the dusk among themselves,
As in the flower-hearts each one
delves
Mid blooms of rose.

One bright star in the quiet sky
Turns truant from its sphere on
high,
To cast a glimmer lovingly
In woodland streams;
And there in shine and shimmer
lies—
Reflecting heaven in new disguise—
To light the way for faery eyes
Where Beauty dreams!

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FRIENDSHIP

OUR friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fiber of the human heart. The laws of friendship are great, austere and eternal, of one web with the laws of nature and of morals. But we have aimed at a swift and petty benefit, to suck a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many Summers and many Winters must ripen. We seek our friend not sacredly, but with an adulaterate passion which would appropriate him to ourselves. . . . Leave it to girls and boys to regard a friend as property, and to suck a short and all-confounding pleasure instead of the pure nectar of God. Let us buy our entrance to this guild by a long probation. . . . Why insist on rash personal relations with your friend? . . . Leave this touching and clawing. Let him be to me a spirit. . . . Guard him as thy great counterpart; have a princedom to thy friend. Let him be to thee forever a sort of beautiful enemy, untamable, devoutly revered, and not a trivial conveniency to be soon outgrown and cast aside. The hues of the opal, the light of the diamond, are not to be seen, if the eye is too near. To my friend I write a letter and from him I receive a letter. That seems to you a little. Me it suffices. It is a spiritual gift worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself, as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good. Respect so far the holy laws of fellowship as not to prejudice its perfect flower by your impatience for its opening. We must be our own, before we can be another's. . . . Wait and thy soul shall speak. Wait until the necessary and everlasting overpowers you, until day and night avail themselves of your lips. . . . Vain to hope to come nearer a man by getting into his house. If unlike, his soul only flees the faster from you, and you shall catch never a true glance of his eye. . . . —Late—very late—we perceive that no arrangements, no introduction, no consuetudes, or habits of society, would be of any avail to establish us in such relations with them as we desire—but solely the uprise of nature in us to the same degree it is in them; then we meet as water with water; and if we should not meet them then, we shall not want them, for we are already they. . . . Our impatience betrays us into rash and foolish alliances which no God attends. By persisting in your path, though you forfeit the little, you gain the great. . . . You demonstrate yourself, so as to put yourself out of the reach of false relations, and you draw to you the firstborn of the world. . . . It is foolish to be afraid of making our ties too spiritual, as if so we could lose any genuine love. Whatever correction of our popular views we

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make from insight, nature will be sure to bear us out in, and though it seem to rob us of some joy, will repay us with a greater. . . . It has seemed to me lately more possible than I knew, to carry a friendship greatly, on one side, without due correspondence on the other. . . . It is thought a disgrace to love unrequited. But the great will see that true love cannot be unrequited.—Emerson.

VOICE OF THE SOUL.

Peace is the cry of the world. "Give us peace in our time," is the prayer of the world. "Give us peace for all time," is the wish of the world. But commercialism cries "Gold, gold—give us gold at any price. Gold through any channel. Give us gold through the pinched earnings of the struggling poor. Give us gold through the sighs and tears of widows and orphans; through the blood and death of father and sons. Give us gold through fire and destruction, through schemes and corruption."

Commercialism is the blind monarch, the fire king. It devours all it can reach and lastly devours itself.

Peace is the spirit of the springtime that broods over the ashes of destruction and the graves of the dead, brings forth life out of death, success out of failure. It brings order out of chaos, harmony out of discord. The prayer for peace is heard. The cry for peace is heeded. The day of peace is dawning. Its sun will climb to the zenith. And men will no more desire the night of war.—W. E. G.

THE CROSS-BEARER.

"He who follows the Great Example is a cross-bearer, a bearer of the cross of Jesus, when he voluntarily lifts it to the same end. Denying his Adam-sense of self as truth, even though it is natural, crossing, or contradicting it with affirmations of discerned truth, opposing the immaculate self-conception to the corrupt self-conception, he takes up his cross daily, not at odd times when his emotions are aroused, and follows after the Master of the natural self to the same mastery. Along the way, illumined by the Elder Brother, a light that always will lead those whose eyes are single to it, he follows on to the same crucifixion, resurrection, and ascension, because the principles illustrated by the life of the Elder Brother are the principles operative in his own life, demanding of him the same demonstration.

* * * * * * *

"Let the dead past bury its dead, but let the living present bring forth the more living witness of the truth that never dies, that is always resurrected for its own defense."—Ursula N. Gesterfield, in "The Master of the Man."

Love is not that attraction which draws us body to body on the material plane. Love is that spiritual attraction that makes us happy though bodies never come in contact. The first is soon followed by that chemical assimilation that equalizes, and there is no longer attraction. The true love is enduring and knows no limitation.—A. A. Lindsay, M. D.

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SPIRITUAL LIFE.

A veil of illusion hangs over humanity. Men appear wise and are overwhelmed with the importance of their achievements. They rush forever from one unfinished task to another, insensate and blind to the deeper realities of being. But some grow weary of the endless self-seeking and learn that happiness is found not in the abundance of things a man has, but in the beauty and greatness of a mind endowed with intuitive vision; in the wide-rejoicing heart that throbs with enkindling sympathies.

Out of the invisible center comes every creature of life. Every seed from which anything grows contains in its heart the tiny germ which is quickened by the kisses of the sun and the earth's enfolding love. The fish swimming the seas, the birds flying the winds, the flowers and trees that make the beauty of the gardens and the greatness of forests and orchards, come forth and multiply in response to the creative impulse. The bark cannot tell you the tree's great secret of how it carries the sap up from the earth through its trunk and spreading branches to burst into radiant blossoms. Nor can the petals of the blossoms tell you what is concealed in the depths of their white purity. But when the surface petals have fallen, the growing fruit is revealed, expanding in spheric beauty to mature and ripen in the sunshine of Summer days. And so with man. Out of a sphere's divine center yearns into life each babe. Seeing the body, you cannot know the man. Nothing of the external can tell you of the great life unfolding, the great truth thinking, the great soul dwelling in a radiance that sends through the darkened senses only a flash of the glory that enfolds it. Think about the deeps of things and your vision will broaden. Look into the soul of things and the soul of you will expand and radiate its love and joy. When you look for the soul of each thing you will always find beauty abloom in the flowers and love smiling at you in the face of your friend. Within the center is the true self, abiding in the Divine reality. To find the center of yourself is to find the inmost center of the universe. You can feel the throb of the Infinite heart deep within the beating of your own. This is your home to which you return when you tire of the strife. Here you will find joy. Here you will realize perfection of being. Only the spirit is your master, and you are the spirit. You have looked within your own deeps; you have had the true vision. Within you is every power of the universe—all love, all wisdom, all life. In this consciousness you may realize health. You may realize beauty. You may realize truth. You are all that you think. You are all that you dream and desire. You abide in the glory of essential being where life becomes vision and faith becomes sight.—Uriel Buchanan, in "Spiritual Life."

God dwells in all things; and, felt in a man's heart, He is then to be felt in everything else. Only let there be God within us, and then everything outside us will become a Godlike help.—Euthanasy.

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RAYS FROM THE STARS

It has seemed to me lately, more possible than I knew, to carry a friendship, greatly, on one side, without due correspondence on the other. Why should I cumber myself with the poor fact that the receiver is not capacious?

It never troubles the sun that some of its rays fall wide and vainly into ungrateful space and only a small part on the reflecting planets. Let your greatness educate the crude and cold companion. If he is unequal he will presently pass away; but thou art enlarged by thy own shining, and no longer a mate for frogs and worms, dost soar and burn with the gods of the empyrean.

It is thought a disgrace to love unrequited, but the great will see that true love cannot be unrequited.

True love transcends instantly the unworthy object and dwells and meditates on the eternal, and when the poor interposed mask crumbles, it is not sad, but feels rid of so much earth and feels its independency the surer. Yet these things may hardly be said without a sort of treachery to the relation. The essences of friendship is entireness, a total magnanimity and trust. It must not surmise or provide for infirmity. It treats its object as a god, that it may deify both.—Emerson.

A LIVING RELIGION.

No matter how great the effort, no matter how long the time: the person who seeks to come into the consciousness of the inner feeling, will be more than rewarded for all the time and effort spent in acquiring a living religion. This religion will become an ever-increasing factor in the life, if the individual who has acquired it will, in order to keep his realization, endeavor to impart his knowledge as freely as he has received it, for in doing this he confirms his own beliefs, and through clear, conscious thinking and fitly chosen words, he is able to inspire in others the faith that is in him. If he can demonstrate to others that he is a happier and healthier man, and that life is filled with a joy and a new purpose, he may awaken in other minds a desire to reach the same state.

He should seek to make his philosophy of life as simple and concise, and beautiful, as it is possible for him to do.

He should remember that it is not desirable for him to argue anyone into the Kingdom of God: that argument creates only friction and seldom, if ever, results in good. People should always be left free to reject or accept as they themselves think wisest and best. Often, in one's desire to have others reap something of the benefits one has himself received, one will urge upon others the necessity of following a given course. But it may be that the time has not arrived for them to receive. And hence, urging it upon them will, perhaps, only retard instead of helping them to greater knowledge. We would not think of thrusting a material gift upon someone who objected to re-

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ceiving it; neither should we thrust upon people spiritual or mental gifts when there is no desire on their part of receiving them.

It should be known that only those who seek, find; that only to them who knock shall the door be opened. Aid the seeker in every possible way. Open, in as far as you can, the door to the person who knocks. But never use the compulsion of argument to force anyone else to your own way of thinking, feeling or doing, for such a course is neither a lawful nor an orderly one, and, for that reason, must fail in accomplishing the desired end and purpose.

Give and give constantly, but give wisely, give righteously. Give with the thought of supplying a need that is fully realized on the part of the person to whom you are giving, and, in so doing, you will retain your own freedom and integrity of thought and action.—C. B. Patterson, in "Sunlight of Health."

THE MASTER PASSES BY.

Not a human woe, a human need, but the Master passes by. Nearest when most desired, his touch upon the closed eyes prepares them for their opening, makes of him that sat and begged for the good of life one who walks rejoicing in sight, unable though he be to answer, yet, the queries of those whose blindness exceeds his own.

The Master has come by a road not seen, he passed on, opening the way by walking before the clearer vision, drawing through the valleys of fears and up the mountains of difficulties the man who sees and follows till, one day, the distant figure seems nearer. He walks more slowly that he may be overtaken. Each day the seeing man comes closer till, at last, the Master has paused, with welcoming smile and outstretched hand, to draw close to himself the one who has followed on to mastery—U. N. Gesterfield.

YOUR VIEWPOINT.

I wish I might illustrate this viewpoint thing—draw it plain. I will try: One day you are driving along a country road; you note with inward peace and satisfaction the quiet farm-houses with their white outbuildings, the waving fields of heading wheat, the turf beneath the oak-trees dappled with shade and shine, the great stretch of blue sky foamed here and there with rolling clouds. It all looks good to you and in your heart you say so. And once again, say but one week later, you drive that way, but something dire has happened—the dwellings appear to you as abodes of possible strife, the wheat crop isn't likely to be so much after all, the dancing shadows on the turf annoy you, and the sky you miss seeing altogether. You even whip your horse into more than a trot, whereas that other day you let him take his own gait. And yet the farmhouses hold the same sort of decent people they held that other day and nature is still quite right and glorious. No dire thing has happened to the universe. It has happened within yourself: your viewpoint has shifted badly—your eyes are seeing wrong.

Your viewpoint during your first drive was, to my thinking, right and

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heavenly; your viewpoint during your second drive wrong and devilish. In the first instant, you were building character—building yourself—by seeing straight; in the second instance you were tearing down character—tearing yourself down—by seeing crooked.

Only this very morning a man greeted me with the familiar salutation, "How is the world using you?" and I replied "About as I am using the world. Life is an echo. When I shout something to the world, the world shouts that same thing back to me." If we admit this to be true, it means that viewpoint is pretty nearly the whole thing in life—that viewpoint is the man. Certainly it is the human and personal power which puts the universe on our side and makes the stars in their course fight for us—makes them our colleagues and champion. —From Soul Spur.

WE MUST NOT CONDEMN OURSELVES.

We must be careful in our conversation, also in our thought, not to condemn ourselves. We must rise to the dignity of what we are—our true self. We are the image and the likeness of God. We are endowed with dominion over all. And we have every power of God, unless we denounce and deny it, for God has given us all. If a man or women comes into your presence and commences to talk sickness, of coughs, of colds, heartaches, backaches or rheumatism, expressing fears that these things will grow worse, how much of a chance do you think that person has for health? His very prophesy is against himself and his very thought is of misery. What does Solomon tell us? "As a man thinketh in his heart so is he." Can such a person as that expect harmony, expect happiness, expect health?

Suppose a person is always expecting he is going to be destroyed by poverty. Can he succeed to affluence? Why, he is weighted down with the burden of his conviction—poverty.

Persons who spend for what they actually need and never pinch themselves have plenty. But persons who are always in want, are those who are always prophesying that they will have want. Now, these things are absolutely and perfectly true, and the philosophy of it is this: That in our fears we mistrust the God who gives us all. It is from our mistrust of God that we are afraid that He will not give us as He has promised. Therefore, put your trust in God, think not of the morrow, as the Savior says in his sermon on the Mount, but let every day take care of its own misfortunes, or its own wants. "Sufficient unto the day is the evil thereof."—Christology.

"He that has lost his faith, what staff has he left?"

"Fortune makes him fool whom she makes her darling."

"He that injures one threatens many."

"A bad man is worst when he pretends to be a saint."

"That sick man does ill for himself who makes his physician his heir."—From Bacon's Essays.

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ASKING AMISS

T. A. Harper.

IT has not come to all of us to make the journey from the old Orthodoxy to Truth without spending a more or less lengthy interval in the wilderness.

Plenty of people do make the journey without really losing their connections and beyond a doubt they are the happier ones.

For those of us who wandered for awhile, whether our wanderings were due to spiritual indifference, emotional inertia or active agnosticism, we have, broadly speaking, come back to spiritual things with a common experience. This experience may be stated generally thus. We all agree that the wilderness, being a region of negatives, is a most inhospitable place of abode in which the predominating feeling is one of exile; and as we turn once again to active spiritual matters we do so with our observing faculties very much on the alert.

Most people who return home after a lengthy interval find their emotions an odd mixture of familiarity and strangeness, and when we come back to our spiritual home the same thing holds good.

We find the same old question a live issue for us, "Why are our prayers not answered?" In the old days we had been taught to pray set prayers at stated intervals and we had done so with what spiritual vitality was in us and most of us, without really getting to the bottom of the matter had accepted it as a general proposition that prayers were mostly not answered because in some way it was best for us that they should not be.

When, after our wanderings, we come back to prayer; either spoken, or silent desire; repeated failure to get our answer, while it has a familiar feel about it, at the same time is apt to set up considerable mental questioning as to the why and wherefore. There are probably a good many reasons why, but at the moment let us take two of them which revolve round the two statements in the Bible:

"Ye ask and receive not because ye ask amiss." (Jas. 4-3.)

"All things whatsoever ye pray and ask for believe that ye have received them and ye shall receive them." (Mark 40:24, R. V.)

"Ye ask and receive not because ye ask amiss." If this is often true, it behooves us to find out what is "amiss" with our asking. God knows our desire is true enough, and all desire for good is prayer. Let us follow the operation and see what is amiss.

We want something in Mind, Body, or Estate. We take our want to God; we pray for it: If we practice silent meditation, as most of us do, we take our want into the silence and, with what faith we have, expect results. Our want is insistent, our reason is good, there is no doubt of that; we state our want and our reason and we go into the silence with this in our minds, and right here, to me, it seems many of us "ask amiss." When we go into the silence we not only carry our want with us, which is perfectly

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proper, but we do more, we consciously or unconsciously reason out exactly how we think this desire should be granted. In a word we not only ask God to grant our desire, but we ask that it shall be granted in a certain way—our way.

In effect, we advise God as to methods.

One thing we should all of us know by now is that our brain intelligence is not sufficient of itself to keep us satisfied. If we try to navigate with it alone, we get into trouble. To get out of this trouble we turn to God through our inner mind. The essence of the contract here is, "Thy will be done"; but our brain mind having dominated so long, demands, "Thy will be done my way."

This is not faith, but it is opposite. "We receive not because we ask amiss," and so it is likely to remain while we allow our brain to control.

As between us and God, processes are not our business. Our business is to state our want clearly, insistently, and thereafter to turn inwards to God and to rest there in Faith and to keep our mind off processes altogether. As we learn to do this, our desire will come to us—not necessarily in the way we had mapped it out, but in the way which the almighty wisdom of God sees is the good way.

To turn to our second quotation. "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall receive them."

Observe well the sequence of tenses. Believe that ye have received and ye shall receive."

The human mind puts it thus: "Believe that ye will receive and ye shall receive." We figure it out thus:

Process 1. Ask, and as a result of asking, Process 2. In due season ye shall receive.

Jesus put it differently, he said:

Process 1. Ask, and believe that ye have already got it, and as a result of so doing Process 2, you will find that your belief is true and that you have got it.

These days most Truth students know something of the operation of the Subjective mind. Jesus, of course, knew all about it. Your subjective mind acts from the strongest suggestion, it is also the channel between you and God. Whatever your objective mind wants for its good it communicates through your subjective mind and in turn your subjective mind returns to you what it has drawn from the infinite. But it acts according to the limitations imposed upon it by your objective mind, which, in this case, is a suggestion of futurity.

There is no sense of futurity in the God-consciousness. There it is always present. God gives not in the future—but in the Now. As long as you carry the idea of futurity in your mind, and therefore that suggestion in your subjective mind, the result will always be, for you, in the future, and not in the present.

"Believe that ye have received." Persistently determine to eradicate the idea of Future; learn to live in the Now, and just in so far as you do this you have Jesus' authority for the statement that "If ye believe that ye have received ye shall receive."

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WHY SOME NEW THOUGHT PEOPLE ARE HARD UP

WHY is Poverty? All about us we see, feel and hear the momentous import of this question; and yet the answer to it is simple

Many people ask: Why is the opportunity to make our lives brighter and more worth while marred by this tenacious obstacle? Is it because we are unworthy? Is it because we lack some essential quality of mind? Is it because we are lazy and improvident with small ambition and no energy?

No—it is none of these things. The gist of the answer is contained in one little word; in fact, the answer itself is so ridiculously simple that you will be surprised—unbelieving at first—It is because you are dissatisfied.

Many people in searching for the cause of poverty are like the overwise motorist whose machine had balked on an important trip. After investigating all the little details of the car's most intricate mechanism, getting dirty from head to foot and loosing his temper to boot, he found that his gasoline tank was empty!

It was a case of the too obvious.

And it is thus with us when we begin to look about for the cause of our misfortunes. We continually overlook familiar things because they are familiar and search for the things we cannot understand simply because we cannot understand them; and so the answer we are in search of remains hidden and we come to believe that there is no help for our undesirable conditions.

The cause of individual poverty is dissatisfaction with some quality in our lives or with some part of our environment; and the remedy is realization of this fact and readjustment.

Our great creator meant us to take pleasure in our work and to be in harmony with it and to ignore this law is to court the things we wish to avoid.

Below I cite the case of a woman who spent years in locating the cause of her many failures. This woman wanted to be a writer. In fact, it was the dream of her life to become one; and along with this ambition was a love for harmony, quiet and system. But she had none of these things. She was forced to write in a perfect turmoil of noise, constant bickerings and blueness. Chaos reigned supreme because the people she lived with were antagonistic to even a semblance of order. She failed. At first she attributed her failure to lack of concentration and a weak will power, and took to cultivating these qualities. This cultivation helped, but it did not bring success. Next she turned her attention to health, and by a strict adherence to health rules, refusal to worry and the correct attitude of mind, she gained mental and physical fitness. Again cultivation helped but it did not bring success. She had used the strength which she should have used in her creative work in the overcoming in an environment that was directly opposed to her and her beliefs. Hence her

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work suffered because she brought to it but a worn-out and fagged ambition. Had she changed her environment and the irritating qualities that went with it her success would have been assured, because, besides bringing her best and freshest energies to it, she would have brought pleasure and harmony, than which there are no finer qualities in one's preparation for success.

It doesn't matter to what walk of life you belong, the same rule holds good. Love for one's work insures harmony in its accomplishment and is therefor the harbinger of prosperity; while on the other hand work that is distasteful creates inharmonious conditions and thwarts us in the thing we wish to accomplish.

If there is a thorn in your flesh in the shape of environment, work, associates, no matter what, (it is often the little things that count big psychologically,) change them. Give the matter careful and prayerful consideration. Be sure that you know just what work and what environment will prove ideal to you. And then, once knowing, make up your mind that you will have this work and this environment—if not this year, then the next, and if not then—later. But know that you will have them and then fit your thoughts and your endeavors accordingly. And the very minute that you have made up your mind concerning the exact sort of work, environment and condition that you love and that you know you will have, and you begin working physically and spiritually toward that end, just that minute will the dread of poverty, which has been continually hanging over you like a grim spectre marring your pleasures and stunting your ambitions, vanish into thin air, and thoughts of well being, both physical and mental, will possess you, and you will feel the eminent satisfaction of life. For poverty of mind and heart cannot exist with knowledge such as I have just outlined; and poverty of purse will more or less speedily follow suit.

The above remedy for being "hard up" is not based on theory or speculation; it is based on the writer's own experience as well as on other well authenticated facts.—The New Thought Companion.

THE LOVE DIVINE.

Oh, let me sing of Spring and love,
Emblems of Heaven the life above—
The glorious love divine and pure
That is dealt out to every one rich and poor!

It has power to melt each barrier away,
And like a Spring day—a day in May
Clothed in verdure of brightest green,
It brings to the soul new life serene.

There are lessons in nature which all may take:
Be earnest and true for humanity's sake;
Be far above envy and malice and strife,
Relighting with love the dark spots of life.

—Elnore Hope.

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LIFE

THE wise do not dally with life; they do not misconstrue it; they do not neglect it; they do not wish to throw it away. For its intrinsic worth they choose it above rubies and make it an art whose object, whose compensation, is itself. The thoughtless rabble worry themselves gray and thin over their occupations in life, or their stations in life, but the wise man concerns himself first with life itself, and after that with his craft and station, which he catalogues rightly as incidents, not goals. Full well he knows that no mere thing or jewel, trapping, or other weighable possession, can spur or satisfy his spirit. Only the sheer wine of living can do that. So he makes it his drink and stays by the cask.

From the idealism of high living, which is really high, from the fine task of right thinking, the earthly-minded man shies away. The best is offered him, but it does not seem to him to be the best. He commits the colossal folly—chooses a living rather than a life. At life itself he casts a disdainful smile and and turns away to potter among his clay idols, justifying himself that he is a practical man, whose business is with material quantities. He waxes very zealous in chasing this or that temporality. Perhaps he corners what he goes after and gets it for his own—money, position, a great name, conquests over his fellows—but still something is wrong. He sits amid ashes and life smacks sour. His face is a map of vain worryings after small treasures, which he might have incidentally picked up in sufficient quantity while engaged in nobler travel. He sees another man of simpler aims and quieter spirit do greater things without raging. And usually he lapses into chronic complaint and bitterness, taking the negative side of the foolishly perennial question: "Is life worth living?" Seldom does it occur to him to pummel himself—and himself alone—for choosing ill instead of weal, for putting his living ahead of his life.

The world's greatest prophet, whose voice rings vital down the centuries, made life His passion. Thrones were offered him, but he preferred life. Ease he might have had, but he chose life, even though it had thorns in it, in the derision of priests and kings. And what he wanted for Himself, He wanted for all. He was an unselfish prophet.

"I am come," he said, "that ye might have life and that ye might have it more abundantly." To live himself and through the potency of his life to help others live—this was the program which he pursued in every valley, on every hillside, by every sea.

This was not a popular program with certain classes, so they rent His flesh asunder and left Him stark between the thieves. They say He died, but the present life of this man, who lived for life alone, is the

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mightiest fact amid the nations. And the gist of that life is Love, and the tenure of it is forever.

With life thus patterned for us what can we do but likewise and still be men? Was ever any dawn as good as this day's dawn? Will ever any morrow be better than ours? Is any cup as fine as that which holds the draught of lasting life? Oh, brother, ours is the great day, and life—with Love—is all!—Richard Wightman, in "Soul Spur."

CAN'T PAY FOR IT THAT WAY.

Paradise on the Installment Plan, is the caption of a magazine article which has only to do with visions of an earthly paradise, and tells of many people who have been deluded into buying swamp lands under the impression that they were purchasing fertile tracts that would yield with tropical luxuriance. Easy terms of payment and glowing descriptions of the richness of the soil had lured hard-won earnings from thousands of people with slender incomes, who in the end only secured "land that should have been sold by the quart" instead of the acre.

But the suggestive title reminds us of another and much larger class who are also trying to purchase paradise—a Heavenly one—on the installment plan. They are not ready to count it first, and to give up everything for its possession. They are not willing to live the sort of life that would fit them for citizenship there—it seems too remote and unreal for that, when an opposite course apparently opens the way to so many profits and pleasures here—but they are not willing to let it go entirely. They try the installment plan. A more or less regular attendance at church—surely that ought to count for something! A handsome contribution to missions or benevolences now and then—really that is doing very well. And then a moral and respectable life that averages up better than the majority, ought to make a pretty good showing. What more can a title deed cost? The trouble is that paradise is not for sale on the installment or any other plan. It is an inheritance of the children of God. Sonship must come before heirship is attained.—Forward.

AS YOU MAKE IT

To the preacher, life's a sermon,
To the joker, it's a jest;
To the miser, life is money,
To the loafer, life is rest.
To the lawyer, life's a trial,
To the poet, life's a song;
To the doctor, life's a patient
Who needs treatment right along.
To the soldier, life's a battle,
To the teacher, life's a school,
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine,
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant, life is trade.
Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty, to the shirk.
Life is what we try to make it—
Brother, what is life to you?
—E. S. Kiser in The Craftsman.

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HOW NEW THOUGHT EXORCISED TUBERCULOSIS

Lina F. Bowden in Nautilus.

ISN'T it a beautiful world! How can anyone be unhappy or troubled, I wonder? Here where I am living (in Arizona) the days are ideal, the sky is a clear blue, with not even a tiny cloud visible, and all nature is so green and pretty. How happy one is, just to be alive! Just to keep loving and living.

The world, that is a small part of it, looks with pity on me as I am known as "the sick girl" who will never be well, as some people think a severe case of tuberculosis can never be cured, and I, well, I just laugh at their serious faces, life means so much to me, and I know that I am well and it is impossible for me to be otherwise than brimful of happiness—no matter how others feel about it. Often on entering a room I have been amused to see the windows banged up and the doors thrown wide open, or after having reclined in a hammock I have heard people say, "Oh, I wouldn't sit there. The sick girl has used it." At first, these things hurt a wee bit, but now, out of my great happiness, I rarely, if ever, notice them.

But I must tell you how I became cured. Five months ago I was hardly able to walk. I noticed on the chart containing a statement of my disease that half of my lungs were marked with "T. B." and the lung specialist who examined me thought my condition a most critical one. Oh! those weary months of helplessness that I lay in bed thinking that all my life I would be practically a burden to those I loved. However, I thought it was God's will, that He had sent my sickness as a blessing and I resolved to bear it cheerfully.

One day I lay thinking of "mind cure." I had read a little about it and I became filled with the thought that God did not want me to be ill, that it was His wish for me to be well and strong and doing my part of the world's work. The more I thought about it, the more firmly I believed it. But how could I be cured?

Then came the most beautiful of all my thoughts; the one which has made the trees and grass, the singing of the birds and all the whole wide world seem filled with the same joyous message: That in me was the power to be all I wished to be by right thinking. It is a wonderful, wonderful message, so simple and beautiful that I wonder I never knew it before.

Since thinking rightly, I have made remarkable improvement. I seldom, if ever, cough; I have regained my strength and I look "the picture of health." The rest cure for four months, good rich foods, plenty of fresh air and the right thoughts are responsible for my recovery. It has been a great surprise to all who formerly knew me, and many have called my restoration to health a "miracle." Believing as I

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do, that God would have me well and strong and that He has given me my mind with which to work in harmony with Him, the future is filled with promise and each day is a jewel in the chain of the year.

The Whole, Wide World for New Thought.

My heart is lighter,
All the world's brighter,
There's a new note of joy,
All Earth seems to share.
"Right Thinking" they're singing,
Its sweet echoes ringing,
On the soft tones of morning,
Like an oft chanted prayer.

Flowers are whisp'ring,
Breezes are murm'ring,
All nature is speaking,
Oh, listen and hear!
The Bluebird is trilling,
His little heart thrilling,
"Soon the message of New Thought
Will have brought world wide cheer."

Some time, somewhere, God wins all men by His mighty love. No man can escape God — escape from reaching that state of consciousness where he knows and realizes. He has forever been, and forever will be, the nearest thing to him. "The blazing flames of Love will spread and burn until they possess and purify every soul, whether that soul be on the plane of sense or within the confines of Hades." Such is the power of Love. It burns away the cage of illusion and frees the spirit, so that it forever dwelleth with God-consciousness in the Seen and Unseen.

THE TIME FOR BROTHERHOOD.

When a fellow's feeling blue,
And is troubled thru and thru
With a melancholy feeling
That he cannot seem to shake,
When his plans have gone astray
And his hopes have slipt away
And he's standing at the crossroads
Wondering which one to take,
That's the time to grab his hand
And to make him understand
That he's grieving over trifles
And his worries aren't worth while,
That's the time to slap his back
With a good old friendly whack,
That's the time he needs your friendship
And the time he wants your smile.
When he's deep down in the dumps
And has known life's rocky bumps,
When he's got the kill-joy notion
That his work no longer counts;
That's the time a word of cheer
Sweetly whispered in his ear
Sets the heart of him to beating
'Till his spirit proudly mounts,
That's the time a glad "Hello!"
Means far more than you may know,
That's the time a sign of friendship
Really does a brother good;
That's the time a word of praise
Lifts a fellow up for days,
Sends him on his way, rejoicing,
That's the time for brotherhood.

—The Character Builder.

Surely 'twas a glorious anthem
Sung in Bethlehem long ago,
And it echoes down the ages,
Gaining volume in its flow,
Until now we hear it ringing
On this brighter Christmas morn,
And in each pure heart 'tis singing,
"Unto me the Christ is born!"

—Georgiana Nason.

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AN OLD STORY FOR A NEW AGE

Robert Ellis Thompson in Forward.

THE world gets on through fighting. But the least important part of the fighting is that which uses gunpowder and bayonets. The really important fight is that in which men stand up for truth and right, against falsehood and sin. The greatest heroes are those who never fire a shot nor order a charge, but who risk their good names, their goods and their lives for some worthy cause. We all feel this in the case of Luther, who stood up before the emperor, the prelates and the nobles of Germany, and refused to give up or deny what he knew to be the truth. "I can do no other," he said; "God so help me!"

In all such conflicts, with one exception, there has been a mixture of some bad with the good, and of some good with the bad. Something wrong has clung to the best cause, and weakened it; and something good has been bound up with the worst, and made it in so far strong. Once, and only once, in a struggle of this kind, all the good was on one side, and nothing but bad on the other. That was the conflict which came to an end with the rising of Jesus Christ from the dead, and his ascent to the right hand of the Father in Heaven.

Every bad motive and every base passion that stirs the mind of man was enlisted for his destruction. The false ambition of the Jewish nation, which wanted a military Messiah to make them the rulers of the earth; the jealousy of its priesthood, which feared his drawing the people away from them; the hatred of all parties for the uniter of mankind, who would destroy all parties; the spiritual pride of the Pharisees, the skepticism of the Sadducees and the fanaticism of the zealots; the sting in the consciences of those whom he had roused to feel their sin, but who had not repented of it; the love of money and of pleasure, which had overturned the love of God in men; the brutality of the Roman soldiers and the cowardly policy of the commander—all these and more were arrayed against him. There was not one in all that crowd which cried, "Crucify him!" who had not some reason for hating him, and always the worst of reasons.

But in Jesus Christ there was nothing but simple and absolute goodness, without any drawback to it. He had been living for the three years of his ministry under their eyes. They had seen his works and had listened to his words. And when he challenged them to put a finger upon anything in his life or his teaching that they dare condemn, they were silenced. Even Pilate confessed that he found no harm in this accused prisoner; and the centurion who superintended the crucifixion said, "Truly this was the Son of God." In this testimony the consciences of men, even of unbelievers, has united ever since. The sinlessness of Jesus, as a great German skeptic confessed, is the fact

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which makes it hardest to dispute his spiritual supremacy as the Son of God.

On Calvary the evil cause seemed to have won a complete victory. Jesus, his enemies thought, was dead and done with. They had put him out of the way of their plans and pleasures. His words would no longer sting their consciences and refute their falsehoods. His works would not again challenge their unbelief, when they did not wish to believe. His character would no longer make theirs visibly black to all people, even themselves. They had crushed their common enemy, and Pilate went back to the castle and his coarse pleasures, and the Sadducees and Pharisees washed their hands and kept the passover.

Strangely enough, the handful of those who had believed on him and loved him took the same view. He had told them plainly enough that his death would not be the end of his labors and victories; but this had made almost no impression on them. So they talked sadly of the great things they had hoped he would do, as though there was no ground for hoping any longer. He was dead and buried, and as this was the common end of a human life, so far as this world is concerned, they felt it to be the end of him. They would do what they could for his poor, lacerated body, laid in the rock-hewn tomb, but beyond that they saw no farther.

A life can always be judged by the things to which it gives first place.—John Henry Jowett.

OUT OF THE RANKS.

Out of the ranks they have fallen
In the terrible march of life;
Some were unfit for the conflict;
And all unused to the strife;
And others, in dire temptation,
From their places fell away,
Suddenly, sorely wounded, by
The foe that in ambush lay.

Out of the ranks they have fallen—
Ah! little it matters how;
Enough, that weary and wounded,
They lie by the wayside now;
Or wander with stumbling footsteps,
With none to pity or care,
Nor even a former comrade
To ask them how they fare.

Out of the ranks they have fallen;
And only the Lord can tell
How oft 'tis the innocent suffer
For those who deserve it well.
He judgeth the poor and oppressed,
And the tempted and tried ones, too,
Who, sinned against rather than sinning,
Ask pity today from you.

I plead for them, brothers and sisters!
I plead in His own dear name,
Who, for us, "outside the city,"
Once hung on the cross of shame!
Who, His whole life-long was an outcast,
And has pity and love today
For the lonely and lost and straying,
And those who are "out of the way."

—Selected.

Nothing goes out of life but to make room for something better.

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DIVINE SCIENCE: CHRISTIAN SCIENCE

Similarities and Differences in Fundamentals and Practice.

Charles Edgar Prather in Power.

Note: In the study of principles of Divine Science and Christian Science, let it ever be borne in thought that the purpose is Enlightenment upon the Fundamental Principles of Being as recognized, practiced and taught by these Modern Thought Organizations; that these lessons are Comparative, and not merely critical, pointing out both the similarities and the differences of these two Great Systems or Schools of Science and Religion; that the discussions shall be free from prejudice or antagonism, being prompted by the Spirit of Love, that everyone may know the salient points of both teachings, and thus understand the place and purpose of each, and thereby know for a certainty the "reason for the faith that is in us.")

LIFE.

LIFE is evidenced by activity. It cannot be analyzed nor explained. Chemists have experimented, and at times thought that they had discovered the secret of producing life, but have always failed. Even if they had been successful in making chemical combinations to give entity to an object as a living thing, they would be just as far away from knowing what Life is as they are now. Christian Science tells us: "Life is the Creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed." This, Mrs. Eddy says, would destroy the Science of Being, through the mortal thought that life has beginning and end. "It is a self-evident error that there can be such a reality as animal or vegetable life."

Since God is Spirit universal, the activity of Spirit is Life, which must be just as universal. If there is no life in the visible, then Life is not omnipresent, and neither is God, for God is Life. Life cannot be reflected. It makes no pretense. That which has being and moves is animated by life, not a reflection of life. To deny that God dwells within what He creates, denies the omnipresence of God.

Christian Science regards all material expression as something outside of and unlike God; and therefore if Life, which is God, dwells in the animal or vegetable, it would be like a sponge absorbing and holding water.

Divine Science proclaims but one substance—Spirit, and therefore not a blending of two different substances. The animal, vegetable and spiritual substances are all one; so when a vegetable grows it is through the unfoldment or expansion of the life which it is, not which it absorbs and holds.

Forms come and go, but there is no cessation of life anywhere. Every atom, whether visible or invisible, is still a vortex of energy. So, literally, there is no death. There is an end to the body as Form when the event called death takes place, but never an end to the body substance, which is ever Spirit substance in whatever form or without form it may be.

"The immortal basis of Life is

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Soul; because Soul is God." "Spirit is God, Soul; and Soul, or Spirit, is not in man." The question of what is Soul and Living Soul we will leave for later discussion; but with the general proposition that the basis of Life is God there can be no question, for God is Life, and since God is omnipresent the only life there is anywhere is God-life. Whatever God is pervades and constitutes all there is, else God is not the only Reality.

"Human knowledge mistakes cause for effect, limits Life, holds fast to discord and death," declares Mrs. Eddy. Knowledge means knowing the truth. It is human or mental belief which makes these mistakes and obscures the true spiritual perception of Life and its Cause. But then even false thought on the part of man cannot limit Life, else God, who is Life, is not omnipotent. The only effect of man's false belief is to becloud his vision and therefore limit his own realization of the fullness of Life.

I confess that I do not understand Christian Science when it declares: "To say that Mind is in matter, or that matter is the medium of Mind, is no more rational than to say that a rock embraces an embryonic tree, and becomes the medium of the tree's development and individuality"—and then declares, "Matter is made up of forces, and force is reduced to Mind." If matter can be reduced to Mind or Spirit, it must be Mind- or Spirit-substance all the time, which is the rational view of Divine Science.

The whole question of Spirit lies in how you look at it; whether you see it through the colored goggles of sense or through the clear light of Truth. Things are to you as you mentally see them. Mrs. Eddy's view of matter is this mental or personal conception. "We all look on a corpse, not as a man, but simply as matter." No, there are many now who see that same corpse as pure spirit substance in the state of change or evolution, the life of which may reappear, as described by Paul, in other forms which shall "bear grain, it may chance of wheat, or of some other grain."

"There is no inertia in Mind's perpetual and harmonious action," for Mind is omniaction forever.

The Christian Science statement that "Mortal man can never rise from the temporal debris of error—the belief in sin, sickness, and death —until he learns that God is his only life," is one of the most vital truths given to humanity.

We fully concur in the method of transformation from mental belief to spiritual understanding: "All Science" (exact knowledge of Truth) "is divine. When humanity does understand this Science it will be the law of Life to man. The so-called laws of matter have never made mortals whole, harmonious, or immortal. Hence the importance of understanding that Science of Being which reveals Perfection." "If God be admitted as the only Mind and Life, there is left no room for sin and death." "The way is straight and narrow that leads to the understanding that God is Life. It is a warfare with the flesh, whereby we must conquer sin, sickness, and death, now or hereafter, but certain-

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ly before we can reach the good of Spirit, or Life, or God."

Demonstration comes through knowing and practicing the Truth. "For this is life eternal, to know thee the only true God!"

Let us quote again from Christian Science: "Mortals suppose they live without being good, when goodness, or God, is the only real life." "It is foolish to say that you doubt if there is a Divine Science in perfect harmony with God, its Principle (a Science which, understood and demonstrated, would destroy all discord), when you admit that God is omnipotent; for from this premise it follows that good and its sweet concords, have all power."

Every person's work, in the end, must be tried by the question, "Was it worth doing?" The greatest skill will not avail if it is used for results not worth the labor. The thing that is worth doing is worth spending our lives for. But nothing else is.

It will give a new meaning to life if we learn to think of it as continuous, unending, running on without interruption through death and beyond, into eternal years. This makes it infinitely important that we live well, doing nothing that will prove an eternal blot or evil; starting only things which will be forever blessings in the lives of others.

The most essential feature of man, as distinguished from all other creatures, has been said to be his "improvableness." No man, by the same token, is as good as he can be, or as good as he ought to be. Man's improvableness is so great that he can always be further improved, and therefore self-righteousness is always a deadly danger to the soul's growth.

Love of God is the secret of spiritual strength. It has divine powers, because it is God's own gift to the soul. "We love, because He first loved us." The loving, obedient soul goes from strength to strength.

" 'He means well' is merely an obituary," someone has said. When we come to think of it, the words are not those we use of one who is really doing well; they are a charitable palliation of mistakes and failures, an attempt to excuse want of success by pointing to good intentions. Meaning to do right never yet accomplished anything until it was joined to proper action. If you mean well, do what you mean—turn it into life instead of having friends use it as an obituary.—From Forward.

THE CALL OF SPRING.

I thought I heard the other day
The throb of Spring
It echoed round the moss-grown wall
In joyous ring
Of happy hearted children's call,
And birds a-wing.
Today it nestles in my heart—
Heart of the rose
And bids the tiny petals start
To buds and blows;
And growth becomes God's great fine art
All Nature knows!

—Rose M. de Vaux-Royer.

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FIRST STEPS IN DIVINE SCIENCE

Charles Edgar Prather in Power.

WHAT IS GOD?

EVERYTHING must have a beginning. That which gave it its start is called the Cause or Creator. When anything begins it is said to exist, to be. This is our first knowledge of it, although we know that it must have been before it was expressed, or pressed out into form; for that which is must have been made of something. This invisible, intangible Something is commonly called God. Let us then consider what this Presence or Something is, of which all things consist.

In the first place, let us know that God is not a person, some great man sitting on a great throne somewhere up in the sky. Then what is God?

God is Spirit. What is Spirit—some ethereal nothingness? No, indeed. Spirit is Substance, the only Substance of all that is visible and invisible. Because we cannot see the air is no reason for us to think that it is nothing. We can feel it and breathe it, and so know that it is something. We see the effect of electricity in our incandescent lamps, but we have never seen electricity. We see the tree after it grows, but we do not see the substance from which it was formed.

All that is visible was once invisible, and since it is substance now, it must have been substance when it was invisible. So Truth convinces us that there is no matter as something of itself. The substance of all visible things is Spirit or God.

This is the Truth we should try to realize: Spirit is everywhere. There is nothing but Spirit. It fills all space, it fills us and all things. It is the Substance of which we are made, the Substance of our bodies and of all things. So Spirit or God not only fills all, but is all there is. This is the meaning of Omnipresence.

Learn this statement and repeat it every day.

God is all there is, both invisible and visible.

This Presence is Oneness—the One and Only Presence. This Oneness is called Love. Therefore John tells us that God is Love. Love, then, is everywhere, fills all and is all; and where Love is realized there is heaven.

This Presence is Infinite Intelligence, all knowing; and is everywhere present. It knows only harmony, since it is Love.

Life is the activity of God, and, being Intelligence, operates freely, regularly and orderly in the whole of expression.

God is Good; hence goodness is everywhere.

God is Truth, the only Reality; and Truth is everywhere. All that is not good and true has no reality, and must therefore be only what people believe, because they do not know the Truth. That which is, really is, is good.

We should try to learn (and we

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can if we try) how to recognize, appreciate and enjoy the Presence of God, and know the Truth for ourselves.

When we know that this Presence is our Source, we know that we must be of the same substance and possess the same nature, for "like begets like."

Since we know that God is Love, Life, Intelligence, the All-Good, by using these "gifts" with which he has endowed us, we may realize and enjoy Peace, Health, Strength and Happiness.

Therefore let us meditate upon what omnipresence means, and then declare all these good qualities as the very essence of our being.

Last Summer, when the regular minister of the church was away on her vacation, various members of the congregation conducted the services. At one of these meetings, which was led by Mrs. Mabel Bates Williams, the following Bible verses were given by the people present. By the time they got through, they all felt like a good, old-fashioned revival; for they do quicken the spiritual perception of the Truth of God the omnipresence:

GOD IS OMNIPRESENCE.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall thy hand lead me and thy right hand uphold me. Do I not fill heaven and earth? saith the Lord. The Lord is in the midst of thee. The Lord in the midst of thee is mighty. Lo, I am with you always.

GOD IS OMNISCIENCE.

The Lord is a God of knowledge. With him is wisdom and strength. Oh, the depth of the riches both of the wisdom and knowledge of God. This is the light that lighteth every man that cometh into the world.

GOD IS OMNIPOTENCE.

For Thine is the kingdom and the power and the glory forever. He giveth power to the faint. They that wait upon the Lord shall renew their strength. For there is no power but God. And ye are complete in Him.

GOD IS OMNIACTION.

Except the Lord build the house, they labor in vain that build it. Thou givest us each day our daily bread. He that keepeth thee shall not slumber.

GOD IS WISDOM.

For the Lord giveth wisdom. If any of you lack of wisdom, let him ask of the Lord, who giveth to all men liberally, and it shall be given him. But let him ask in faith.

GOD IS LOVE.

God is love, and he that dwelleth in love dwelleth in God, and he in him.

GOD IS KNOWLEDGE.

The earth shall be filled with the knowledge of the glory of the Lord. Ye shall know the truth, and the truth shall make you free.

GOD IS UNDERSTANDING.

We know that the Son of God has come and has given us an understanding. A man of understanding walketh uprightly. No good thing will he withhold from them that walk uprightly.

GOD IS LIFE.

My words are life to them that

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find them, and health to all their flesh.

GOD IS SPIRIT.

God is spirit, and they that worship him must worship him in spirit and in truth. The spirit beareth witness with our spirit that we are the children of God. The spirit of God dwelleth in you.

GOD IS TRUTH.

When he, the spirit of truth is come, he shall guide you into all truth. I am the way, the truth and the life.

GOD IS SUPPLY.

Fear ye not, therefore. Consider the ravens, for they neither sow nor reap, neither have storehouse nor barn, and God feedeth them. My God shall supply all your needs. Fear not, little flock, for it is the Father's good pleasure to give you the kingdom.

GOD IS DEFENSE.

The Lord is in the midst of thee. I will both lay me down and sleep in peace, for thou, Lord, only, makest me to dwell in safety. The Lord shall preserve thy going out and thy coming in from this time forth and even forever more.

GOD IS JOY.

In thy presence is fullness of joy. Behold I bring you glad tidings of great joy, which shall be to all people.

GOD IS HEALTH.

I am the Lord which healeth thee.

GOD IS PEACE.

Peace I leave with you. My peace I give unto you. I will give peace in the land. For God is not the author of confusion, but of peace.

HOLLAND.

Methinks her patient sons before me stand
Where the broad ocean leans against the land;
And, sedulous to stop the coming tide,
Lift the tall rampire's artificial pride.
Onward, methinks, and diligently slow,
Thy firm connected bulwark seems to grow,
Spreads its long arms amidst the watery rear,
Scoops out an empire and usurps the shore—
While the pent ocean, rising o'er the pile,
Sees an amphibious world beneath him smile;
The slow canal, the yellow blossem'd vale,
The willow-tufted bank, the gliding sail,
The crowded mart, the cultivated plain—
A new creation rescued from his reign.

—Oliver Goldsmith, in "The Traveller."

FREEDOM TO THINK.

I honor the man who is ready to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or weak,
Will sink 't other half for freedom to speak;
Caring naught for what vengeance the mob has in store,
Let that mob be the upper ten thousand or lower.

—Lowell.

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THE TRUTH REGARDING DOMINION

H. Edward Mills in Truth.

MAN is commanded to have dominion — not given mere permission to have it. Man has no right to live his earth life a puppet of circumstance. His clear duty is to tower above circumstance and dictate to all extraneous force.

But who in all history has fulfilled this universal duty of men? Against the background of millions who have failed stands out the colossal figure of One who conspicuously succeeded. He is the carpenter-prophet of Nazareth.

Would you understand what it is to have dominion? Study Him. But would you go beyond the mere understanding of dominion into its actual possession, then do what He did: calm the storm, heal the sick, cast out demons, raise the dead?

Three classes of Christians stand face to face with this great command, "have dominion." They all look upon Jesus Christ as the One who fully obeyed. The first class is very large. They boldly announce that it cannot be done. The second class say, "Yes, it can be done, but we can never hope to do it." The third class, in Christ-like humility, say, "We are, through the power of the Spirit, exercising dominion now." These Christians dare attempt the impossible and with what result? Always unmeasurable gain to themselves. Suppose they do not bring into manifestation the thing they speak, what then? They have in spite of this gained in God-consciousness enormously. The very effort to do the work of Christ has stimulated the Christ spirit within them.

But a wonderful thing takes place in many cases; the things attempted are actually done. Divine daring results in dominion. Thousands of cases are well authenticated where men and women have actually had dominion. One man picked up a deadly serpent. It never harmed him. One woman prayed off a forest fire. Another man cast out a demon, while a fourth restored a dead body to life.

Soneone says, How can I gain this dominion? I answer, Not by churning up your personal self, not by will power at all, but rather by the submergence of the self in a mighty consciousness of God. "Of mine own self I can do nothing. * * * The Father in me, He doeth the works."

Those who have gained and retained dominion have combined in themselves in a marvelous degree humility and positiveness Their conviction has been like adamant. Their response to spirit as delicate as the finest recording instrument known. "Have dominion" has been to them not merely a peremptory command, but an emancipation proclamation. It has been their pardon out of prison, and their title to a throne.

These men and women are pioneers of the race. Some day all will hear the wonderful summons and will likewise take their God-like authority "over every power of man's enemy," whether disease, disaster, or death.—The Truth.

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"PEACE, BE STILL."

S. J. Townsend.

But yestermorn the sun looked on a scene
Of tranquil nations in life's busy quest.
But yestereve all peaceful and serene
A weary world lay sleeping and at rest.
Today the storm-cloud lowers. From its crest
The lightnings flash; and peal on peal afar
The mighty thunders roll, from east to west,
From west to east, dread rumblings of the car
That speeds to crush mankind—the Juggernaut of war!

Ten hundred thousand men in battle line
Sweep onward like swift falcons to the prey.
Ten hundred thousand men allied, combine
To meet the onset, in war's stern array,
Who yesterday were brothers, friends, today,
The ties of friendship broken, foemen are
With bitter hatred rushing to the fray.
Forgot are Waterloo and Trafalgar,
In the mad race for spoils, 'mid the alarms of war.

Once more, O Prince of Peace, at whose commands
The wind and sea obeyed Thy sovereign will,
Speak Thou to earth: "Hold, hold, ye angel hands,
The winds of desolation! Peace, be still!"
Hold Thou the winds of strife, O Lord, until
Thy servants have received the holy scar
That seals them Thine forever. Then fulfill
The promise by Thy prophets seen afar—
The earth make new, where man no more shall learn to war.
—The Signs of the Times.

God made man and gave him eternal life and Christ had eternal life, being the image and likeness of God. He, like God, has the power of self-selection, but man has fallen, for the day that he bowed down to materiality and became convinced of the belief that there was life, truth, intelligence, substance in matter, that day he commenced to die and he has been dying ever since. The first record we have of man, he lived to be nearly one thousand years old; today he lives a little over a third of a century; and had not Jesus Christ came and stopped this passing out, this destruction of the race it would have been but a few centuries until man would have passed out of existence and that would have been the end of the race on earth.

Write it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

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A VICTORY.

We commemorate a wonderful victory on Easter Day; the victory of the man, Christ Jesus, over death. That victory was won at great cost; Christ had to suffer death; he had to add to the suffering of death the humility of death on the cross, to win his victory; but it was a great, a glorious victory. As we consider the value of that victory to the world today, as we measure the value for ourselves, do we realize the fact that we have within us the possibilities of real victories; none so great, none so far-reaching as the resurrection of our Lord, but nevertheless real victories if we will pay the price?

Oh, but the weight of that last clause, "If we will pay the price!" It has hung about the necks of many of us and kept us from winning significant victories. But there is no victory without cost. No victory without cost. Let us get that as a firm conviction as regards our work for the Master, whether in young people's societies or elsewhere. We need that conviction and it may be that on this very Easter Day we can count no signal victory ours because we have been unwilling to pay the necessary price. But we have no right to call ourselves Christians, servants of the Lord Jesus Christ, stewards in his vineyard, unless we are winning victories.

Let us examine ourselves in relation to the work with which we are connected, and let us name the victories won and count the cost. Let us remember as we do it that to win a victory, there must be a goal. There must also be a struggle and a sacrifice, and in the long run the real victories will be those that count more for others than for ourselves.

So it will go along the whole pathway of life. If we win a victory we must pay for it. Let us observe Easter by deciding that in our earnest desire to be victors we are willing to make the needed sacrifice.—William Ralph Hall, in Forward.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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"THE SPRINGTIME."

W. E. G.

It is the Springtime. All nature is on the move. The plantlets are straining up through the warming earth to kiss the sunbeams. The streams are unlocking their icy chambers and sending the ripples dancing to the seas.

All is action, all is harmony, all is joy, all is health, in the realm of nature.

Take up the spirit of the Springtime. Relax in body, mind and spirit; rejoice with nature in her blowing flowers and her rippling brooks. Breathe in her breezes. Sing with her birds. Revel in her sunshine, rejoice in her showers. Bathe in her bounties, drink in her powers. Her gifts are abundant and all are ours.

Forget your cares and work with a will.

God is in his Heaven and his sun shines still.

Just be happy, day and night, and laugh at affronts with all your might. Go your own way, and to yourself be true. The crowd will soon be following you.

Then point them to the sun, show them the flowers, tell them of the birds that are singing in the bowers.

Bid them relax, straighten up their backs, do good acts, and seek for facts. All around is gold for your purse and a school for you is this universe. You were when you began and you will be when you end. You are one with God your Father and Friend.

So, rejoice with the Spring, develop with the Summer, fruit with the Fall, and rest with the Winter.

Life has its seasons, but you have life. Be happy with it, and cease from strife.

KNOWLEDGE OF SOUL.

The highest aim of knowledge is the soul;
This is a miracle, beyond the ken
Of common mortals, thought of though it be,
And variously explained by skilful teachers.
Who gains this knowledge is a marvel too.
He lives above the cares—the griefs and joys
Of time and sense—seeking to penetrate
The fathomless, unborn, eternal Essence.

The slayer thinks he slays, the slain
Believes himself destroyed, the thoughts of both
Are false, the soul survives, nor kills, nor dies;
'Tis subtler than the subtlest, greater than
The greatest, infinitely small yet vast,
Asleep yet restless, moving everywhere
Among the bodies—ever bodiless—
Think not to grasp it by the reasoning mind;
The wicked ne'er can know it; soul alone
Knows soul, to none but soul is soul revealed.

—From Bhakti Marga, in Master Mind.

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PEARLS FROM EMERSON.

The changes which break up at short intervals the prosperity of men are advertisements of a nature whose law is growth. Every soul is by this intrinsic necessity quitting its whole system of things, its friends and home, and laws, and faith, as the shell-fish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual, these revolutions are frequent, until in some happier mind they are incessant, and all worldly relations hang very loosely about him, becoming as it were, a transparent fluid membrane through which the living form is seen, and not, as in most men, an indurated, heterogeneous fabric of many dates, and of no settled character, in which the man is imprisoned. Then there can be enlargement, and the man of today scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day. But to us, in our lapsed estate, resting, not advancing, resisting, not co-operating with the Divine expansion, this growth comes by shocks.

It is not success, but obedience that is the measure and condition of a Christian's joy.—Rev. James Miller.

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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."

"Whate'er thou lovest, man, that to become thou must: God, if thou lovest God; dust if thou lovest dust."—A Mystic.

AND THERE ARE DOUBTERS.

A thousand miles of mighty wood,
Where thunder-storms stride fire-shod;
A thousand plants at every rod,
A stately tree at every rood;
Ten thousand leaves to every tree,
And each a miracle to me—
Yet there be men who doubt of God!

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the Spirit of God pronouncing His works good.—Emerson.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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FROM DARKNESS TO LIGHT.

The new order was filled with joy, a joy that had something of the colors of the rainbow, the glory of the sunrise. A new hope had come purified of all alloy, a hope that, while glorifying in the present, nevertheless, realized that there were still greater glories to come. There came a new faith that no longer wavered, but was eternally centered in a spiritual consciousness, a new faith that will express itself in new forms of beauty, the real substance out of which will come the greatest creative work that man has ever been able to accomplish. And last of all, came a new love which shall fulfill the whole law, a love that has its source in the Eternal Fount of love and wisdom, a love and a wisdom which shall radiate from the center of man's being to the circumference of his world, a love and a wisdom that shall be absolutely conscious of oneness with All Life, that shall animate every thought, word, and act, and thus fulfill the perfect Law of Life.

Living in this love a man shall realize a new Heaven within and create a new world without, a world in which there shall be no more pain and sorrow, no more sickness and death, only Light, Love and Wisdom, a world in which God shall be All in All and the God-Consciousness shall be the only abiding consciousness in the life of man—the true consciousness of sonship with God and fellowship with man. —C. B. Patterson, "In The Sunlight of Health."

TREASURE TROVE.

My dictionary is a safe;
Within it locked up tight
Are tuneful lyrics, sonnets quaint,
And verses, grave and light,
There, too, iambics lurk unseen,
And jokelets hide away;
And yearning for an author, waits
The novel of the day.
These treasures are for you and me,
Or anyone in sooth,
Who knows the combinations, for
They legion are, in truth.
Bill Shakespeare learned the trick
when young,
And learned it well, I wot.
And many a gem he drew from
thence;
So Dickens, Holmes and Scott.
Hope springs eternal in the heart,
And therefore, day by day,
I juggle with the words, intent
Myself to find the way.
Should perseverance reap reward
Or chance, yield up the key,
I, too, may spoil the treasure and
Enrich posterity.
—Pauline Frances Camp, in Book
News Monthly.

High, healthful, pure thinking can be encouraged, promoted, and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness and harmony. To inaugurate pure and lofty thinking may at first seem difficult, even almost mechanical, but perserverance will at length render it easy, then pleasant, and finally delightful.—Henry Wood.

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THE GREAT MAN.

I like the man who faces what he must
With heart triumphant and a step of cheer;
Who fights the daily battle without fear,
Sees his hopes fall, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortal; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love, a crust,
Than living in dishonor; envies not,
Nor loses faith in man, but does his best,
Nor even murmurs at his humbler lot;
But with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate.
—Sarah Knowles Bolton.

The stumbling blocks that come from the thoughtless inconsistencies of Christian men and women have caused falls that have meant ruin and death to countless weaker souls. Christ's law is our law, not custom or what the world may say. Christ must be first, His love must fill the heart, and all the commandments of the law and the prophets and the gospels are summed up in that love. The law of the Christian life is love, and that law lived, in consistent striving to apply it everywhere, must make the stumbling-block impossible.—The Lutheran Observer.

THE POWER OF LOVE.

Elnore Hope.

Those who are seeking happiness—
Who'd have much joy in life,
Must put aside all selfishness
And do away with strife.

When they've given of their best—
Their love and peace and hope—
The best of all comes back again,
And life takes broader scope.

By thinking well of every one,
Believing ill of none,
By helping those who burdens bear,
And then when that is done,

By giving what the world most needs—
Of Love a generous share,
One's troubles and annoyances
Become as light as air.

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

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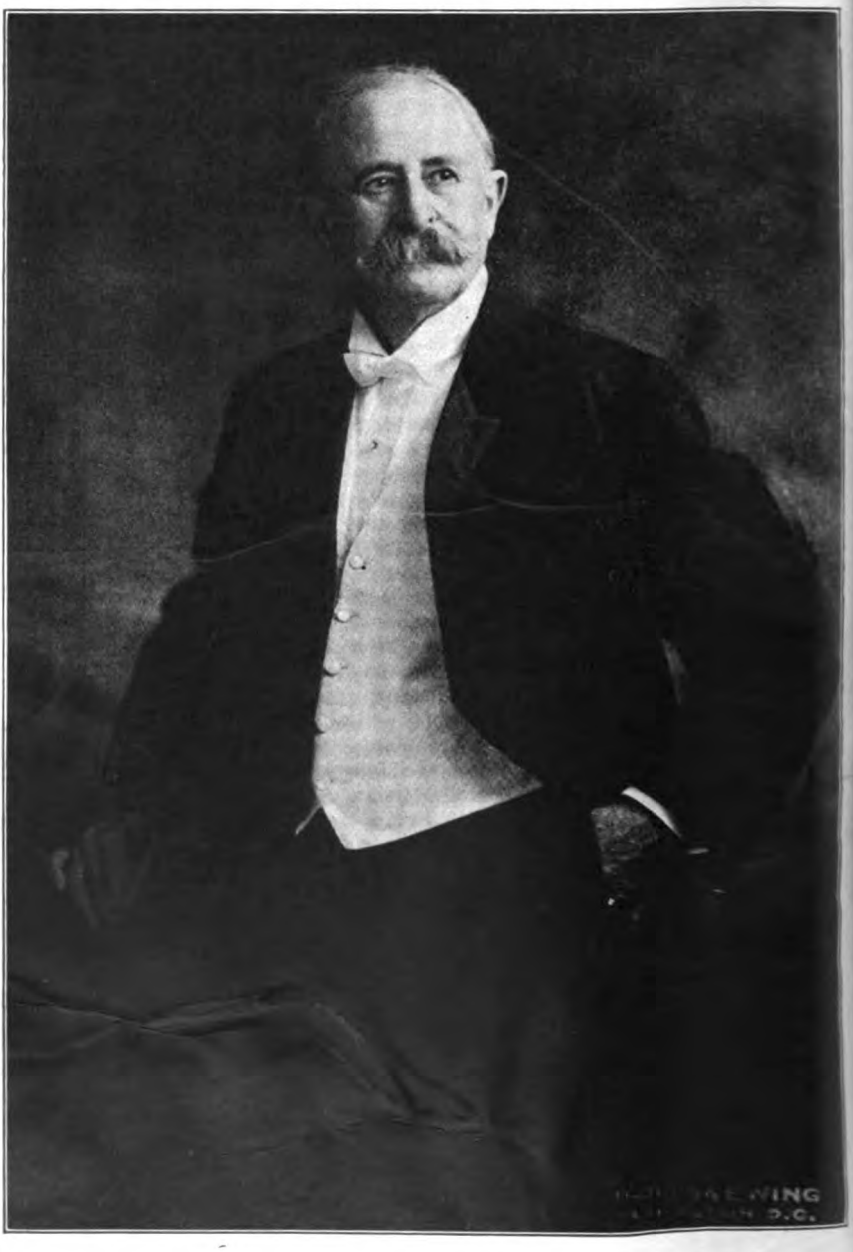

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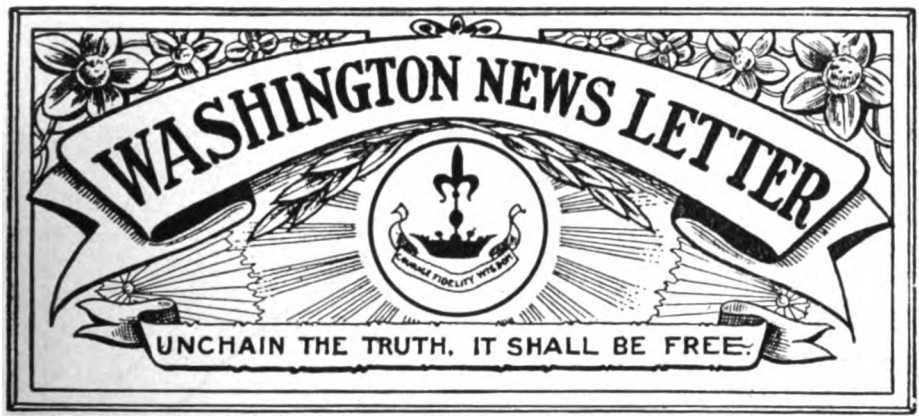

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These divine healing messages going out through the pages of this paper often accomplish immediate results. People catch the point, apply the truth to their own case and are healed immediately, while a very large number, stimulated by the vibrations of Truth herein couched, seek help of our healing force.

That is only the immediate end of our work. The helping of people out of the hole in which we find them is the first and natural thing to do, but in a larger and broader sense

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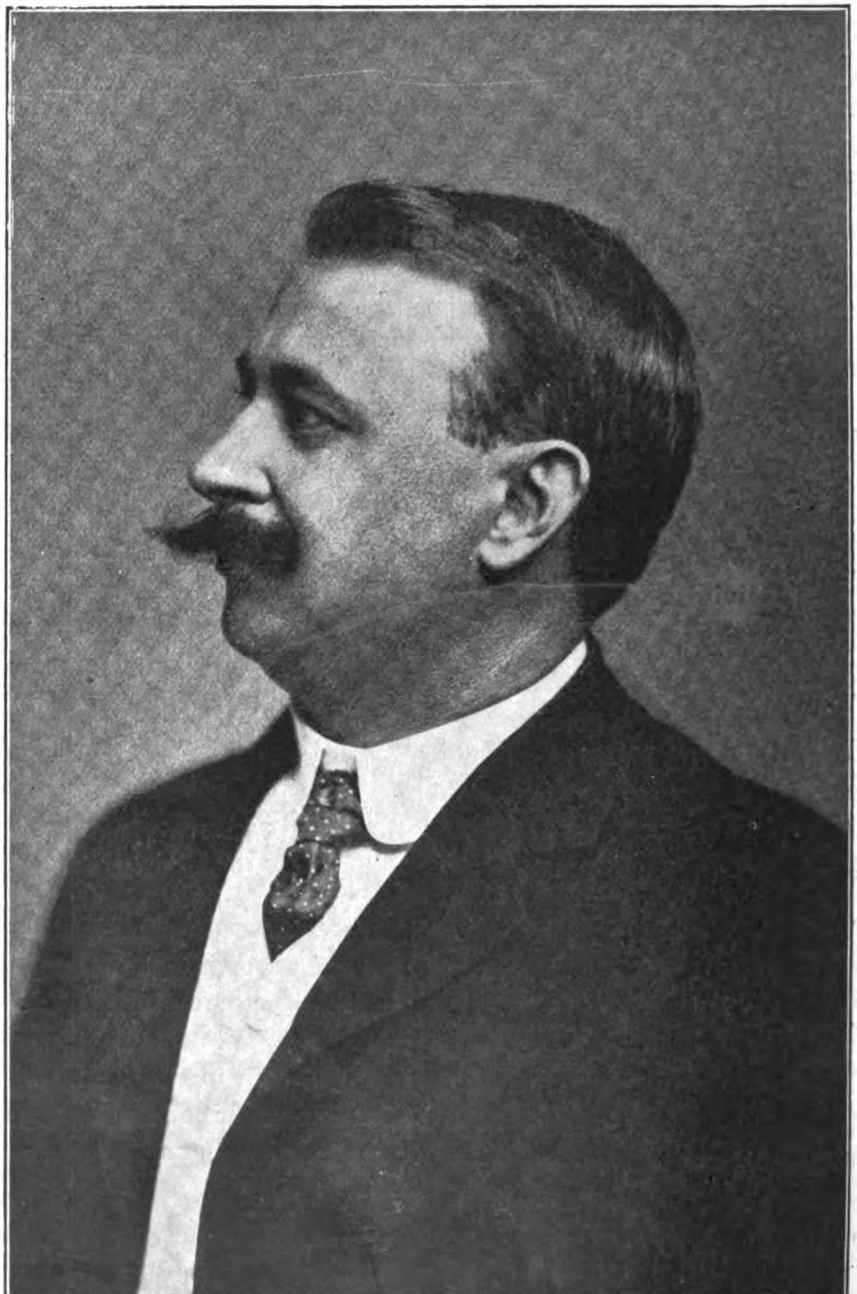

Oliver A. Sabin Jr.

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our work is to preach the Gospel of Truth to the world, and whenever and from whatever source we find fragments of that Truth in wholesome form we pass it along to you.

Our aim is to wipe out prejudices of all kinds, to help men to perfect freedom through the knowledge of truth.

THE SABIN BOOKS.

The Sabin books are intensely pertinent and clearly put in commonplace expression. They teach, in the plainest possible way, the fundamentals of Divine Science. A very large percentage of New Thoughters and Christian Scientists, now working under other names, got their first lessons from the Sabin books and periodicals. Becoming well grounded in the fundamental Truth they have pursued their studies into many fields. To this there can be no objection. Find the Truth, and having found it enjoy it wherever you will or may. It is God Almighty Truth for you and for us, and as such is freedom.

There will later be a book, a compilation of Colonel Sabin's choicest words, together with a brief biography of this teacher, healer and author.

PREJUDICE.

Prejudice is the stumbling block to the progress of Truth. That is, people stumble at their prejudice and often fall by the wayside before they reach the goal for which they started, notwithstanding they were in the right path. Yet prejudices, as a rule, are ridiculously poorly-founded, and often disgracefully ill-founded. The name of an author, the title of a certain book, or the subject heading of an article often causes persons to throw aside the whole business because it does not appeal to their fancies; while at the same time that for which they are seeking and hungering is therein contained in rich degree. In your reach for Truth, give no verdict until you have heard the case from all sides.

THE PRAYER OF THE NATION.

The spirit of Truth, which is also the spirit of justice and fair play, will preserve America from any serious international complications. Let all Lovers of Truth pray for peace and the continued prosperity of this, our land and country. God hears the Nation's prayer as he hears the individual's prayer, and answers when the prayer is in righteous faith.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

April

PAULINA B. SABIN

Happiness is always home-grown, and if this fruit grows not in your own home, be sure you need not expect to gather it in a stranger's garden.

Your own happiness is in serving the world. You were created for service, and to you service to the world is joy and gladness. You are built that way. You can't help it any more than you can help breathing.—Elizabeth Towne.

Art is joy in one's work.—Elbert Hubbard.

All the Way to Heaven is Heaven.—Canon Farrar.

Work is divine and when inspiration, love, wisdom and power enter into it, we know well we are walking in the footsteps of the Great Worker who makes all things for joy in the making and for His own glory.—Annie Rix Militz.

There is no substitute for thorough-going, ardent, sincere earnestness.—Charles Dickens.

Christianity without Healing the Sick is not the Christianity that Jesus preached, practiced and with most tender, most loving benediction, left to mankind. His standard for the genuine Christian was the ability to do wonders, not alone to talk.—Susan Q. Morris.

God is Love and God created all that was created. All that was created was Good. Therefore, all is Good and God gives nothing to His children but Good. He has no will, by direction or indirection, that any person should be sick, that any person should be sorrowful or inharmonious, and the only reason that sorrow and inharmony exist, is that the persons to whom they come are reaping the crops that they sow. If you sow seeds of destruction you will reap destruction and your children's children will reap it.—Bishop Sabin.

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THE FRUIT OF THE SPIRIT

The Day of Pentecost—What Is the Spirit?——Infinite Joy—Faith—The Work of Carnal Mind—Only One Infinite Power.

Bishop Oliver C. Sabin.

THE subject to be discussed is, "The Fruit of the Spirit."

It is a pertinent question to ask, What is the Spirit? and How do we obtain it, if there is such a thing?

Of all the religions that the world has ever known prior to the advent of Jesus Christ, the thought of the Spirit never entered in any degree into the calculations. Take all the religions such as Brahmanism, Buddhism; the religion established by Confucius and the religion of Egypt which covered all the broad, wide expanse of Egypt, Assyria and many of the Oriental countries, and Mohammedanism and we find that never was there a thought given to the Spirit. Not until after the resurrection of Jesus Christ was the Spirit ever given to man. Jesus Christ came. He taught His disciples for three years His philosophy and religion. They saw him heal the sick, upon the right hand and upon the left. He sent them out with power delegated from Himself to heal the sick, but never a word about the Spirit. The Spirit had never been promised to them. They never thought of such a thing as the Spirit.

> The Spirit is the knowledge that comes into you from Omnipotence, giving you the realizing sense of God, and what He is and His relations to you, what you may expect to receive from Him, with the further knowledge of what you are, the knowledge that you are His image and likeness, endowed with all power and all dominion and that through this God, the Father, and man the child, there is a community of perfection running between each through which you recognize, in your consciousness and in your soul, that all is God and all is Spirit. You remember you are God's image and likeness, and are spiritual, and that all that is is God and God manifest. That is the Spirit and that is the Truth which make you free, and when you get that realization you receive in the signs that follow the reward of those who believe.

When He was arrested and tried, some of these disciples denied Him. They were scattered like sheep without the shepherd. When it was told that He had risen from the dead, one of them said, "I do not believe it, and cannot, unless I can thrust my hand in His side and see the prints of the nails in His hands and feet." Thomas did not believe it, although the Master had been preaching this all the time.

Most of them went back to their ships and commenced to fish again. Their mission with Jesus Christ and His work was done, as they believed. They had no more conception of the Spirit than if there never had been such a thing in existence, and yet they had this conception as much as any person who ever studied any other philosophy that had been taught in that time.

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THE DAY OF PENTECOST.

One of the last things Jesus Christ told His disciples was, to go to Jerusalem and remain there until they should receive this messenger, saying "I will send you, when I go to my Father." They stayed in one place most of the time, the record says, and were praying constantly and, when the Day of Pentecost had fully come, what was the result? These disciples were given the Holy Spirit. The Spirit came down from God Almighty in response to the request of Jesus Christ and filled them—filled them with wisdom, knowledge and perfection; in short, with the Fruit of the Spirit. It filled them all. Even the one who had stood up and cursed Jesus Christ, and said He never heard of Him—the Fruit of the Spirit filled him and filled him full, and he was the one who declared to the assembled thousands that this same Jesus whom they had vilely and wickedly tried, persecuted, murdered, and crucified, had been raised from the dead by God Almighty and sent to Heaven. Now these men you see glorifying Him in the Fruit of the Spirit were not drunk, as you suppose, but had the gift that comes from God Almighty. He might have told them it was the first spiritual manifestation ever exhibited on the face of the earth to man. It was a wonderful thing.

WHAT IS THIS SPIRIT?

We ask what is this Spirit? What is it that transforms a scoundrel into an honest man, that fills the robber with the love for God and his brothers that he has for himself; that makes one over; gives one the new birth; makes one over, body, soul and mind, turns one around from the paths of wickedness and makes him walk along the straight line? It does not come in a minute; it is not a religion that comes through the roof; not at all; it is not a matter of that kind. It comes only after you have studied and learned the Truth, and it is the Truth which makes you free. The Truth, the gift of the Spirit, is what makes you over. That is what Jesus Christ tells you when He says: "You shall know the Truth and the Truth shall make you free." He might have added "of the spirit and it will make you free."

THE GIFT OF THE SPIRIT.

This Spirit is the knowledge that comes into you from Omnipotence, giving you the realizing sense of God, and what He is and His relations to you, what you may expect to receive from Him, with the further knowledge of what you are, the knowledge that you are His image and likeness, endowed with all power and all dominion and that through this God, the Father, and man the child, there is a community of perfection running between each through which you recognize, in your consciousness and in your soul, that all is God and all is Spirit. You remember you are God's image and likeness, and are spiritual, and that all that is is God and God manifest. That is the Spirit and that is the Truth which make you free, and when you get that realization you receive in the signs that follow the reward of those who believe.

That is the gift of the Spirit and in the wake you will find, as the Fruit of the Spirit, Love. You have an expansive heart, that covers all

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of the human race, you love God supremely; there is nothing so dear and so sweet as God Almighty, and your Love goes out throughout all the world and you can see the children of God, the spark of eternal Life, the eternal spirit of Truth, the indwelling Spirit in man. In that consciousness you have nothing but Love for man and, where you find him wayward, walking along the wrong line, your Love impels you to throw him the lifeline. You will be anxious to give it to him and you will be anxious to do good. That is one of the fruits of the Spirit.

YOU HAVE INFINITE JOY.

Another Fruit of the Spirit is that you have joy; your heart is filled with rejoicing; God Almighty gives you the sunshine to walk in, you have rejoicing from morning until night. All of these abominable, beastly Christianity thoughts that require you to get down and grovel in the dirt, making yourself a worm of the dust, are destroyed, relegated to the realms of darkness and the ignorance of past ages, where they belong. We have the sunshine of God Almighty's Love to walk in and it fills us and we are filled with joy, and we have peace, the Peace that Passeth Understanding. When the dark clouds of adversity, apparently, roll up, you say, "I trust my God and my Father; I ask in the name of Jesus Christ, that these clouds are to be dispersed and that God Almighty will take this burden and carry it for me, and then I trust, with the perfect peace that comes down over me, around and about me. All is harmony, all is perfection, the clouds are dispersed and cannot touch me." These are Fruits of the Spirit.

LOVING, GENTLE, PEACEFUL.

Another Fruit of the Spirit is that you are loving, gentle, peaceful to your brother. You are long suffering. If he is filled with error, instead of getting mad at him, fighting him, backbiting him, as your carnal mind says, you throw him out vibrations of Love, nothing but Love, and you put up with his error, throw him the lifeline of Love, filling his heart with Love and you have nothing but Love for him. You are long suffering, you redeem him and you redeem yourself.

YOU HAVE FAITH IN GOD.

Another thing is that those who have this Spirit are always gentle; they are always kind, they are always loving and peaceable, and you can tell by their very countenances, that God Almighty's Love controls. You have faith and in God Almighty you have understanding and you know who He is; and you have this faith and, when things are done by you, that in the ordinary would be more than miraculous, even as much so as those written in the Bible, you do not say, "I doubt that, it does not come from me." You do not hear those who have the spirit getting up and saying, "I healed this, or I healed that," in the sense that they did it. Sometimes, we make these remarks, but it is always error. We realize, all the time, that God Almighty is the only force, the only power, and that whatever is done is done by God Almighty in and through us, and we thank Him and we praise Him, we are always meek,

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we are always gentle, and we are always preferring one another, pushing others ahead, trying to make them great and good. That is the Fruit of the Spirit. It is Meekness and Love and it is God Manifest.

Again, those who have the Fruit of the Spirit are temperate—temperate in all things, in their thoughts and in their conversation, in their eating and drinking, never excessive in anything, but walking along the even tenor of their way. These are some of the Fruits of the Spirit.

We are given by the Apostle in Galatians, 5th chapter, some things which are not of the Spirit. Paul has also given us a few things that belong to the so-called carnal mind, so that we can know what is of the spirit. One thing he says, "He who has hate has no Fruit of the Spirit." You cannot enter into the kingdom of God, the kingdom of Good, harmony, if you are filled with hatred.

CARNAL MIND.

I can remember, back in the days of my life among the world, when we used to delight in hating people. When I was told by a Christian Scientist that I would have to abandon the thought of hate, I told him I never forgave anybody in my life and never wanted anybody's forgiveness, and it was true. The greater the hate the better we loved the work because we would do our enemy up on the morrow. That is carnal mind, and the idea of asking for forgiveness never was thought of, any more than if no such thing ever existed. Such people as that do not belong to the Kingdom of Heaven; they belong to the kingdom of the devil, if there is such a thing, the kingdom of carnal mind, the kingdom of hate, the kingdom of monstrosity. But we never thought of anything but the knife and the knife to the hilt for the fellow that was against us; and the idea of trying to conciliate that fellow was not the way we used to work out West where I worked. We simply downed him, and if we could not do him, he would do us, and we would take our medicine. The idea of ever asking anybody's forgiveness was never thought even for a minute, because we all belonged to the devil. We were working in his vineyard; we had none of the Spirit in us.

HATRED DESTROYS.

Hatred destroys the body of you that has it. It will destroy the body of any person that has it. Nothing will give you rheumatism and aches and pains and all so-called ailments so quickly as hatred and anger. Let a person get mad, good and hard, and it will make him sick, unless he is a hard old devil like a great many people that I used to know, who would get mad and stay mad almost all the time. They seem to enjoy it; they were built that way. If a person that has been raised reasonably well gets mad, it will almost always make him sick. Therefore, avoid anything like offence or taking offence; throw the vibrations of Love to those that get mad at you and, under no circumstances or conditions, allow one solitary thought of anger to pass through your consciousness for, if you do, it will destroy you.

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NO STRIFE WITH ANYBODY.

Another thing is that you do not *have* to have strife and wrath with *anybody*. If anybody wants your coat, *give* him both your coat and your cloak. Do not worry about it, give them both. If he wants you to go a mile with him, go two. If a man smite thee on the one cheek, offer also the other. Do you know that that is the most perfect system of defense the world ever knew? When thine adversary attacks thee, make thy peace with him. If you go into court, then you will never get through until you have paid the uttermost farthing. Peace is the Fruit of the Spirit. If a person strike you on the right cheek, say, "Brother, strike me, here is my other cheek," and he will drop dead before he can touch you. There is no more possibility of his being able to strike you the second time than it would be to take a flight around the Washington monument without wings. It would not be possible, he could not do it. If, before he strikes you, you hold the thought that God Almighty is your defence, he cannot strike you. He cannot touch you, and, even after he strikes you, if you turn the other cheek you are saved; he cannot hurt you.

When you are walking along the streets in the dark, sometimes, and are filled with fear, realize, in your consciousness, that God's Love covers you and that His power covers you and that God Almighty sustains you and is with you now. When you do that no evil can come near you. Breathe that prayer that God does protect you and throw out the vibrations of Love and all the world cannot touch you. You could go through a band of the worst scoundrels that ever put their feet upon the face of the earth and they would not hurt you.

PRAYER BETTER THAN LOCKS.

If you want to lock your door, as you go to bed at night, close it with a prayer, affirming that God Almighty's power protects you and that His Love covers you. That is better than all the so-called perfect locks that the world ever knew, because they cannot go through them. Thieves have been in my house, twice, to my certain knowledge, but they did not take a thing and could not. They became frightened and ran away. One night there was a big footprint of mud in the vestibule. There were coats and canes and everything hanging there on the hall rack. The door was left open, as the visitor left it when he went away, but the protecting spirit, the guardian Angel that God Almighty sends to protect us had been there and he could not take anything.

ONLY ONE POWER.

Then remember that all of these so-called human inventions for protection are but tinkling cymbals and sounding brass. There is only one power and that power is Love from God Almighty manifested, and, as you use it, you exhibit the Fruit of the Spirit, and you have the Fruit of the Spirit and it makes you great and makes you loving and makes you beautiful and makes you a blessing to the world and to those who surround you.

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YOUR INHERITANCE

All God's Things Are Yours—A Wonderful Guide—Sow Not Limitation. All For You Now—Seek First the Kingdom.

Wm. E. Gibson.

"All things that the Father hath are mine; therefore said I that He shall take of mine, and shall show it unto you."—John 16:15.

YOUR inheritance! Your true inheritance! Did you ever stop to think on it? No. Well, just stop a moment now and think. If you think of it for a while—think generously and wisely—you will form a much better opinion of yourself.

All things that God, the Father, hath are yours. They are yours as they are Jesus', and they are His as they are God's. God and his possessions are one, Jesus and his possessions are one. You and your possessions are one and the same.

God is! and is Perfect knowledge; hence perfect knowledge of His possession. Jesus came to perfect knowledge of His possessions. He discovered the means of breaking the Seal—of turning on the light, of breaking down "the middle wall of partition" between demand and supply.

He found that there was in the universe the Breath of God, or the Spirit of God which He called the Holy Ghost or Comforter, and He assured His disciples that the Holy Comforter would take the things of God and show them to you.

"The Holy Ghost whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance." Jesus discovered the truth of being the perfect knowledge of His oneness with God. You—every soul—must make this discovery at some time.

You have a wonderful guide to help you make this discovery—even the Spirit of Truth whom God has sent in the name of the Christ.

This Spirit will guide you, but you must make the discovery for yourself. No one can make it for you.

When you have made this discovery you can speak in the language of Jesus. "All things that the Father hath are mine."

Can you need anything that God hath not? Can you want anything that God cannot supply? He is the source both of demand and supply.

Your inheritance is indestructible and eternal. Nothing can keep you from it but yourself. Nothing can limit you in the enjoyment of it but yourself. And it all depends upon how you think about it. If you think you are limited or that you do not get your just dues it will turn out just about as you think.

If you sow limiting thoughts you will reap limiting results. But if you sow bountifully you will reap bountifully. Now some things are the common heritage of all men, others are the special heritage of the individual.

Some souls come to life rich in some things and poor in others. It is

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the part of every such soul to remove the cause of that limitation. Now the common heritage of all men is God Almighty Good in its multiform manifestations and variation.

The appropriation of this inheritance, this Good, in its proper adjustment is the secret. If you improperly combine certain chemicals you produce a disastrous result. Electricity properly controlled is a God-send, but improperly handled may cause death and destruction. So with steam, with fire, with water, light and the very air you breathe. Properly adjusted to your needs these things all become your most obedient servants, but improper adjustment causes much discomfort and even loss and misery.

Think for a moment of some of the things to which you are heir. You are heir to Life, Life now, Life Eternal. You are heir to the fullest, most complete and most joyous expression of your present life. You are heir to a full consciousness of your eternal nature.

You are heir to all the wealth of this world as well as to the "Father's house of many mansions."

You are heir to perfect health and the most complete enjoyment of that health. You are heir to perfect harmony and the full realization of the kingdom of heaven within.

You are heir to the most abstruse knowledge, to the deepest wisdom, to the highest spiritual consciousness and discernment.

You are entitled to see infinitely more with your physical sight than you do see, and also to see with that inner sight which no gross material objects can obstruct—to hear and to understand on many more planes of thought than you have been wont to comprehend.

These mentioned are a few fragments of your grand inheritance. Now, aren't you rich? Aren't you happy?

"O!" you say, "these blessings are not for me now, but when I go from this world. When I go to heaven, then I will enjoy them."

No, my beloveds, they are for you now. Nobody has to die, neither your Father nor you, that you may have the right of your possessions.

If you recognize and appropriate the blessing of Life as yours, they will, in due time, manifest to your eminent satisfaction.

If you would be wise you must attend wise counsel, and eschew the babble of fools.

If you would have prosperity you must be faithful and prudent and yet prayerful for the thing at issue.

If you would have happiness you must give happiness.

If you would have health you must think health, and think it to the exclusion of disease.

All that you can have has its spring in your own soul.

Seek first the kingdom of Heaven. It is within you. "Lo! the Kingdom of Heaven is within you," saith the Scripture.

The enjoyment of your inheritance depends first upon your understanding. You must realize that God is All; that you are a part of the All. The All is perfect, hence every part of which you are one is perfect.

In the second place you must guard carefully your thinking. En-

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tertain no negative thoughts of who you are or of what you possess. If God, your Father, is All and has All, and you are a part of that All, then you are heir to as much of God Almighty Good as you can appropriate in all your soul existence.

Pray for what you want with the faithful understanding that you already have it. Pray not that any good thing may be given you, but rather that it shall be manifested to your consciousness at the proper time and in the proper manner.

Paul, in Philippians, 4th chapter, has given some splendid suggestions as to how to think for best results.

DO NOT BE MORBID.

To a degree sensitiveness is a good quality and one to be cherished. But every fine quality has its defects, and the defect of undue sensitiveness is morbidness.

Never torture yourself by wondering if on this or the other occasion you made yourself appear ridiculous. If you wrote a foolish letter, let it go at that. If you made a silly speech, be comforted—people will not remember it long. If there was a clever thing you might have said and did not, remind yourself that there are more days to come and there will be other chances.—Home Chat.

Some people complain because they have so much to do, giving this as an excuse for not living beautifully. But there is no other way in which a life will become transfigured so quickly, so surely, as in the faithful, happy, cheerful doing of everyday tasks.

NO CHAIN CAN BIND.

High walls and huge the body may confine,
And iron gates obstruct the prisoner's gaze,
And massive bolts may baffle his design,
And vigilant keepers watch his devious ways;
But scorns the immortal mind such base control:
No chains can bind it and no cell inclose.
Swifter than light it flies from pole to pole,
And in a flash from earth to heaven it goes.
It leaps from mount to mount; from vale to vale
It wanders, plucking honied fruits and flowers;
It visits home to hear the fireside tale,
And in sweet converse pass the joyous hours;
'Tis up before the sun, roaming afar,
And in its watches wearies every star.

—William Lloyd Garrison.

Written while in prison for denouncing the fugitive slave trade.

Nothing before, nothing behind;
The Steps of faith
Fall on the seeming void, and find
The Rock beneath.

—Whittier.

Embosomed in God, living and moving and having my being in Him, my feet walk in light, my hands serve in love, my eyes see in truth, and my heart beats in tune with the perfect Life which is the greatness and the splendor of eternity.

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SCIENCE OF SPIRIT

Lilian T. Bowen, East Orange, N. J.

WE know that Man is Spirit. We also know that God gives him inspiration and understanding.

This is a Science. Some of the best minds of the day, those who look beneath the surface proclaim it such.

This science is founded upon Spirit, but that does not make it less a science; neither does the fact that it does not agree with some preconceived intellectual standards make it less true.

True science is orderly, and so are the laws of the Spirit when they are understood, and are more reliable than the constantly changing intellectual standards.

Spirit never changes, which is the only true test of real science, but one must be in the Spirit before one can fully accept and understand it.

If man would grasp the truths of the science of the Spirit, it is very necessary that his spiritual nature become active and that he let the inspiration of the Almighty quicken his consciousness and give him understanding.

It will not be found so difficult as one might think, as we are at all times and in certain states of consciousness inspired by the Spirit.

LAWS OF THE SPIRIT KINGDOM.

We must first understand the laws governing the kingdom of Spirit, then it will make it possible for us to gain this consciousness and receive the inspiration.

There is but one governing Power. We must start from that point and realize it.

This Power has various names. Some prefer to call it God, some Almighty, some Nature, others Force or Principle, others still The One Great Mind.

It is therefore scientific and logical to infer that man comes forth from this One, this Principle, who is the Origin, the Source of Everything.

Since man is the Child of the Almighty, he must have the character and attributes of his Father.

If the child of earthly parents resembles them, how much more must the Heavenly Child resemble its heavenly Father.

That the finite can understand the Infinite, can be more readily comprehended when we realize this fact, and when we do understand this, we know that God is omnipotent, omnipresent, and holding his universe together with intelligent power, and is its constant inspiration. Then we also perceive that it is only to find the point of contact to understand him as he is. "We shall know as we are known," "Him in whom we live, move and have our being."

THE RELATION OF UNITY.

In cause and effect we can all see the relation of Unity, but when it is

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not carried out as we think it should be we are apt to fall away from our true standard and try and convince ourselves that in some way we have been at fault in our logical reasoning. So you see the most important thing that the student of Spiritual Science should first learn is to trust the logic of the mind.

If you think that these things are not working out harmoniously, do not let the idea disturb your logic, but "Judge with righteous judgment."

You would not take the unskilled attempts of ignorant workmen on some small building as a fair example of what an educated architect would achieve, nor could you detect how unskilled the first would be unless you, yourself, were familiar with what the archiect could do.

As in all sciences, so it is with the science of creation. Mental propositions are the governing propositions and are used by all.

THE WAY TO UNDERSTANDING.

If the principles that you mentally perceive as true of God seem to miss the mark in the outworking, it is because of some misunderstanding on the part of the demonstrator; but if you will hold fast to the principle and insist on its truth, you will open the way to the cause of the mistake, and a fuller understanding of the truth.

Have you had the idea of a good God and an evil world? Have you been a skeptic? Then the only true and sure remedy is to hold fast to the pure reason of your Spiritual Understanding and let it clear up all your troubles. Just let it, and it surely will do it.

Let go of the old ideas, they are based on mixed perceptions, and make your mind and will open and receptive to the clearer understanding which will surely be yours when you look only to the Spirit, and to it alone, for the solving of your problems.

This is not something you need take on the word of another who you may think has had more experience than yourself. It need not be a blind belief, but a getting into the knowledge of your own super-conscious mind, the third level of mind, which is the only true guide in the mazes of creative processes.

TRUST TO THE GUIDANCE.

If you will only trust to the guidance of this superconscious mind, you will open the way to the inspiration of the Universal, the One Great Mind.

Constantly affirm God's goodness, and God's omnipotence, and you will come to know that the deep things, the Spiritual things within you are developing and growing, and then you will reach the place where you will trust Him and call upon Him for all things.

The foremost proposition is that God, the One Great Mind, is good. God means good. It matters not what name you call it by so that you get a clear conception of its right character. Some feel that it is so great that man becomes a mere pigmy in contemplation of it. This conception is indeed true, but there is still another thing true of it, for it is also infinitely small, as it is in

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evidence in the most insignificant form of life, and in all inanimate things as well.

Now then, in order to get the right idea of this Principle, this Almightiness, we must realize that it is manifesting in the very smallest atom as well as the greatest thing in the universe, and that not one idea could be taken away without unbalancing the whole.

WE ARE ALL NEEDED.

We, each one of us, are needed by the Father for His work. He could not do it without us, any more than we could do our work without Him. We are all needed for the great symphony of Life.

How very closely it puts us in touch with Him when we realize this, that our Father needs us, each one of us His children, as much as we need Him.

He, the One Omnipotent Intelligence, pervades everything, animate and inanimate.

This Wonderful Presence is not far away, but is within each and every one of us, as it was so clearly pointed out by Jesus when he said, "The kingdom of God is within you."

The God Mind is the one great indwelling First Cause, now and always without beginning, without end, eternal.

We see Him in the tiny flower as well as in the towering mountain, in the little bird that flits from branch to branch, and in the grandest handiwork of man or nature. We hear him in the crash of the thunder and in the still small voice that comes to us in the silence.

"Speak to him now for he heareth,
and Spirit with spirit doth meet
Closer is He than breathing, and
nearer than hands and feet."

This is a wonderful age in which we are living. Those who are doing their own thinking, their own investigating, are realizing that in solving the problem of life the key to the situation is—Ideas. Life in Being is an Ideal of activity, in its expression it is Activity.

The Reality of the Universe is held in the One Great Mind as Ideas of Love, Wisdom, Life, Truth and so on. Those who study the Science of Spirit should start all investigation from the foundation of this One Great Mind, or Principle.

Have you been skeptical or have you had but small experience in mental awakening? You should be constant in prayer and affirmation.

God never has, or never will, force His presence upon any one, but is Omnipresent, ready and willing to help each one as they recognize and call upon Him.

God dwells within us as our own minds dwell within our bodies, and so through our own minds we find God and do His will.

Mental Science and mental processes and laws are being looked into as never before in the world's history and so are becoming more widely known. Even in the cheap and popular literature of the day we see it referred to or mentioned in

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one way or another where before it was never even heard of.

THE PROBLEM BEING WORKED OUT.

The material forms that we see on every hand are evidences of the problem of life that is being worked out by the One Great Mind, but those who investigate these forms nearly always work from the physical or intellectual viewpoint and so do not get the true understanding. They fail to trace back to the first cause the many symbols which go to make up the visible, material universe.

To comprehend this problem and to get even the slightest idea of its meaning we must take a firm hold upon what these evidences, these symbols, represent, we must study mind back of matter.

As Divine Ideas are man's chief inheritance they are filled with the possibility of achievement, for they are the foundation of all his desires.

When we really get this understanding as a foundation we can then realize how all the ideas of the One Great Mind are at the mental command of all God's children.

Someone has well said, "Get behind the 'thing' into the mental realm as an inexhaustible 'idea,' and you can draw upon it perpetually and never deplete the source."

Again I ask you to believe that God is not away off in some high Heaven, for where God is there also is Heaven, and "the Kingdom of Heaven is within."

Listen for The Still Small Voice. Take even one short half-hour a day for communion with the God within, and soon will come a consciousness and a revelation never felt before, and things that have been hidden will be made clear.

Each one must have this experience for himself. I cannot do it for you, you cannot do it for me.

We each have our own place in the great scheme of things and one is just as important as another, in the sight of God.

DON'T WORRY SO!

Don't hurry so. There's time, my friend,
To get the work all done;
Before the world comes to its end
Just take some time for fun.
What's all our living worth, unless
We've time enough for happiness?

Don't flurry so. Just wait, keep cool!
Your plans are all upset?
Ah, well, the world whirls on by rule,
And things will straighten yet.
Your flurry and your fret and fuss
Just make things hard for all of us.

Don't worry so. It's sad, of course,
But you and I and all
Must with the better take the worse,
And jump up when we fall—
Oh, never mind what's going to be;
Today's enough for you and me!

—Alice Allen.

Can I yield you blessings? says the friendly heart.
Fear not I am poorer, though I much impart.
Wherefore should you thank me? Giving is my need.
Love that wrought none comfort, sorrow were indeed.

—Lucy Larcom.

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THE MESSAGE OF HEALING

What Is Truth?—The Word of Healing—The Message—The Spirit of Truth—The Search—Soul Energy.

Wm. E. Gibson.

THE declaration and promulgation of Truth are the Message of Healing to the world. And it is the only message, the appropriation and application of which can heal the world's dis-eases.

What is Truth?

Truth in the abstract is absolute conformity to the law of universal life, but concretely expressed truth is the Christ Spirit which prompts and stimulates the filling out and the complete development of the whole of the individual life. Jesus was the first complete incarnation of that spirit, and as such was the Great Healer of the World's Disease, the savior of mankind from self-destruction.

THE WORD OF HEALING.

Jesus was that Word of Healing "made flesh and dwelt among" men.

He was the Healing Message, in the life He lived, in the lessons He taught and in the Law of Love which He burned into the hearts of men.

His purpose was to bring man back to a consciousness of his true relation to God and awaken in him a correct conduct towards his fellow-man. His text, to this end, was: "Love God with all your heart and your fellow-man as yourself."

He demonstrated that message by his life, being a living example of total detachment from the lower worldly things, states and conditions, that environed Him.

He further demonstrated the message by healing the ills of men.

He broke through the shell of their material environment and penetrated to the dormant spiritual battery connecting it consciously with the great Battery, setting the life forces working in harmony with all life instead of in discord therewith.

He restored sight to the blind, hearing to the deaf, speech to the dumb, strength to the lame and infirmed. In Him was consolation for the discomforted, balance for the mentally distracted. He cast out devils from the obsessed. He was a great light to those who wandered in the valley and shadow of death.

THE MESSAGE.

This message was and is to the whole world—to all souls both carnate and incarnate. But in its practical application and in its work of regeneration, it was and is the Message first of all to the individual.

He that appropriates the Message, adopts the Christ Life, and lives it, shall overcome all the ills to which the materially inclined are heir.

The message then plain and simple was, and is, to establish in the consciousness of men the One-

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ness of Man With God. To this end was He born into the world. To this end does the Holy Ghost, the Spirit of Truth, influence men today.

As a means of preparing the world for the reception of this cardinal truth or of illuminating the minds of men so that men might be able to discern amid the enticing environment The Highest Good, He gave as the central text the Law of Love—"Love God with all your heart, might, mind, soul and strength and your fellow-man as yourself." Upon these commands hang all the Law and the prophets. To this end had all the highest teachings been directed. He was the incarnation and demonstration of the Truth, the individual fulfilment of the prophesies and highest teaching prior to His advent.

THE SPIRIT OF TRUTH.

The Spirit of Truth, the Holy Ghost, now in the world is working out or influencing the working out and fulfillment of this message among men, and whosoever will give himself over to the Spirit of Truth, shall submit himself as a channel for the outpour of this divine bounty of God to man, shall become as Jesus a fulfillment of Truth, a spiritual light to the wayfarers of life.

Therefore The Healing Message must come, first and last and for all time, to the individual.

THE SEARCH FOR TRUTH.

It often happens that individuals have to lay aside all crutches and helps upon which they have hitherto leaned. They have to turn away from their heroes, their ideals, worship them no longer; cut loose from all dogmas, doctrines and creeds; lay aside all books, no matter how beautifully and truthfully they are prepared. Even the holy books, Bibles and so forth, must be laid aside, in the search for and confirmation of Truth. The yearning of the soul must be for Truth and its confirmation. Let the prayer be affirmative and appropriate in spirit, viz: "God does give me Wisdom and Spiritual understanding." Let there be no reserve in your consciousness as to how God shall answer this prayer. In no way limit or cramp the outflow or outpour of the Spirit to you and through you to the world about you. Erase from the canvas of your soul all former pictures, that the Master may point there the only picture of Truth which your life can translate to the world.

You, if you would walk the higher way of life, must express truth as only you can.

EVERY LIFE IS INDIVIDUAL

and as such is an individual expression of Truth.

There is no comparison in the expression of truth, the only comparison is in the source. Every ray of truth comes from the one great source, the Central Sun of the Universe; even from God the Most High. Every ray has a particular mission. Each falls in a separate and distinct place and manner, and exerts a separate and distinct influence upon the others.

You are a ray. In you is the gem of spirit that will radiate, refract and reflect the Divine Spirit con-

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stantly falling upon you. You must not try to reflect the light of others; that is their work, and can only be done by them. Yours can be done by you and you alone.

YOUR KINGDOM WITHIN YOU.

Seek ye first the Kingdom of Heaven and all the rest that you can need will come with it. Your kingdom is within you, find it there, and when you have found it there you will then be able to find it everywhere. It is in every body everywhere; only it is entombed in the thick cast of gross materiality; but when you penetrate your own encasement you will then have the power to penetrate other casts.

Love is the spiritual X-ray, faith is the instrument of operation, and you are the operator so far as you are concerned.

The nations cannot hope to find healing for their ills and discords so long as the great mass of individuals are diseased. Your part is first of all to heal your own ills. Slough off your manifold prejudices. Throw aside your selfishness and narrowness, cast out envies, jealousies and hatred. Dethrone your irritable disposition, your tendency to anger, to harsh, cruel blighting expression and conduct. Avoid foul conversations and light chaffy chats, and, above all things, steer clear of gossiping in other men's affairs. Deal on the square with your fellowman, giving him all that is due him. He, no matter who he is, is as yourself a son of God, the outward manifestation of the Divine Ray. If you limit him in anyway, just to that degree do you limit yourself.

SOUL ENERGY.

It requires soul energy to accomplish any end. If that energy is squandered by wrong use the accomplishment of that end is to that degree hindered. When individuals have acquired and appropriated the "Message of Healing," then it will be easy and the natural course for nations to treat with nations peaceably and squarely. It will not then be necessary to sacrifice the youth of the country, to pour out the blood of the hope of the future. Nor to squander the earnings of many generations, and to hand down to the unborn a legacy of heavy taxation in order to settle an international complication.

When the individuals of the races and nations have appropriated the Spirit of Truth, the Message of Healing, International Tribunals for settlement of all questions of variance, can then be easily found, and formed of men prompted by the Spirit of Truth and Fair Play, instead of by scheming, fickle and crafty diplomacy.

The day of double-dealing is passing, fast passing, never again to hold sway.

If nations become foul in their conduct towards their neighboring nations, that foul spirit will obsess them and destroy them ultimately. History is replete with records of such conduct.

"You," nations as individuals, "cannot serve God and mammon."

The Spirit of Truth, even "the Message of Healing," has come in a most pertinent way to society the world over. What are you going to do about your caste, your high birth,

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your blue-blood, your clannishness?

He alone is high-born who is born of the Spirit of Truth. And to him all humanity is high-born, being born of the Will of God. "The Message of Healing" comes to the religions of the world. It comes to heal their bickerings, fightings and warring. It comes to cast out the cisms and isms, to dethrone ignorance and superstitions, to remove the colored goggles of denominational prejudices and to permit religionists of all names to behold the rays of Divine Truth in clear light. It comes to re-establish and re-enforce the name Religion. The Spirit of Truth in the Healing Message binds back to God the "whosoever wills," the volunteers of all religions, creeds and denominations. Bring men and women of all religions, races, nations and societies into the common bond of universal brotherhood, whose father is God, whose brother is the earth and whose destiny is perfection in God. "Be ye therefore perfect even as your Father which is in heaven is perfect," said Jesus.

BE YE PERFECT.

And the Spirit of Truth, through this Healing Message, is commending men everywhere, to be perfect as God is perfect, to break away from imperfection in thought, in expression, in conduct; to the end that the Kingdom of Heaven within may find its outward expression in all the avenues of the soul Life.

"Is there any sick among you?" diseased either in mind or body, "let such a one send for the elders," seek help of those who are older and stronger in their faith in God's power to heal. Let the elders, or healers, pray for them, and in that act, pour the quieting and soothing oil of Divine Love into their consciousness, thus calming the turbulent sea of life, restoring the peace of soul, renewing the mind, setting it properly operating along right channels and as a result healing and rejuvenating the whole physical body.

Men think of their physical ills or their mental distraction, but healers must think of restoring the connection of the soul life with the divine life. Men must be brought either consciously or sub-consciously to a realization of their oneness with all power—power to heal all the ills of life.

The Master is seeking to heal you, my beloved, whoever you are, that read these lines.

He is seeking to heal you and to send you forth with power and commission to heal—and to help in lifting the heavy burden of the world; to help in shedding rays of Divine Love; in scattering the seeds of loving kindness; in throwing out the leaves of healing from the Tree of Life.

EASTER GREETING!

Now let the heavens be joyful
Let earth her song begin!
Let the round world keep triumph,
And all that is therein:
Invisible and visible,
Their notes let all things blend,
For Christ the Lord is risen,
Our joy that hath no end.

—Master Mind.

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WAS ONCE A TRAMP

Now He Recalls a Deed of Kindness—An Incident from Real Life.

DEAR FRIEND:

You will no doubt be surprised to receive a letter from me, but I cannot forget you and I want to tell you how I am coming back into my own since I saw you.

That was one of the things I can't account for, how it happened I came your way that blessed day—I say blessed day for, to me, it was the most profitable day I ever had. And say, I had no more idea I would take the road leading in your direction when I started out from the jungles than anything, for most of the boys were going the other way. But as I got to the cross road I seemed to hear a voice as still as a whisper say, "Go west," and had to obey, though my pals tried to get me to go north.

Well, when I had walked off my jumbo dinner, I commenced to ask for "handouts," but handouts were a scarce commodity along the route, so by the time I got to your house I was somewhat discouraged, for this was the next day and I hadn't had a bite. So when I made my way to your back door I expected the same treatment I had received from all those I had applied to for bread, for, mind you, I have not applied for work, for that was the last thing I was looking for then.

So when you came to the door and I asked for something to eat you said: "Why, man, are you hungry?" That made me rather mad, but I said, "Yes, sir," and you said, "Hungry in this land of plenty? Come in," and I had to though I did not want to. But if it had been the fiery furnace I should have obeyed, and when you led the way through the dining-room to the fine cool living room and said, "Lay off your hat," as if I were a gentleman, and then the nice lady came in and you said, "Wife, this is an old friend of mine," I thought you were making fun of me, and I said, "Do you know me?" and you said, "Of course I know you." "What are you talking about?" I said, and you replied, "Don't you know I am your brother?" I said, "You are not my brother," and you said, "You can deny it if you want to—that is, if you are ashamed of me." "Oh, no, that is not it," I said. "Well what is it then? You know your Father is my Father. Then why are we not brothers?" "Oh, you are talking about God," I said, "and I have heard plenty of talk along that line, but when you ask them for a handout they give you a slice of bread without butter." "Prejudiced, I see," you said. "Well, the Mrs. has called dinner, so come this way," and you led the way into the bath-room, saying, "Perhaps you would like to take off the mask. There is plenty of soap and water. Go to it."

I was about to get mad, when I caught sight of myself and it made me smile. So I scrubbed my hands

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and face until I hardly knew myself. Then I tried to comb out my tangled locks the best I could, for by this time I was feeling a little ashamed. So when I came out you said, "You look more like yourself now." Then we sat down to the table.

I thought of course you would say grace from the way you had been talking, but you didn't and I was so surprised I just had to say, "I thought you were a Christian." I shall not soon forget the look you gave me as you said, "What has caused you to change your mind?" and I replied, rather shamed-faced, "You said nothing to your plate." "Oh, you mean I did not say grace. Well, you see, I know the food is blessed to our good if we will just accept it in the spirit of goodness. You told me you were hungry. You ought to know, by this time, by your God-given senses, whether it is good, and if it is, then thank the Giver of All Good from your inner closet, for we are told to pray in secret and the Father will reward us openly, and if we ask in faith it will be given ere we ask. You say you have been asking for bread and they gave you a stone. That is because you did not ask aright, or ask the right one. 'I am the all in all,' says the Father 'if you are heavy laden come unto me and I will give you rest.'

"Why are you going up and down the country begging for bread when your Father's house is full to overflowing, and you a legal heir to all your Father's kingdom? Is it because you had rather be a vagabond and outcast, or have you lost the way by listening to the war-dance around the fleshpots of Egypt? My brother there are two ways. One leads into the earth, the other back to the Father's house. Choose this day the road you wish to travel, for you and you alone can choose. If you like the soup from the fleshpots, stay on that trail and you will find the earth earthy. I don't intend to preach a sermon or chide you for your choice of the way."

"Well," I said, "if all could or would practice as well as they preach there would be less tramps."

"The first man to practice your theory is yourself," was your reply. "But say, by the way, I don't think you would like to have your mother, or your best girl, see you in your present outfit, so I have laid out a suit there in the bath-room. The garments are not fresh from the loom, but they will be a little improvement over what you have on. You can take off the undersuit by the same method you removed the mask from the face—with plenty of soap and water."

I hardly knew what to do or say. I never felt so ashamed in my life and, if the nice lady hadn't been there, I should have told you what I thought of you, and just at that time it was not very flattering. But as it was, I accepted your old clothes and a chance for a bath. I didn't know then how bad I needed it, but I do now.

Well, the bath did me more good than the clothes, or was it what you said when I came out? "Well, how true it is, that cleanliness is Godliness. You look more as a man should look—more like a brother, and now, as you are off on a long journey, I

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am going to give you a guide book. You know when a man is to travel in a new country he ought to have a guide. This little book will guide you back to the Father's house whenever your wanderings have gathered discords enough to satisfy your longings. This is one installment. Should you ever find yourself in need of a more complete guide just write to 'The Washington News Letter,' Washington, D. C. Of course you won't want a guide to go earthward, it will be when you start home you will need help." Then, handing me The News Letter, you said, "Good day," and I went my way. I am better for meeting you and that is why I am writing—may let you hear from me again some day.

Once a Tramp, Doland, N. D.

THE POWER OF LOVE.

"Sometime, somewhere, God wins all men by His mighty love. No man can escape God—escape from reaching that state of consciousness where he knows and realizes. He has forever been, and forever will be, the nearest thing to Him. 'The blazing flames of Love will spread and burn until they possess and purify every soul, whether that soul be on the plane of sense or within the confines of Hades.' Such is the power of Love. It burns away the cage of illusion and frees the spirit, so that it forever dwelleth with God-consciousness in the Seen and Unseen."

Animals are such agreeable friends; they ask no questions, they pass no criticisms.

LOOK WITHIN.

Lillian T. Bowen.

All healing, all power, all true knowledge comes from within, out. Realize that the kingdom of God is within you, relate with it, call upon it at any time, in any place; realize that you are one with the Divine, one with the Infinite, one with the Oversoul, the one Great Universal Mind.

There is no place where God is not, for everything is of Him, from Him, part of Him.

Just the smallest realization of the Allness, the Oneness, and like the "little leaven that leaveneth the whole loaf," so will your love and faith and trust grow, and at last you will come to know that "peace which passeth all understanding."

You will then send out loving, healing, thoughts to others, and so surround yourself with an atmosphere of love, joy, and peace that your very presence will be a benediction.

YOU CAN'T STOP.

You cannot without guilt and disgrace, stop where you are. The past and present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are merely to toil, eat, drink and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent.—William Ellery Channing.

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STRONG CONSOLATION

The Power of Mind—God Infinite and Eternal—The Nature of God. Things That Are Real—Mind Revealed in Ideas—God the Only Life. Life Eternal Here and Now.

IN a recent article in the Christian Science Journal, published under the caption, "Strong Consolation," S. A. Tirbutt writes:

In all ages there have been those whose keen vision has, to some extent, penetrated through their material surroundings, enabling them to discern something of the truth of being. The knowledge thus gained has imparted to their existence an element of certainty, surety and continuity, the faith attained being to them indeed "the substance of things hoped for, the evidence of things not seen." The ancient prophets attained to such a knowledge of the absolute truth of existence that it enabled them to overcome in large measure their material surroundings and to know that the power of God with them was greater than the powers which appeared to be against them. Their knowledge of God brought to some of them a sure and certain conviction that the power of good was the only real power and this knowledge gave them a consciousness of peace and security which nothing could destroy.

God is infinite and eternal, and He therefore has had His

WITNESSES IN ALL PLACES AND AT ALL TIMES.

In the recorded thoughts of the best thinkers of all ages we find rays of the light divine and inklings of the knowledge of God; and we also find power manifested over material conditions in proportion to the amount of truth apprehended. To illustrate: the philosopher Epictetus considered that the ideal man was that man who lived in constant fellowship with Zeus (the Almighty), and that such fellowship resulted in an equanimity and peace of mind which material conditions could not destroy. In a hymn to the Almighty, the philosopher Cleanthes wrote, "For we are His offspring," and this is the poet and the quotation referred to in St. Paul's speech on Mars hill. In the writings of the ancient philosophers generally, we find inklings of divine knowledge here and there; but none of them had that profound and absolute understanding which gave the prophets their power in the days of old, and which made the teaching of Jesus of Nazareth the salvation of the world. In the writings of some of the most profound thinkers of our own day we search in vain for absolute certainty in their teaching regarding God. Like the philosophers of ancient times, they give us hints of the truth, a ray of light here and there; but the time occupied in studying their works in order to find these rays of light and glimmerings of truth in regard to God, is altogether out of proportion to the

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amount of practical, spiritual truth obtained.

THE NATURE OF GOD.

It is not intended to depreciate the works of the thinkers of any age, for we have all been benefited by them in so far as they taught us of the good and the true; but where there is uncertainty in regard to the nature of the Supreme Being, there must be lack of that spiritual power which overcomes the disabilities under which humanity labors. The unscientific worshiping of God (without any real and tangible knowledge of the absolute facts of existence) has been the cause of all the trouble of the ages, so that men have been "tossed to and fro, and carried about with every wind of doctrine," few having settled and certain ideas as to why we are here, where we have come from, or whither we are going.

The perfect knowledge of God and the perfect life which is its sequence, was prophesied, however, and discerning minds looked for its appearing. The great thinker, Jesus of Nazareth, came and demonstrated by practical application that his teaching was true; he revealed to us the power of infinite Mind. "God is a Spirit," he said, "and they that worship Him must worship Him in spirit and in truth." He taught that man is at one with God now—"I am in my Father, and ye in me, and I in you." He taught that there is only one Life, and that Life is God, here and now, and therefore the understanding of God is life eternal. This teaching was clear and unequivocal, and it gave such steadfastness of thought and spiritual strength to those who accepted it, that the apostle in referring to it said that through it we have "strong consolation." He then speaks of the hope which is "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." The reference to the veil of the temple was a familiar one to the Hebrews of old. Within the veil was the holy of holies; our hope is within the veil, in the heart of the eternal; our hope is in the knowledge that God is infinite Mind, that we dwell in Him, and therefore we are at-one with Him.

GOD AS INFINITE MIND.

After the first two or three centuries of the Christian era, only a very feeble hold was kept on the fundamental truths of Christianity, that God is infinite Mind, and that man and all things real are the spiritual manifestations of this Mind. In consequence, individual communion with God became almost unknown, and men began again to trust their spiritual affairs to those who appeared, or claimed, to have greater knowledge. Time after time teachers arose with the very best intentions in the world; but the fundamental truth had been lost sight of, and insecurity and uncertainty was the result. Without certain knowledge, without any sure hope, men worshiped God, until at last in our day there came one whose vision was clear, who had knowledge of God, declaring again in unmistakable tones and with practical demonstration that God is Love, that God is here, and that we live in Him.

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THINGS THAT ARE REAL.

The teaching of Christian Science that all things real (having permanent existence) are the manifestations of Mind, and that God is the Mind, is influencing the thought of our times to a remarkable extent. How far this influence has directed present-day thinking none can say; but there are no boundaries to the power of Truth—no doors can shut it out, no obstacles can bar its action. It finds its way through all the ramifications of modern social life; it enters our legislatures and influences the deliberations of the nations of the world.

SUCCESS ONLY IN TRUTH.

It must be readily conceded that the earnest physical scientist is a seeker after truth, for error in his work would lead him astray; it means delay in his researches, and no advancement could be made until he retraced his steps, rectified his mistake and got on the right road again. Those who work for the betterment of humanity eventually find that only in the line of truth is lasting success to be attained. In learning the scientific facts of existence, however, the Christian Scientist has a great advantage, inasmuch as he has been taught, and has proved for himself, that "all is infinite Mind and its infinite manifestation," and he is therefore working with the truth and in the light; whereas the physical scientist is working toward the truth and toward the light from the darkness of the ages of the past. The physical scientist is trying to discover a basis on which definite and irrefutable knowledge of creation may be founded; the Christian Scientist has found and knows the basis, the Principle of existence, and that knowledge is to him "an anchor of the soul, both sure and steadfast."

MIND REVEALED IN IDEAS.

Christian Science teaches that God is infinite Spirit, or Mind. Mind is revealed in thoughts or ideas. All things having permanent existence are ideas in Mind, and will always remain in mind. "Every plant of the field before it was in the earth, and every herb of the field before it grew," was thus embraced in the divine intelligence. God is eternal Life, and nothing dies but our misconceived, perverted view of existence, a travesty of God's beautiful and everlasting creation. "Now we see through a glass, darkly"; but when that which is perfect is understood, when our vision becomes cleared and we see through our material surroundings, we shall know that all things are spiritual and eternal, and that not any least creature of God's creation can ever die.

Christian Science teaches that in our spiritual selfhood we are the ideas of Mind. As a statement of the present moral order, we must earnestly seek to acquire every virtue; nevertheless, in the absolute truth of being, man is impelled by the divine activity to express all good. The Master said, "I can of mine own self do nothing"; "the Father that dwelleth in me, he doeth the works; * * * that the Father may be glorified in the Son." God is the only good, and His goodness is made visible through us and

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through all other real things. It is possible by an effort of the human will to appear peaceful and patient, but we cannot by our own exertions be peaceful or patient; nor by the same means can we possess faith, love, joy and spiritual power—these are qualities of the divine Mind, and are seen in us not because we try to express them, but because God manifests them in His ideas.

EXPRESSIONS OF MIND.

Similarly, the flowers, lakes, hills and trees do not, by their own endeavors, express the purity and beauty, the strength and glory of the divine Mind, but divine Mind may be revealed to us through right concepts of them. Man is the highest idea of infinite Mind, and was made in His image and likeness. If we, then, realize to some extent that the infinite Mind is here, and that our true self-hood naturally manifests that Mind, it follows that we have a certainty of life, a consciousness of strength, "an anchor of the soul * * * which entereth into that within the veil." We cannot by any exertions on our part reject mortality, with its sickness and sin, and become at-one with God and live henceforth as the expression of divine Mind. God alone has made us and all creation the manifestation of Mind. In the knowledge of this Principle of spiritual law there lies peace and confidence and power, from which we cannot be parted by the clamorous waves and winds of material sense.

CHRISTIAN SCIENCE TEACHES

that God is the only Life; therefore, on Him depends our existence. Having God, we have all there is, "for of Him, and through Him, and to Him, are all things." God, then, is the source of our supply of truth, love, joy, peace, and He is our supply of all the good that has ever been known. Living in God, we live in abundance. To know that God is here, that we are ideas in and of divine Mind, and therefore manifesting this Mind, is fellowship divine. To have fellowship with God is to know God, and to know God is to have everlasting life here and now. Knowing that life eternal is here, we know that we live in the "house not made with hands, eternal in the heavens," we see the new heaven and the new earth wherein dwelleth righteousness; we see the new Jerusalem, the holy city; and the great voice from heaven speaks again for us: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The great value of Christian Science teaching cannot be estimated merely in its present effect upon modern human conditions. In the complexities and perplexities, under the pressure and strain of mortal consciousness, the thought of the one infinite Mind restores the soul (spiritual sense), and gives a true perspective of things as they really are. When the sense of materiality presses upon us on every side, and its discordant voices clamor for recognition, we have but to know that God is here, and the sweet tranquillity and peace of His presence calms the perturbed consciousness. Changeable and unstable conditions

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characterize all things mortal; but the one infinite Mind, eternal Life and Truth and Love, is our rightful inheritance here and now. This "anchor of the soul" is our hope at all times; the scientific knowledge of God is our assurance forever.

GOD'S LOVE.

Lo! I am with you alway.

When we have this love of God in our hearts, this knowledge of our oneness with God, we are never lonely because we can never be alone. We are constantly conscious of the "source" of our being. God with us, God in us, and this thought lifts us out of our environment, and fills us with a desire to be alone with this beautiful thought, God is love; I am filled with God love. Every thought shall be God love. Thus we fill our minds, our souls, the very innermost part of our being with this God love. We become so happy, and the love expands until it first embraces our neighbor, and then we feel our oneness with all He has created. Finally we become filled with the desire that all God's dear children shall possess this beautiful secret, which is in reality harmony or Heaven.—M. E. Van V.

NOT PRESERVED IN "JARS."

"I wonder why we speak of 'sweet peace?' "

"Probably because peace is something that is 'preserved.' "

NATURALLY.

"He's a very polished gentleman."

"That's why he shines in society."

DO IT NOW.

If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes oration
As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't really care about it;
He won't know how many tear-drops you have shed;
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end;
If he earns your praise—bestow it; if you like him, let him know it;
Let the words of true encouragement be said;
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead!

—Philadelphia Telegraph.

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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THE FEMININE QUALITY

A Study of Influence.

Augustus Mann, in Power.

So womanly, so benigne, so meke.—Chaucer.

THE Dogma of Divine Maternity for the Christ-child, with the underlying thought of the mother-heart and the mother-love, made sacred in the title, Holy Mother, has naturally made a strong appeal to many millions throughout Christendom. The poetic imagery of the annunciation has been idealized in the Angelus Memorial Service, and the influence of this devotion is strikingly expressed upon the canvas of Millet. The angelic salutation of the Ave Maria, the Litany of the Virgin, and the Apotheosis of Mary, have laid a most impressive emphasis upon this tender spiritual embodiment of love and motherhood.

However extravagant the idea may appear in the expression, "Mary, the mother of God," it cannot be denied that the Catholic faith has fostered a tender and reverent sentiment toward womanhood, because of this regard for its sacred and divine aspect in the theology of the Roman Church.

On the other hand, many poets and essayists have said in effect that the crowning error of the Protestant church has been the literal acceptance, as a historic fact, of the allegory of creation; making woman appear as a kind of afterthought, to relieve the forlorn condition of man alone, and holding her responsible for the long train of evils following the first disobedience.

History, since the early morning of creation, has been chiefly man-written, and man has been exalted while woman has been debased. Among many tribes and nations she has been dishonored, denied education and liberty, always held inferior, and made either the slave or the pet and plaything of man.

The name, man, has been employed not only to designate the human male, but for lack of a better word is used generically by all writers of English. Thus it has come to pass that undue emphasis has unwittingly been laid on sex; so that gender, rather than genus, is in the common thought of readers frequently, when not intended by writers.

It is related of a distinguished woman reformer and suffragist, who became so venerable and beloved as to be affectionately called Saint Susan, even before she joined the saints beyond the line, that in her search for a word which should properly designate the genus homo, without regard to sex, and be all-inclusive of the human family, she found only a choice between "mankind" and "humanity"; but she remarked facetiously that "in either of these words we still find the horrid man." And this self-assertive intruder appears even in the word

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"woman" and its derivatives, as well as in all those coming from "human"; so poor woman looks in vain to our man-made language for relief from her oppressor!

Notwithstanding the tendency of the ages in the direction named, the essential fact of creation, progress and preservation, is feminine. The sweet and tender and gentle ministrations of woman have kept us from becoming a race of degenerates. It is her hand that has guided, her counsel that has saved. The young mother sings the oldtime lullaby to her precious babe, and it is the pleading voice of the devoted wife that recalls the wandering companion from forbidden ways.

In the nature of things the literal process of the creation or origin of physical man has never been recorded. The only accounts we have are necessarily those of allegory and legend. The one found in the second chapter of Genesis cannot be said to be either poetic or artistic. It was a bungling anachronism to introduce a piece of hypnotic surgery as the method of creating woman from a severed section of man's body. The whole idea as to the origin of both is very crude, and grossly materialistic.

The creation was already complete, the product of Mind; and its spiritual concept appeared clearly in the poetic symbolism of the first chapter. Man's version of his origin by material methods follows, and this ignores his primal creation in Spirit. But his divine origin as a spiritual being is the eternal truth. while his physical evolution is but the incident of time, and its method remains unknown.

It was a violent inversion of the natural order to invent the fiction of masculine precedence, in order to give woman second place, and this has ever since been discountenanced by sage and sacred writer and poet in many lands. All nature recognizes the primal and potent influence of the mother element, and the genius of our language confirms it in such expressions as Mother Earth, the mother lode, the mother tongue, the mother of arts and eloquence, the mother of invention, etc. In such cases no one thinks of using the word "father." It would not convey the proper thought of origin or source.

The miracle of motherhood in a new and separate individual life is the creator of the home, the community, patriotism and the state. The helpless babe becomes the strong right arm of the nation; and again the meaning of it all is essentially feminine, the dignity and divinity of woman.

Not only is the feminine factor recognized as potential in all problems, but virtue as feminine and vice as masculine are conspicuous in the thought of our best writers. A familiar verse from Bryant will serve as an illustration of this sentiment in literature:

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

Woman owes her position and

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treatment today very largely to this recognition of her virtues and influence, and to the generous and liberal spirit shown toward her chiefly in Christian lands. Her status has been immeasurably advanced, so that she has nearly all rights and honors which she can crave, save only those conferred by the suffrage.

The great army of school teachers all over the land is composed chiefly of young women. While a few are frivolous and incompetent, the great body forms a devoted band of earnest workers in a great cause, and some have professorships of high rank in our advanced institutions of learning. They are the great educators of the race, through its most susceptible and formative period, and the world owes a debt of gratitude to these faithful instructors and guides of our children.

It is beautiful and appropriate that these teachers should understand and acknowledge the spiritual leadership of the great Teacher of us all, because in their work the Christ spirit and power are of priceless value. And it is but natural that every thoughtful woman should show her allegiance to the divine man of Galilee for his delicate and charming consideration for her sex. How can she forget his tender treatment of the sisters of Lazarus, or his gentle words to the Magdalen?

The author is in the front rank of admirers of the great apostle to the Gentiles. But even Paul failed to catch the chivalric spirit toward woman, which was shown by Him whom he gladly called Master and Lord. Witness his strictures upon woman in some of his epistles, and especially his writing to Timothy, that a woman might learn in silence, with all subjection, but that he would not suffer one to teach, nor to usurp authority.

But in this dictum there was a tinge of the unrelenting Saul of Tarsus, which still was tenacious in the splendid character of Paul; and even the women's clubs have forgiven him for this attitude on the woman question, when there was no club to send a committee of protest to the valiant apostle. It is certain that if this brave ambassador of Truth could look upon the world now, and see what devoted and saintly women are doing in this twentieth century, in and out of the churches, for the world's deliverance from bondage, he would be their champion instead of their opponent.

"The pen is mightier than the sword," but before man knew how to use the pen he had written with the spear and sword many centuries of the world's history in characters of blood. The stage had been set for tragedy only, and it was enacted with all the savagery of brute forces, fighting for mastery or death. It was under "the shield of that red star" that the hand of every man was against his neighbor, and made its sanguinary record upon the pages of that early history.

The age of chivalry came in, with its softening influence in the gentle touch of love, and the awakening of sentiment for noble bearing and for brave defense in the lists. The courtly manner and knightly honor which grew into the lives of even

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the errant champions and squires of those early days, while sometimes artificial or superficial, nevertheless had a foundation as enduring as the mutual attraction of human hearts; and this was the sure prophecy of a higher level for the home life, and for the social system of the coming time.

Out of the shadowy middle ages into the strong and growing sentiment of brotherhood and co-operation in our day seems a slow and painful evolution. Feudal service and petty warfare absolved or stifled the energies and ambitions of men, so that the sword and torch became the instruments of their common greeting.

Through the advancing years of the centuries between that time and our own the meaning of neighbor and brother has been wrought into the language and ethics of many peoples, and the world is getting ready to recognize the fraternity and solidarity of the human family. While selfishness and greed still prevail under new conditions, we must not forget that these conditions mark a necessary stage of progress in a transformation which is bright with promise for better relations in the near future. And in the transformation thus far wrought the gentle influence of woman has played a much more important part than the world takes note of.

The sword passes. The pen remains. The mind of woman is quite as facile in directing the mystic point from which flow the thought signs of her awakening as that of man has been. If she will not forget, in this discovery of her latent power and insight, that "the hand that rocks the cradle rules the world," and that this hand is also hers, the home will still be secure as the dearest spot on earth. But man will need to look to his laurels if the queen of the home is not to become indeed the facile princess, as well, in the field of literature.

The music of the spheres seems to sing the feminine influence in all life and progress. Throughout the Universe of Being it is recorded in the entire cosmic unfolding. The significant and permanent fact has for all of us a divine meaning, and especially does it call woman to higher thinking and nobler living; to impart to every work in which she may engage that sweet and tender quality which is the enduring mark of the feminine touch.

There is no wealth but life—life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.—Ruskin.

Ye, O my children, that jewel shall wear on your brow. I who am All Love ye may wear and I who am love-filled ye may hold. For love must ever fly to love and love must ever draw from love, and love must ever live in love, for life doth spring from love. And I do live in love.—From "Krishna," by Baba Bharati.

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THE LITTLE CHILDREN

What Becomes of Those Who Die in Infancy?—The Very Essence of the Kingdom of Heaven.

WHAT becomes of all the little children who die in infancy? What becomes of all the adults who die in the infancy of their mentality? Who is taking care of this universe, anyway? Do you suppose that there are no kindergartens and schools anywhere in the universe except on this little planet? Do you think that you could not get an education if you should happen to leave here before you go to school? "What fools these mortals be!" The idea of confining the education and development of an immortal intelligence to the instruction in the schools and the experience of this mortal life on this one little ball or globe called the earth! Why, we don't even know all about our own planet. It is not long since we thought it a flat square, with hell below and heaven above. We have been freezing ourselves to death seeking for the North and the South Poles.

Just the other day one of Us came out in a little book and proved conclusively that the earth is hollow and that the best part of it is on the inside. He said there was a sun on the inside and a world fit for paradise. All these things you know are taking place every day. We used to make a light in the darkness by lighting a torch. It has been only a short time since we have had electric lights. It is true we are making progress in education. But we are not educated beings by a long shot. There may be schools and colleges and educators in the universe that know things. Let us not conclude that wisdom began and will die with us on this planet. So, when you ask what has become of your little baby, that died in your arms, let us look to the Christ and ask what the Father is doing with His Family. God certainly knows how to take care of His own children. And you must remember, my good mother, that God is the real Father of your children. There is only one Father in the Universe. Let us see what this Father is doing with the children:

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

This settles it! The spirit, when it comes forth from the invisible, is as pure as God. I don't know but

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that it always remains pure in spite of seeming sin and impurity. I have changed my mind about sin. I don't see how a spirit can become corrupt by any kind of an environment. I believe that all sin and corruption is in mortal mind; and mortal mind will be annihilated. There is one little item in one of Paul's letters (I Cor. 5:1, 5) that is to the point. A man had been guilty of impurity of the grossest kind. He was so degenerate that he had his father's wife, and the inference is that she was his own mother. This is the advice given by Paul: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This shows that there is not a hopeless case anywhere; for Satan will destroy corrupt flesh and Christ will save the spirit. But let us see how these children are going to be educated:

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of Man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which hath gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish."—Matt. 18:10, 14.

Did you ever read anything so peaceful and beautiful in all your life? The little children are not only the very essence of the kingdom of heaven, but their angels, their teachers, their instructors, do always behold the Face of your Father in heaven. This answers your question as to what becomes of the little children. They are taught in the kindergarten of God and graduated in the school of the angels.—Christian.

A THING TO BE REMEMBERED.

Just as surely as you have a face, the history of your life will be written on that face.

If you are mean and disagreeable, your face will settle into a disagreeable expression, and everybody will avoid you. If your disposition is sunny and kind and gracious, your face will beam with goodness, and everybody will know at once that you are lovable. And the older you grow the more distinctly your face will tell the story.

We know that almost inevitably a child will continue the facial development it has begun. The sullen, shiftless, don't-care kind of face is a poor recommendation. But if the face is full of courage, hope, truth, good cheer and kindness, that is the sort we are after.

If, then, our faces have so much to do with our future success, it is worth while to try to make them attractive by being attractive ourselves.—The Revealer.

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YOUTH AND AGE

Buchanan in Spiritual Life.

WHEN one is quite young he scorns facts and figures. His throbbing, buoyant life revels in dreams and aspirations. He loves the fiery red sunset, the swiftly-moving clouds, or bleak Winter nights with wind-blown cutting snows. These are fitting symbols of youth's restlessness and the heart's yearning for great adventures. When one is young he would awaken the world by the power of a mastering enthusiasm. He would stir mankind to glorious achievements. He is magnetic and fearless, and feels his ability to surmount every barrier to the realization of his dream ideals. He is inspired by the sublimity and beauty of nature. He is under subjection to the magical influence of poetry and music, and all the subtle harmonies which touch one only in youth.

When we were young, life opened to us all the golden gates of leisure, all the poetry of the green fields and the music of the babbling brooks, all the mysteries of the firmament, the blissful intensity of the plains and hills abandoned to the sunlight, the scent of wild flowers and the music of the birds singing in the order of the hours to weave garlands of gladness in the Summer sky. We took no note of time, except as its progress was marked by the joyous march of peaceful, sunny days. We enjoyed the dazzling dewy mornings, the almost motionless afternoons and the hours of twilight when our thoughts became confused by the purpling shadows of the trees and the mysterious voices of approaching night. Mind and body were attuned to the subtle harmonies of nature. We responded to the spirit of the dawn, to the song of birds before sunrise, to the gentle breeze of the morning laden with the perfume of flowers that had been kissed by the dew. It was our awakening to the first joy and ecstasy born from the fulness of life. It was the springtime of youth and innocence and faith in the aspirations and harmonies that flooded our souls with infinite peace.

But remorseless time, the master of men, waved its scepter over us and revealed a whole world of passions, of love's frenzies and sorrows unknown to youth. We were placed amid the realities of a changed environment. The facts, the opportunities and possibilities of human existence invited us to enter the conflict, that we might clasp the actual more closely. Something of the deeper and nobler comprehension of human weakness and human suffering is revealed to us only by experience. When there has waged in our souls the great struggle between courage and despair, between patient reason and mad revolt, between weakness and force, there is born in our consciousness that larger knowledge without which the sense of duty can never be fully acquired, nor the understanding of un-

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selfish goodness, nor the spirit of tenderness.

Youth pleads no excuse. It thinks all things possible. It would subdue adversity and force its way upward. It would attain the summit and not be kept back by any barrier. Youth is swayed by impulse and expends divine energies in profitless adventures. Age is given discernment of mind and is guided by wisdom. Age has come in contact with every element of life; has felt as others feel, has seen as others see, has judged as from the standpoint of the weak and the strong, the oppressed and the successful.

After numberless discouragements and defeats, one becomes more humble, but wiser, and learns to tread life's pathway patiently, guided by reason. The best part of one's nature is developed by years of contact with the world's great forces. One cannot understand life's deep meaning or know his own strength till tried by experiences that expose every phase of his nature to the countless subtle influences that oppose him.

Order is nature's law. Design is universal. To find the appointed way, to see the beckoning light and let it lead us on, is to win success. While we cannot recall the vanished years and obliterate the mistakes of youth, nor retrace the steps which wandered from the path the wisdom of age would have chosen, we may, with strength of purpose and faith in the future, hold steadfast to high hopes and worthy ambitions. Though the present outlook may discourage, and the waiting seem long, the time will come when our cherished desires will blossom and bear fruit.

The circumstances that fence you round and urge you along beaten paths, are but the reflections of your doubts and fears, the toys and instruments of your own creation. Believe in yourself; pierce through the veils and barriers of error and stand erect and conscious in the beauty and power of your being. The resources of infinity are at your command. Within your mind are lofty ideals of truer fashions and methods of life. This dream-world may become your real world. The governments and institutions of today are the externalized forms of what men have dreamed and created. But they have not exhausted the source of inspiration and creative power. You may pass on to achievements that are higher, to creations more marvelous and far-reaching. By steadfast, unwavering purpose and unswerving mind and indomitable will you may transmute the desires, passions and emotions into the priceless gems of love, compassion and strength.

"If you are disappointed, if you can't understand why life is not happier, more successful, you will find the answer in your mental attitude, it will be reflected in your own vision. You will be positive, self-confident, joyous, creative, or negative, timid, full of doubt and fear, according to your thought. Your life will inevitably take on the color and mould of your habitual thought."

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WHAT IS LOVING?

Not to condemn, not to blame, not to criticize, but to appreciate, to praise, to commend? Not to be depressed. To forgive freely and completely. To be ready to yield one's own will and wishes to others when the welfare or peace of anyone demands it.

To give willingly and joyously money, information, pleasure, praise, encouragement, and sympathy. To accept criticism, blame, and faultfinding with a meek heart, and to find out what is true about it.

To sympathize with our neighbor's shortcomings. To acknowledge the good intentions, deeds, and motives of others. To wish the welfare of all. To affirm for all. To take the last place and be happy with it.

Not to speak of our troubles or bad experiences. Always to look on the bright side of happenings.

To be fearless—"Perfect Love casteth out fear." Fearlessness is a blessing to oneself, and to those with whom we live.

To be truly thankful. To cultivate confidence and hope. To have absolute faith in the All Good.

To be patient with others and oneself. To be single-eyed to the Truth. To take no offence. To acknowledge everyone's rights.

To bless the dark and the bright days. To do one's duty with joy and unselfishness. To be joyous and easily satisfied.

To speak clearly and uprightly to avoid suspicion or misunderstanding. To speak freely of one's faults or weaknesses if needed for the help of others.

To avoid annoying people. To try to be a peace-maker. To listen with interest to what others have to say, and not to force one's opinion upon others.

Never to ridicule others. To think good of everyone, of everything and happening, in whatever guise it may appear.

To be prideless, but to save and bear with others' pride.

To trust one's own capabilities. Not to get into a temper. To take the responsibilities of our words and deeds at all times upon our own shoulders.

Not to rouse mistrust in any heart. Not to doubt Love and Love's wonderful working. To spread the Truth by word and example. Not to recall sad memories and experiences. Not to discourage anyone. Not to make reproaches to anyone, neither to oneself.

Not to speak of others' faults and failures. Not to repeat what other people say if it might throw an unfavorable light upon them. To let others feel and see that we appreciate and esteem them, their views and their endeavors.

When we are in the wrong to accept the blame without anger or resentment. To be hospitable and make people comfortable with us.—Louis Brambel, in Expression.

"I have seen life and it is all self—life is for self, love for self, honor for self, everything for self. . . . . I wonder and smile that human beings, rational souls, should be running after this self—so mean and detestable a prize."—Swami Vivekananda.

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THE BAD HABIT OF DEATH.

A great scientist recently explained to us that death is only a bad habit.

We die because we have inherited the idea that to die is a necessity of existence.

From our earliest childhood we have death forced on our attention. Healthy, rosy-cheeked little children warble about death in the Sunday School.

In our villages youths and maidens linger by the lych gate of the church-yard and recite Love's old sweet story to each other.

In our populous cities many of the homes of the living look out upon the homes of the dead, and old burial grounds are used as pleasure gardens.

In the busy thoroughfare, where all is seething life, the undertaker displays his wares and his price list.

Marble monuments and half-veiled urns with angels in attendance are to be seen in the shop windows of the most fashionable streets of our cities.

The wealthy begin to worry about the death duties before they are middle-aged, and the poor join burial clubs long before they have reached the prime of life.

The dead are borne through the streets in a manner specially arranged to attract public attention, and everyone who has lost a relation publicly advertises his or her bereavement by wearing the trappins and the suits of woe.

This has made death a familiar feature of everyday life. It is such a familiar feature that everyone has death always more or less in his mind.

We dwell upon the idea of death, the idea takes possession of us, and because it is a depressing idea it gradually impairs our vitality and brings the body into conditions favorable to death.

A lady of ninety one day said to Fontenelle, who was then eighty-five, "Death seems to have forgotten us." "Hush!" whispered the old man, putting his fingers on his lips.

The eminent scientists asserts that if we could forget death, death would forget us.—The Referee.

THE KINGDOM OF HEAVEN.

The kingdom of heaven within us lies,
The kingdom of love and hope and growth,
If only we'd willingly open our eyes
To the beautiful, simple, holy truth.

If only we'd willingly open our hearts
With Love's own tender, masterful key;
Push the bolt of selfishness till it starts
And sets the languishing prisoner free.

If only we'd willingly open our hands
And share with our neighbors the gifts that we prize,
We'd find that the beautiful land of lands—
The Kingdom of Heaven within us lies.

—Eva Best.

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A FAMOUS EULOGY.

Gentlemen of the Jury: The best friend a man has in this world may turn against him and become his enemy. His son or daughter, that he has reared with loving care, may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us, may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that a man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog.

Gentlemen of the Jury: A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he can be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wings and reputation falls to pieces, he is constant in his love as the sun in its journey through the heavens. If fortune drives the master forth, an outcast from the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying to guard against danger, to fight against his enemies; and when the last scene of all comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad but open in alert watchfulness, faithful and true even in death.—Senator George G. Vest, of Missouri.

THE WORD FITLY SPOKEN.

That a timely word expressing hearty faith in one's integrity of purpose and ability to cope with a trying situation has carried many a hard-pressed brother to the heights of victory is not an unreasonable assertion. That these victory-bringing words are not spoken oftener is a sad commentary upon the busy, heedless spirit of the times. Christian people would do well, it would seem, to give a place in the endeavor of every day for the expression of at least one inspiriting and heartening message. Not every word thus spoken would cast the balance to the side of victory, but some would. And to help just one person to win a battle in life is a glorious business. —Zion's Herald.

A small evil, hugged to the breast, will hide the spiritual universe from you, just as two pennies held close to the eyes will shut out this world.

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FLOWERY FASHIONS.

This is a flowered Spring.

Spring ought to be surrounded, imbedded, saturated with flowers. Flowers and Spring and happiness go together. But in this year, when war has had its influence on everything, everybody, it is with a sort of thankfulness to those that make fashions that we turn because they have made fashions flowery.

We don't want to be saddened by the war. We don't want our clothes to reflect the war. We are ready and willing to economize, our pocketbooks are open to all calls made upon them for the relief of suffering, our sympathies are ever ready to go forth to the war victims.

But when it comes to the clothes we wear—we don't want our clothes somber because most of the world is sad.

So we are thankful for flowery fashions.

Chiffon roses are sold by the yard for trimming negliges, lingerie and evening frocks more than ever before.

Spring hats are covered with flowers. One type, a straw-rimmed toque, with crown composed of puffs of tulle, with flowers springing up between, looks as if it were a basket of real flowers.

New parasols of silk show a border of artificial flowers. One is a bright green parasol, and at its very edge is a wreath of tiny pink roses and green leaves.

New veils of lace show an all-over design of flowers.

Silk stockings are decorated with tiny conventionalized flowers in embroidery.

Flowered voiles are in vogue for Summer afternoon frocks.

Our walls are papered with flowered papers, unless plain or striped effects are used. On our bed-room we have papers with light grounds and flowers sprinkled naturally over their surface. We don't go in for geometrical designs in wall paper very much. Either a plain or a striped or a flowered surface is what we want.

Then we have flowered chintz for hangings in our bed-rooms, our boudoirs and our living-rooms, too, sometimes.

And we have flowered furniture. Have you seen the gray or white enameled furniture, with panels of flowered chintz under glass? And, of course, you have seen the enameled furniture with flowery designs painted on its surface.

There are all sorts of flower ornament for hats, besides just plain artificial flowers. There are flowers made of raffia. There are hatpins with heads of artificial flowers. There are bead flowers.

Flowers, too, are sometimes woven into a bandeau to place about the forehead and hair.

Colored flowers, are embroidered on our handkerchiefs.

Yes, this is a flowered Spring and everybody is glad of it.

The man who seeketh to do good, oft doth lose his aim by becoming desirous to reach higher places through that same good.—From "Krishna," by Baba Bharati.

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THE GIRL WORTH WHILE.

Did you ever meet a girl who struck you as being 100 per cent worth while? She is not very common, and if you want to know just what being worth while consists of, the following description of this type of girl by one of her own acquaintances may help you.

"Mary doesn't consider every disappointment a calamity. She can smile when things go wrong, and you know the old line about the man worth while is the man who can smile—well, Mary's like that. And she shares her pleasures and keeps her troubles to herself.

"She never makes sport of the faults or defects of others. She is always kind in her judgments, and has a good word for everyone. She is slow to criticize, accepts favors gracefully and returns them gladly.

"She does her share in the daily work, she never tries to unload her responsibility on someone else, but does all she can to lighten her neighbor's load.

"She is loyal to her friends, devoted to those she loves and generous toward all. She lives on the sunny side, as far as is in her power, and is ever sympathetic toward those who walk in the shade. She finds the world a good place to live in."

Any girl can be popular if she has a disposition like this. Unfortunately, this natural kindness is born in very few, and to acquire it means hard, patient endeavor. There are so many little meannesses to contend with, so many small faults which bob up and discourage one that the battle seems hopeless at times.

So many girls ask how to be popular, and there is only one answer. Real popularity implies the perfection of one's nature. There is a sort of transient popularity which may seem attractive at the time, but it is gained by flirtations and ends disastrously as a rule. True and permanent popularity depends on character. A great many girls overlook this, and wonder why, when they are young and pretty, popularity shuns them. Men are attracted by looks, but if these are not accompanied by more durable qualities, the plain, real girl wins in the long run. For the girl who is lovely in character is popular all the year round.—Philadelphia Ledger.

Love feels no burden, thinks nothing of trouble, attempts what is above its strength, 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 brings them to a conclusion, where he who does not love faints and dies down.—A'Kempis.

To choose a vocation just because we think we can make money in it without regard to the influence it will have on our personality or our character is demoralizing. Our work should be our great character builder, should be a perpetual unfolder, a constant broadener of our nature, of our ideals and our life.—O. S. Marden.

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BACKED BY GOD.

It is often very handy to be backed by wealth, even though it may sometimes be a curse.

It is good to be backed by a common-sense education, and brains and health to use it.

It is excellent to be backed by a good, moral character, and friends who will stand by you with references in time of need.

It is beautiful to be backed by a good home and parents who know how to train their children.

It is important to have the backing of associates in whatever business or profession one may follow.

Our opportunity would be very small indeed, were we not backed by the work and improvements of humanity.

We need the backing of God in this life, and in the next world.

We must have the backing of God in the work He has brought us into the world to do. We cannot do our work alone.

God gives His backing in comfort in the time of disappointment, sickness and sorrow.

God gives help in the time of financial needs, in difficulties and in responsibilities.

God protects in time of danger, helps to overcome temptation and makes victorious in work.

God makes strong in the face of all opposition, wise in all that pertains to His work, and good amidst sinning mankind and tempting devils.

There is nothing else like the teaching of God; it covers all needs, through all time and through all eternity.

All this wonderful backing of God is for each of us if we will obey; but it is withheld from those who do not obey.

Friends, times and circumstances may change, but through all that can come in this world or any other, for all eternity, the backing of God can be relied upon.

Give your life to God like a man. It is your duty. It is best for you and the world and the Kingdom of God. If you lose your life for Him you will find it again.—Major J. Newton Parker in the War Cry.

When the Great Creator looks from the eyes of all whom we meet, when the Great Creator speaks with the lips of all people, is this world not another world?

Have we not then opened the door of heaven that its people may come to our earth?

Must not this be the beginning of the fulfilment of all our dreams and desires of the perfect happiness we have longed to have, the harmony our soul, heart, and mind desired so intensely?

The Great Creator speaks to us and we answer, and thus is established the guarantee that man has entered into his birthright.—Alma Gillen.

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.

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THE INDICTMENT.

Booze is the mother of crime. It gives life and sustenance to slums, dives, brothels, gambling-dens and "pay-off joints." It nerves to his deed the homicide, the stick-up man, the burglar, the thief and thug. It fires the brain of the prostitute and the panderer. It feeds and inflames the passions of the weak-minded and the degenerate.

I have tried an army of 50,000 human derelicts, most of whom were booze-soaked. With faces red and bloated, with eyes dull and languid, with bodies weak and wasted, with clothing foul and ragged, this vast army is forever marching with unsteady step to the graves of the drunkard and the pauper, or to the prison and workhouse.

I have looked into the tear-stained faces of a still larger army of fathers and mothers, brothers and sisters, wives and husbands as they have pleaded for the miserable wrecks that booze has made. I have seen with this army 10,000 pale-faced, hollow-cheeked, ragged, hungry and starving children—cursed by booze.

I have observed that every bandit crew that goes forth to murder starts from a saloon; that every panderer has his rendezvous in a grog-shop; that every den of thieves makes its victims drunk before it robs them; that every house of prostitution has its bar, or is in partnership with booze; that every gambling-den either is in a saloon or sustains a close relationship with one; that the pickpocket "trust" is housed in a saloon; that the "pay-off joint" for the crook and the crooked policeman is in a saloon; that the professional bondsmen and character witnesses for thieves and hold-up men are saloon-keepers or bartenders.

War may be hell, but where it slays thousands booze destroys its tens of thousands!—William N. Gemmill, Judge of the Municipal Court of Chicago, in The War Cry.

THE ONE.

In the vibrant living cells
Of thy small parrot's brain there dwells
A sparkle of the flame divine
That makes the human mind divine.
The self-same Life Force fashioned us—
Its writings are the stars on high,
Its transient mansions thou as I.
Through Plato's mouth it speaks to us.
Through earth's vermin even thus.
The heavings of a baby's breast
And the gyrations of the sun
To its Omnipotence are one
And make its meanings manifest.
We both are wonders of Time
Who risen from primal slime
When God blew Life into dust
Pressing to some distant goal sublime.

The Life Force with itself at war
Molds and remolds us blood and brain,
Yet cannot quench us out again.
And after every change we are!
All living things are one in kind,
Heritors of the Cosmic Mind.
—George Sylvester Viereck, in Independent.

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THE ESSENTIALS OF PROGRESS.

Christian D. Larson in The Revealer.

THE PRINCIPLE OF DEVELOPMENT.

We know that our principal purpose in this life is to furnish certain phases of development in mind and soul, because we, as immortal souls, have come here in order that we might give expression to certain inherent forces and elements that could not be expressed in any other sphere of existence. But when we remember the principle of development we must remember that it implies expression under every circumstance; that is, the soul bringing forth into the personality those certain elements, forces, faculties, talents or higher powers that are being developed.

* * *

THE PERFECT WAY.

We know that there are many laws to follow and many principles to observe in the right expression of life, and we should give them all justice; but should act always in harmony with the great central principle—to give expression in an ever-increasing measure to the highest and best that is latent in mind and soul.

When we so live that every thought and action works directly with and for this great central principle, we shall never step very far outside of the true path; and if we should turn to the right or to the left for a moment, we will soon discover our error and return instantly into the light of the perfect way.

* * *

THE MIRACLE OF ATTAINMENT.

He who can rejoice during the darkest hour will gain the power to reveal and bring forth the greatest light. He who can be glad when all is lost, can cause everything to return a hundred-fold. He who can live his highest and greatest life in the midst of any fate shall gain the power to create his own fate, his own future, his own destiny. He who can live gloriously when there seems nothing to live for, shall be able to draw to himself everything that heart can desire. He who can stand alone with the Supreme, seeking aid from no external source, yet meeting every external demand—he who can be all this and give his all when the world gives nothing, shall secure the limitless for his own sphere of existence, and shall receive for companions, the spiritual giants of exalted realms.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The foundation of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also.

Play the game! We are not here to whine and complain, to stay down because we are knocked down, to blame the inequalities of the ground or the unfairness of the umpire. Where there are no difficulties there can be no victories. We are here to win if we can in every condition that confronts us, to do our best in any case, and to do it to the end.

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AN ALLEGORY.

Mentality is so full of self-hate and condemnation.

It is so hard to make it realize that it is Spirit and is perfect.

It is as if mentality had put on a dirty, torn dress and wrapped its head in a soiled and ugly cloth, and, parading before a mirror, claimed the image it saw to be its true self.

The convictions and thoughts of mentality may be soiled, and ugly, and torn, but they cannot touch the perfectness of mentality. Mentality stands there underneath the rags, and ugliness—perfect, dazzling, and lovely.

When will mentality betake itself to the throwing off of its rags? When will it cease deceiving itself as to its true Being?

Mentality, look under your covering and see what wonders of whiteness and purity you find. Look inward. Let your glance be no longer fixed on that image. Look inward and see what a marvel of beauty and perfection you are, and let your heart rejoice and give thanks.

Then also will come the freedom from your rags, for your very joy and gratefulness will make them fall from you. Then you will stand uncovered in your beauty and purity, and in your mirror you will see more of all good things than you have ever dreamed of in these years of deception. Beauty, purity, truth, love, tenderness, nobility, power and vibrating ceaseless life you will see reflected in perfectness in your mirror.

Mentality, rejoice and be glad. Let your song of joy and thankfulness ring forth. Let it vibrate through your whole house, and let all your members awake and rejoice with you.—Azarah.

MAKE EVERY DAY COUNT.

The man who starts out in the morning with a determination to do something during the day that will amount to something that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a program, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the results.

Make up your mind, at the very outset of the day, that you will accomplish something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something achieved.—Marden.

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REMARKABLE HEALING OF MRS. S. E. MILLER.

(Copied from Touching Incidents and Remarkable Answers to Prayer.)

"When I was twelve years of age I felt the need of a new heart. I asked God for it and He gave it to me. I am now forty-six years old and oh! how wonderfully the Lord has led me! I must say that there is nothing so grand and glorious as to know that we are of God's chosen ones.

"When I came to Grand Rapids five years ago I became acquainted with S. B. Shaw (President of the Michigan Holiness Association) and his very worthy wife. I saw them live by faith alone for all things, both spiritual and temporal; and of them I learned how to consecrate myself wholly unto the Lord.

"I had been afflicted with rheumatism from a child, and had spent large sums of money for my recovery, but could only find relief for a few weeks at a time. I was sick and helpless in bed with inflammatory rheumatism. When I heard through Mrs. Shaw of Mrs Dora Griffin, I sent for her to anoint me. After she had done so and while she was praying for my recovery, the Lord touched my body, and I was healed that very same hour, and have never been troubled with rheumatism since; praise God!

"One year after this the piles came upon me and I suffered greatly. After trying many remedies and doctors without relief, I said, 'The Lord has healed me and will heal me again'; so I went to the Beulah rest, and after prayer and anointing, I was healed and went home happy, healed and saved in both soul and body; praise His name forever.

"MRS. SUSAN E. MILLER."

Love, because of its God-likeness —for God is Love—is possessed of more of the characteristics of infinity, if such a thing be possible, than the other faculties, in that it is the great unifier. It is that which unifies all other qualities of Being into one great whole; into a harmonious working unit. It is the understanding or knowing relationship of each quality of Being to the other, and to Being itself.

Because of the infinite character of this faculty we have sufficient explanation as to why, in its limited aspect, it should cause so much misery. Love, it is said, is the liberator, but in order to do its work of liberation, it must first be liberated into its freer state that the full impetus of its power may be felt and made manifest.

He knows but little of love who sees or feels it confined to persons, places or things. True, love is there, but as truly as we may feel and know it in that which is seen, so may we feel into the infinite spaces of the unseen and learn to just as truly know it in its pure, free and unlimited state. It is in us, through us and around us at all times, and independent of any formed person or thing. Become a load-stone for every good by affirming, My Love is that unifying Spirit of God in me which I am.—Unity.

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VOICE OF THE SOUL.

There is method in that which seems to be the madness of the age.

Look carefully and you will discern the Infinite Hand writing out great lessons upon the tablet of time.

Conduct and consequence are portrayed in imperishable lines.

Cause and effect, and effect and cause are the star players in this grand drama of life.

This great world struggle is a natural consequence of evading Divine Law.

Mankind has improperly adjusted itself to that law, and now the day of readjustment has come.

It is local in aspect but world-wide in concept.

It is coming to some in the horrors of war; to some it is coming in social and civic revolution; to all it is a real, moral revolution.

But this revolution is but the expressive side of a great evolution. Humanity is evolving from the wholly intellectual states of consciousness into the spiritual.

It is more than evolution. Man is coming up out of the darkness of intellectuality into the light of spirituality.

Take courage, be brave, the world is not sinking in darkness and despair. The Master is now installing newer and greater lights than have hitherto illumined our horizon. The apparent darkness and disturbance are but the readjustment incident thereto.

In the degree that men submit to the inevitable, and work in harmony with the Divine Law they avoid the terrible, and find peace even in the environment of discord.

Every life, of this age, must contribute to the changing condition of the world. Every soul must lend his energies to either its own weal or its own woe.

Every good seed will bring forth its kind. Choose well for thy sowing for thou art also the reaper.

Thou art a resident architect of thy body, and can shape it as it pleaseth thee, with that fine instrument, the mind. Life—animal, human or divine—is ever carving its own animated statues, and through immutable law sets them up with perfect correspondence and adaptability. The human mind rears its own noble form, moulded and polished in every feature by the unconscious constructive thought and specification of its resident architect. Its outline, vigor and utility are developed or improved by the favoring or disfavoring mental states of its owner.

"God bless us all, both friends and foes,
From Tropic suns to Arctic snows,
That hate and strife may cease;
That where the war-fire redly glows,
And where the crimson life-blood flows,
May reign the Prince of Peace."

"Do the thing that is next," saith the proverb,
And a nobler shall succeed;—
'Tis the motive exalts the action;
'Tis the doing, and not the deed.
—Margaret J. Preston.

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TO RELIEVE ONESELF OF ANY FEVER.

I know that wherever I may be, I am in the Loving Presence of my Father. He ever surrounds me and fills me; yea, God is the Source and Essence of my Being. Since God is ever with me, He protects and cares for me. Then of what shall I be afraid? There is no more evil to me, for I look steadfastly into heaven, as did Stephen, and that heaven is all about me, for I see only the Good everywhere. "Yea, though I walk through the valley of the shadow of death, I shall fear no evil; for Thou art with me." I trust implicitly the Power which created me to care for me; and I have the sweet realization of perfect security. I therefore am at peace with all, for everything is the expression of the same Good. I am thus free from all anxiety, all apprehension of evil, all fear. The more I trust in this One Presence and Power—the Good omnipotent—the more I see it expressed everywhere, and thus I am freed from my own false opinions of evil.

This serenity of soul, which comes through my attitude of oneness with God, allays all agitation of sense belief; therefore I see my body as the perfect expression of harmony and health. Normal physical conditions are revealed to me as my true expression. Life strengthens and invigorates; Love soothes and quiets—and I am now the conscious expression of Life and Love. I praise God for this mental deliverance from sense belief through spiritual illumination.—Prather.

THE HEM OF HIS GARMENT.

She only touched the hem of His garment,
As to His side she stole,
He looked with loving kindness on her
And straightway she was whole.

O! touch the hem of His garment
And you, too, may be free.
His healing power this very hour
Will give new life to thee.
(Old Hymn.)

Only to touch the hem of His garment, only to come into the smallest realization of His love, of what He is, or what we are, and straightway a change is wrought within us.

We go on, day by day, gaining a fuller, sweeter, knowledge of what He came on earth to teach us.

He preached, and taught, and healed. Seldom do we hear of the preaching and teaching, alone; nearly always the healing followed.

He charged those who would be His disciples to do likewise, and that charge was never recalled.

Did He say to those who were to follow after Him, "When ye are dead there shall be no more preaching, there shall be no more teaching"? No, and neither did He say that there was to be no more healing, but, rather that they should lay hands on the sick and they should recover.—Lilian T. Bowen.

When we do an act of kindness something divine is born within us, then from the shining East there are borne to us precious gifts of gold, frankincense and myrrh, to assure us we have pleased God.—Delmer E. Croft.

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MENTAL IMAGES.

Mental images, your thoughts, are indelibly stamped upon the sensitive plate of your being, much in the same manner as a picture is recorded on the film of a camera. It may not at once become visible, but by giving a particular thought or image more attention, "developing it," as the photographer would say, you may bring it into visible appearance.

Since every thought is a force and image maker, you should take care what kind of pictures you make with which to adorn the temple of your thought-realm. By thinking only good, pure, true, harmonious thoughts, there will be no adverse images to mar or disfigure. For this reason it is unwise to describe or even deny seeming ills and troubles, for in so doing you make the mental images of such, which you store away in what is commonly called the subconscious realm, and which may arise through some suggestion to disturb your clear vision of the Good.

Hold your thought steadfastly upon your highest ideal, affirming that you are the very embodiment and expression of that ideal in every way. "Hold fast the form of sound words." This is the higher method for the attainment of spiritual realization.—Charles Edgar Prather in Power.

To be human is not to be weak. To be human is to be all that is in man and the greatness that is contained in the whole of man is marvelous indeed.

'TIS YOU, MY FRIEND, 'TIS YOU.

The world is waiting for somebody,
  Waiting and watching today,
Somebody to lift up and strengthen,
  Somebody to shield and stay.
Do you thoughtlessly question—
    "Who?"
  'Tis you, my friend, 'tis you!

The world is waiting for somebody,
  And has been, years on years,
Somebody to soften its sorrow,
  Somebody to heed its tears.
Then doubting question no longer,
    "Who?"
  For, oh! my friend, 'tis you!

The world is waiting for somebody,
  A deed of love to do,
Then up and hasten everybody,
  For everybody is you!
For everybody is you, my friend,
  For everybody is you!

—Selected.

If we are not realizing health and wholeness, it is inevitably true that we are, though unconsciously, holding the thought of detachment from the only Power and Life. The healing faith which we need to exercise is not a faith in drugs or personalities, not a faith in a power far away and outside of ourselves, but a faith in the inherent, usable power of our own Lord within, a conscious knowledge that we are everlastingly, indissolubly linked with that substance, that reality which is always whole; that the only entity of each of us is Life itself.

Love was My natural gift to one and all of My creation. Who this doth know a treasure hath in truth.—From "Krishna," by Baba Bharati.

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GRACIOUSNESS.

Graciousness expresses the radiant overflow of good fellowship, and lightens with its cheery courtesy the darker pathways through which men sometimes choose to wander.

Graciousness is soul shine.

Graciousness is that cordial recognition of the goodness in men which is so comforting, so restful, and so joyous a thing to meet.

The gracious spirit has faith in the elemental goodness of all men; it recognizes the triumphant masterful goodness of humanity.

Men do not truly believe in God until they believe in their fellowmen, and they do not believe in their fellow-men until they have faith in themselves, for the very interpretation of the music of the spheres must come through the soul of humanity.

Graciousness excludes fear. The man who perceives the light of his soul is sure of his power and sure of his position. He gives of his love freely because he knows there is no limit to pure goodness; the goodness of good is an essence of light, and he who perceives it is beyond the darkness.

There is no realm in all this world where graciousness is not of the utmost value.

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprised nobody so much as the benefactor.—R. L. Stevens.

LOVE THAT LASTS.

Love that lasts a lifetime through
  Hearts that travel lightly,
Eyes that chose the sunny view,
  Lips that laugh so sprightly;
Happy they that hand in hand
  Thus go onward singing,
All their world's a fairyland
  With magic chime-bells ringing!

For all things love the souls that love,
  And smooth the road they're wending;
  The dimpling sky smiles from above
  Around their rapture bending;
And stars in Heaven's midnight blue,
  O shine they ne'er so brightly
As on the souls that love life through,
  The hearts that travel lightly!

—St. Louis Republic.

If we cannot do great deeds we can at least appreciate them in others. No jealous and envious spirit can rise to greatness, whatever opportunities are offered, and no broad and generous spirit can ever live an ignoble life however circumscribed its surroundings. A whole lifetime of humdrum duties cannot so narrow existence as does the habit of belittling the deeds and experiences of others.

Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes, no reward offered, for they are gone forever.—Horace Mann.

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THE SOUL'S WAY OF SPEAKING.

The soul often speaks in epigrams. The mind or intellect is more or less involved, pedantic and dogmatic. The soul has nothing to do with argument—it is and knows. It says what cannot be said by mind alone. Its vocabulary contains a few simple words—Love, Life, Light, Truth, Knowledge, Wisdom, Eternal Bliss are its essential words. At times it appears to speak in paradoxes—but this is only an appearance to the yet unspiritualized mind. The New and Now is its theme, and it sings glad songs of Progress, with tone and dignity. Its language is often mystical to the unawakened, when in truth it reveals all and conceals nothing. Its words are mild, sweet and gentle because they stand as symbols of love. Calm, serene, positive and authoritative are the words of the soul, transcending all conventional modes of speech. It always speaks without fear or doubt and has no concern about its words being received or not. All who are ready for its words will receive them with joy. Others will not be disturbed and will pass them by with complacent indifference. So soulful language is never disturbing to even those who are not yet awake; it encourages all and discourages none; as it is simple purity, it sees good in all beings, all things.—Magazine of Mysteries.

A CHIP OFF THE OLD BLOCK.

Little Bobby blunderingly telling of an accident to a playmate, said, "He cut the main artillery of his leg."

WE SHOULD SMILE.

The thing that goes the furthest toward making life worth while—
That costs the least and does the most—is just a pleasant smile—
The smile that bubbles from the heart that loves its fellow-men
Will drive away the cloud of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent;
It's worth a million dollars, and it doesn't cost a cent.
There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style;
It nerves us on to try again when failure makes us blue;
Such dimples of encouragement are good for me and you,
So smile away; folks understand what by a smile is meant—
It's worth a million dollars, and it doesn't cost a cent.

Thou art a resident architect of thy body, and can shape it as it pleaseth thee, with that fine instrument, the mind. "Life—animal, human or divine—is ever carving its own animated statues, and through immutable law sets them up with perfect correspondence and adaptability. The human mind rears its own noble form, molded and polished in every feature by the unconscious constructive thought and specification of its resident architects. Its outline, vigor and utility are developed or improved by the favoring or disfavoring mental states of its owner."

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MORNING.

As we proceeded, the timid approach of twilight became more perceptible, the intense blue of the sky began to soften, the smaller stars, like little children went first to rest; the sister beams of the Pleiades soon melted together, but the bright constellations of the west and north remained unchanged. Steadily the wondrous transfiguration went on. Hands of angels hidden from mortal eyes shifted the scenery of the heavens; the glories of night dissolved into the glories of the dawn. The blue sky now turned more softly gray; the great watch stars shut up their holy eyes; the east began to kindle. Faint streaks of purple soon blushed along the sky; the whole celestial conclave was filled with the inflowing tides of the morning light, which came pouring down from above in one great ocean of radiance, till at length, as we reached the Blue Hills, a flash of purple fire blazed out from above the horizon, and turned the dewy teardrops of flower and leaf into rubies and diamonds. In a few seconds the everlasting gates of the morning were thrown wide open and the lord of day, arrayed in glories too severe for the gaze of man, began his state.—Everett.

And God said let us make man in our image, 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 the earth, and over every creeping thing that creepeth upon the earth.

JUST BEING HAPPY.

Just being happy
  Is a fine thing to do;
Looking on the bright side,
  Rather than the blue;
Sad or sunny musing
Is largely to the choosing,
And just being happy
  Is brave work and true.

Just being happy
  Helps others' souls along;
Their burdens may be heavy
  And they not strong,
And your own sky will lighten
If other skies you brighten
  With a heart full of song.

—Ripley D. Saunders.

The soul is divine, and in allowing it to become translucent to the Infinite Spirit, it reveals all things to us. As man turns away from the Divine Light do all things become hidden. There is nothing hidden of itself. When the spiritual sense is opened, then it transcends all the limitations of the physical senses and the intellect. And in the degree that we are able to get away from the limitations set by them, and realize that so far as the real life is concerned, it is one with the Infinite Life, then we begin to reach the place where this voice will always speak, where it will never fail us, if we follow it, and as a consequence where we will always have the divine illumination and guidance.—Ralph Waldo Trine.

Two noble virtues—preach what you know and practice what you preach.

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NEVER.

Never talk or think of failure or adversity. Be determined to succeed, and permit no thought or word to suggest anything else. No matter if things today go wrong. This shall also pass away. The world is your friend, though it may seem at times to be against you. The world seems to be against you because you have not met the world in the right way. Change yourself. Be a friend to everybody—the whole world. Expect everybody to be good to you, and desire constantly to be of real service to man. And ere long fate will change. Believe that everybody is against you, and you rub them all the wrong way. Know that the true side of mankind is a true friend to every aspiring soul, and then place yourself in touch with the ideal in man; meet only his better side, and your life, as well as the life of the world, is made richer thereby. Never think nor speak of failure or adversity. Think success, speak success, breathe success, attract success, live success and be saturated through and through with absolute faith in your own success. Believe that the whole world is for you, that nothing is against you; and as your faith is, so shall it be unto you.—Eternal Progress.

It is the Truth which makes us free. Our Savior said that we should know the Truth, and the Truth shall make us free. This freedom-giving Truth cannot be learned except through scientific methods properly taught and conscientiously studied by the student.

PRODIGALITY.

Winter feelin' generous some.
De gold is in de trees,
An' tumblin' to de ground it come
Wif every passin' breeze.
De tree he don't take no account
Of how his profits range.
He lets you figger de amount
An' den says, "Keep de change."

De sunshine and de dewdrop stow
Deir riches in de banks.
Dey's allus findin' plenty mo',
So 'tain' no cause foh thanks.
I wisht dat everyone could be
So pleasant an' so strange,
A-scatterin' goodness, frank an' free,
An' sayin, "Keep de change."

The work of man is not a work of development but of being, and of expressing the perfectness of his Being.

Man is perfect now, and in no need of development.

It is man's mentality which needs, not developing, but cleansing from its untrue thoughts and convictions, until it becomes aware of the fact that it is one with its Creator in being and in substance, until it becomes aware that the reason for its being is to manifest what its Creator is.—Rabul.

Forget the things of the past; do right and think truly now. Practice the art of forgetting. "Now is the accepted time. Now is the day of salvation." Now is the time to save ourselves from thinking error thoughts. Now is the time to speak truly. Now is the time to do justice.

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THE NATURE OF BEING.

Being is deathless and changeless Life. Consider this statement.

Man is deathless and changeless Life. Man is deathless Life, that through all the ages will live to manifest his boundless Love, showing it forth in countless forms, and all in perfect harmony with his perfect Wisdom.

The Wisdom of Being is as limitless as its Love and Life, and will ceaselessly find new ways and forms to show forth its infinite Wisdom.

Its Power is the power and need to create, and to sustain its creations.

This nature, with its infinitude of Life and Love, of Wisdom and of Power, is our nature. It has always been our nature and is today. Throughout the eternal future we shall still have this great glory of Being.

Every day, yea, every hour of every day, we are good, whole, and in every sense perfect, continually creating out of the fullness and beauty of our Being.—Alma Gillen.

Ye have heard that it was said, Thou shalt love thy neighbors, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.—Matt. 5:3, 45.

God knows no creed, no doctrine, no religion. He knows no nation, no race, no social order.

TRUE LANGUAGE.

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YOUR THOUGHT TRIBES.

It is said to be a scientific fact that every atom in one's body is renewed once in seven years at the outside; and there are scientists who claim and seem to prove that most bodies are changed entirely every three months.

Remember that all the little cells of your body are the incarnations of your thoughts. Your body is settled up by little thought people just as the country is settled up by people. All your little thought people live in houses called cells. They "keep house" there, are born and live and die there; and they clean house once in a while. Some of them are good housekeepers and some of them are dirty housekeepers. Your hanging-on ideas incarnate in little people that live in little cell houses with the attics and cellars and closets and corners full of old rubbish and dirt!—things they are hanging on to.

All your little cell people get their life from your thoughts and emotions, just as you get your life from your thought and love, just as you get your life from God's thought and love. As you think, so is your body. —Nautilus.

He that comes to God in simple trust, doubting nothing, shall find healing for his sickness, happiness for his misery, harmony for his discord.

Oh, what power there is in the Silent Prayer to God! What visions of beauty and hope come to the simple God-loving child of prayer!

"BE STILL AND KNOW THAT I AM GOD."

Is there anything harder for the ordinary human being than to be still? Even if our bodies are still, our mind goes on its breakneck pace, thoughts flitting everywhere. We are so thoroughly saturated with the old idea to which we have been educated "that God helps him who helps himself," that we are not still long enough for God to do much for us. If I were to ask God for money to pay a bill two weeks off, and the next day sell something at a sacrifice and so get the money, how would I know whether God would answer my prayer or not? By my own lack of faith I have given Him no chance. "To be still and know" is to live in the actual presence of God—Good—Love. When you feel below your true condition, just think yourself into this presence and you will come out from His presence entirely rested by it.—M. V. V.

To love means to understand Infinitude.

To love means to live a full, rich, divine life, without stint, spot or lack.

To love is to enjoy life with all the powers of the soul.

To love means to be the master of one's will.

To love means to be always ready to serve and to be served.

If we accept every voice as the voice of spirit, every voice we hear will remind us of spirit.—Alma Gillen.

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I HAVE THE RIGHT.

I have the right, if might is right, to do all that I dare or can, be it kind, or just, or good, or bad, or mean. But do I want to insist on my right? Do I not rather want to waive my right and to do that only which is loving?

A Scientist knows no "right," only obligations. And why?

Because we serve higher ideals than that of might is right. We serve not might nor right, but that ever-growing ideal instilled into us by the knowledge that we are boundless Love, a wise Love, an eternal Love, an all-powerful Love, a Love whose one desire is to give freely and pricelessly.—Rabul.

THE ANCIENT OF ATLANTIS.

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Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.
—Longfellow.

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THE INFINITE.

The Infinite always is silent;
It is only the finite speaks
Our words are the idle wave-caps
On the deep that never breaks.

We question with word or science
Explain, decide and discuss,
But only in meditation
The mystery speaks to us.
—John Boyle O'Reilley.

God Is. And is All Embracing. Wherever in the universe a vibration of Truth, Love, Goodness is sounded, it meets a response in the heart of God.

MEMORY GEMS.

Wisdom is ofttimes nearer when we stop
Than when we soar.
—Wordsworth.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and, if you can help the poor on with the garment of praise, it will be better for them than blankets.—Henry Drummond.

Every heart that loves with truth is equal to endure.—Tennyson.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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THE SEARCH FOR THE SUPERMAN.

Today many of the foremost scientific men of Europe and America are not only eagerly and in all humility investigating what they call the subliminal or superconscious powers and faculties, but with very few exceptions accept the general fact that man, as we ordinarily see him, is but a small portion of the real individual; and that that real individual possesses powers far beyond their ability to determine or even to imagine. This last is without exception the greatest advance that Western science has yet achieved. It is the first step toward self realization; and self realization, self knowledge, is the keynote of all power, all mastery.—Swami Vyavanada in Nautilus.

I bespeak the word of Health for those who have it not, even as I take off the garment of illness and put on the garment of perfect health.

I bespeak the word of Peace for those who have it not, even as I take off the garment of unrest and put on the garment of perfect peace.

I bespeak the word of Joy for those who have it not, even as I take off the garment of sorrow and put on the garment of perfect joy.

I bespeak the word of Success for those who have it not, even as I take off the garment of failure and put on the garment of perfect success.

I bespeak the word of Wealth for those who have it not, even as I take off the garment of poverty and put on the garment of perfect wealth.

I bespeak the word of Love for those who have it not, even as I take off the garment of doubt and put on the garment of perfect love.

I bespeak the word of Hope for those who have it not, even as I take off the garment of unbelief and put on the garment of perfect hope.

I bespeak the word of Truth for those who have it not, even as I take off the garment of error and put on the garment of perfect truth.

I bespeak the word of Life for those who have it not, even as I take off the garment of death and put on the garment of life eternal.—Margaret Le Grange.

It is a good thing to believe, it is a good thing to admire. By continually looking upwards, our minds will themselves grow upwards; and as a man, by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities we admire.—Matthew Arnold.

Success is the most natural thing in the world. The man who does not succeed has placed himself in opposition to the laws of the universe. The world needs you—it wants what you can produce—you can serve it, and if you will, it will reward you richly.—Elbert Hubbard.

DEPOSED.

"Hicks commanded a good salary when he married."

"Then his salary changed commanders, so to speak."

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TO ESTABLISH CONFIDENCE IN THE GOOD.

God is Good. Since God is the Omnipresence, God is the fullness of Good everywhere. I trust in the Good, in myself, in everybody, in everything. I practice looking for the Good in every condition and in every experience. Although I may not be able at first to discern the Good, I will not permit myself to call it evil, since I have accepted the Truth of the Omnipresence of God without any reserve. I know that as I keep myself true and loyal to the Good, it never fails me. I can and do trust it at all times. The more I trust in the Goodness of all, the clearer my Good becomes to me, and I am established in the Good forever.—Prather.

A sharp-edged sword hung at the side will cut the baby's hand as it plays with its sharpness. There again ignorance is punished like sin. —From "Krishna," by Baba Bharati.

THE SHOE ON THE OTHER FOOT

Impecunious Suitor—May I ask, sir, if you are going to settle anything on your daughter?

Girl's Father—Well, it rather looks, if she marries you, that she is going to settle something on me.

NEUTRALITY.

"We are maintaining a strict neutrality."

"Hardly. We are praying that the right side may win and are quite convinced as to which is the right side."

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If you think or feel anything today that seems too good to be true, grasp it, believe it, endeavor toward it, and tomorrow it will be true.

CHERCHEZ LA FEMME.

Housewife (to red-nosed tramp) —I suppose you owe your present rags and misery to not being able to say no.

Tramp—Yes'h—durin' a leap year.

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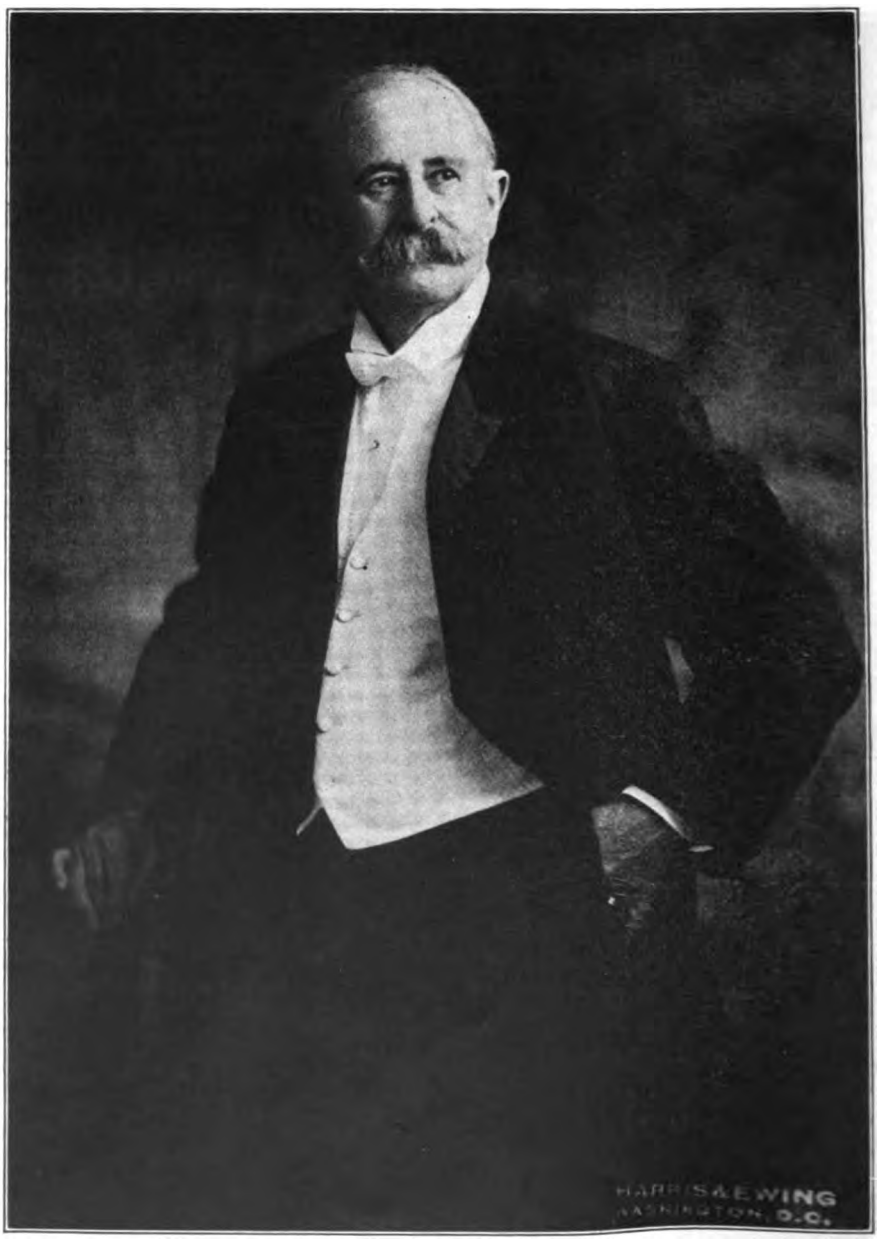

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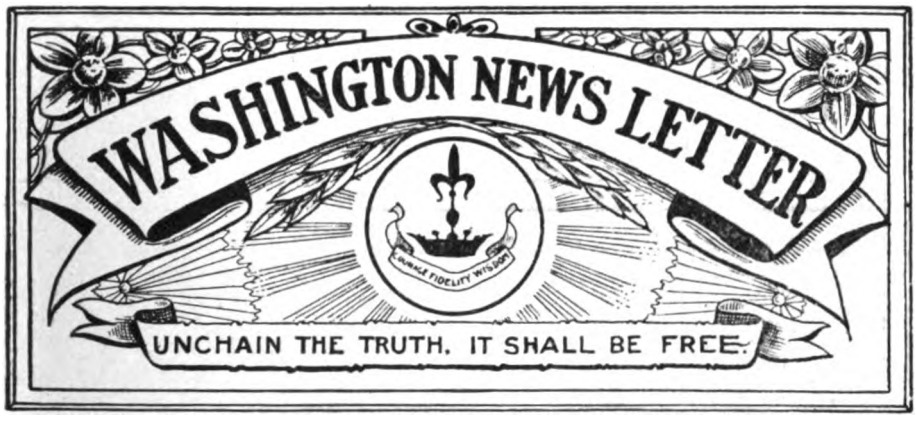

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THE NEWS LETTER.

The writer was thinking, the other day, of the News Letter and the work that it has done for the world since the day that it took up the propaganda of New Thought—it will soon be twenty years ago. This magazine has taken "The Truth that Makes Men Free" to hundreds of thousands of men and women in all parts of the habitable globe. Through its agency hosts have been freed from disease, suffering, inharmony, unhappiness and lack of worldly means and led into pleasant paths under the sunlight of God's love. In the work of rescuing the suffering and relieving the distressed the editors of the News Letter have been vastly aided by the generous and sacrificing work of many noble volunteers, and sustained in their labors by the cordial sympathy of its readers. It is gratifying to know that the work of the News Letter has been appreciated. This

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Oliver A. Sabin Jr.

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is a sufficient reward for all the labor and enthusiasm that has been put into it. We have been told, in many unsolicited letters, that the magazine is steadily improving, and we do not deem it egotistical to say that today it is one of the very best New Thought publications in the world. It will be the purpose and ambition of its publishers to make it better and better as its age increases.

CREDIT TO WHOM CREDIT IS DUE.

In the March issue of the News Letter there was printed an article entitled, "Obedience to the Voice," written by Mrs. Annie Rix Militz, and copied from The Master Mind. Through inadvertence credit was not given by the News Letter to the gifted writer, who is known to New Thought people throughout the world and whose magazine is one of the ablest and most influential periodicals in the New Thought field. The News Letter regrets that due credit was not given to the article in question.

EASTER.

By the time these words are before the eyes of the reader the glorious festival of Easter will be here—Easter with its flowers and its trees bursting into leaf and blossom, with the sweet songs of birds and the laughter and song of romping children; Easter, with all its significance in religion and story, and its wonderful and ever new experiences. With the renaissance of nature at the Easter-time should come to everyone a renewal of spiritual life and endeavor. The somber Lenten days are gone, and the hours of rejoicing over the risen Savior are here. Let us pray that with these glorious days there may come quickly the dawn of universal peace.

PEACE OR WAR; WHICH?

Our beloved country stands waiting on the threshold. Will it be peace or war? It is impossible to properly appraise the potentialities of the immediate future. The general opinion of Congress is that, should the President deem it imperative to send Ambassador Bernstorff back to Germany and recall Ambassador Gerard from Berlin, the chances are largely in favor of a declaration of war within a short time. It is a most unhappy contingency to contemplate. Let every one who has the welfare of his country at heart affirm that peace will remain with us; that the All-Powerful and Omniscient will shield our nation from war. Do your part.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

May

PAULINA B. SABIN

To become an expert at forgetting—to forget all the unkind acts, the deep wrongs, the mean words, the bitter disappointments—just let them go—forget them! The memory will then become quick and alert to remember the things worth remembering, the mind given to beautiful things—worthwhile things—and to remember always that I am in the presence of God—this is my wish.

I have learned, as the days have passed me,
Fretting never lifts the load,
And that worry—much or little—
Never smooths an irksome road.
And I've learned that, somehow, always
Doors are opened, ways are made,
While we work and trust in patience
Under all the cross that's laid.

The unthankful heart, like my fingers in the sand, discovers no mercies, but let the thankful heart sweep through the days; as the magnet finds the iron, so it will find in every hour some heavenly blessing, only the iron in God's sand is gold.

But, oh, 'tis sweet to know
Our duty has been done 'twixt man and man!
To feel we have been loyal to ourselves,
To know one voice at least proclaims us true—
The whispered voice of God within our hearts!

The fervour of the sunbeams descending in a tidal flood rings on the strung harp of earth. It is this exquisite undertone, heard and yet unheard, which brings the mind into sweet accordance with the wonderful instrument of nature.—Richard Jeffries.

If we would be free from disease, sickness, sorrow, and all kinds of inharmony in life, we have to bring ourselves in touch and in tune with the Infinite Thought, which is to Love God and Love our fellow. When we have become enraptured with this holy thought and it surrounds us and is about us, when God Almighty's Love covers us, shields us and directs us nothing but perfect success can follow.—Bishop Sabin.

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WORK AND LOVE

Work and Achievement Through It the Glory of Man—A Union of Strength—Learn to Love Your Work—Then Work is Pleasure—Love Rules the World.

Susan Q. Morris.

"WORK! Work! I am tired of work. Had I been present at the creation, I should have ordered things very different."

Such are the comments on the world order which frequently greet our ears.

Work is of divine origin. Even the Father, He that "neither slumbers nor sleeps," "rested on the seventh day." From what? The labor of Creation.

Work, and achievement through it, is the glory of man. There is a dignity about labor, even when exemplified by one of the most unimportant of God's creatures, when his task is performed willingly and cheerfully and well, with the accomplishment of his task ever before him.

We must keep busy in order to be happy, and the zest of work is that priceless conquest of obstacles which test human ingenuity to the full.

It is use alone which enables man either to add to, or to keep, his strength. The arm bound to the body will at last become useless through lack of use. So with our capacity to achieve, if not properly trained and exercised. It is individual contact with and study of the great realities of life which alone teach the meaning and power of achievement.

What sort of life would man live if there were nothing to do; no problems to solve? Would not our days be unbearable in their monotony?

And then think what may be accomplished in a union of strength and endeavor. When the walls about Jerusalem were broken down and destroyed and the gates were burned, Nehemiah built the wall, because "the people were minded to work." All of the great achievements of ancient, as well as modern, times were wrought because man's strength and purpose were banded together with one definite end in view. There must always be the leader at the head of every great enterprise, but just as important toward the accomplishment of the great purpose is the man with the spade or the trowel or the hammer—the dignity of labor.

Then to really accomplish the most and best, we must all come into closer rapport with our work. It is not enough to make a sense of duty wait. It is not enough to brood over it in thought. We must learn to love our work; love it and fill it with the life of our being, if we wish it to delight others.

Joy and gladness, work and love are often very far apart in our

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thoughts; but it is only when they are united in the bonds of divine attraction that the noblest and highest results are achieved.

A sense of duty, an active conscience, may make men faithful, but it cannot fill them with inspiration. It is the absence of love which makes of most work mere drudgery.

Love is the power which can transmute work into a pleasure and joy, and work in unselfishness and self-forgetfulness brings the most gratification.

The loving life, devoted to the accomplishment of the highest and best, is the life which is most filled with the Divine Life. If we put love into our work and have a love for it, there is no limit to what we may accomplish.

The greatest warriors are ever they who love their country most. Teachers, doctors, lawyers, statesmen, orators, healers, artists and musicians all succeed to the extent in which they love their chosen vocation in life.

Put love into your work, whate'er that work may be. 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.

Your life and my life banded together in the spirit of co-operation means an uplift for the lives of all others. And the last and greatest Love, is the great, impersonal, general Love which makes every man our brother, every woman our sister, and every child our child.

I do not wish to imply that other loves are not beautiful, true, helpful. But the greatest of all is the unselfish, Christ-like Love—Charity—the love that goes out to all people, every living creature and all things.

And so we come to see that Love rules the world. Love is the great secret, the great fulfilling of the law. Love solves all riddles, conquers all obstacles. Wise was He who said: "A new commandment I give unto you. That ye love one another."

"Love conquers all ranks,
And lays the shepherd's crook beside the scepter."

THE CHRISTIAN SCIENCE INSTRUCTOR.

Said a friend the other day, one who has spent years in the study and practice of Christian Science: "The most practical book on the doctrine of our Science that I have read is Bishop Sabin's Christian Science Instructor. It displays, at their very best, the simple methods of the late Bishop in imparting the great truths of our doctrine and the harmony and striking beauties of his style of speech. Bishop Sabin was born a great teacher; his eloquence was of the clear and simple type. He appealed, with wonderful and unfailing success, to the plain people. His plain words and convincing arguments touched the minds and hearts of profound scholars and the unlettered alike. And in The Christian Science Instructor are stored up many of his choicest efforts. It is a wonderful book and should be in every student's library."

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A SUNNY DISPOSITION.

A sunny disposition is a work of art, rather than a gift of nature. The raw materials for cheerfulness are all around us, like the colors the artist combines in his painting. It is for us to recombine them. To achieve a serene point of view is just a matter of selection. One becomes a proficient optimist in the same way that one becomes a proficient story-teller. He selects and works over the things that produce the effect he designs; what conflicts with the effect he ignores or treats only as shading.

How one can deliberately elect to look on the dark side of things, except as a pose, an attitude, a sort of gloomy smartness, passes the understanding. An ugly or despondent temper is as inartistic as a deliberately ugly painting or a dull and repulsive story, and you come by it in somewhat the same manner. It is a matter of deliberate selection.

Now and then a misanthrope gives his own vile embodiment by erecting a building designed to worry his neighbors through the sheer malice of its ugliness. There is as little justification for a sour disposition as there is for such a manifestation of it. It involves a degree of perverse premediation.

There is a wealth of comfort in the old maxim, "The world is wide." That is simply to say that it offers a limitless field for selection. If one fact is black, another is bright. If a friend is false, somewhere true friends are awaiting your coming. To sit in a dark corner while bright life is everywhere about you; to brood over sorrow, a slight, a privation, when the multitude of good and generous and hopeful deeds illustrates the daily life of the world; to rage at the limitations of your own estate when you can make your spirit sympathetically master of everything—this is to declare an indolent and wallowing spirit. It is a form of voluntary servitude to the powers of darkness.

VITALIZING TREATMENTS.

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so weak," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resources. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates: "I am energy; I am strength and power; I am filled and thrilled with Omnipotent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"—Unity.

Do not say, "I will if I can," but say, "I can if I will."

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CONSTRUCTIVE THINKING IN THE UPLIFT OF THE COMMUNITY.

Every one, we believe, who thinks at all, will admit that there seem to be two elements that make or mar things, people and events; that is to say, constructive or destructive elements, and in the matter of the upbuilding of a community, the greatest element (as in everything else), is the constructive element, but we know that in reality there is only one element that has power.

The destructive element is the one that seems to give power to things "not good;" for instance, they are always bringing forward into the limelight the evil that "sits in darkness," and parading before the people pictures of their sins, and misdoings.

They will tell you that evil is ever with you, that it is a great power to be fought and conquered. And by talking about it, putting it on a pedestal and bowing down to it, they seem to make it a reality and give it power. While by doing as Jesus did, saying, "Get thee behind me, Satan," they can relegate it to its hiding place, and its power will be broken and "sin shall no more have dominion."

This paper stands for the "Good." We will know no evil. And if those who have at heart the best interests of this city, will stand by this grand affirmation, Atlanta will know no evil, Atlanta will know only Good.

The matter of flooding the city and country with stories of evil, is all wrong; it is a destructive element, but without power, unless we give it power. Deny the evil in whatever garb it comes; like the Master did, "put it behind you."

All of this resolves itself into just this: don't give evil power; don't talk about it; don't parade it; don't notice it. Tell it, "Get thee behind me, Satan, for there is only one power in the Universe, the Lord, God, (Good) Omnipotent, and Him only will I worship."

Can't you see, dear friends, the wonderful power of this thought possessing all Atlanta. Where the thought of a community is full of the "Good,"—how can there be any place for the evil in it?—Marie Evans in The Four Hundred, Atlanta, Ga.

"Rich he is in the highest degree in desiring nothing, as having few wants; and being in the midst of abundance of all good through the knowledge of the good. For it is the first effect of his righteousness, to love to spend his time and associate with those of his own race both in earth and heaven. So also he is liberal of what he possesses. And being a lover of men, he is a hater of the wicked, entertaining a perfect aversion to all villainy. He must consequently learn to be faithful both to himself and to his neighbors, and obedient to the commandments. * * * * And he who already, not through the commandments, but through knowledge itself, is pure in heart, is the friend of God."—Bible Review.

The forces that give us pain are misdirected; when properly directed these same forces will give us pleasure.

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HOW A BEAUTIFUL HYMN WAS WRITTEN.

One day Mr. Wesley was sitting by an open window, looking out over the bright and beautiful fields. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came sweeping down towards the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees of the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's room. He sheltered it from the threatening danger and saved it from a cruel death.

Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble, as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

Jesus, lover of my soul,
Let me to thy bosom fly,
While the waves of trouble roll,
While the tempest still is high.

That prayer grew into one of the most beautiful hymns in our language, and multitudes of people, when in sorrow and danger, have found comfort while they have said or sung the last lines of that hymn.

If you can mend a situation, mend it; if you can't mend it, forget it.—Trine.

OF THOSE WHO WALK ALONE.

Women there are on earth, most sweet and high,
Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow
Children, whose coming is like breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do; they comfort and they bless
In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all in sorrow.

Betimes the world smiles at them, as 'twere shame,
This maiden guise, long after youth's departed;
But in God's book they bear another name—
"The faithful-hearted."

Faithful in life, and faithful unto death,
Such souls in sooth, illume with luster splendid
That glimpsed, glad land wherein, the vision saith,
Earth's wrongs are ended.

—St. Louis Globe-Democrat.

Character counts for Success; no efforts too great nor sacrifice too dear in carrying out duties and obligations.—Lewis Nixon.

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SPARKS OF TRUTH

Words That It Will Pay to Remember—Food For Profitable Thinking.

W. E. G.

He that neglects an opportunity to learn sets a snare for his own feet.

He that stands between the light of knowledge and other men, blinded by his own shadow, shall ultimately fall beneath their station.

He that purposely mystifies Truth shall lose his own way in the clouds of that mystery.

The purpose of life is to assimilate Divine Light and Truth for distribution, not for selfish ends.

The Stream of Life, in all of its manifestations, purifies itself and all it touches by flowing, not by slowing.

He that steals from me robs not me but himself; for no one can steal from me that which is of real value. That which is of real value to me cannot be taken from me, and if it could be, rogues could have no need for it. Good men have it in abundance and thieves cannot use it.

Aid, in every way you can, every good cause that presents itself to you. In spite of you, your influence is aggressive for weal or woe.

Every cause is good that is actively expressing good to humanity.

Let not a mere name or term of words be to you a stumbling block. When you find the substance back of the words you will discover that words are only the shadow of the vehicle that conveys the Truth. Find the Truth and it will give you freedom from the power of words, terms and names.

This is, in every truth, the day of Peace and spiritual Growth. The hand that wields the sword in this day, shall cleave to the sword and both hand and sword shall perish together. This is true of nations as of individuals.

That which has in it the slightest spirit of slavery can be neither true science nor true religion. All true science advances through Freedom towards greater freedom. All True Religion advances through Freedom towards greater Freedom. That which limits the soul in the field of investigation and inquiry to that degree enslaves it.

The exclusive castes must become the inclusive masses. The Blue Blood must yield to the True Blood. Dissensions must find the harmony in conventions.

Whatever of Good you hope to find in others, you must first find in

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yourself; else you will not recognize it when you see it in others.

He that strives to show his individuality in his contribution to life is apt to destroy the universal aspect of that contribution.

If you strive too arduously to soften yourself, you sever yourself from the very source of safety.

The individual is a mirror of the Universal, not a veil to the mirror.

Be grateful for the rays of Divine Truth through whatever channel they may come, but beware lest you permit the channel to obscure the source. The window is a channel of light, but the sun is a source. Be grateful for the window but forget not the sun.

Let God's servants reveal Him to you, not shield Him from your sight.

Every channel that has a spark of Truth leads to the one Universal Source. If the channel that inspires and moves you has such a source follow it and you will find the Source of All Truth.

If you feel blue, look bright, act right, speak cheerfully. Open all the windows of the Kingdom of Heaven Within, and the external will become radiant with heavenly Light, Glory and Peace.

"O! what needless pains we bear,
All because we do not carry
Everything to God in prayer."

If you desire and seek the highest good, that good will seek and find you. When this is done the power within has connected with the power without; the individual has found his place in the universal.

Man's health hinges in the mind, and thoughts are the breezes that sway the physical states.

Time, to him who looks to the earth, is a real fleeting thing, but to him who looks above it is only a passing shadow.

If foul thoughts are conceived let them be still-born and bury them quickly.

Blessed is that man who is at peace with his own conscience.

Men do their best working under the inspiration of Freedom. Conscious slavery cramps the spirit, checks the blood flow, retards the nerve energy—devitalizes effort.

Sickness is often the copartner of falsehood. It is convenient to give sickness as an excuse for not doing your duty, for not keeping a promise. It is not always so convenient for you to reap the crop that you thus sow. That which is a false excuse will become a living reality tomorrow. You cannot stand up firm and at the same time undermine your footing.

No judge will deal so squarely with you as you can with yourself. Ultimately you must render the last verdict of human kind. Be not a criminal at that bar.

It requires real soul-power to stand alone while your friends flee away. Only the man of strongest

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convictions and indomitable will can face alone the tide of adversity. But if he faces it; if he stands firm and moves wisely he will stem that tide. That nation is strong which can stand firm upon the principle of Peace while its neighbor is yielding to the Spirit of War.

Cultivate Faith. It is a mighty creative power. First of all have faith in God, then faith in yourself, and a like faith in your fellow-man.

Every beginning must have an ending, but the ending is the crux.

The spirit of genuine gratitude is a splendid asset to success. Be truly grateful to men for every kind office, but above all things remember to be grateful to God. He is the primal source of all Good.

If you would have a healthy mind and consequently a healthy body, you must feed both mind and body on healthy thoughts.

The farmer's conduct is that of implicit faith. He sows his seeds that he may have a crop. He sacrifices that he may gain thereby. Let him now think in perfect harmony with his conduct. Let him have no fear that he shall fail. Let him not for once prophesy against his own success. Let him affirm perfect success. It is the key to the power of production.

Man am I grown, a man's work must I do.
Follow the deer? Follow the Christ the King.
Live pure, speak true, right wrong, follow the King.

—Tennyson.

TRUTH.

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; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Binds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray, as chance
Shall favor.

—Browning.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies;
And we mount to its summit round by round.

—J. G. Holland.

The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27.

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CAUSES OF FAILURES IN LIFE

Ray Sessions.

A SHORT time ago I was leader of a Christian Endeavor meeting, and the topic for discussion was the same as given here, viz.: "Causes of Failures in Life."

A subject should never be stated in that way. It is in the negative form and we ought, always, to make our subjects and statements in the positive, such as "Causes of Successes in Life." Positive means progressive, and negative means defeat. When we put things negatively we go backwards through life and none of us have any desire to move along in that attitude.

It seems singular indeed that the committee, or whoever prepares the subjects for the great Christian Endeavor meetings the world over, does not take a broader view of the principles of life and cease from stating subjects negatively. Yet we see it done time and again. Churches too, and preachers, are constantly bringing up the negative side and trying to establish results from that standpoint. It has the wrong influence and leaves the wrong impression. It places one on the defensive and in the weaker element, instead of the great aggressive and progressive relation. If one were to tell in a very few words the causes of failure he could not tell it better than by saying it is due to constantly working in the negative.

WHY SUCCESS IS NOT ATTAINED.

Let us examine the phases of life candidly and ascertain, if possible, what is really keeping some from having success.

In the first place, we must dislodge that old belief from our minds that success means only financial emoluments. The fact is, we may be abundantly possessed of financial means and still lack success.

Man is endowed with a three-fold nature, viz.: physical, mental, and spiritual, and the use he makes of those endowments determines his degree of success or failure. The physical is the lower and baser element of life. It is the animal nature, and one who lives entirely in the physical lives no higher than an animal. He has the animal propensities, and all things are reckoned by him along these physical lines. Eating and gathering worldly possessions, satisfying selfish desires and lust are examples of those who constantly dwell in the physical. The reasoning, when indulged in at all, is calculated upon that ground. He is generally unyielding, unrelenting, and never forgiving. He is always more or less in trouble because he is in confusion. His love is of the physical nature. He has doubts and disappointments, and disasters and sickness. The percentage of people who live this life are in the majority. The attestations of it may be found

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in wars, in financial strifes, in treatment of employers to their employees, in divorces, in lawsuits, in prisons, in gambling dens, and we might as well say in politics. If people lived above this kind of a life we would not today be having the present outrageous war in Europe. Yet we hear it on all hands that we must be prepared for war; prepared to mutilate, and slay, and crush, and defeat, for war never conquers. It is like argument, it may crush its adversary, but never conquers it.

IN THE MENTAL FIELD.

The second element in the endowment is the mental. This is a higher organization than the physical, and the people comprising it are more highly developed. They think, reason, plan, contrive, love, but do not forgive. They are keener than those in the physical, but more dangerous because more intelligent, but do not yet possess that higher quality which restrains them from doing injury, or impels them in the law of forgiveness. They have all the confusion, disasters, hardships, troubles and sickness as do those in the lower, or physical realm. They are removed from them only by their higher order of intelligence.

THE SPIRITUAL.

The third element is the spiritual. It is the higher and finer element of life. In it there is no confusion, no disaster, no trouble, no sickness. It is this element which characterized the Christ and which has characterized every living human being that has ever placed his works and worth among the great accomplishments of the world. The Sermon on the Mount best illustrates the aims and purposes of those people in their mode of life.

These three elements, or endowments, may dwell in every individual, and they do, to a certain extent, in nearly every human being of the world. The question is which one is most predominating. The physical may be so strong as to entirely cover the others, or the mental may be so powerful that its quality alone prevails. If the spiritual supersedes, then darkness is dispelled and the light of truth and helpfulness shines in. Wrongs are forgiven. No tumult, strife, heartache or pain comes in that life. One's success is measured by the amount of this spirituality he possesses. No limitation is ever reached in its development. It may go on, and on, and on into higher worlds and spheres and realms and all the time the person lives here on earth in his present bodily form, and each higher realm will be found brighter and better and happier than the preceding.

THE PREACHER.

The preacher, of all mankind, needs to possess this quality of spirituality, because he is in a position to influence, yet how many, many there are who fall far short and become so uninteresting that it is painful to listen to them. If he has a defect he should train himself by personal application until that defect is overcome. He should shut himself in his room, as did Demosthenes of old, and practice until he is master of himself. That defect may be a harsh, discordant voice. It may be the habit of repeating. It

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may be the manner of presenting the subject in an uninviting way, treading over the old ground that has been trod so many years, without adding anything new or giving it a touch of originality and spice. All of these defects, and similar ones, are easily overcome, and a disinterested and sleepy audience turned into enthusiastic listeners.

IN THE MARRIAGE RELATION.

In the marriage relation we want to see spirituality increased. It is sad, sad indeed to see a spiritually minded, bright, happy woman yoke herself to a man who is 90 per cent physical, and then wonder why she is not happy and why marriage is a failure. Women, as a general thing, are more spiritual than men, but the disaster of it is how they can be so easily won over by man living in the physical. It is not by any means the position that makes the spiritual quality in man. It is quite noticeable to see the young, intelligent, well-dressed man, who occupies a high position in life, reveling in the physical endowments of his nature to a much greater degree than many a boy in humbler pursuits. Position and fine clothes have nothing whatever to do with the growth of spirituality. Your spirituality will be shown by the light of love shining in your face, and it will manifest itself throughout your whole personality.

WE NEED SPIRITUALITY IN THE BUSINESS WORLD.

That, of all places, needs the touch of pure, unalloyed awakening to higher life. Oh, yes, the business man is honest, as honesty goes. He wouldn't take another's money, but more because it is on the principle that he might receive the greater gain, or merely from policy, than for pure justice. The test comes not in the way he may treat his business relationship, or his customers, but how does he treat those lower in the business world, his employees, his neighbor, his fellow-man, who is not his equal financially. The business world needs a re-arrangement. It needs spiritual growth.

THE ELEMENT OF POISE.

Success is not complete without the element of poise. In poise there is power, and without poise there is no power. Without poise one's efficiency spreads out into innumerable channels and fritters away without a single accomplishment. With poise those filtrations are gathered into one concentrated force and applied in a combined unit. Spirituality will give this poise, but living in the physical brings fear and worry and discord. One who confesses that he is unworthy loses power. We often hear this reported by people in some churches: I am such an unworthy creature, such an unworthy worm of the dust and have sinned so deeply. Can God ever forgive me? If we think we are unworthy we will remain unworthy. Besides God does not want us to approach Him in any such frame of mind. Be staunch and be true, and do your best and you will ever find God faithful to be with you and to assist you to be such.

Your ideal in life determines your manner of living, be that ideal high,

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or be it low. Your prevailing thought is leaning constantly towards that ideal and as your prevailing thought is, so will you be always, so long as that thought continues. Our thought makes us, and we grow and fashion our lives in accordance with that prevailing thought. If that thought be for the good and we seek only the good, then all things will work together for our good and we will live and dwell in the good and nothing but the good will come unto us.

Success will be ours. That success which we so highly prize. It is free from the taint of selfishness. It is clean, pure, wholesome, just. Every man will call him blessed. Every one will look up to him with respect and true and holy bliss and peace will be enthroned in his life. He will want for no good thing that is not supplied him.

POWER OF PLACE.

Where are the men who crave for place and power?
Who cry aloud for their lost heritage?
Nothing is lost that may not be regained;
(Except that inner shrine be desecrate—
The soul's sweet sense purloined to other ends
Than building.) "Man is his own star!"
Achieving character that will resound
To credit or discredit; a few years
Allotted here upon his deathless way.
True power and glory ring forever on
A-down the dim pathways of dusky graves,
And fortify—though aeons pass—the deeds
Which proclaim man immortal, to his time.
So memory, both merciful and kind,
Finds niches for her loved and long revered.
But Nature's immortality, not thus
Established, comes and goes in forms,
Even as the blades of grass or leaves of trees.
Empowered with divine self-consciousness
And will to be, to live on endlessly
Beyond time limitations, or flesh-throes
Of pain and pleasure—bidden by the sense—
All things become perfected thus in time
And man's high place awaits him subject to
His conscious effort; one with the Supreme!

—Rose de Vaux-Royer.

FIGHT FOR RIGHT THING.

Learn to be a fighter, not a dissenter nor a knocker, but a fighter. Fight for the right things and against the evils and wrongs. It is not always possible for one to win in all the fights but he can have the satisfaction of having honestly tried, of having fought a good fight, even though failure is his reward. More real for sure fighters are needed in life's every day battles, fighters whose weapons are true courageous hearts, clear minds and willing, helpful hands.—Farmers' Guide.

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THE WORD MADE FLESH.

Bessie L. Davis.

Purity of perception lifts the whole body. Man is the spoken word of God; God's thought made manifest and visible. God is ever expressing. The word is coexistent with the thought. "In the beginning was the word and the word was with God and the word was God. All things was made by Him and without Him was not anything made that was made."—John I:1, 2. God and man are coexistent throughout eternity. Man is the word of God and as the word of God his expression is perfect; nothing to be taken away, nothing to be added to it. This is the beautiful privilege that is man's: to translate that word from its language of heaven to its language of earth, and that translation is called the word made flesh. Continually there are men and women walking among us who are translated perfectly from spirit to flesh. They are able to walk in the realms, invisible to humanity, and are also able to walk among men and partake of the same activities in ordinary life that mere mortals enjoy. Jesus became the perfect translation of the spirit into flesh. It was not the spirit becoming flesh. There is quite a difference between "becoming" and "translation." This is the meaning of the translation which is immortality in the flesh: Man is God's word-made flesh, translated from the spirit into flesh. It means that we shall picture forth into this body the incorruptibility of our heavenly body. That we shall show forth in this flesh the wisdom, the love, the purity, the peace and every good that belongs to our divine self. Jesus Christ was the Savior of the body, taking the flesh out of the corruptible into the purity of perfect living substance. Paul declares this corruptible must put on incorruption. This mortal must put on immortality. Thou hast given Him power over all flesh. Who is this Him? It is the Christ which dwells in you and me, as well as in Jesus. "My flesh shall rest in hope, for thou wilt not suffer thou holy one to see corruption."—Psalms 16:9, 10. Immortality in the flesh is the word made flesh. The way that the word is perfectly translated into the flesh is the way of immortality, of perfect health, perfect love, and of perfect form of mind. soul and body. The mind is the builder—the body is the work. Everyone is the word of God with the power to create. Nothing makes the soul so pure, so God-like, as to create something perfect, for God is perfection, and whoever strives for it strives for something God-like. Meet every suggestion of evil, so-called, with truth—every doubt, every fear, every false belief. Substitute for them some word of truth. Let us keep close to the spirit. Let your soul, your inner self, come forward and have the upper hand and do the work. Speak to the spirit, realizing that you are not doing this by your intellect, not by willing it to be done, but remember it is God that works through you to do whatever ought to be done by you—to renew, to bring into manifestation in the flesh, that which you

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are in spirit—God's word of truth, God's divine utterance which is eternal and perfect, the light of the world which everyone must let shine.

WHEN OUR SOULS CRY OUT FOR FREEDOM.

When our souls cry out for freedom, God speaks within. If we stop to consider a moment, we are at once conscious of the still small voice that speaks within our being, and it is always best to heed that voice, for nine times out of ten that inner voice is right. Yes, I can truthfully say that, to my opinion, one hundred times in one hundred, the inner voice, or the soul's answer, is correct.

God is the centre of our being, and it is God the inner self who speaks to us and tries to guide us as is best for us.

Let us cultivate the idea of heeding that inner soul voice, then we shall be guided and kept from troubles and conditions, which we otherwise shall not. For that voice is God's voice speaking within, and if we would always heed that voice, we would not go wrong, for it would be God's way we would follow and His way is always right.

—L. B. Powers, Worcester, Mass.

Small service is true service while it lasts;
Of friends, however humble, scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun.
—Wordsworth.

GOD IS GOOD TO ME.

As I think of this beautiful, wonderful earth,
Of nature's unfoldment and glorious birth,
My soul cries with gladness, my heart throbs with glee,
For I know it is God who is so good to me.

He gives us the beautiful flowers and trees,
The grasses, the dew-drops, the birds and the bees.
All things beautiful, God gives us so free,
And, Oh! I am thankful He is so good to me.

He heals us in sickness, our sorrows he'll bear,
He always is with us our burdens to share;
He ever is with us, through trouble's deep sea,
And, Oh! I thank God, He is so good to me.

He touches our hearts and shows us the way
To glorious freedom in His own great way.
He will guide us and lead us until we are free,
I know that He will, for He's so good to me.

He is all that is beautiful, lovely and good;
He will help us to walk in the way that we should.
We can trust Him in all things, wherever we be,
I know this, for God has been so good to me.
—L. B. Powers, Worcester, Mass.

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TO THE MALCONTENT

Madame Rose de Vaux-Royer.

"Come, let us live the poetry we sing!"

THERE is something that obtains and is superior to office, to rulership or material compensation. It is a kindliness of spirit, the humanity of man to man, the beauty of loving and giving, the sacrifices of friendship and all of its higher issues. If we incorporate this into our life the lesser things fade into thin mist. Sometimes the agitation of war-like rumors creeps into and shakes the very center of our citadel, but remember—even a lion is tamed by love. Love is the illuminating fire that banishes fear, and we only see aright when the mists are cleared away by this clarifying influence. It is an all-encompassing force and includes all nature and all the objects of nature. For "God so loved the world," and out of love grew perfection. Get in touch with this divine fire! Its offices are legion.

THE SPIRIT OF GOODNESS.

There is a spirit of Goodness within each one—if we will but listen to the voice—that will carry us over the troublous places. Remember when we sow dissatisfaction or empty our minds of the unpleasant mental images contained therein that the mirror but reflects what we place before it and the source of all disquiet is within. We each have our own world to make and mould, and the value of our work depends upon the spirit we invest in it. This applies in our daily routine, in our home and social duties and our manifold obligations. We learn that only the essentials are treasured and magnified—the non-essentials are lost sight of.

Every Past holds the glamour of our best—recorded in recollection's chamber—the inconsequential is forgotten, so why give it our good time—time which has greater value than anything else, as it passes and carries with it all that we are or have been? Here is where we pause and take note of true values, to consider the things worth while—the kindnesses of friends whom we may greet for the last time, the sweet caress of an innocent child, the trust of the faithful and the helpless, the many favors bestowed in our privilege of doing and being in this great circle of Life. We behold the beauty of existence in these moments of soul contemplation, and our joy should be increased that we are allowed to congregate and to come together in our exchange of ideas, when we consider that in Time's measurements it can be but a few years, more or less, when the good God will have gathered us to His place and we shall have joined that innumerable throng which hovers over us and mingles around us even now—the Invisible Hosts!

THE ESSENTIALS OF SUCCESS

live in the spirit of the undertaking. "Moral and intellectual laws de-

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mand moral and intellectual obedience." Consciously or unconsciously we are character builders. In the saving processes do not pay too much attention to the drop of dark blood that has fallen into your cup of life; nor berate your ancestors. You are your own savior; a heritage cannot make you. It is in your own hands, the carving of character. The tides rise and fall; the great ocean of Time sweeps over all; the littleness is washed away; only the great shall stand chastened and secure. And if you will grasp the stupendous and mystifying fact that mind is God and God is mind you will know that you are working hand in hand with the Almighty.

Mental concentration is a uniting, quickening and vitalizing of all the forces of the reason devoted to a single end. It is thinking to a point. It is summoning knowledge to aid thinking, demanding thinking to enlarge one's reasoning, requiring reasoning to arouse feeling, and commanding feeling to hold the will resolute. Its foes are diffuseness, discursiveness and indolence. Diffuseness is the playfulness of intellectual youthfulness. Indolence is a mental indifference which may or may not be recreative. The supports of mental concentration are enthusiasm, interest, desire for achievement, health, strength of will.—Charles F. Twing.

Think that day lost whose low descending sun
Views from thy hand no noble action done.

—Robart.

TO YOGI.

A SMOKE-BLUE PERSIAN.

Golden eyes in a furry face,
Pointed ears of smoky hue,
Agile body, full of grace,
Clothed in coat of velvet-blue.
Dainty paws—one would assume
They could only stroke, not spring!
Tail a proudly-waving plume,
Glossy as a blackbird's wing.

Cat, within your golden eyes
What a mystery I find!
As I watch you looking wise
How I'd like to read your mind.
To old Egypt's desert sand
Does your dreaming fancy roam?
Or to far-off Persian land
Where, long since, you made your home?

Though you purr beneath my hand,
Sleep, sometimes, upon my knee,
I shall never understand
Your eternal mystery.
Playful, cruel, dignified,
Ever-young—yet ages old,
All the world's great secrets hide,
Cat, within your eyes of gold!

—Kathlyn Rhodes in T. P.'s Weekly.

In this strenuous life of ours we need to cultivate and spread all the good cheer, happiness and contentment that we can, and each one of us can, if he determines to do so.

Example sheds a genial ray
Of light that men are apt to borrow;
So first improve yourself today,
And then improve your friends tomorrow.

—Valentine Vonsden.

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THE LOVE OF MONEY

Voice of the Soul.

THE love of money is a distemper that dis-eases mind and body. It is a disorder that pollutes the whole environment.

Money is the medium of exchange of material possession. It is the standard of values of the most transient of possessions.

It is as transitory as that of which it is the measure.

Money is only the vapor of a drifting cloud.

And yet men center their affections upon it as if it were a substance of real value.

Why will you stoop to that which causes all manner of dishonesty—which leads to all sorts of dishonor?

Why let your love, your affection and yearnings go out for that which has no power of itself to lift you up, but by its very nature tends to lead you down; for, like the glistening snow, it is ever disintregating and returning to first principles.

The love of money is the cause of all manner of dishonesty.

Men concoct all manner of schemes for cheating and defrauding their fellows that they may pile up gold to their credit.

They resort to politics, to the laws of the land, to religion.

They masquerade in the garb of philanthropists, parade under the banner of patriotism, pose in the piety of religion.

They find their way to the leadership of social orders, and herald morality. They do all of this with an eye single to the almighty dollar—with their affections centered upon the glittering dust.

And yet, men are ever so conscious that the love of money leads to degradation.

All who chase after money find misery.

Those who do not find money suffer the pangs of regret.

Those who find it must become its slaves.

There is happiness neither in the pursuit of it, nor in the possession of it.

Money is to the coarser material world as air is to the finer material world.

To contrive a means of holding up the air simply pollutes the air and makes it unwholesome for your use. So with money.

Air is the medium of exchange of the finer particles of the material world.

Water is a denser form of air and serves the same purpose.

They bear the same relation to the higher commerce of life as money—gold and silver—bears to the lower commerce.

Natural, perfect, free circulation is vitalizing and life-giving.

All damming up, cornering and hoarding up is devitalizing and death-dealing.

When you are the master and money is the servant all goes well, for you have no need of its piles

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about you, but when your affection go out for it and it begins to heap up around you, know you that your slave-chains are forging.

You are commanded by the very nature of things to let your affection go out to but two objectives in the universe. These are God—the All Embracing God—and Man, thy fellow-being.

The Master, Jesus, said: "Love God with all your might, mind, soul and strength and your fellow-man as yourself." And then added: "Upon these two commandments hang all the laws and the prophets."

All the rest in the universe is inclusive in and tributary to these—to God and man.

To center your affections upon anything else—honor, fame or money—is to worship the baser, to bow to vanity—to vanishing dust.

INTUITION.

"Materialistic science in its investigations has always given too little credit to that higher faculty of the soul, Intuition. And yet, strangely, it is precisely to this sense that man owes his progress.

"Where physical science halts helpless against the dead wall of the impenetrable, Intuition steps in and beckons the searcher onward. Where logic could go no further, and reason could not see, Intuition has dimly perceived the truth there in that shadowy land of the unknown.

"When science retires baffled and beaten in its task, Intuition would carry the light still further if only men would trust her. This is proven over and over."

A WISH.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions, keep
them always straight and true;
Rid your mind of selfish motives, let
your thoughts be clean and high—
You can make a little Eden of the
sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom in the
scrap-book of your heart;
Do not waste one page on folly, live
to learn and learn to live;
If you want to give men knowledge
you must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness as
you pass along the way;
For the pleasure of the many may be
oftentimes traced to one,
As the hand that plants the acorn
shelters armies from the sun.

Only that which thou art in thyself determines thy value; not what thou hast.—Auerbach.

The test of a man is the fight he
makes,
The grit that he daily shows;
The way he stands on his feet and
takes
Fate's numerous bumps and
blows.
A coward can smile when there's
naught to fear,
When nothing his progress bars.
But it takes a man to stand up and
cheer
While some other fellow stars!

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KNOW THYSELF

Man's Study of Himself the Greatest of All Studies—He Who Knows Himself Knows All Men—Self-Knowledge The Gateway to Universal Life.

THE greatest of all studies is the study of man. It is one thing to observe man on dress parade, but quite another thing to know him at ease.

The man at the church or the theater is often quite different from the same man at home or in his office.

Both views are essential to just portrayal of the character.

When you find the average of the man on dress parade plus the same man at ease, you will have the true man—the true man of the time being only.

But the man of today is not the same as the man of yesterday, nor will he be the same tomorrow as today.

Man is of changing quantity and varying quality—ever putting off the old self and taking on the new.

If you would make a fair study of man you must study him in his growth, year by year, day by day; even the fleeting moments of his existence must be noted.

He who was once a thief often becomes a true reformer.

The study of man is so very intricate and so absorbingly intense that you can make a perfect study of only one man at a time; and if you would study that man and give a just verdict you must be with him every moment of his life, and further you must be cognizant of the thoughts that influence him, and of the waves of the Universal Mind sea that influence those thoughts.

Where is the subject which you can so study? Are you equal to the task?

There is but one man in all the world of whom you can make any approach toward such a study, and that man is yourself.

"Know thyself," are words of wisdom. Self-knowledge is the chief end of life. It is the gateway to Universal Life. When you have perfect knowledge of yourself, of all of your powers and of the possibilities of those powers you have the key to every other life, and may use that key with absolute accuracy when you have the disposition and time to do so.

Self-knowledge is also the doorway to Universal knowledge. From the pinnacle of the perfect self-knowledge the Universal landscape lies wholly visible.

Find yourself and you can find all. Find all and you have yourself included.

God is All and All-Inclusive.—The Voice of the Soul.

Falsehood is a fire,
That burns up the liar.
Truth is the redeemer,
That wakes up the dreamer.
—Voice of the Soul.

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REMINISCENCE.

TO EDWIN MARKHAM.

[Written by Rose de Vaux-Royer upon hearing Edwin Markham read, "On the Hills," a realistic description of his boyhood days in California.]

Oh, poet-soul, that treasures well
The fairest scenes since life began;
Familiar tales the wild-woods tell
Of crystal bell-toned brooks that ran

A-down the far hills faint and clear!
The clanging of the herd recalls
A still sweet music to the ear,
And a wild mystery that enthralls,—

Which Nature's nook, enhaunted holds!—
These scenes return to cheer the heart
As the eternal way unfolds,
And leads us to the land apart!

* * *

THE MOUNTAIN STORM.

The trailing mist sweeps down the heaven!
Wind-driven armies of the rain
Retreat and gather, thunder riven,
Torn by the raging hurricane!

The dripping leaves, wind-beaten, lie
Helpless beside the wrested branch;
Or whirl away with shuddering sigh
Before the tempest's roar and wrench!

The forest sobs, disconsolate!
Hushed the sweet wood-born gossipers!
The owlet, in bewildered state,
Turns and returns and wheels and whirs!

The storm abates, its pennants furled!
The clouds retire in hurried flight—
(A fleeting host, all moon-empearled!)
And Silence guards the slumbering Night!

* * *

MORNING.

The God of morning wakes to bring
A tribute to Aurora's flight!
The fading stars forget to sing,
Entranced by this flood of light!

Dewdrops in shimmering masses lie
A-twinkle on the early grass;
The turquoise-borders of the sky
Blend their winged beauty as they pass!

The blue hills beckon in the dawn!
The music of the waterfall
Greets, tremulous, the birth of morn!—
Peace hovers smiling over all.

* * *

AFTERMATH.

(Autumn.)

The trees are sleeping; streamlets rest;
And tenderly a Presence nears
Within the silence—unexpressed—
Except by memory's muted tears.

And thoughts of awe, and dreams and hope
Are hushed within this sacred place,
Where hearts are held that blindly grope,
And long for light of Beauty's face.

Earth's saddest grief—man's great regret—
This melancholy fearsome Foe

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That comes as slumber comes—and yet
All passes—even as flowers go!

Asleep the fragrant blooms of rose!
(That poured their crimson heart's-blood here!)
Perished and gone! Only the Close
Remains, the Call—forever near!

Oh, slumber softly, soul, and keep
The one great treasure undefiled;
And yield thyself to rest as deep
And calm as sleeps a little child!

DON'T BE AN ALARMIST.

If you were to put a special-delivery stamp on every letter you posted, you would soon defeat the very purpose of such a stamp. You would have to invent another superlative, which might not be easy to do; another method of calling attention to the importance of your really important letter. The moment you make every letter important, you make none of real importance.

We should be careful to guard against extravagant statements. A woman who has the reputation of emphasizing every point she wishes to drive home, is quickly known as an alarmist; and the very force of each successive statement robs it of effect. Pretty soon she is not taken seriously at all. Indeed, a time comes when she is laughed at, and people begin to say, when some one upholds her, "Well, I've long since learned not to pay any attention to Mrs. G.'s arguments. She thinks everything is important." When the community begins to doubt you, to placard you as a person who talks too much on all subjects, you had better watch out for yourself. It is far better to be a specialist, to be consulted for some particular reason, than to be known as a Jack-of-all conversations, master-of-none.—The Designer.

FOR THOSE WHO CAN LOVE.

Do you know how to love—in a big, broad, unselfish, far-seeing way? It is one of the most tremendous achievements in this world. Forif you do know how, an unprecedented opportunity is yours.

Hatred is in the saddle and riding, black and terrible, up and down the earth, and only Love can lay it low. Love is able to meet every emergency, every crisis, with calm and unyielding courage. Humanity now, in desperate case, turns to the power of Love.

The little every-day victories of love bulk large, at length, in the final triumph; every one counts, is important. Let's begin with the small gains, and the large ones will be proportionately easy. You may be surprised to find how these minor achievements of kindliness and forgiveness rally friends to your side. And thus your influence will broaden, and, with your new efforts in behalf of larger numbers or groups of people, it will deepen.—The Designer.

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.

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POSTAGE IN GREAT VARIETY

Interesting Facts About the Different Kinds of Stickers Which Uncle Sam Manufactures.

EVERYBODY buys postage stamps, but there are few people who know in how many denominations and in what variety Uncle Sam's department will supply the little gummed squares of paper. In many cases a knowledge of these matters is a distinct advantage to the purchaser and a great help to the postoffice.

The postal department goes to considerable expense to turn out stamps in convenient form for the user, and while the great bulk of stamps is bought either in sheets or a few at a time, many are purchased in rolls for stamping machines, in larger sheets for special purposes and in books.

DISCOVER 50 CENT STAMP.

It was only recently that a large user of the parcel post began to purchase stamps of the 50 cent denomination. This firm mailed many packages which required more than 50 cents in postage, but had been using stamps of small denomination to carry the package. The use of the 50 cent stamp saved much time in the firm's mailing department and now it would not go back to the use of the stamps of smaller denominations.

The big brothers of the 1 cent and 2 cent stamps, the important little pieces of green and red paper that carry so much of the mail of the United States, are many. You may buy stamps of 3, 4, 5, 6, 7, 8, 9, 10, 12, 15, 20, 30, 50 and 75 cents denominations and while all postoffices do not keep them in stock, because of the lack of demand, there are also $1 stamps.

One and 2 cent stamps are sold not one by one and in sheets, but also in books. Most people are acquainted with the books which contain twenty-four 1 cent stamps and which are sold for 25 cents, and the books of twelve 2's which are also worth 25 cents. What most people do not know is that the green stamps also come in books of ninety-six selling for 97 cents, that 2 cent stamps come in books of twenty-four for 49 cents and in books of forty-eight for 97 cents, and even less generally known, that forty-eight 1 cent and twenty-four 2 cent stamps may be purchased in one book for 97 cents. The government places the stamps in books for the convenience of those who must carry them in pocketbooks and the 1 cent charge for the binding and printing is indeed low.

STAMPS IN COILS.

For the convenience of persons having stamping machines, 2-cent stamps may be purchased in coils perforated either on the sides or tops and bottoms, the coils containing 500 coils is 3 cents for the 500 stamp size in excess of the value of

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the stamps, and 6 cents for the 1,000 stamp size, in excess of the value. Sheets of 400 unperforated stamps may also be secured.

Other ways of buying postage are the stamped envelope, the post card and the pre-cancelled stamps.

Stamped envelopes cost 3 cents apiece or two for 5 cents, the price ranging in proportion to the number purchased.

There are two kinds of post cards, the well known 1-cent card and the less known reply card, which is in reality two post cards, one to be torn off by the addressee and used in reply. Reply cards cost 2 cents. International reply coupons are on the same order. They may be purchased in the United States and inclosed in letters to foreign countries where they are redeemable at face value in postage stamps of those countries. Many of them are sold in the postoffices each year. Foreign reply cards are sold for 4 cents. Postal cards may also be secured uncut in sheets of forty-eight, for use when printed matter is to be placed on the reverse side, the larger sheet making possible the use of a single form by the printer.

THE POSTMAN A COLLECTOR.

Another little known source of revenue for the postal department and convenience to the user of the mails is the mailing receipt for packages sent by parcel post. This is a tag purchased when the package is mailed and it certifies that the package has been mailed. It is cancelled by the receiving office and may be mailed as a guarantee that shipment has been made. The collection of fees for the sender of parcel post packages is another way that the postoffice aids the public. For a small extra fee a C. O. D. slip may be attached to the package and the receiving office will deliver the package, collect the money due the sender and return it to him by postal money order.

UNITY.

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward Word!

That song shall swell from shore to shore,
One faith, one love, one hope restore
The seamless garb that Jesus wore!
—John Greenleaf Whittier.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and, if you can help the poor on with the garment of praise, it will be better for them than blankets.—Henry Drummond.

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THOUGHT IS FORCE

Form, Quality and Power of Vibrations—Optimistic Thinking—The "Drawing Power of Mind"—Hopeful Thought Attracts Success.

Ralph Waldo Trine in "The Winning of the Best."

WE are now finding that a definite, active thought is a force, the same as electricity is a force, the same as vibration is a force, or rather as certain forms of vibration are productive of certain forms of force. They have form and quality and power which we are now beginning to determine in our very laboratory experiments; although, up to the present time, we have learned more perhaps of their influences and effects than we have definitely of their qualities. We know definitely already a great deal of their effects in habit-forming and character-building, and their effects in body-building, the same as we have discovered certain great laws in connection with their influence upon others. We have reached the stage of what may properly be called "scientific mind- and body-building," through the agency of thought. As we think, so we become—cause, effect. Necessarily is it true, then—as in the inner, so always and inevitably is the outer.

There is the hopeful, optimistic type of thought, which, to whatever extent indulged in, gradually increases the power of this type of thought. It has the effect of aiding greatly in doing whatever we set out to do, just as it has most potent and powerful influences in inducing health and strength and vigor in connection with all bodily organs and functions. It is what may be termed the normal, natural, creative type of thought. On the other hand, there is the fearing, vacillating, the sort of negative type of thought that has the influence of crippling our energies, stealing success in advance from our endeavors, the same as it has a depressing, sort of closing-up, deadening effect upon all bodily functions and powers. We are finding it true that, "As a man thinketh in his heart, so is he." Along whatever line the mind sets itself it attracts unseen elements that induce it to grow gradually more and more along that line; as well as elements that aid it in accomplishing its set purpose.

There is in connection with thought a law that we are now beginning to understand, that may be termed "The drawing power of mind." We are continually attracting to us from both the seen and the unseen sides of life, influences and conditions corresponding with the types of thought we most habitually allow to take form in our minds, and that with which we consequently most habitually live. "Birds of a feather flock together," is a very old statement. But "birds of a feather flock together" because like attracts like. For one to govern his

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thinking, then, he has not only to determine his own life, but to determine also those that he attracts to him, his acquaintances and, eventually, his friends and companions.

The hopeful, confident, successful type of thought not only attracts to us success, but it also attracts to us successful people, those whose lives are dominated by the same type or trend of thought. They, in turn, become of help to us and we to them. So, as we give in thought, we also receive again.

* * * * * * *

To set the face in the right direction, and, then simply to travel on, unmindful and never discouraged by even frequent lapses and relapses by the way, is the secret of all human achievement.

Fear and worry and all kindred mental states are so expensive that no man, woman or child can afford to give them a dominating or even a slight hold in his or her life. They will grow if we indulge them; they will depart—in time completely—if we are really determined that we can't afford them.

A BLESSING BOOK.

I heard the other day of a plucky little woman in a frontier section of the West who is keeping a "Blessings Book." If she were rich in worldly goods, surrounded with luxury and visited with all kinds of good luck—as the world terms it—the filling up of those blank pages would be quick and easy. But the circumstances are quite otherwise. She is poor and beset with handicaps and obstacles. Life, as she experiences it, would be to many a person unspeakably dreary. But this woman records in her book the kind words a neighbor has spoken, the inspiration a letter brought, the memory of a beautiful sunset. At the close of each week she reads the Blessings Book and decides that her blessings outnumber her trials. Such a person does not wait for big blessings; she makes her good fortune as she goes along, and she is herself a blessing to her family and the community.—James Eaton Tower.

A NOBLE AIM.

To induce

Children to be humane.

Teachers to teach kindness to animals.

Clergymen to preach it.

Authors to write about it.

Editors to keep it before the people.

Drivers and trainers of horses to try kindness.

Men and boys to protect birds and birds' nests.

Owners to take better care of their stock.

Owners of old family horses not to sell them when worn out or disabled.

All persons to report to us or our agents all cases of cruelty to animals.

People everywhere to form humane societies.

Men, women and children to interest themselves in humane work.

People to appreciate the intelligence and virtues of animals.

And, generally, to make men, women and children better, because more humane.—Our Dumb Animals.

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HINTS ON THE ART OF LIVING

Dr. Frank Crane.

DINNER AND DISHWASHING.

There is no dinner without its dishwashing.

To every joy of life is attached a bit of disagreeableness, as a thorn grows under the rose, the apple has a core, the banana a skin and the watermelon a rind.

For every picnic somebody must pack the baskets, after every party someone must sweep up, when the game of cards is over someone must put things away and clear the table.

Under all the pleasantness of life runs a current of unpleasant things to be done. Back of every luxurious automobile are a thousand workmen. Somebody must curry the horse and wash the buggy.

One of the most unfortunate mistakes you can make is to omit to teach this to your child.

Few recipes for happiness are more reliable than this: form the habit of paying cheerfully and as a matter of course for your fun. Expect the inevitable dishwashing, go to it and get it promptly out of the way.

Most of the whines come from people who want the dinner without the dishwashing.

UNASHAMED TO BE HUMAN.

Whatever else I may be ashamed of let me not be ashamed of being human.

I may well blush for my little store of knowledge, for it might have been greater; and for my imperfect wisdom, which might have been sounder; for my sins, that might have been fewer; and for my righteousness, which is paltry enough.

For excesses, lacks, and want of balance I may be justly blamed, but for any genuine human feeling I have no right to hang my head.

So I dare say frankly that I love to eat and to drink, I love woman and the child, I love my slippered ease and a crack with good company. I love adventure and the shining sail, I love a rousing book, a clever play and a fair fight.

And whatever pride or joy is built upon the contempt of others I hate.

The best part of the heritage the Twentieth Century brings me is the privilege of being wholly human and not ashamed of it. To quote from William Watson's recent poem:

For now the hour of dreams is past;
The gibbering ghosts depart;
And Man is unashamed at last
To have a human heart.

HOW TO GO TO SLEEP.

A man should make his toilet as carefully for going to bed as for the business of the day.

Certain physical things are conducive to sleep, such as plenty of sweet, outdoor air, the absence of

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noises, of lights and of bad odors, and above all a feeling of tiredness.

There are also certain mental and spiritual preparations.

To be intensely interested in anything is fatal to sleep; so also are the memory of a rankling failure, plan-making, problem-solving, apprehension, shame and remorse.

The soul must take off its interestedness as the body must remove its vestments.

Passions of any kind, cravings and all heats are against sleep.

One is very fortunate who has a habit of prayer, for there is nothing can still the soul like purging the conscience before God; and cares, pricking annoyances, dreads and all mental tensions can be remedied in no way more satisfactorily than by letting the consciousness of God wash the soul.

A sense of friendliness and peace toward the Infinite is the surest medicine for sleep.

LOVE AND LIBERTY.

Love is not enough. There must be respect for one's personality.

The most unbearable tyranny is sometimes exercised under cover of the sentiment: "I would not say this, my dear, if I did not love you so."

There is a good deal of the autocrat in love, and a passionate affection can easily become an intolerable martinet.

To insure permanent love two people must persistently allow each other to work out the peculiar individuality of each. We must love the beloved for what he or she is, and not for what we want him or her to be.

Of course, certain things render love impossible. One cannot love another who outrages one's sacredest convictions, arouses disgust and offends decency. In such cases there is nothing to do but to separate.

But I speak of less serious causes of difference, such as divergence of opinion and of taste, and of other similar idiosyncrasies of character.

There can be no abiding love without liberty, toleration, and the acceptance of personal traits. Nothing is more fatal to affection than to feel a sense of restraint in the presence of the one beloved. This inevitably grows into estrangement.

JEALOUSY.

When we are jealous we imagine it is because we love so much.

But jealousy has nothing to do with love.

Perfect love forgives all.

Jealousy is nothing more than a disease of self-love.

Our jealous rage is violent exactly in proportion as our vanity is wounded, our pride galled.

Yet, as jealousy springs from an over-love of self, so a sound and sensible self-esteem is the best cure for it.

For, if one I love had proved untrue to me, it ought to show me that she is unworthy of my anger. As Le Rochefoucauld says, "It is only persons who avoid causing jealousy who are worth being jealous of."

The trouble lies in the fact that love inordinately raises our self-complacence, and, in small souls, to be loved gives a sense of boasting pride; hence when they suspect that the flattery of love has ceased

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they fly into a passion of self-stung wrath.

To love is to forgive.

Love means greatness. Jealousy means pettiness.

STUMBLING OVER SUCCESS.

One's reputation often gets in one's road. We stumble over our fame.

A jury instinctively braces itself against a lawyer who has a great name.

People are as distrustful of eloquence as they are moved by it. You remember the cunning of Mark Anthony:

"I come not, friends, to steal away your heart,
I am no orator, as Brutus is;
But, as you know me all, a plain blunt man."

La Bruyere wrote: "We have made a long stride toward shrewdness when we have made people think we are but indifferently shrewd."

And another Frenchman: "It is a great ability to conceal one's ability."

The secret of this is that the characteristic of power is humility.

Pride is invariably weakness, and the instinct of mankind at once detects it.

The perfection of beauty is modesty; of acting, restraint; of writing, plain words; of authority, quietness; of goodness, lack of profession; of all power, silence.

SIN MANUFACTURE.

There is an art, long time practiced in this crazy world, of manufacturing sins.

There are some genuine Simonpure sins, that do not need confecting; for an authoritative list, see the ten commandments.

But when men's moral nerves are roused, ten will not suffice.

Jehovah meant well, and so did his servant Moses, but they were hardly up to date; and so synods, councils and conferences, priests, pastors, parents, reformers and all regulators of this wobbly human nature have "added to the things written in the book."

Hence, we have not "seven deadly sins" but seventy times seven; for there are the sins of card playing, of theatre-going, of novel-reading, of smoking, of drinking, of dressing and of undressing, of jewelry wearing, of whiskers, of kissing, of getting married, of remaining unmarried, of playing, of spooning, of making money, also of spending, of saving, lending and giving away money, of staying at home, of traveling, and of amusement generally.

Far be it from me to defend the harmlessness of any of these naughtinesses; but I raise the query, as to a lot of things; would they be sinful if we did not make them so?

"Evil to him who evil thinks," is the motto of nobility; and Baudelaire describes the medieval Venus, as "grown diabolic among ages that would not accept her as divine."

THE HOUSE TYRANT.

The House Tyrant is about the most disgusting object known.

Of all the beings who make us want to fight, burn and generally rampage, the man who has estab-

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lished a rule of fear in his home is the first and foremost.

It is the good and fine women who suffer most from these beasts. The wife of such a one is fortunate if she be phlegmatic and dull-nerved.

More than once or twice I have seen a coarse-grained male set himself, by all the arts of malicious ingenuity, to bring pain, humiliation and wretchedness to the wife doomed to live with him.

There all the laws of the gospel seem to break down. The gentler, kinder, more loving and Christly she is the meaner the old hound gets.

Sometimes he makes existence a hell for the children also; often as not he befriends them, scheming to embitter them against their mother.

Generally speaking I believe in human nature, but when I contemplate the petty House Tyrant I am tired of belonging to the same race.

There is only one cure for the House Tyrant, and that is not permitted by our food laws; it is to lead him out behind the barn and drive him with a maul three feet into the ground.

BRANDS FROM THE BURNING.

W. E. G.

Let not the desire for wealth make you hypocritical. You may cover yourself in the glossy fabric of refined logic and polished rhetoric but the X-ray of Truth will penetrate the garb and you will stand nude before the world as you now stand before the eye of your own conscience. This is true of individuals but infinitely more true of nations. That which you cannot hide from your own conscience you cannot hope long to hide from the consciousness of your fellows.

The book of life is really an open book. There is no lock upon its lids. Whoever wills to turn its page may read; not only his own conduct and character, but also the conduct and character of his fellow-beings. If you would have a good record upon its pages you must write it there yourself.

Adverse conditions often hinder but quite as often help materially. Let not the belief of bad luck or ill fate overwhelm you. Turn all to advantage. Conquer the adversary by compromise. "Agree with thine adversary quickly whilst thou art in the way with him."

The most successful business men have been most successful failures. They attempted and failed but they profited by the lesson of failure, thereby making their failures stepping-stones to success.

You must learn to overcome the world—the worldly side of your own nature; the aggressive side of the worldly nature with which you must come in contact daily. You must overcome your inclination to bow at the behest of the world. Let neither persuasion nor bullying trouble you. Hold your course steadily and firmly. Tack if necessary. Overcome wind and tide. Press steadily forward to the "mark of the high calling," to self-mastery and to consciousness of oneness with God.

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WHAT JESUS SAID ABOUT JOY

Notes From a Sermon by the Rev. A. C. Grier in The Truth.

ONE of the mysteries of life is the fact that man can live in a world absolutely directed by God, and yet fail, through so long a period of time, to discover His guidance. We are almost startled by the words of Emerson that things do not happen—they are pushed from behind.

If you are fully alive to truth, you have realized that it is the discovery of fundamentals—of the absolute. It goes down through the external to the root of all being. It has found the basic principle that lies under every system of healing from the Indian tomtom to the Christ Himself. Among most of these systems, there is jealousy—between homeopathy and allopathy—between osteopathy and hydropathy. Each one believes that his way is the only one that can heal; and you may know that all belong to the partial and not to the universal. You cannot arrive at a place in any one of them where you will eliminate all sense of exclusiveness until you come to the Truth.

Truth is the discovery of the universal power that underlies every method which mankind has used for the securing of health. It is the discovery of the essential element which underlies every form of good.

Throughout history humanity has used various methods for the securing of protection and well-being and has found help in every one, from the rabbit's foot up to the sign of the cross. It has been the fortune of this church to attract a good many railroad men to its services. You can easily see the reason for this. They are living in perpetual danger—every time a railroad man goes out on his trip he takes his life in his hands. One of them made the statement to me that as a class they are very superstitious and that many of them have a tendency to seek safety in amulets or charms or in various other ways of that kind. Those who come to this church are seeking protection in a higher way; they are looking to the invisible. Humanity is trying by various means—so varied as to be astonishing—to secure protection and well-being and happiness. From the lowest stage to the highest, man is forever seeking the sense of forgiveness, the sense of oneness with unseen powers. Truth is the discovery of the secret which underlies all the endeavors of mankind to secure health and safety, to secure peace of mind and soul. It has found the element which is the basis of these methods and gives to them vitality and power. All varieties of medicines, all the methods of healing lose their efficacy for the reason of the faith that is put in them. Then men must step to a higher thing. But when you come to truth itself, you have no higher step to make. It is the ultimate. It is abso-

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lute healing, absolute protection, absolute power.

The world is searching for something else of which these things are all a part. Men want satisfaction. They want the fulness of joy and they have endeavored, throughout the ages, to find its source. They have tried to secure it in many, many ways. Jesus forever dealt with essentials. Whenever He spoke with emphasis, we may be sure that He was touching the great fundamental, and in so doing He reached the very heart of God Himself. No other human being who has ever lived has been so misunderstood as Jesus. No teacher whom the world has known has been so absolutely unapprehended. I am sure that the Mohammedan understands Mohammed much better than the Christians understand Jesus, for to know Jesus is approximating closely to knowing God, the ultimate of all knowledge. Thus you will see it will not be in its early stages that the human soul will understand the Master.

The Christian world has believed that Jesus came to hush the sound of mirth. It has thought that He came to help us secure joy in another life, but that He tried to silence all laughter upon earth. This is a hard indictment to make, and yet it is as humanity has understood it. The world sees that the church and the Christian religion have endeavored to stop its pleasures and it has rebelled. A historian has told us that when the Puritans objected to the teasing of bears, it was not because it hurt the bears, but because it was fun for the boys. Their spirit was against the spirit of fun. Through the ages the Christian church has turned its face against so many of the ordinary pleasures that mankind has become suspicious of its purpose. Could there be a greater misunderstanding of the plan of Jesus Christ? I can vision Him overlooking the world which is in tears, in war, in disease, in poverty; and I can see Him proposing to Himself the wiping away of those tears, the healing of those diseases, the destroying of poverty and putting in its place the riches of God. I believe that is the proposal which Jesus made to His soul.

There is a beautiful account of the origin of Buddhism in the following story: The son of a king had been raised in the most careful manner; he had been shielded from the sight of the sorrows of the world. He was never to see a sick person, never to know about death; never to find out that mankind suffers. He was protected in this way, until he was well along in years. Then, one day, he escaped from his keepers and went into the heart of the city. There he saw sorrow and death, and it was made plain to Him that the world was not as he had been taught to believe. And from that time, throughout the ages, it became the mission of this son of a king to remove from mankind sickness and suffering and death.

Jesus saw the world in sorrow; he brooded over it as a mother watches over a sick child. And he proposed the removal of sickness, poverty, distress, war, and every form of inharmony that humanity has known. He discovered in God the remedy. He did not remove the

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ignorance, the sin, by negation. He knew it could not be done in this way. He knew that he could wipe out the darkness of night only by the rising sun, that he could wipe out sickness only by the rising tide of health, that he could wash out suffering only by the rising tide of joy. Jesus came to reveal the way to happiness. He knew it absolutely, and whoever has found the Truth in reality, also knows the way.

Jesus saw that God is forever happy, that God's face never wears a frown or a look of pain. He saw that the only reason men, created in the image of God, fail to find happiness is because they do not realize their God heritage. They do not look into the face of the Father. The other day I read in an elevator the words, "Cheer up, the sun has not gone out of business." It made me think: "Neither has God. He has not gone out of business." The same God whose smile lighted the primeval heights of this globe of ours is smiling today. The same God who smiled when your loved one was given to you is smiling when He is taken away. The same God who was with you when you made a good business venture is with you when you have failed. God always smiles, and the secret of our joy lies in our always seeing the soul of that smile. We see it readily and accept it gladly, when it manifests itself in ways we choose; but it takes all the faith we have to find it when it does not show itself as we desire. I am realizing that I do not know the Truth at all unless I can see the good when it is not visible to the outward eye. If I do not know it when the time of adversity comes, if I do not know that in times of sorrow God is smiling upon me just as benignantly, just as powerfully, as when the sunshine is bright about me, the Truth is not mine. Don't you see that the only way I am going to discover whether it is mine or not is through my being able to believe it, when from every human aspect it seems not to be true. The secret of the joy that was in the life of Jesus lay in the fact that He always beheld the face of the Father—that He absolutely refused to look in any other direction. The soul that looks at God always sees a smile. Jesus made the supreme discovery that God is not simply joyful, but that He is Joy. And the soul that always knows Him will be filled to overflowing with His joy.

Jesus attempted the impossible task that must wait the ages for its fulfillment; a task which could not not be accomplished in any one life. He attempted to reveal to the world the hidden things of God, and He had to do this in words with which people were familiar. There is an advantage in this, and also a great disadvantage. If you go to a cupboard and find food in various dishes you must first take out what is already there before you can use those dishes. So when Jesus wanted a word, He had to take one which was familiar to the people, but it was a word which they had already filled with concepts of their own. He found it impossible to have absolutely pure vessels for the conveyance of His truth. For example, He tried to make men understand the Kingdom of Heaven. But they had a

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vision of pearly gates, streets paved with gold, walls of jasper. They put into spiritual things their own material suggestions. Do you see what a difficulty Jesus had? Through two thousand years the world has not understood His words. But at last the day has dawned when men are taking clean vessels and are putting into them the thoughts of this Master mind. A short time ago I told you something which perhaps shocked many of you. I said that I had put aside the Bible. I was trying to free my mind from the old concepts which have been the heritage of the world. When I had done this, I took that Bible up again. I find that Jesus had a vision of heaven differing from the world idea of another realm after this life is over. In the entire record of His sayings there is hardly a word in reference to heaven in the next life. Jesus was trying to reveal to man that here and now there is a wonderful realm into which humanity is forever invited to enter—that there is a place of absolute good in which only the nature of God dwells. Do you see that? Do you feel it? There is a realm of joy like a great ocean, into which the soul may plunge and become a partaker of limitless good.

Have you ever gone into that realm? Have you ever stood with its waves beating upon your breast and washing the heart clean? This is the place of the great within, the refuge for the souls of men. Jesus said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He invites all who will to come, all who labor and are heavy laden. I was speaking just recently to a man who, from the world's standpoint, has met a great shock. He said to me: "When I am in that Kingdom of God I am happy; but the moment I step out I am crushed." He is holding on to that realm, talking with God, living where the joy of God does not fade or pass away. Jesus said: "Whoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein," God bless the little children. Their faces are always turned toward the face of the Father. The little child lives in heaven, because it dwells in its own spirit. You and I let another nature, the sense nature, come in and obstruct the pathway of that joy which is a part of our being. Whenever we have thrown off the sense consciousness and have permitted the nature of the little child, our true nature—to reign, we too, shall dwell in the Kingdom of God, the Kingdom of Joy.

THE HIDDEN TRUTH.

"It hath been said the loneliest spot on earth
Might yield some tribute to the passerby;
So even our worst defeats have each their worth,
If we but read the truths which in them lie."

—Eugene C. Dolson.

A diamond stays a diamond, though thrown into a mud-puddle. The pond-lily lifts its cup of dazzling white above the stagnant pond.—Expression.

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SCIENTIFIC FAITH

The Mountain-heights of Faith—The Hosts of Heaven Our Aid—The Better Understanding of God—The Wisdom of the Ages at Our Service. The Greater Works—Our Teaching and Training.

Annie Rix Militz in the Master Mind.

WHEN a student of Truth starts on the Way of Christ attainment, he is like one who, while in the valley, has looked up at the distant mountain peak and has determined to scale its heights. There are lesser mountains between and he climbs these first. There are mountains that surprise him and they hide the Great Peak. But, if he is a good climber, every new pile that looms up only serves to rouse his determination the more, until he at last surmounts them all and stands on the Height.

The Faith of God is our goal and, day by day, our faith is raised by our loving Trainer. New possibilities are presented to us, new applications of what faith we have until the wings of our believing are as "the wings of the morning that fly to the uttermost parts of the sea."

Through a greater understanding of God, we realize that Omnipotence is at our right hand, and all the powers that be and all the Hosts of Heaven aid us and abet us in our aspiration to establish on the earth the works of the Most High.

We are recovering from the old cowardly fear of God, for "perfect love casteth out fear," and we understand the word fear in such Scripture as, "The fear of the Lord is the beginning of wisdom," to mean "reverence" and "revering." Instead of a far-away deity, who could become offended and fearfully angry, and whose hand was against us, we have a loving, tender Father, who dwells ever near us and within, whose patience is unlimited and whose will is ever to bless us with the good things of earth, as we attain the corresponding good things of heaven.

The faith of the ages is at our service. We search through the records of spiritual achievement in India, in Egypt, among the early Christians, with the Alchemists, and we gather modern experiences. We believe that law lies back of every great work—laws and processes, whose technique can be described and applied. And all can be traced to the great, first cause, Mind and its operations.

"He that believeth into Me, the works that I do, shall he do also, and greater works than these shall he do," said Jesus. To do the greater works we must have the greater faith. That we may be open to this gift of God, our minds are receiving daily training by our invisible tutors, Christ and the angels who work in His name.

In the night-seasons, when our outer consciousness is stilled, we are

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receiving lessons, and we trail some recollection of these into our first moments of waking, as visions or dreams. It is not unusual to remember our flying experiences, of passing through the air at wish, and of teaching others to fly.

Everything in nature and in our human experiences is a means used by the Spirit to teach us the larger faith and the nobler living. If, through much vicissitude and contrition, we have grown meek and lowly and self-depreciative, then we are in the position to refer all our powers to our God-self and to let it do the works. Instead of refusing and growing faint-hearted at the demand made upon one, to do a work that requires an increase of faith on our part, the occasion should be embraced to look to the Spirit within, and listen to its instruction and wait on its power.

There is no more excellent aid to the enlargement of one's faith than the imagination—the imagining power—and when it is upheld by both reason and inspiration it becomes prophetic and furnishes the matrix by which the substance of faith can take form. Therefore, let us learn to give free play to our imaginations in following the God, or great Good, of the universe.

Instead of relegating the wonder-works that have charmed the hearts of our race in its youth, to the realm of tradition and folk-lore, let us learn to "ponder them in our hearts," like Mary, that happily a scientific basis may be found for certain, if not all, of them.

Let us take the works of Jesus Christ and think upon what might be some of the greater works that he prophesied some of us would do.

Take the healing works accomplished by the great Physician. To reach his mark would be wonderful, but he bids us to aim beyond it. And aiming beyond, we may come nearer the accomplishment of work like His since our faith can break some of the bounds that we may have unconsciously placed. "If one aims at the sun one may hit a star."

Jesus usually healed but one at a time, although we remember that ten lepers were cleansed together by his word.

May not one of the greater works be a healing of large groups of the sick and afflicted—vast companies of people rising into health at once, and this because of the assistance of the Christ and His Host. Peter changed the sinful hearts of over 3,000 people at one time, shall not our faith be for the healing of the bodies of thousands at a time?

Can severed limbs be restored? Jesus restored the ear of the servant Malchus, which Peter had cut off. We remember that we are co-operating with Life itself, the greater Creative power that was back of the forming of these bodies in the beginning; and, given the framework of a substantial faith, what may not the divine Law bring to pass.

The same Law that Jesus used to increase the loaves and fishes may also increase the cells of a broken body.

There are places upon the earth, rich in beauty and productiveness, but so encumbered with useless growth as to be uninhabited. Jesus

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could remove one useless tree with his word. Shall not man learn a way to clear the wilds of darkest Africa by the power of the Word? Will not one of the works that shall restore the Eden-state to the earth be the ruling of clouds and rainfalls so that Sahara and the other deserts shall be watered like gardens? Then "the wilderness shall blossom as the rose and deserts shall be glad" because of the God-people who reign upon the earth.

No greater blessing could come to this planet than that the power, which rested upon Jesus, when he commanded the winds to cease and the waves to be still, should become of general use to all mankind. Then no great fires could rage in our forests; no cruel seas could destroy our ships; no earthquakes could rend our land; no lightnings or floods or blizzards or cyclones could play havoc and devastate our cities and plains. All these are to be controlled by man's Word, co-operating with the great Worker of all good works.

The record of the exercise of God-power, which Jesus left to the world, was to be a perpetual suggestion to the race of what man may do, if he but live the life, and seek to have the same knowledge, love and faith that Jesus had.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." So have declared the Prophet Isaiah and the Apostle Paul who, themselves, have not been wanting in wonderful imaging powers.

But these beauties will be revealed to the men of faith, whose love will bless and whose wisdom will rule the world, so as to usher in the Golden Age for which the millions have prayed and longed to realize, throughout the centuries of the past.

As Jesus was prepared, during a long eighteen years' silence, so races and nations are in training to fit them to be stewards of the Kingdom that is at hand. Each man shall be a king and his subjects shall be, not his fellow-beings, but the principalities and powers of the air and all the other elements, which shall love to serve him and so be restored to happiness and to favor in the eyes of the God of the Universe.

BE THANKFUL!

I'm thankful, as I ought to be,
For all I may possess
Of worldly goods, and fickle health,
And blessings—more or less;
Of gratitude for all I have
I tender every jot,
But most of all I'm thankful for
The things I haven't got.

An elephant, a home in jail,
A squint, are some of these;
A bungalow in Greenland, and
Rheumatics of the knees.
I count my blessings one by one,
And own to quite a lot—
And then I count my lovely lacks—
The things I haven't got!

No one can be so poor in lacks
As not to claim a few,
And no one lack so many things
He'd not lack others too.
One can be always thankful,
If he own the earth or not—
The world will still be full of things
And things he hasn't got!

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AS A LITTLE CHILD

Marion B. Van Eps in "Christian Science."

THERE is much distress among young scientists, and among some who have had years of study and training, because they do not know how to treat. If they only had a formula or some guide, they would not feel afraid to take up the case before them; but, as it is, they are very helpless and feel that there are others so much better fitted for the work.

Here we see the parable of the "Ten Pieces of Money," clearly brought out by those professing to believe this new doctrine of Love.

We are not told at any time that we shall have infinite wisdom to begin with, but are told that "to him that hath shall be given."

There is not one person, old or young, who has had any of this new truth revealed to him but already knows the crowning fact that "God is Love." If you have no more than this to start with, put it out to use. It will return with double value. This is an unfailing law.

It is also true that if you keep it laid up in a napkin, even that which you have will be taken from you. We all have free access to the same Divine Source of Supply. And God is no respecter of persons.

A little lad was keeping his sheep one Sunday morning. The bells were ringing for service at church, and the people were going over the fields, when the little fellow began to think that he, too, would like to pray to God. But what could he say? for he had never learned any prayer. So he knelt down and commenced the alphabet, A, B, C, D, and so on to Z. A gentleman happening to pass on the other side of the hedge, heard the lad's voice, and, looking through the bushes, saw the little fellow kneeling, with folded hands and closed eyes, saying "A, B, C."

"What are you doing, my little man?" said he.

The lad looked up and said, "Please sir, I was praying."

"But what were you saying your letters for?"

"Why, I did not know any prayer, only that I felt that I wanted God to take care of me, and help me take care of the sheep; so I thought if I said all I knew He would put it together and spell out all I wanted."

"Bless your heart, my little man. He will, He will, He will. When the heart speaks right the lips can't say wrong."

This little lad used what he knew. "Except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven."

Oh, many a shaft, at random sent,
Finds mark the archer little meant!
And many a word, at random spoken,
May soothe, or wound, a heart that's broken.

—Walter Scott.

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WHAT IS THE END OF LIFE?

The end of life is not to do good, although so many of us think so. It is not to win souls, although I once thought so. The end of life is—to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, "What is the end of my life?" is: "To do the will of God, whatever that may be."

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to ten thousand people, but to do the will of God"—and he declined.

A young minister in Illinois, on a small salary, who has a wife and five children, recently received an offer of $50 per week and all expenses to go on the lecture platform. He replied, "The Lord never called me to lecture, but to preach the Gospel"—and dismissed the matter from his mind.

If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls; my ambition is to do the will of God, whatever that may be," that makes all lives equally great, or equally small, because the only great thing in life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God.

No man or woman can have done any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon can have done any more with their lives; and a dairy maid or a scavenger can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through temptation, and prosperity, and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading:

The definition of an ideal life: "A man after Mine own heart, which shall fulfill all My will."

The object of life: "I come to do Thy will, O God."

The first thing you need, after life, is food: "My meat is to do the will of Him that sent me."

The next thing you need, after food, is society: "Whosoever shall do the will of My Father in heaven, the same is My brother, and sister, and mother."

You want education: "Teach me to do Thy will, O my God."

You want pleasure: "I delight to do Thy will, O my God."

A whole life can be built up on that vertebral column, and then, when all is over, "He that doeth the will of God abideth forever."—From Kingdom Tidings.

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

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PROTECTED BY LOVE

The Noble Deed of a Confederate Soldier on Marye's Heights, Battle of Fredericksburg.

THE following pathetic story of the war between the States is told by a Christian writer:

"At the close of the first bloody day of the battle of Fredericksburg, hundreds of the Union wounded were left lying on the ground and the road ascending Marye's Heights. All night and most of the next day, the open space was swept by artillery shots from both the opposing lines, and no one could venture to the sufferers' relief. All that time their agonized cries went up for 'Water! Water!' But there was no one to help them, and the roar of the guns mocked their distress. At length, however, one brave fellow, behind the ramparts, where the Southern force lay, gave way to his sympathy, and rose superior to his love for life. He was a sergeant in a South Carolina regiment and his name was Richard Kirkland. In the afternoon he hurried to General Kershaw's headquarters, and, finding the commanding officer, said to him, excitedly:

" 'General, I can't stand this any longer. Those poor souls out there have been praying and crying all day, and all night, and it's more than I can bear. I ask your permission to go and give them water?'

" 'But, do you know,' said the general, admiring the soldier's noble spirit, 'do you know that as soon as you show yourself to the enemy you will be shot?'

" 'Yes, sir; I know it; but to carry a little comfort to those poor dying men, I'm willing to run the risk.'

"The general hesitated for a moment, but finally said, with emotion:

" 'Kirkland, it's sending you to your death, but I cannot oppose such a motive as yours. For the sake of it I hope God will protect you. Go.'

"Furnished with a supply of water the brave sergeant immediately stepped over the wall and applied himself to his work of Christ-like mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips.

"Before this first service of love was finished, every one in the Union lines understood the mission of the noble soldier in gray, and not a man fired a shot. He stayed there on the terrible field an hour and a half giving drink to the thirsty and dying, straightening their cramped and mangled limbs, pillowing their heads on their knapsacks, and spreading their army coats and blankets over them, as a mother would cover her child; and all the while he was so engaged, until his gentle ministry was finished, the fusilade of death was hushed."

"So it is on life's battlefield. The

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cannonade of sin and wickedness is hushed and powerless before the fearless Christian soldier who dares to do right, even though his life hangs in the balance."—From Touching Incidents and Remarkable Answers to Prayer.

GOING TO BED.

I tell you what, everything
Is sizzling in my head,
'Bout pirates or a storm at sea,
Or Injun scouts, or battles—Gee!
I hate to go to bed!

I want to know, so awful bad,
Just what the end will be;
An' when that loud old clock goes whir!
I keep as still—I never stir—
But mother looks at me,

An' says, "My dear, it's time for bed:
You know we can't allow
This sitting up." But then I tease,
"Aw, just this one short chapter, please!
It's so exciting now!"

Then 'taint a minute till dad says,
"A lengthy chapter, son!"
An' mother says, "Come, come, enough!"
An' dad, he says, "That boy's a bluff!
Come, youngster, scuttle!—run!"

An' then dad chases me upstairs,
To make me go to bed;
An' spanks me, an' I thump him back,
An' then he gives me one more whack
An' stands me on my head.

I hate to start to go to bed,
The same way every night;
But dad, he makes it all a game—
I have to mind, though, just the same;
I tell you, dad's all right!

Then mother comes and hears my prayers,
An' dad gets me a drink;
An' then dad hugs us both real tight,
An' we hug back with all our might—
It's kind o' nice, I think.

—Edna Kingsley Wallace, in Woman's Home Companion.

WAR AND ITS SEQUENCE.

Weal or Woe Hinges Upon the Attitude of The Survivors.

War is the monster that destroys both man and the products of his labor. It is the Fire Prince who reduces all to ashes. From his ash-heaps life must come, foliage must spring up. There may grow up flowers of pleasantness and fruits of prosperity; or there may spring up poisonous weeds and thorny briers. Weal or woe hinges upon the spirit of the survivors! The Curse of War may be turned to the Blessing of Peace, if men will be noble-hearted and generous in the Spirit of Truth. You are one of the men. How acts the spirit of your attitude?—The Voice of the Soul.

"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 COMMON THINGS.

The sunshine and the gentle rain,
The clear bird song that hails the morn,
The meadowland which flowers stain,
The swaying banners of the corn,
The grass that whispers to the breeze—
What common, common things are these!

The broad, blue mirror of the lake
That smiles back at the sleeping sky;
The billows, too, that leap and break
And fling their foamy jewels high;
The silver clouds that one by one
Toss back the lances of the sun.

The stars that blaze as jewels blaze,
And make the world-old mystery,
While they on their appointed ways,
Go speeding through eternity
Across unfathomed seas of space
On paths that we but dimly trace—

All these are common—brook and bird.
And rose of red, and meadow green;
So common that they seem unheard,
So common that they seem unseen;
And yet there is no day or night
But borrows all of their delight.
No common thing is held apart
From us, or pent with lock and key,
But in the goodness of His heart
They are all made for you and me.
It always seems God loves the best
Things He makes the commonest.
—From Boston Budget.

THE LURE OF SPRING.

Lo, Spring is coming! how the cattle sniff
The balmy air!
List the impatient stamping of their feet,
The mute despair
With which they watch the close shut stable door
That bars them in;
Voicing their disapproval by low moo
And gentle whin.

Then note the robin's jubilant refrain,
The bluebird's call;
The blackbird's whistle from the marshes, and
Above them all,
The song-sparrow a-quiver with the joy
That thrills it when
It hears Spring's rustling garments trailing through
The field and glen.

'Tis not humanity alone sends forth
Its note of praise
For unlocked streams, for fields in verdure clad,
For length'ning days;—
From stanchioned stalls hoof-beats demand release;
For Nature's thrall
That lures to field and wood and limpid stream,
Is felt by all.
—Helen M. Richardson in Our Dumb Animals.

"Twixt optimist and pessimist
The difference is droll—
The optimist sees the doughnut,
The pessimist the hole!"

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THE SPEECHLESS.

I speak for those who are not formed for speech,
Creatures of God and needing human care,
For homeless cat, who to your closed door creeps,
For straying dog, whose bones are very bare,
For little birds, who all the Winter long
Fight their brave fight and cheer us with their song.

For living fowls, who in our marketplace,
Are crowded into crates too small by far!
No room to stand up, even. Every little face
Pressed into other by the binding bars!
In summer's heat, in winter's zero cold
Sans food, sans water, we each day behold!

Horses uncovered while the icy rains
And snows, beat on them, stand and wait outside
Saloons and such like; heedless of the pains
Of these good workers, drivers shirk inside!
And when they do move on they are not shod
With proper shoes and slip, and fall! Oh God!

For creatures made by God to live and roam
Free and unfettered over hill and plain,
Now caged up captives, never more to roam
Nor see their beauteous haunts in life again!
For these we ask the best conditions given,
Life is so short! We need clean slates for Heaven.

—Phoebe A. Naylor in Buffalo Express.

THE HEART'S WISH.

To take your hand! To lead you in the way
Where love, through cloud and sunshine, holds full sway;
To walk beside you all the journey through,
And feel the clinging of your hand-clasp true.

To talk with you! My deepest joy to tell
In that dear land where reigns the magic spell;
To hear you whisper, smiling, all your dreams,
While from your glowing eyes the lovelight beams.

To be your shield! To shelter your dear form,
When possible, from life's cold, cutting storm;
To stand 'twixt you and grief's face ashen-gray,
And make the drear days brighter, if I may.

To toil for you! To wield my arm with skill,
For love aye gives to weariness a thrill;
To know that, eager-eyed, you watch and wait
For me, at nightfall, by the open gate.

—Anna Porter Johnson.

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THE UNFAMILIAR.

"I was ill for many years, and was entirely cured by New Thought. I have a friend, one who loves me dearly, and who is most thankful that I have been cured, and my life made so much richer as a consequence. But, through sheer obstinacy, she will not let me say anything about the teaching, nor will she read the literature."

As you have yourself been healed by this teaching, you must have learned a good deal about thought, its nature, and its power.

Do not you think that your friend will feel your critical attitude towards her? Do you think that your conviction concerning her motive for not wanting to investigate the science is beneficial to her, or will help her to wish to know more of what you have learned?

If you really wish to help her, put away, as false and unfair, your present conviction regarding the motive for her attitude. Be simply and naturally kind. Do not try to push her in any way, or in any direction. You may find that much of what you deem obstinacy is but the reflection of your own conviction, or, perhaps, your own obstinacy in wanting to make her follow your wishes in this matter.

It will help you both if you yourself are willing to look closely and honestly into your own motives. But leave hers alone, if you wish to help her.

You cannot be positively sure of her motives. You can at best but suppose you know; and this supposing concerning people's motives is not a thing that the Law of Expression permits.

Besides, many people are instinctively afraid of that which is unfamiliar to them, and shrink from it without daring to even look at it. In nothing is this fear more plainly shown than in the attitude of many people towards New Thought. Therefore there is need for much tenderness and consideration on the part of those who wish to help others to find their Kingdom.

It may not be opposition to the teaching, but a deep-rooted fear of all which is not familiar to them. With these people it is only necessary to let them get accustomed to the effect of the teaching upon others, and their own desires and good sense will do the rest.—Alma Gillen.

THE BUSY PEOPLE.

Get deep into your work, no matter what it is. Then you will have no time for self-analysis, which nine times out of ten is self-pity. The happiest people are the busy people—that is obvious. When you want a favor, you go to a busy man or woman. You know that the workers are the doers. If you ask anything of an idler, you will be put off; for an idler is not the type that leaps when a special occasion arises; he is not used to leaping. The trained, alert mind is the one that meets emergencies. The reason a busy man or woman has time to help others is because they have no time to think of themselves.—The Designer.

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"THE CHURCH AND SCIENCE HEALING."

Why have not the churches done more to save life? The wonderful healing by Christian Science has demonstrated the facts of the presence of the Kingdom as universal and its contents of God-consciousness as available today as ever, and that real man is only spiritual and as the likeness of God reflects Him to destroy everything unlike Him. Therefore the church, having this cure-all and being an organ of Christianity ought to obey the Master whose last words were, "Go ye into all the world and preach the gospel to every creature and these signs will follow them that believe * * * they shall lay hands on the sick and they shall recover." As then, so today, "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Healing is one of the signs following the obedience of Christian Scientists.

That the church may adopt this healing, the following propositions are submitted: A sickless humanity presupposes a sinless humanity. The children of God, realizing their divine birthright, are free from disease. They cannot sin because they are born of God. When humanity ceases to think un-God-like thoughts it will realize its sinlessness and consequent sicklessness. The kingdom of God is now here and those really in it cannot be sick because there is no inharmony in the God-consciousness. All sickness has its source in the carnal mind region. This is enmity against God. The church is commissioned to destroy it. A Christian is a kind of first fruits of the new humanity, a sample of the fruitage of Christianity of which health is one. A transformed life is secured only by the renewing of the mind to gain the Mind that was in Christ Jesus. The method Jesus used was entirely theotherapeutic. His command to His disciples to heal was of the same obligation as to preach.—Rev. J. Winthrop Hegeman.

WORDS OF LIFE.

Words are great forces in the realm of life;
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness and plenty hear
Their names repeated over day by day
They wing their way like answering fairies near,
Then nestle down within our homes to stay.

Who talks of evil conjures into shape,
The formless things that gives it life and scope;
This is the law. Then let no word escape
That does not breathe of everlasting hope.

—Ella Wheeler Wilcox.

The more you do for others the more you do for yourself; the less you do for others the less you do for yourself.

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REAL HELPS FOR HOME-MAKERS.

VALUE OF TISSUE-PAPER.

To quickly and painlessly remove a cinder or foreign body from the eye there is nothing equal to a bit of tissue-paper rolled to a point and moistened slightly. It is so soft that it can not possibly hurt the eye, and it is effective in removing the "mote."

TO AVOID CHOKING.

If a fish-bone is caught in the throat and obstinately refuses to be dislodged, one of the most effective measures of relief is to swallow rapidly as many marshmallows as one conveniently can, masticating as little as may be. The fish-bone will usually give up the contest and go down with the marshmallows before endurance gives out.

TO RESTORE DRESS TRIMMINGS.

It sometimes happens that white trimmings on a colored dress look dingy. To restore such, wring a white cloth out in thin starch, place on the trimmings, then put a dry cloth over that and iron with a hot iron, and the dirt will come off into the starched cloth, leaving the trimmings fresh and new looking.

ABOUT BOILING EGGS.

Eggs sometimes crack upon being immersed in boiling water, or are found to be so when required for use. To prevent the contents from oozing out, gently rub the crack with moistened salt; then it will boil as well as an uncracked egg.

STIMULANTS FOR PLANTS.

To make a sickly plant revive and grow strong, dissolve a teaspoonful of nitrate of soda in a quart of warm water, and water the plant with it once a fortnight. It also stimulates healthy plants.

THOUGHTS.

Lillian A. Sackman, New York City.

Cease all grieving.

Like the thrush in the early morn, let your soul burst into song.

Bring your thoughts to higher climbing, where the stairs are broad and deep;

With each step your spirit rises above the mortal's selfish wish.

Speed your thoughts on the upward journey to absorb the gleaming light—

Glimmering like the stars above in the blue heavens of the night.

Listen to the music of the angels, as they linger in the garden of heaven. They lift the veil of mist from the altar of knowledge. Lo, before you, in a glittering heap, are thoughts for you to choose from; gifts divine they offer you, to enrich your soul.

Entwine your spirit with these ropes of pearls, drops of truth so pure and white.

Gems are there innumerable, scintillating sparks of life from the angels that surround them, guarding God's treasure in the holy light.

Open your heart to receive them, we offer to you these jewels of Love.

We lift the veil from your mortal sight, and stand before you in the celestial light, that pours in boundless rays, from God's endless love, that reaches out to all humanity.

April 18, 1916.

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A SPRINKLING OF SPICE.

"Does your daughter play the piano by ear?"

"No," replied Mr. Cumrox; "she uses both hands and both feet. But I don't think she has learned to use her ears."—Washington Star.

A person was explaining the law of compensation to Patrick. Said he, "When a person is blind, his hearing is more acute."

"Oi see," said Pat. "Oi often noticed that if a man has one short leg the other is always longer."

"Did you see the pleased expression on Mrs. Blank's face when I told her she looked no older than her daughter?" asked Mrs. Brown, after the reception.

"No," said Mrs. Jones, "I was looking at the expression on her daughter's face."

The Man—"Of course, you understand, dear, that our engagement must be kept secret."

The Woman—"Oh, yes, dear! I tell everybody that."

"She is very pretty."

"Yes."

"She was to sell kisses at a charity fair. All the boys were delighted but now her fiance has arranged to take the entire output. What shall we do?"

"Have him pinched for restraint of trade."—Courier-Journal.

Prof. Copeland, of Harvard, as the story goes, reproved his students for coming late to class. "This is a class in English composition," he remarked with sarcasm, "not an afternoon tea." At the next meeting one girl was twenty minutes late. Prof. Copeland waited until she had taken her seat. Then he remarked bitingly, "How will you have your tea, Miss Brown?"

"Without the lemon, please," Miss Brown answered gently.

"John," asked Mary, "what is a synonym?"

"A synonym," said John, "is the word you use when you can't spell the other one."

"Every one in our family is some kind of animal," said Jimmie to the amazed preacher.

"Why, you shouldn't say that!" the good man exclaimed.

"Well," said Jimmie, "mother's a dear, the baby is mother's little lamb, I'm the kid, and dad's the goat."

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HUMAN DEVELOPMENT.

Browning foresaw a time to come when, not as now, a towering mind here and there would overlook its prostrate fellows, but when all mankind alike would be perfected—"equal in full blown power," and then he claimed would begin "man's general infancy." Several years ago I made the passage from Browning, containing these thoughts, a theme for an essay, claiming that that day had dawned; and now I feel we are entering upon the broad sunlight of its bright noon-day. The wide appreciation today of mystic poets and transcendental essayists, once read by the few and now by the multitudes, is proof of broader thinking and more advanced scholarship in the world at large. All humanity has become more reflective—hence more open-minded and more tolerant.

This has led us to perceive and glory in the mightiness of man and to send out exultant vibrations as we read again and again these poems and essays.

With the new man appearing we have a new God. The new man is harmonizing himself with the divine laws as revealed through the study of the constant upward trend in the evolution of life.

More and more clearly is he discerning the mystic meaning of the Oneness of all life and, therefore, appropriating, from the source, the heritage held long in trust for him, but which could not pass to his possession till he was ready to receive it, express and enjoy it.—Floyd B. Wilson, in "The Man of Tomorrow."

KRISHNA'S SAYINGS.

He who knoweth Me shall see in Me the prison in which all love is stored. He shall see in Me also the Distributor of all that is made of love; he shall see in Me the Enlightener of souls, the Bestower of wisdom, the Giver that fulfills all desires, the Solver of all riddles, and the Interpreter of all strange longings, because from Me all hath sprung, and even that which is in darkness and silence is clear to me. I am the Counselor that hath made all things simple to ye, but ye have made it a perplexity even by the knots which ye have made in your consciousness because ye have thrown away the practices which have brought you unto Me where I have walked and talked with you.

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 cannot 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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EXPRESSION.

Let no one expect answer to his prayer, who closes his ears to the prayer of need.

We are expressing always the products of the great within.

Within we create. The expression of our creations matters most to us. For we must take the consequences of those expressions.

He is wisest who creates with most care and forethought. For every sowing must have a reaping.

Sow in love and reap in harmony.

If you desire a thing and determine to have it, it is possible that you shall have it.

That which is conceivable is available.

He who seeks anything diligently and unreservedly shall find it.

In the quest of some things we need to exercise discretion and reservation. In others we do not.

In the quest for wealth, of the material kind, we need to exercise reservation.

In the search for truth we need no such reservation.

TRUTH WILL BE FOUND.

Whoever seeks truth in the right way will find it.

It matters little whether the seeker be a religious enthusiast, a cold, scientific thinker, or one who takes the middle ground.

Honest endeavor will bring results.

But truth, when found, is a world to be explored, and when the end of that world is found it will be but a stepping-stone to a system of worlds, each to be explored and subdued. And this system is but a link in a chain of systems, and such a chain is a great link in a greater chain. Ad infinitem truth leads on the seeker to the final secret.

The last secret will be found when the ball of truth is thus unwound.—Voice of the Soul.

ETERNAL YOUTH.

Lillian A. Sackman, New York City.

Spin through thy fingers from webs so thin, invisible to the eye—unseeing Faith, until thy garment is done,

Fashioned to cover thine inner-self, a safeguard from the ravages of time.

The outer, grosser material stuff gradually vanishes in the air;

Dust to dust, it claims its own, when at last all has gone, behold thyself—within and without—robed in the splendor of truth and faith so delicately woven through threads of infinite intelligence and love so bright;

Thou art made anew. The knowledge of how and what to do—came to thy soul and grew—this seed of love and light.

Behold you stand before God and all men, robed in thy garb of eternal youth—which is Life everlasting, Love divine.

April 18, 1916.

GUESTS FLED.

Miss Howler—Did my voice fill the drawing-room?

Mr. Rood—No, it filled the refreshment room and the conservatory.

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THE TRUTH OF BEING.

The law of Being is, that it is, and must ever remain, a triune Being.

This is the truth, the one great, all-embracing, impersonal, and impartial truth, for all people and beings everywhere.

Being can never be less or other than three in one. It must ever be the Expressor, expressing, and expressed.

The time can never come to Being, in any time or age, when the expressing and expressed can cease to be, leaving only the Expressor. Whatever teaches this possibility, be it old or new, has no scientific basis, and sooner or later must give way before the light of the Truth of Being—that the one is a three in one forever and forever.

The time when form will cease to be can never come. The law of Being teaches that form came forth from out of the formless, that form proves the presence and actuality of the formless, and that the form is one with the formless.

Truth teaches that form must ever be.—Alma Gillen.

THE TALE THAT IS TOLD.

Never let the love of gossip gain a hold, for in the eagerness to create a sensation truth is apt to suffer. Thus a woman's children see a man walking in his garden on Sunday morning, and the story goes to another that "the children saw Jones walking in his garden as they went along, and he was late to Sunday school." The second version is something like this: "Old Jones was hoeing potatoes in his garden on Sunday, and came rushing in late to Sunday school." Third telling: "Old Jones was at work in his garden Sunday, and came tearing into Sunday school when it was half over; didn't even stop to wash his hands. He didn't know that I saw him." Which she did not, the truth being that he was merely strolling about his garden, admiring it, and the children saw him.

So the story goes and grows, and there is a real neighborhood quarrel worked up over a false story starting from idle imagining. Don't do it. It is exasperating, and a trick of the devil to catch both victim and gossip. If you know anything that would hurt a neighbor, even if it is true, forget it; keep silent. It is none of your business anyhow—E. L. Vincent in Farm and Fireside.

THY GREATNESS.

Voice of the Soul.

Thy greatness, oh! man, consists not in the health and beauty of thy body nor yet in the power of thy mind. Thy greatness consists in thyself—thy being. Thy body is thy residence; keep it handsome and habitable. Thy mind is thy servant—teach it faithfulness and obedience. Thou art a spark of the flame of spiritual light, a drop of the ocean of Infinite life, an atom of the substance of the Eternal! As a soul, thou art the mirror and the image of that which thou reflectest. Thou are a perfect part of a perfect whole—a microcosm of the macrocosm.

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THE LIVING RAINBOW.

Are those gems of opal tinting?
Are they blossoms rich and rare?
No,—they're wondrous, winged people, flitting here and flashing there.
They are birds, that man has honored ever since the world was young;
In his pictures and his stories have their glories oft been sung.
There, a flame of gold and crimson; here, a spark of heavenly blue;
Sheen and shine kaleidoscopic, such a wealth of vivid hue!
Of their rich and gorgeous raiment do you wonder poets sing?
'Tis the Spirit of the Rainbow fluttering forth on feathered wing.
—Louise H. Guyol.

MAN'S INTEREST IN MAN.

Man's sociality of nature evinces itself in spite of all that can be said with abundant evidence by this one fact, were there no other—the unspeakable delight he takes in biography. It is written, "The proper study of mankind is man," to which study, let us candidly admit, he, by true or false methods, applies himself, nothing loath. "Man is perennially interesting to man; nay, if we look strictly to it, there is nothing else interesting." How inexpressibly comfortable to know our fellow creature; to see into him, understand his goings forth, decipher the whole heart of his mystery; nay, not only to see into him, but even to see out of him, to view the world altogether as he views it; so that we can theoretically construe him, and could almost practically personate him; and do now thoroughly discern both what manner of man he is, and what manner of thing he has got to work on and live on!—Thomas Carlyle.

The Ideal is in thyself; thy condition is but the stuff out of which thou art to shape that same Ideal.—Carlyle.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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RAYS OF LIGHT

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LOVE or trusting sympathy from any human being, however humble, is the most charming thing in life, and it ought to be the main object of existence. Yet, there are thousands all around us, yes, many among our friends and acquaintances, who live and die without ever having known it, because, in their egotism and folly, they conceive of close relations as founded on personal power, interest, at the weakness of the others. The only fascination which such people can ever exercise is that of the low and devilish kind, the influence of the cat on the mouse, the eye of the snake on the bird, which, in the end degrades them into deeper evil. That there are such people and that they really make captive and oppress weaker minds, by suggestion, is true; the marvel being that so few find it out.

But in proportion as this kind of fascination is vile and mean that which may be called altruistic, or sympathetic attraction, or enchantment, is noble and pure, because it acquires strength, in proportion to the purity and beauty of the soul or will which inspires it. It is as real, and has as much power, and can be exercised by any honest person, whatever, with wonderful effect, even to the performing of what are popularly called "miracles," which only means wonderful works beyond our power of explanation. But this kind of fascination is little understood as yet. Simply because it is based on purity, morality and light, and hitherto the seekers of occult mysteries have been chiefly occupied with the gloomy and mock-diabolical rubbish of old tradition, instead of scientific investigation of our minds and brains.—C. G. Leland, in "Your Will Power."

* * *

A SUCCESSFUL WORKER'S WORDS.

When I speak words simply I do not have to try to realize them. All I have to do is to speak them over and over and they are working principle with my mind, just as the food I eat is with my body. Of course I do not have to try to digest my food when I have swallowed it. So I do not have to realize my words when I have thought them.

By and by I am different, because I have held to some words very persistently. I say, "I am alive with the Life of the Spirit; I am strong with the strength of the Spirit," and I begin to feel strong and full of life. I find my breath coming full and deep. I am silent and do not feel like asking questions of anybody. I feel as if I knew what was necessary.

I can cheer the fainting, I can strengthen the weak by a word or two.

If I say, "Thou art my Wisdom,"

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looking up, as to an invisible Presence, infinitely wise, I soon grow wise to answer questions.

When I send a sick person a thought, I speak it many times to him, as: "You are perfectly well; you are perfectly well"—over and over. They get well slowly or quickly.—Christian Science.

* * *

Ages ago the human race began to ascend the path of evolution, passing from stage to stage of unfolding life, gaining through painful as well as joyous experiences, consciousness of its superiority and rulership over all conditions.

The longing of the mind for something better, the never satisfied ideal, the ever-changing of moral standards and codes of conduct, all have within them the hint and foreboding of higher things.

When the root is in the ground, and the root is good and the ground is good, leaf, flower and fruit are only a question of time. The feeling that conditions, social, economic and ethical, are really growing better, has a wonderful uplifting power. Realize that the imperfection and sorrow of today is the pain of growth; that a constant unfolding is going on, leading to infinitely better things. Everywhere we see wisdom, order, foresight and beneficence. We are pressing toward the supreme ideal, which includes wholeness on every plane, for the

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individual and the race.—Spiritual Life.

* * *

REFLECTION.

What a wonderful world this old world would be
If all the world would only agree—
Would make a deep study of how they should live,
And at all times and places would freely give
Of the best that is in them, to those whom they meet,
And with good-will and graciousness everyone greet;
If all the people could really know,
That whatever they find as they pass to and fro,
In the faces of others—anything that is shown—
Is but the reflection of what's in their own.
Frowns bring forth more frowns, and from joy cometh joy,
And with peace of the soul there is naught to annoy,
For like attracts like, of no matter what mood,
And there's only the Good, if we see but the good.

—Eleanor Hope.

* * *

MAN LIVES IN TWO WORLDS.

The source of ideals is the soul of man. Mind is an outgrowth of the soul, as body is an outgrowth of

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for three hundred and twenty-five dollars as a bonus for the year past.

This is something he has never done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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the mind; it is that aspect of being which relates man to the world of form. The limitation of mind may be more clearly defined than is generally supposed. In every phase of action it deals with form; so that every thought conceived by man imagines itself in his mind. Indeed, among all man's mental faculties, this power of imaging is chief, and it may truly be said that every thought we think contains within it a picture, and, further, that these thought-pictures effect the body either for health and strength or for weakness and disease.

We are then acted upon in two ways—by the forces of life within and by the forms of life without; hence it may be said that man lives in two worlds. Besides the material consciousness of life there is also the spiritual consciousness. There is something within man which transcends his sense—nature, and even his intellectual and reasoning powers; something that reaches far deeper into the inner consciousness of life, which we might dominate the intuitive (spiritual) faculty. It was to that "something" that the apostle Paul referred when he said: "For the word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intent of the heart."—C. B. Patterson in "In The Sunlight of Health."

* * *

OUR DIFFERENT WAYS OF THINKING.

One man's justice is another's injustice; one man's beauty, another's ugliness; one man's wisdom, another's folly: As one beholds the same object from a higher point of view. One man thinks justice consists in paying debts, and has no measure in his abhorrence of another who is very remiss in this duty and makes the creditor wait tediously. But that second man has his own way of looking at things; asks himself "Which debt must I pay first, the debt to the rich or the debt to the poor? The debt of money or the debt of thought to mankind, of genius to nature?" For you, O broker, there is no other principle than arithmetic. For me commerce is of trival import: Love, Faith, Truth of Character, the Aspiration of Man—these are sacred; nor can I detach one duty, like you, from all other duties, and concentrate my forces mechanically on the paying of moneys. Let me live onward; you shall find that, though slower, the progress of my character will liquidate all these debts without injustice to higher claims. If a man should dedicate himself to the paying of notes, would not this be injustice? Owes he no debt but money? And are all claims on him to be postponed to a landlord's or a banker's?

There is no virtue which is final; all are initial. The virtues of society are the vices of the saints. The terror of reform is the discovery that we must cast away our virtues, or what we have always esteemed such, into the same pit that has consumed our grosses vices.

Forgive his crimes, forgive his virtues, too,
Those smaller faults, half converts to the right." —Emerson.

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LIKENESS TO GOD.

The soul of man pushes steadily upward to the highest demonstration of itself—Likeness to God. Only thus are the Law and the Prophets fulfilled. Content with less than fulfillment—which must be individual before it can be universal—is a contentment that sometimes has to give way.

Till a man strives to be Christ-like, as Jesus was Christ-like, and then furnishes the proof of achieved divinity that he furnished, he falls short of the fulfillment that alone completes creation. It is only as this possible fulfillment is seen from the mount of self-revelation, that blessedness appears as the highest happiness. Enjoyment, pleasure, happiness, blessedness—they follow each other in the life of man as the ascent of the soul culminates in its full stature.—Ursula N. Gestefield in "The Master of Man."

* * *

Love begins today as it did in the Garden of Eden, with two who are the center of a new world. They can keep or lose the Love that was the occasion of starting the Garden. As Whittier wrote:

For still in mutual sufferance lies
The secret of true living;
That scarce is love that never knows
The sweetness of forgiving.

Love is apt to take wings where one says to herself and to others: "He was to blame, and I never shall make up till he speaks first." That is not the atmosphere in which Love grows strong nor the harmony which draws him nearer. "It is the little rift within the lute, that by and by shall make the music mute," and is the gratification of a little foolish pride worth the loss of the harmony love sings? Before two can teach others Love they must have learned for themselves the way to love forgivingly, and forgettingly, and that is the only way that is Love's. Many couples win through to this, some with heartaches and misunderstandings, before they get there, some with an easier road to the Peace and Joy that such loving gives. When they have learned how to love, then they can teach their children to love their parents and each other, which is another broadening out of the nature of the first Loves. Still more are the demands upon the heart, for outside of the dear family circle are all the claims of friends, of relations and of that great Brotherhood of which each one is a part, and it is a blessed thing that as one's capacity increases for home loving, so does it for the remoter loving, of those whose claims upon us are just those of less favorable conditions than our own. We, who are strong, should learn the infirmities of the weak, and, in so doing, we learn to love them, because, as we act as if our hearts were filled with love, it grows within us and blossoms into desire for more expression of tenderness.—The Uplift.

AT THE DANCE.

Miss Heavyweight (to the man she has collided with and floored)—You—you—Oh, I don't know what to call you.

Victim (painfully)—Call me an ambulance.

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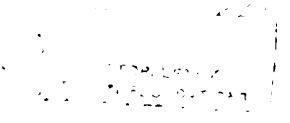

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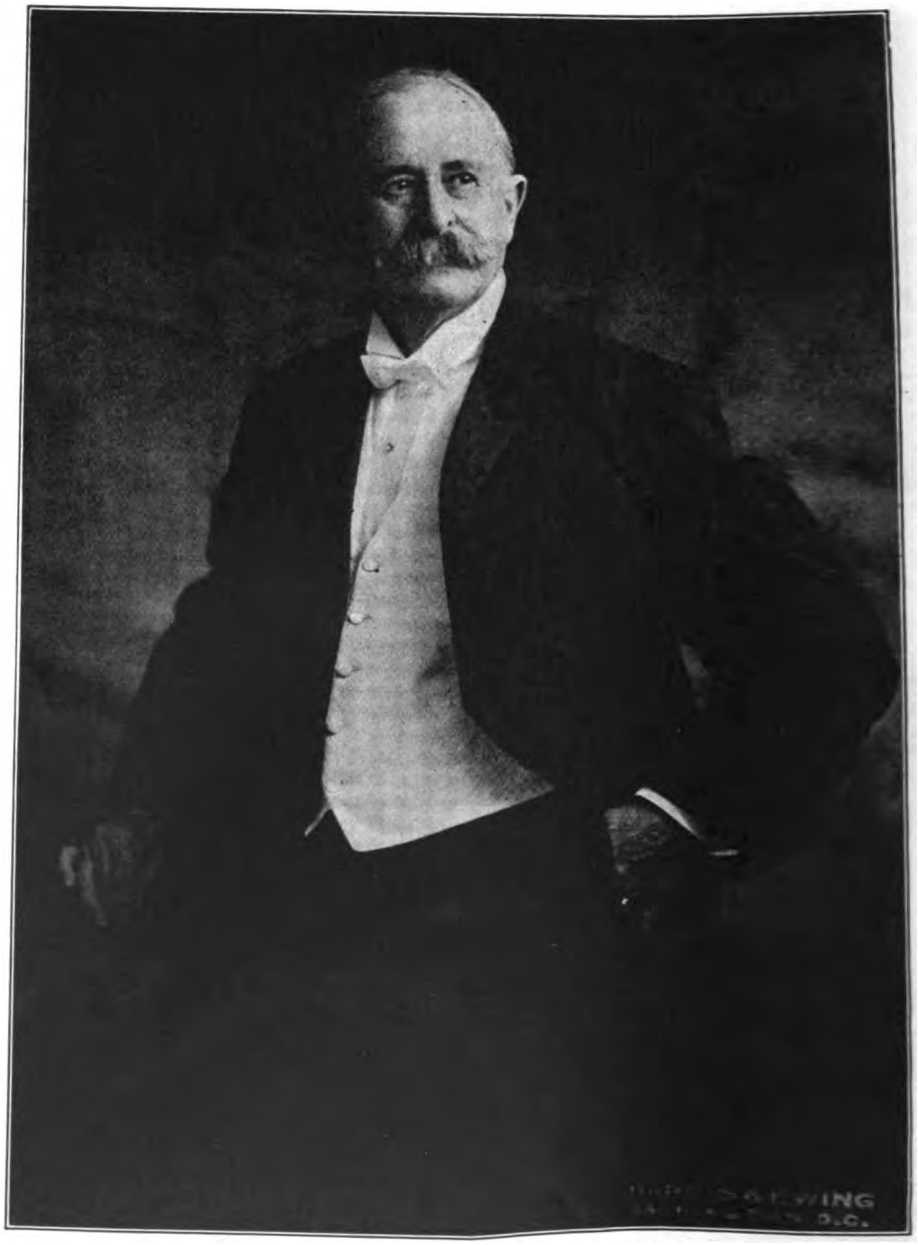

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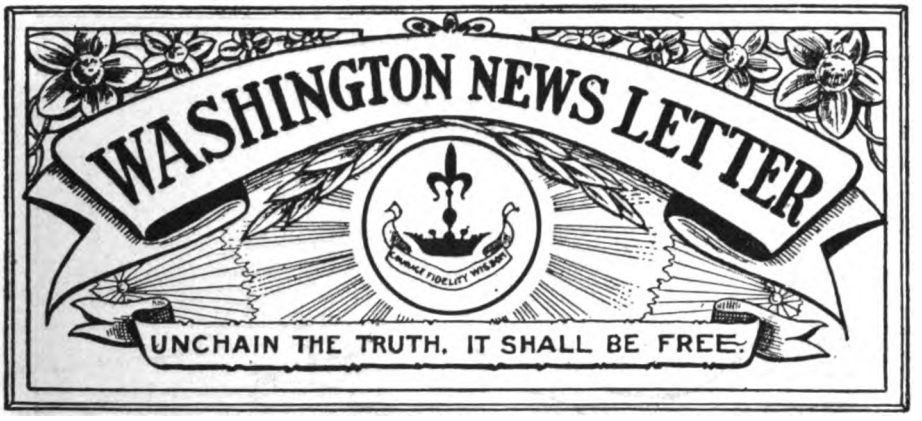

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SPECIAL NOTICE TO SUBSCRIBERS.

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

THE MELTING POT OF SECTARIANISM.

The Methodists are, with evident earnestness, striving to "get together"; but they have so striven often before and without results. There are so many kinds of Methodists that the force and effect of Methodism are scattered and weak. The Methodists have forgotten that "in union there is strength." There are the Methodists Episcopal, the Primitive Methodists, the Methodists Protestant, the Methodist Church South, the Methodist Church North and various other cults and brands of these good people who, if united firmly in one body, would accomplish far more than they now do in their divided condition and with far less work and waste of energy. And the Episcopalians are working for rapprochement with the Roman Catholics, from whom they split apart some hundreds of years ago. The division between

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Oliver A. Sabin Jr.

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them is not so wide as a ditch nor so deep as a well, "but 'tis enough"—enough, doubtless, to prevent their reunion for many years, especially as there as yet appears to be no active desire on the part of the older church to conciliate or concede. The movement toward unity is a hopeful sign. The melting-pot of sectarianism is not yet aboil, but there is an occasional bubble in its contents. When it boils there will be a heap of skimming to do.

CHAPTERS FROM THE SABIN BOOKS.

We are printing, in this edition, sample chapters from two of the most popular and noted of the Bishop Sabin books. Read them and you will realize why it is that of all the works on New Thought and Christian Science, the writings of Oliver C. Sabin, have the strongest hold upon the people of all lands. They contain no waste or idle words; they are clear and convincing; simple, direct, eloquent appeals to the conscience and common sense of the reader. Bishop Sabin's style of writing and of speaking, as well, has a peculiar charm all its own. It appeals alike to the cultured student and the man or woman of limited literary attainment. The distribution of the Sabin books, begun a good many years ago, has continued steadily through many revised editions. They are read in every country of the globe, and have brought peace, happiness, harmony, health and prosperity to countless thousands.

The man who wrote the legend, "STOP! LOOK! LISTEN!" which is written on the signboard at every highway grade crossing of a railway, received $12,000 for inventing it. The person who first wrote "DO IT NOW," ought to have had a reward of $100,000 at least. No other triplet of words in any tongue perhaps is so full of potential good results as this. It is an admonition that, if obeyed, will remove many an obstacle and annoyance from life's pathway. DO IT NOW!

When you go on your vacation do not forget to have your copy of the News Letter sent to your vacation address. You will enjoy it more than ever in your leisure hours by the seaside, or in the mounains, or on the lake or river. If you are not now a subscriber, send in your name. Take a wise and helpful companion with you. The News Letter is all that.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

June

PAULINA B. SABIN

I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification to membership, the Savior's condensed statement of the substance of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself," that church will I join with all my heart and with all my soul.—Abraham Lincoln.

There certainly is something back of you to give you strength: God Himself is your backer. God is your backer whether you know it or not, and whether you feel it or not. Pay no attention to your feelings, just keep on remembering that God is your backer, that He works in and through you to express to the world in loving service.—Elizabeth Towne.

And the infinite difficulty of public affairs, gentlemen, is not to discover the signs of the heavens and the direction of the wind, but to square the things you do by the not simple but complicated standards of justice. Justice has nothing to do with expediency. Justice has nothing to do with any temporary standard whatever. It is rooted and grounded in the fundamental instincts of humanity.—President Wilson.

The life that goes out in love to all is the life that is full and rich, and continually expanding in beauty and power.

Churches are but organizations; principles are eternal; and God Almighty's principle of eternal and perfect Love is the principle that wins and must win and nothing else can win. The time will come, sometime, somewhere, when every knee shall bow and every tongue shall confess that Jesus Christ is the son of the living God and every knee shall bow and every tongue confess to the great fundamental Truth that Love for God Almighty and for your fellow as your self is the divine principle of universal harmony, in the spirit of the Infinite.—Bishop Sabin.

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THRILLING LECTURE

A Unique Discourse on Prayer from Bishop Sabin's Little Book, "Divine Healing."

[Published by request.]

THESE lectures partake simply of the nature of teaching. There is no attempt here at pulpit oratory or anything of that kind. We are trying to teach, in the plainest possible way, in the simplest language, the mode of healing the sick by Divine methods. We have been teaching you and bringing you up, so to speak, to the culmination, the subject of Prayer, which we now approach.

We first showed you that you must not be governed by prejudice, that you must let the Truth wherever it is found be your sole and only guide. Next, we took up the character of God, so far as we are able to know it, and showed you that God is Omnipresent Love, Life, Goodness; that God is without metes or bounds, center everywhere, circumference nowhere, filling all space; that God is Life, not that He is alive, but that God is Life; that wherever Life is, life is part and parcel of God; that the Life is within us. As our Saviour tells us, "I am in the Father, and the Father in me; you are in me, and I in you." Wherever you have life, that Life is God, for God is Life; and wherever you have life, you have God, for Life is God.

God is Spirit. We do not know what Spirit is, because we are environed by these material surroundings; but we are promised that, by and by, we shall see Him and know Him as He is, because we will be like Him.

Since God is the Creator of all, and since all that He created is good, therefore there is nothing in existence but good. You cannot wring a dark streak out of a sunbeam; you cannot twist the truth into a lie! you cannot make the light into darkness; you cannot make anything out of God but good, for God is All and God is Good; therefore, all is good!

Next I talked upon the subject of man. I am rehearsing these steps for the purpose of culminating this lecture upon the subject of prayer, and hope that many of you will understand me; and those who do can go from this audience healers of the sick.

God created man; male and female created He them, in His image and in His likeness. God is Love; man images God in Love. God is Life; man images God in Life. God is Good; man images God in goodness, and in all of these various likenesses is portrayed and brought forth, as you understand, the perfect child that God made. Therefore, man, being the image and like-

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ness of God, is perfect as God is perfect.

I was looking at one of Tasso's pictures wherein the Saviour was talking to His disciples. He put His fingers one upon the other. He was illustrating something. I thought it suited my illustration that I gave you on last Sunday. Here are two men, these two fingers. I am talking as man appears to us in this material world. This one we will say is the spiritual man—that is, the child that God made that never dies. This other one is what we call the material man. The material man, as I showed you, is a perfect myth. I showed you why the material man is a myth; but right here I am going to show you how to treat the sick. You are called upon to treat a person for headache, we will say. Say you want to treat me; each one in this audience is going to treat me for the headache. You look at me, the form of me; I am two persons, you will see, as represented by those two fingers, the spiritual and the physical man. Of course, the physical man is the only one that offers any pretense of having the headache. The spiritual man cannot have any pretense of headache. Now catch the thought. You are going to treat me for headache. How do you do it? Do you say, "God, please remove the headache out of this physical man's mind"? Not at all. What do you do? Why, you simply turn the so-called physical man down; he is nothing but the manifestation of God's spiritual power. Then you realize that the child that God made, the spiritual image and likeness of God, this spiritual man, is perfect. If it is the image and likeness of God, it cannot have the headache, can it? Anybody can see that. You realize that truth in your consciousness, and you declare that you, O. C. Sabin, have no headache, and cannot have, because you are the image and likeness of God, and are perfect, and I thank God that you are perfect, and I thank Him in the name of Jesus Christ. What is the result? This physical man asserts his perfect cure by saying, "I have no headache, either." In other words, the spiritual realization of perfection destroys the physical manifestation of evil.

Why do we turn the physical man down? Because there is no physical man—none whatever. There is only the manifestation called the physical man. You go to the river and look at it. What do you see? You see it going on. You go tomorrow, and you will see what is called the same river; but you will not see the same thing that you see today.

Take the physical body; it is constantly passing on. If this audience should be before me a year from today, and I should be lecturing to you, your physical bodies would have passed on. The river of life, so to call it, carries you on toward the gulf, the boundless ocean. In the beginning creation is going on all the time. God creates in the beginning. The beginning is Today; there is no time but now; there is no place but Here. All is Omnipresent Life, Good, Love; and when you come to hold this spiritual manifestation called the body as the real man, that is error; and when you do that, you cannot heal the sick.

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because you are basing your argument upon an erroneous foundation. But when it comes into your consciousness that God is All, and God is Spirit, and man is His image and likeness, then you are upon the bedrock of this whole healing.

The third part of the prayer is the part upon which we are lecturing today. The prayer that heals we divided, you remember, into four parts: First, the introductory; second, the denials. You were told that you must deny all evil. If any manifestation comes up before you that you do not want, deny it, deny everything that you do not want, and everlastingly and eternally keep denying it.

Here is a truth I had illustrated last night. A few years ago a prominent United States Senator, a friend of mine, had an accident, which, from material standpoint, was very serious—a blow to his leg just above the knee-cap. The doctor put him to bed, sewed the place up with a silver thread, charged him a thousand dollars, and kept him in bed five or six weeks. Now, yesterday afternoon, I had just such an accident. The first thing that happened was that I almost dropped to the floor from belief of pain, as though I had been shot. The thought that came into my mind was that it was a lie, that there was no sensation, there was nothing to hit, and I could not be hurt. The pain, so called, stopped. I was very busy after that during the day. I simply gave the accident the thought mentioned and went on with my work. After the people left me and I woke up to the physical realization that I had one of those tremendous ailments that my old senator friend had. To his material thought it was in belief very painful. It was put under treatment, and in thirty minutes every belief of acute pain was gone, and every particle of the belief of soreness also. The treatment was that the child of God had no leg to hurt; that this physical material body is but a transition, a spiritual manifestation; that "in the beginning creation" was going on, and therefore this manifestation of so-called pain was a manifestation of error, and was not true, and could not be true. The result was that it healed the leg.

Deny all pain, and when anything comes to you which is evil, deny it.

One time I ran my right hand through a pane of glass. I wanted to push a window up. At the top it was tight, and I did not know it. I used too much force, my hand slipped off and ran into the glass. The first thought was that the wound was very painful; the second that this was a lie; that there was no sensation in matter and it could not hurt me. I put a cloth around the hand, so I could not see it, and it never was sore. Such healing is done by denials.

Now we take up the third part of the prayer which heals, the affirmations, which are almost the opposite of denials. Do you want happiness? Affirm that you have it. How dare you affirm that you have happiness when all the world around you, to your material mind, is dark as can be? How can you realize that you have happiness? You must go back and realize what you are; you have

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to know that you are the child that God made, perfect, a spiritual being, living in spirit. Then, when you can do that, can you not realize that you have happiness? If you live, move and have your being in God, are you not happy? Could you be anything else than happy? Certainly not. Then you have happiness. Therefore, affirm it.

Take the rule and affirm everything that you want, and deny everything that you do not want, and the manifestation, so to speak, will exhibit itself. Do you want health? That is what you all want, or you would not be here learning how to heal the sick. Do you get health when you meet your friends on the road and sit down and talk to them until they are black in the face, listening to you telling about your ailments, your pains and your aches, your dyspepsia, your rheumatisms, and all that? Is that the way to get health? Do you not know that every word of that kind that comes out of your mouth is a prophecy against yourself? You are nailing your coffin lid. Every one of these things that you say, every word and thought along that line, is making you worse. Is that the way to get health?

I have known people, and I have no doubt that is the experience of everybody here, who felt abused if you did not sympathize with them in their sickness. What is sickness? It is error; there is no truth in it. It is error; it belongs to the kingdom of evil, and it is error. You are absolutely the architects of your own conditions. Now, ought I to pity you? What would be the result if I should pity you? I would nail the coffin lid a little tighter on you.

I have a friend who carries this just exactly to the right point. When he comes to see me he talks to me about this one's or that one's illness. He is always saying, "That is not true; that cannot be true." He is just the reverse, always denying so-called evil. I talk frequently with my friends, who come to see me, and they tell me of their evils. I mentally tell them what they say is unreal and is not true; that there is not a word of truth in what they say; nothing but carnal mind; that it is false. But, mind you, I am not telling these friends that they are falsifiers. I am only denying the existence of evil.

Here is one, for example, who is troubled with the belief of a severe headache. What is that so-called headache? Nothing but a lie! It is not true. Why is it not true? Because the very moment that you disabuse his carnal mind through the subsconscious thought and affirm the perfection of Spirit, the headache is destroyed. It is thus shown to be nothing but falsehood. Take this oft-repeated illustration that I have made. Here comes a man with a story of disaster. He thinks it is true, yet it is really false; say it is such a disaster as appals everyone in the house. Then comes the truth, which destroys the false story. What is the result? The truth annihilates the story of the disaster. It never was the truth; it never was anything but a material lie, a mortal mind, so-called lie, and that is nothing. It is nothing but lie of a lie. It is a lie

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that asserts itself by telling another lie.

That is what that headache is, and what is true of one disease is true of another. Whenever you meet the situation, be whatever it may, with the perfect realization, you will do as Jesus Christ did—you will never fail. The only cause of any failure is our lack of perfect understanding. Christ said we would do greater works than He.

A lady in the audience spoke up and asked the following question: "How about a broken leg?"

Bishop Sabin—There was an old lady in Milwaukee, Wisconsin, who had a broken hip. As I remember, the doctors said that she could not be treated by them surgically; because of her extreme age and weakness, the operation would kill her; that she had not the strength to stand it. I think she was seventy-eight years old. She telegraphed for aid, was put under heroic treatment, and in seven or eight weeks God set the limb and she became perfect.

A wagon ran over a little boy in Oregon and smashed the bones of his arm for about four inches. Of course, the doctor could not set the arm, because the bones were smashed. The mother telegraphed to know what to do. We telegraphed to her to place the arm in position and that God would cure it. The broken arm was set and the parts were perfect in the regular time.

A little child in this city—it may have been eight or nine weeks ago—had his hand on top of a shotgun when the gun went off. I am not familiar with the details now, but he sent a load right through the hand, shooting away the center of that member. Well, the result was that he was put under treatment, and I understand he is now substantially well, and that God has furnished bones again for the center of the hand. The doctor said he never saw a case like it. He did not know the child was treated, and he said, "The bones are coming back." On last Sunday the parents told me that the child could then work all of his fingers.

I could give you a long list of such healings where God did the work, but those cases ought to satisfy you.

Continuing our course on the subject of prayer, the student who has carefully followed our argument, ought now to begin to realize what is meant by the understanding.

WORDS.

Words are great forces in the realm of life;
Be careful of their use. Who talks of hate,
Of poverty, of sickness, but sets rife
These very elements to mar his fate.
When love, health, happiness, and plenty hear
Their names repeated over day by day;
They wing their way like answering fairies near,
Then nestle down within our homes to stay.

He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a life-time is unrolled.—Anon.

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CHRISTIAN SCIENCE

What It Stands For—Differs in No Essential from Other Uplift Movements—It Makes for Happiness—Look Beyond the Apparent.

Wm. E. Gibson.

CHRISTIAN Science, or science of the Christ Life, differs in no essential point from any of the movements of today that are inaugurated for the betterment of human kind.

It co-operates heartily with the spirit of Unity. It believes that the races will be brought together in a proper and natural way. It believes and works to the end that social conditions will be rid of the stigma of caste; that economic conditions will be so thoroughly readjusted, that the possibility of one man or class of men growing rich at the expense or by the franchise of the ignorance of the rest will be a physical impossibility.

It is in hearty sympathy with the elimination of alcoholic beverages.

It knows that alcohol in the brain will not co-operate with gas and electricity in the hands of men. This is the age of rapid movement, requiring the coolest brain and the calmest nerve.

It is in hearty sympathy with all that is sound and sane in socialistic movements. The insanity of these movements it casts to the winds.

It is in hearty accord with woman's rights, and with woman suffrage, so far as woman suffrage is in accord with the law and order of human physical, mental and moral development.

It is in hearty accord with all great or small movements that are inaugurated for the amelioration of suffering, the elimination of sorrow and the extermination of vice and crime.

It stands for legitimate education of all classes of peoples, irrespective of race or religion.

It stands for freedom of speech in public affairs, but teaches, by illustrative example, honesty, truth, purity and square-dealing in journalism.

It stands for clean politics, electing the right man to office irrespective of party sanction.

It believes that this see-saw of party politics, this scheming of the political specialists, will soon give place to a governing policy, where the true will of the people, and not the dictum of the political specialists, shall determine the statutes of the state and national legislatures.

Christian Science stands for and co-operates in spirit with all that is highest and best in every movement. Yet it specializes along one line of thought. And action follows the thought.

It sees the race, in its various activities, discontented, unhappy. The majority of humanity are not at ease. There is everywhere indications of dis-ease. The Christian Scientists know that all of these dis-

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eases, or varying shades and complexions of disease, are resident in the mentality. They manifest themselves sometimes in the conduct, and we have the cruel, beastly natures, the selfish and conniving lives. Some times they break out in deliriums and delusions; sometimes in the various phases of so-called sickness of the physical body.

The Christian Scientist realizes that all of these external manifestations have their origin in the mind —that to heal the mind is the first requisite.

Christian Science realizes that all the various irregularities, in social conduct, in economic conditions, in politics and religion, are but outcroppings of mental disorders; that all have their root, their origin, in the mind, the human mind—that to readjust conditions is to readjust the mental status; that to restore the harmony of human relationship is to find the harmony of human mentality; that to remove disease from the physical organism, from social life, economics and finance, is to remove it from the minds of men —the birthplace and kindergarten of all disorder.

Realizing this, it holds up to man the perfect ideal, the Christ Life, the doctrine of the Goodness of All through the Allness of Good.

It constrains men to look beyond the apparent, the transient, the passing show of delusion, and to see the reality of the Allness and perfection of Infinite Power, Wisdom and Good; to appropriate this legitimate heritage; to enjoy the light and forget the darkness, to appropriate the joy and let the sorrow pass, to "cleave to the good and eschew the evil," to gather the flowers unmindful of the thorns, and the berries regardless of the briers.

But the great mass of mankind do not yet realize that all the irregularities of human life and relationships are chips of the one block, seed of the same stock. It is when their bodies are hard hit that they go to the cobblers.

The Christian Scientist, as a healer of physical ills, must first remove the mental disorder, but he can do that only by crowding it out with the thought or truth of the Allness of Good—of God; that God is All, and that man is one with God. A perfect part of a perfect whole.

But this is a seed thought that must be deeply planted, must take root and spring up in word and conduct. That the seed may not rot in this poor soil, that the shooting plant may not perish under the frost of materialism, that the flower may not fall prey to the worldly; that the seed of divine truth may mature there must be planted with it the Seed of Love.

It is the gourd vine to the recuperating Jonah.

Love! Love is the globe that protects the light. Love is the dazzling shield that confounds the enemy. Love is the Tongue of Truth, the Right Hand of Power. "Love never faileth." Love is the Christian Scientist's wand of power, of peace, of mental restoration.

Love, as a symbol of powerful healing, is the Brazen Serpent Raised Up in the Wilderness of Sin, that all who look upon it shall live. Love and the truth it shields, (Love

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and Truth are one) will restore order of mind, health of body, harmony of relationships—bring true Peace to the world.

There is a higher plane of mind, a finer vibration which we call Spirit, or Spiritual Consciousness. When men master their mental states, overcome the carnal mind and become fully conscious of the Allness and Perfection of Infinite Good they realize this higher plane, this finer vibration or spiritual consciousness of Oneness with God.

This is the goal of every soul, the end of living. Those who have become thus conscious, or thus conscious in part, are prepared to be of help to the less fortunate. They become the healers. Essentially they are teachers—verbal and mental teachers and expounders of the Truth.

Should sufferers go to them for help? Do not the ignorant go to teachers for enlightenment? Do not the weak in all the manifestations of life lean upon the strong?

Should healers receive pay? Is the workman worthy of his hire? And do not all the weak contribute by sacrifice of some sort for the help they receive from the stronger? Reciprocity is an essential law in living the true life.

Enthusiasm for an object should be combined with common sense. In the one is warmth; in the other clearness; in the one lies the ideal, in the other the program, that will offer ways and means for reaching the end.—Sombart.

THE MOTOR-HORN AND HIS KEEPER.

Have you ever noticed how close a resemblance there is between a motor-horn and its owner? You know how dogs and their masters look alike—how a cat resembles her mistress. Well, I beg of you, watch the motorists as they pass by. "Toot-toot" sings a little, chirpy horn—Lo and behold! the driver of that car is a lady-like, dainty, blond male individual, and as you look into his face you can fairly believe that his own voice has asked you please to be good enough to step out of the way. You like him, too, because his horn has been so polite.

"Honk-honk"—that antique bulb arrangement of a horn is speaking. And the driver is a real lady this time. In severe and appropriate attire she guides her precious possession of a machine at a circumspect pace. When she speaks (I mean when her horn speaks) it is in stentorian tones, grown guttural with age.

Then from around the corner speeds a shiny, bright yellow affair. "Blur-r-r-r-r," it screams. Just see the owner of that resonant voice. His eyes glitter, his teeth shine, and his voice fairly shrieks, through his motor-horn, a warning to those who dare block his way. You hate him, because his voice is rude.

Watch them now. Compare the motorist with his horn, and you will find that their characters and dispositions are invariably the same. —Exchange.

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MAN'S CONCEPTION OF GOD

Humanity's Relationship With Divinity—How All Diseases Are Healed. A Chapter from the 27th Edition of Bishop Sabin's Famous Book, "Christology."

EVER foremost in the mind of man arise these vital questions:

Does anyone know God?

What is God, and what are man's relations to Him?

The Bible tells us that God is Love, that God is Good, that God is Life, that God is Spirit, that Spirit is All.

Who knows what any of these attributes are, and who can tell what Spirit is?

God, we are told, is our Father; and we are His children, heirs, joint heirs with Jesus Christ, our elder brother; and God gave us dominion over all the earth. Yet who can say what God is?

Some claim that He is nothing other than an ethereal principle, the Great First Cause—the Great Cause which has formed everything; and yet, in the same breath, they say that it was never formed; always existed. Looking at God from that standpoint, who can tell what God is?

He is omnipresent, omniscient, omnipotent. He is everywhere present—a present Power for good. He is all Intelligence, Knowledge and Wisdom, and all power comes from God; every breath we draw comes from God, and the power to draw that breath. Who can say who God is and what He is?

Christology teaches and demonstrates that this great Deity is a God of Love, that He loves us as His children, and that when one of us goes astray His spirit goes out after us; and, as the shepherd seeks the lost sheep in the mountains, so His spirit seeks us until it finds us and brings us back into the fold of love.

Christology repudiates that terrible doctrine taught by many that God is a God of vengeance, continually afflicting His children, whom He has created in His own image and likeness, with all manner of diseases of mind and body. From God emanate Truth, Love and Goodness. Never does He send fear and trouble to our hearts, or sickness and death to our friends and loved ones. All our beliefs of sickness exist contrary to God's wishes and will. In all His creation we find no such thing; therefore, all such beliefs are falsehoods which have been perpetrated upon mankind by material mind.

The Apostle Paul says that the fruit of the Spirit (the one Spirit) is "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." Then, too, we find in none of God's revelation to man any intention that the fruit of the Spirit (God) could be sin, sickness or death.

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God is the expression of love which permeates all space, fills all nature and satisfies every want. His form is unknown, but we do know that He is Spirit; but what Spirit is is left for us to learn in the bye-and-bye, when we shall see with other eyes, not dulled through the material body. Man's relation to God is one of great seriousness, as he was created in the image and likeness of God. God gave him perfect dominion, absolute dominion, over all the earth and seas and everything in them. God gave him perfect dominion, and made him master. When God spoke of man He meant man and woman, because "male and female created He them." Therefore, man and woman, or man, the generic term, had perfect dominion over all, and where he has lost dominion he has simply lost that part of his birthright which God gave him.

The poverty-stricken man who piteously asks for alms is entitled to everything that he can want, and the only reason why he lacks what he needs is the limitations which have been placed upon him by himself and this sub-conscious evil that has been taught these thousands of years. Man has the right, it is his duty, to assert his manhood, to assert his rights, to make his own protection and enter into his own kingdom. When he fails to do so, he sins against himself.

To whom, then, can God be likened; or what likeness can men compare Him to know Him?

This question may be most satisfactorily made clear by quoting a few pertinent extracts from the Holy Bible, which read:

"Whom therefore ye ignorantly worship, Him declare I unto you."

"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."

"And call no man your Father upon the earth: for one is your Father, which is in heaven."

In writing this work on Christology for the serious consideration of our readers, we endeavor to present the thought in a practical and attractive way, so that it may be clearly understood and readily applied to the everyday affairs of human life. The acme of this so-called Metaphysics, or Divine Healing, is the recognition of the Allness and Perfection of Deity; that man was created in His image and likeness, endowed by God with perfect dominion over all, and that He, in bringing back all of us, His children, to the lost heritage, gives us healing of all so-called diseases. We must be returned to what we have lost; be brought back to eternal life and harmony and eternal perfection, with the love of Almighty God.

When we are brought to see the truth of the Allness of God, and that God is Spirit, and that man is His image and likeness, then we can heal the sick. The realization of the Allness of Spirit and the nothingness of matter is the thought which heals. It is the heel of truth bruising the serpent's (material thoughts) head, the axe laid to the root of the tree.

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A MESSAGE TO THE DISCOURAGED

Jessie L. Bronson in New Thought.

"BE strong and of a good courage." There is no obstacle man cannot surmount, no height man cannot climb. Man is not a tool (of fate); he is the user of tools. Man is the channel through which God's omnipotence flows into His creation. You are not a weakling; you are a Samson.

Have you read your compass wrong and lost your bearings? Are you side-tracked at some mental way-station? Reverse the engine of your will and get back onto the main line again speedily.

The human will sometimes gets so lazy or so balky that it requires a very large torpedo of misfortune to rouse it into action. Some will never show their best paces except under whip and spur. The greatest work man has accomplished has been done under the lash of pain. The thin wine of ordinary human achievement flows with but slight compression, but the rich juices of the soul are yielded only under the heaviest pressure.

Perhaps your will has become rusty, lying so long unused in the frost and damp of your dependent mental state. You see, you have been indulging in self-pity, than which nothing is more corrosive. Already it has corroded the whole of your bright armor. Get to work and use a little mental sand-paper. Polish up your coat of mail and your weapons. Clad in a shining armor of faith, hope, courage, and peace, there's no foe you cannot face.

You've been living, I see, in a malarial swamp of fear and distrust, and breathing the miasma of worry and anxiety. Well, move out on to higher ground. Then open wide your soul windows to the breezes of heaven, and mix a mental potpourri of sweet thoughts to make fragrant the chambers of your soul.

If you want the good things of life to come to you, why do you put up the bars of doubt and fear? 'Tis through the conduit of faith that blessings flow in. See that you keep the conduit unclogged. Open wide the doors of your soul to life, and do not fear that ill fortune will enter. Evil is not looking for open doors; it prefers to pick locks.

You may have to climb the hill of difficulty a while yet, but just drop your worries and travel light. Half your troubles are of your own manufacture. The other half have been made for you by other people, from your own (unconsciously taken) measurements. If you want your environmental garments cut after a different pattern, you will have to give the Tailor of Fate orders to that effect. Your clothes doubtless fitted you once, but you've outgrown them, maybe, and need a new suit.

Has the dry land of your security been submerged in the waters of difficulty? Be a Peter and walk the

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waves of trouble. You'll not sink so long as you wear the life-saver of faith.

Has misfortune come your way? Have you met defeat—failure?

Defeat as well as victory serves to let the glory out. Defeat often teaches more than victory. However, nothing can really defeat you but yourself. One is never defeated so long as the will holds its purpose. "They are never defeated who never surrender." Give life no quarter, and victory is yours.

Has Fate backed you up into a corner and pinioned you fast? Are you caught in the jaws of Karma? Do you feel as though ground "between the upper and nether millstone"? Well, just smile back a dare. Continuous smiling will melt the heart of Fate sooner or later. Look trouble straight in the face and defy it. The most exacting Karma cannot stand that sort of treatment very long without capitulation. The most dangerous beast, even the Karmic Lion, is powerless under the gaze of the man who is master.

If trouble has come, declare joy.

Fate is only bluffing you. It is up to you to put up a bigger bluff. Life is a great game of chess anyway. Get to work and defeat Life at its own game.

What if Life does seem at present to be making you a punching-bag of Fate? So long as you keep yourself filled with the ethers of heaven, you will rebound to the blows.

Have you never seen children playing with ninepins so weighted that, though you knocked them over, instantly they were upright again? That is what courage can do for you. Besides, the tables will be turned by and by and you will do the punching. You'll be playing with Fate, and Fate with you.

Have you not sometimes gloried in matching your powers with the forces of wind and rain, when the big drops came pelting down? Provided, of course, you had a good mackintosh! And don't you know that the Lord provides troubleproof garments for all His children? You're not a whimper in the face of Nature; don't be before Nature's God. By faith you can walk the burning, fiery furnace of life unscathed.

Never mind if Life has "rubbed you the wrong way." Friction generates magnetism. Abrasion and erosion are good for you. Life has to use sandpaper on the best of us, and when we get our own angles rubbed down smooth, there'll be no sharp points to catch on our neighbor's angles.

Then bare your heart to the sword thrusts of Fate, they'll not harm you. You are indestructible.

Trouble is the lunar-caustic which eats away all the warts of selfishness and hatred that disfigure our souls.

The richest soil is of no practical value until it has been ploughed and harrowed. Even devastating fires clear the earth of weeds, and prepare the way for the springing of fresh verdure. Trouble and sorrow burn themselves out in time. The fever of the earth-life burns up the dross and prepares the soul for renewed health.

Life may seem a flaming Etna to you now, but by and by the devas-

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tating fires will die down, and time will reveal a "burnt-out crater heaied with the snow" of peace.

Are you disheartened because Luxury has thrust you out of her lap? You'd be a weakling if you always lived in a cradle. When Mother Life's birdlings refuse to be coaxed out of the nest, the wise mother pushes them out. They cheep awhile, but by and by they preen their wings and put them into use.

We learn to trust the Great Pilot through having our little barque thrust out on the sea of life to sail or sink without human help.

Some people will never drop their burdens till their backs get so sore they are compelled to do so.

Are you thinking yourself ill—diseased? Not so. Your outside garment may be worn thread-bare and full of rents, but your overcoat is not you. This body of yours is but the windows through which you look out upon the shadow world of "matter."

You've been a resident in the Land of Externalities too long. Better take measures at once to get your naturalization papers made out in Reality's Country.

You've been looking outside for help. Commence now to look within. There's an electric dynamo to generate courage and power, stored away in the inner chamber of your soul. Better connect with the Great Dynamo and set your own plant running.

"Within yourself, deliverance lies."

And this great I Am, the evolving Spirit within you, is a wonderful Alchemist, transmuting doubt into faith, grief into joy, pain into pleasure; each undesirable quality into its opposite. And you must learn this great lesson of transmutation ere you can rise forever above discouragement.

The well of life is inexhaustible. Let down your bucket.

Every child born into the world brings with him as birth-right, a check upon the bank of earth, signed by the Almighty, entitling the holder to such of the world's coin of happiness and supply as he may need. This check is always honored if properly endorsed and duly presented. Present your check!

Have sorrow and heart-ache entered your life? Better to have an ache in the heart than to have nothing there.

And "sorrow comes to make room in the heart for joy," you know. Pain is the seed of joy.

Dig a grave and bury those griefs, every last one. Cover them deeply with the fresh green sod of hope. Drink deep draughts of the Waters of Lethe which gush from the rock of self-surrender. "My troubles? I have forgotten them, therefore, I have none."

Are your life-dreams still unfulfilled? Perhaps in your life "some sweet hope lies, deeply buried from human eyes."

Well, resurrection day is coming and angels will roll away the stone.

Life holds no irrevocables, no ir-

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retrievables. Time, the Wiseacre, will solve all your problems.

"No star is ever lost we once have seen,
We always may be what we might have been."

When we get too worn out to be usable, Nature returns us to the crucible, melts us over, and turns us out in a new pattern. "Marred, so He made it again." So we may do with our ideals and desires. Life is molten, fluid, plastic. We are the potters; and Desire, the tool with which we work.

As the complete Deity creates the whole heaven and the whole earth, so we, the parts of Deity, create our own individual heaven and earth—yes, and our hell, too. Hell is limitation—strangulated life. And the only way to get out of hell is to climb out.

Is black despair in your heart, shutting out, like a pall, every last ray of hope? Oh, be comforted! To you I whisper the promise: "A bruised reed He will not break, and smoking flax He will not quench."

Into your wrecked life, with its "valley of dry bones," bleached in the alkali of your despairing thought a Prophet shall come, who shall "prophecy unto those bones, and say unto them, O, ye dry bones, hear the word of the Lord. Behold, I will cause breath to enter into you and ye shall live. And I will lay sinews upon you and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord!"

The spark of Divinity is still alive within you—'tis unquenchable—and as soon as your will gives consent, the Spirit that is brooding over your troubled soul will fan this spark into a flame that shall warm, not only your own, but many another frozen heart.

"Arise, shine, for thy light is come!"

MY PRAYER.

For more of life I do not pray,
But help me, God, to see
Thou art the Life of all that is,
Therefore the life of me.

And more of love I do not need,
But that I may express
To fellow-beings every day
The love I now possess.

Not more of peace, but just to feel
Its soothing, healing touch;
Not more of power, but just to know
The strength I use as such.

Not sweeter songs, but poise to hear
Thy music everywhere;
A carol in each babbling brook,
Each whisp'ring breeze a prayer.

And may the light of wisdom show
The gladness that may be,
In being now a friend to all,
And they, in turn, to me.

In unity to live each day,
A joy to do and be;
A unit in Thy Perfect Plan—
Harmonious, fearless, free.

—F. H. Pomeroy.

The habit of looking at the bright side of things is worth more than a thousand a year.—Samuel Johnson.

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FEAR

Bishop Sabin.

WEBSTER defines fear as "a painful emotion or passion existing by the expectation of evil or the apprehension of impending danger. Apprehension, anxiety, solicitude, alarm, dread."

In the practice of Metaphysical healing there is no more potent agency of evil than what we term "fear."

The above definition gives the secular idea of fear, but fear has a more extended definition in the practice of Metaphysical healing. It is a direct denial in the mind of the patient or the practitioner that God will do as He promises. God has promised that He will heal you; if we fear He will not we doubt His word; God has promised to protect us, and if we fear He will not, we doubt His word.

Fear is the cause of almost all the ills and inharmonies which afflict the human family from a material standpoint. We fear to sit in a draught because it will give us cold, and that fear is the father of the manifestation of that which follows, which we call cold. We fear to be surrounded with malarial conditions, and that fear is followed by the manifestations of chills and fevers. We fear of coming in contact with contagious disease, and that fear is followed by the manifestation of the so-called disease.

Solomon tells us that "as a man thinketh in his heart so shall it be," and never were words uttered that were more perfectly demonstrated by facts of every day life, for if we fear any given catastrophe, almost universally that catastrophe overcomes us. If we fear poverty, want, distress or financial embarrassment, almost universally such fears are followed by the very conditions so much dreaded.

Jesus tells us that we shall know the Truth and the Truth will make us free. The Truth that gives us freedom is the knowledge that we are the perfect children of God; that He is our Father, and that we live, move and have our being in God the Father; that from Him comes every gift, every good and perfect gift, and there are no gifts but what are good. Every particle of our strength, power and sustenance, everything we have, comes from God, and without His aid we could do nothing, and those who trust in God have all and it is this knowledge of trusting in God which gives us the freedom.

The persons who would do away with fear must make the declaration in their prayer that there is no such thing as fear. Fear is nothing but a material belief of the carnal mind and is false, unreal, untrue and does not exist and is not. By this affirmation you absolutely annihilate it, and you should affirm on the other hand that God is All and that in Him you do trust, and have everything. Make this denial and

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affirmation along these lines, positively, and affirm them copiously, drive the nail home and clinch it, and when you do this you will be surprised at the beautiful peace and quietude which will settle down into your consciousness and give you that freedom of which our Savior speaks.

He who trusts God for all, has all, and without God you can have nothing; therefore, if you would be happy follow the laws laid down and the lessons taught, which gives us freedom.

YOURSELF.

Your greatest problem is yourself. You are also your greatest treasure. If you can bring yourself to be determined upon finding what you are and what you are for —and if you can discover the elements of value in your nature—your life will take on the beauty of orderliness and your need of the savings bank will be less and less, for you will be your own riches.

I say if you can, for this procedure takes wisdom, and wisdom is a fruit which ripens slowly. Perhaps you are not very wise; perhaps you are still incapable of self-analysis; perhaps you are confused amid the surfaces and appearances of life; perhaps your code of conduct is based upon the customs of the times and the sayings of the alleged sages; perhaps you are disheartened and discouraged—even in a frenzy of retreat before the things of your life which seem to oppose and beat you back. But even so, this is but a condition or mood which is not final; the condition will right itself; the mood will pass. Let the environment be as narrow as it may and the circumstances as black as any circumstances can be, you are a child of Divine Energy and cannot be lost or permanently retarded; your very birthright is progress; your doom is pleasant; you were made neither for failure nor for satiety; you will go on as God goes on; at the proper hour you will come to yourself and perceive the purpose of yourself; you will find the values which lie hidden in your own soul and you will bring them out and burnish them with modest faithfulness. Soon or late—but surely it will be said of you—"There goes a man!"

I believe this of you because I believe in the Goodness of the Universe of which you are a part, and I write it that you may be stimulated to self-appreciation and self-development, which is at once intelligent, patient, and void of the motive of mere self-gain.—Richard Wightman in "Soul Spur."

"'Tis well with him whose will is strong,
He suffers love to be its active strength;
In doing so he never suffers wrong.
Active love flows from fountains deep
And pure as diamond bright, that holds and keeps
Within itself the true triumphal power."

Never think anything about yourself, your affairs or those around you, except that which you wish to see realized.

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HURRY, THE SCOURGE OF AMERICA

William George Jordan in "The Majesty of Calmness."

THE first sermon in the world was preached at the Creation. It was a Divine protest against Hurry. It was a Divine object lesson of perfect law, perfect plan, perfect order, perfect method. Six days of work carefully planned, scheduled and completed were followed by—rest. Whether we accept the story as literal or as figurative, as the account of successive days or of ages comprising millions of years, matters little if we but learn the lesson.

Nature is very un-American. Nature never hurries. Every phase of her working shows plan, calmness, reliability, and the absence of Hurry. Hurry always implies lack of definite method, confusion, impatience of slow growth.

The Tower of Babel, the world's first skyscraper, was a failure because of Hurry. The workers mistook their arrogant ambition for inspiration. They had too many builders, and no architect. They thought to make up the lack of a head by a superfluity of hands. This is a characteristic of Hurry. It seeks ever to make energy a substitute for a clearly defined plan—the result is ever as hopeless as trying to transform a hobby-horse into a real steed by brisk riding.

Hurry is a counterfeit of haste. Haste has an ideal, a distinct aim to be realized by the quickest, direct methods. Haste has a single compass, upon which its course is determined. Hurry says: "I must move faster. I will get three compasses; I will have them different; I will be guided by all of them. One of them will probably be right." Hurry never realizes that slow, careful foundation work is the quickest in the end.

Hurry has ruined more Americans than has any other word in the vocabulary of life. It is the scourge of America; and is both a cause and a result of our high-pressure civilization. Hurry adroitly assumes so many masquerades of disguise that its identity is not always recognized. Hurry always pays the highest price for everything, and usually the goods are not delivered. In the race for wealth men often sacrifice time, energy, health, home, happiness and honor; everything that money cannot buy; the very things that money can never bring back.

Hurry is a phantom of paradoxes. Business men, in their desire to provide for the future happiness of their family, often sacrifice the present happiness of wife and children on the altar of Hurry. They forget that their place in the home should be something greater than being merely "the man that pays the bills." They expect consideration and thoughtfulness that they are not giving.

We hear too much of a wife's duties to a husband and too little of the other side of the question. "The wife," they tell us, "should meet her husband with a smile and

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a kiss, should tactfully watch his moods and be ever sweetness and sunshine." Why this continual swinging of the censer of devotion to the man of business? Why should a woman have to look up, with timid glance, at the face of her husband, to "size up his mood?" Has not her day, too, been one of care, and responsibility, and watchfulness? Has not mother-love been working over perplexing problems and worries of home and of the training of the children that wifely love may make her seek to solve in secret? Is man, then, the weaker sex that he must be pampered and treated as tenderly as a boil trying to keep from contact with the world?

In their hurry to attain some ambition, to gratify the dream of a life, men often throw honor, truth and generosity to the winds. Politicians dare to stand by and see a city poisoned with foul water until they "see where they come in" on a water-works appropriation. If it be necessary to poison an army—that, too, is but an incident in the Hurry for wealth. * * * * *

Everything that is great in life is the product of slow growth; the newer, and greater, and higher and nobler the work, the slower is its growth, the surer is its lasting success. Mushrooms attain their full power in a night; oaks require decades. A fad lives through generations and centuries. If you are sure you are right, do not let the voice of the world, or of friends or of family swerve you for a moment from your purpose. Accept slow growth if it must be slow, and know the results must come, as you would accept the long, lonely hours of the night, with absolute assurance that the heavy-leaded moments must bring the morning.

Let us, as individuals, banish the word Hurry from our lives. Let us care for nothing so much that we would pay honor and self-respect as the price of hurrying it. Let us cultivate calmness, restfulness, poise, sweetness—doing our best, bearing all things as bravely as we can; living our life undisturbed by the prosperity of the wicked or the malice of the envious. Let us not be impatient, chafing at delay, fretting over failure, worrying over results, and weakening under opposition.

Let us ever turn our faces towards the future with confidence and trust, with the calmness of a life in harmony with itself, true to its ideals, and slowly and constantly progressing toward their realization.

Let us see that cowardly word Hurry in all of its most degenerating phases. Let us see that it ever kills truth, loyalty, thoroughness; and let us determine that, day by day, we will seek more and more to substitute for it the calmness and repose of a true life, nobly lived.

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.

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OUR THOUGHT CHILDREN

From "Our Mental Children," book by Lily Allen.

OUR thoughts are our mental children; they come from our minds like little infants, very small, very tender, very frail, but they grow and grow day by day, year by year, till they become a strong family around us, filling our home and thronging the world in which we live.

What a big family it is, and how each child differs from another!

Let us consider some of them.

There is Kind Thought. She was born many years ago. We did not then think much of her when she came from our hearts. She seemed so frail, so inadequate, so helpless, *in* comparison to the great need; but we nursed her, and tended her, and we dressed her in the pure robes of unselfishness, and she grew, did our little Kind Thought. She grew in strength and beauty day by day, till she stood before us a lovely maiden, so fair to look upon, filling our eyes with beauty, our hearts with joy. And oh, but we were glad our little Kind Thought was ever born!

Time passed on and to Kind Thought was added Purity.

Oh, but it was a fair day when she was born! Our hearts were filled with deep, abiding peace, and our souls seemed scarce large enough to contain our satisfaction. She filled our days with calmness and restfulness, and as she grew in strength, so we grew strong, for her strength entered into the very core of our being.

Blessed, thrice blessed, was the day when Purity was born to us!

And then came another.

How fast they come to us, those Mind Children!

And this next one we call Mercy. She was gentle and meek-eyed, but strong and vigorous withal. She took our hands in hers, and drew us after the suffering and sorrowful, that we might help and succor them. She pointed to the world of anguish, in the animal creation, calling us to hearken to the sob of slaughtered beast and bird, to the cry of the tortured and the hunted, until the tears of pity fell from our eyes. And sometimes when we were prone to forget, and were wont to "mingle our pleasure or our pride, with sorrow of the meanest thing that lives," she sighed so near to us we drew back and blushed for shame. We crown the day that Mercy came to us, for she has grown so strong and beautiful, extending her grace and benevolence on all hands—on birds, and beasts and man—till her sweet influence has filled our lives with tenderness and in every sorrow of our own hearts we, too, have found, coming from others to us, that "quality of mercy," that is not strained, but that "droppeth as the gentle rain from heaven" upon us.

But one day, alas! alas! we travailed in pain and weakness and an-

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guish of spirit, and we brought forth a dark, sad-eyed child, and we called it Hatred. Its swarthy face was ill-favored, and its touch was like fire, and its eyes burned with consuming heat. We wished that it might die—this child of our brains—but we were not willing to let it die, and so it grew and grew in strength and power till it stood between us and the sunshine, and when we tried to call Mercy and Purity and Kind Thought to our aid, it pushed in between and they shrank from its touch, so that we could not see them nor feel their presence.

And it came not alone to us either, for Hate has many of its own kind, so it gathered around us Envy, with the dark brow, and Malice, with the hard face, and Deceit—that terrible child, author of anguish untold. And in their train came Sorrow, the sad-eyed, and Pain and Woe, twin children, to mock us. When we tried to drive them from us they clung to us, crying: "We are thine, thou thyself hast given birth to us, we are the children of thy own mind and heart," and we knew it was true, and knowing it, we wept sore in our sorrow and darkness.

But one day a wondrous thing happened, so wondrous, that, to us, the day on which it took place must ever be the day of all days, the great day of our life, for, on that day, Love was born to us. Dear Love, with thy wide-open eyes of beauty, thy smile and gentle voice! How sweetly thou didst come, thou Christ-Child, and how, at thy coming, Kind Thought and Purity and Mercy drew near once more, that they might gaze upon thy sweet face, and, lo, at thy presence Hate died, Envy, Deceit and Malice fled away, and Pain and Woe were no more.

And Love it was that taught us how we had chosen those children of ours of our own free will, how they were but the offspring of our own hearts, the outcome of our own thoughts; that we alone are responsible for the birth of those mental children—that host that peoples the world in which we live and move day by day. By our command, and ours alone, they come forth from us. thoughts of Kindness and Tenderness, of Pity and Mercy, to call into our lives Goodness, Peace and Joy, to fill our homes with Gladness and Friendship and Love. But if we choose to have it so—thoughts of Envy, Unkindness, Suspicion, Hatred, Pride, Malice, Uncharitableness—calling to us, after their own kind, Despair, Sickness, Loneliness, Strife, Care, Poverty, Hardship and Sorrow. "As a man thinketh in his heart so is he."

"Finally, 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."

Where there is faith there is Love.
Where there is Love there is Peace.
Where there is Peace there is God.
Where there is God there is no need.
—The Birth of Mental Excellence.

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PEACE

S. E. Huff.

WHY shouldn't we have peace all the time? Why couldn't the United States take off her fighting clothes and come out in peaceable attire, just like any man or woman does who trusts in a higher power. If we wait for the evil one to sign a peace treaty, do you imagine we will have peace very soon? I never read it in a book, or even a newspaper, but there is something seems to say, "Well, if you know so much about how to keep out of fights and out of diseases, and how to dodge germs and all that, if you know so well how to protect yourself, why I'll just let you do it, but if you depend on me for your health, happiness and prosperity, I will see that you have it in full measure, and you don't need to carry a sword and a bottle of disinfectant, and an insurance policy, and a big iron lock and key, and like contraptions."

The resorting to all these means proves conclusively a fear of the wicked or evil, and did not the wise man say in Proverbs 10:24, 25, "The fear of the wicked it shall come upon him; but the desire of the righteous shall be granted as the whirlwind passeth, so is the wicked no more; but the righteous is an everlasting foundation, and again did not the Psalmist sing in the 91st Psalm:

"He that dwelleth in the secret places of the most high shall abide under the shadow of the Almighty.

"I will say of the Lord, He is my refuge and my fortress, my God; in Him will I trust.

"Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

"He shall cover thee with his feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

"Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side, and ten thousand at thy righthand; but it shall not come nigh thee.

"Only with thine eyes shalt thou behold and see the reward of the wicked.

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"For He shall give His angels charge over thee, to keep thee in all thy ways.

"They shall bear thee up in their hands lest thou shalt dash thy foot against a stone.

"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under thy feet.

"Because he hath set his love upon me, therefore will I deliver him:

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I will set him on high, because he hath known my name.

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

"With long life will I satisfy him, and shew him my salvation."

JUST BREATHE.

Don't take a stimulant. Just breathe. This is the advice of a doctor who does not believe in the old medical policy of mystery, but who undertakes philosophically to explain to any patient why such and such a remedy should be beneficial.

"When you are 'let down,'" continued this physician, "don't take a cocktail. Just breathe. Put your finger on your pulse and get its rhythm. During eight beats draw in the breath, breathing deep and low, and forcing the diaphragm down first, then filling the upper lungs. Then exhale this breath during four beats of the pulse.

"Now, if you are working with a piece of machinery, say a typewriter, what do you do to make it run more smoothly? You don't put a lot more oil on it, and gum and clog it all up. You clean it first. You can best clean the blood by breathing. The blood passes through the lungs, and it needs and expects to find plenty of fresh air with oxygen in it. If it can't find perfectly fresh air, it needs more air which is not perfectly fresh. It needs to be cleaned by contact with the air.

"Once in a while hold the lungs full of breath as long as you can without expulsion. In doing this you are simply cleaning the machine. You are cleaning the blood. At the same time you are giving that little fillip to the action of the heart and the nervous system which you thought you were giving when you took the cocktail. In the latter case you didn't clean the machine. You simply ran it a little faster and gummed it up a little more. You can get the same results, the same feeling of exhilaration and of accomplishment, without taking the cocktail, and, at the same time, the machine will steadily improve in its running quality. Breathe the best air you can get, and plenty of it. It is as necessary as food. The heart and lungs act involuntarily. In a hurried business life they become too involuntary. In that case don't take a cocktail; just breathe."
—Philadelphia Telegraph.

I have watched the birds in springtime
Building along the way;
From their hearts a song of joyance
Flooded the golden day.

I have watched men toiling, toiling.
A silent, listless throng;
In their hearts there dwelt no gladness,
From their lips there fell no song.

We have wandered like truant children
Deep into ways of strife;
Let us build as the birds are building,
Singing gladness into life.

"He who enjoys what he has without regretting the want of what he has not is a happy man."

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THE WIT OF WOMAN

Richard Grant White says, "Humor is the rarest of qualities in women," and John Boyle O'Reilly said, "I am sorry women are not witty." Many other writers have declared that women have no sense of humor.

Wit excites in the mind an agreeable surprise, it implies thought, and is acquired; humor is unconscious, natural, a matter of feeling, and therefore sympathetic—you laugh at wit, you laugh with the humorist.

The following specimens of wit and humor by and about women might be multiplied indefinitely:

A supercilious lawyer, cross examining a young woman whose testimony was likely to result unfavorably to his client, inquired, "You are married, I believe?"

"No, Sir."

"Oh—only about to be married?"

"No, Sir."

"Only wish to be?"

"Really, I don't know. Would you advise such a step?"

"Oh, certainly! I am a married man myself."

"Is it possible? I never should have thought it. Is your wife deaf or blind?"

An Englishman walked up to a market-woman's stand and, pointing to some large watermelons, said, "What! don't you raise any bigger apples than these in America?"

Disdainfully the woman replied, "Apples! Anybody might know you was an Englishman. Them is huckleberries."

I recall four lines of Phoebe Cary's parody on Whittier's "Maud Muller":

We are apt to fuss and fret
About the one we didn't get;
But we needn't make such an awful fuss
If the one we didn't want didn't get us.

Helen, Rufus Choate's brilliant daughter, made the remark quoted without credit by Emerson:

"To a woman, the consciousness of being well dressed gives a sense of tranquillity which religion fails to bestow."

A dilapidated bachelor who retained little but his conceit said to Julia Ward Howe, "It is time now for me to settle down as a married man; but I want so much—I want youth, health, wealth, beauty, grace—"

"Yes," she interrupted sympathetically, "you poor man, you want them all."

A young man poured out a long story of adventure to a Boston woman. Surprised, she asked:

"Did you really do that?"

"I done it," answered the proud young man. He began another narrative, more startling than the first.

When she again expressed her

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surprise, he said, with inflated chest, "I done it."

"Do you know," remarked the girl, "you remind me strongly of Banquo's Ghost?"

"Why?"

"Don't you remember that Macbeth said to him, 'Thou canst not say, 'I did it'?" and the young man wondered why everybody laughed.

A dandy, with more good looks than brains, married a rich and accomplished, but very homely woman. One day he said to her, "My dear, ugly as you are, I love you as well as though you were pretty."

"Thank you, Love. Fool as you are, I love you as well as though you had wit."

A quarrelsome couple, having exhausted many subjects, came to discussing tombstones, and the husband asked, "My dear, what kind of stone do you suppose they will give me when I die?"

"Brimstone," was the reply.

A departing husband charged his wife that she place upon his monument, "Prepare to follow me"; but, remembering his dubious past and his uncertain future, added a line of her own:

To follow thee I am not content,
Until I know which way thee went.

A Boston woman was arguing with a woman belonging to one of the Knickerbocker families of New York as to which had the nobler ancestry. The Bostonian declared that her ancestors came over in the Mayflower, whereupon the New Yorker remarked superciliously that she was not aware before that there were any steerage passengers on the Mayflower.

"When I get to Heaven," said a woman to her Baconian husband, "I am going to ask Shakespeare if he wrote those plays."

"Maybe he won't be there," was his reply.

"Then you ask him," said the wife.

When a trust magnate gave his church two tablets of stone, with the Ten Commandments engraved on them, a woman in the church remarked that his reason for giving away the Commandments was that he couldn't keep them.

A diplomat, sitting between Madame de Stael and Madame Recamier, said, "Here I am between wit and beauty."

"Yes," quickly retorted Madame de Stael, "and without possessing either."

Adam, they say, must have been a happy man: he had no mother-in-law.

A little fellow swallowed a penny. Immediately on getting the information, the mother-in-law wrote to her son-in-law, inquiring, "Has Ernest got over his financial difficulties yet?"

Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come.—Lowell.

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WE ARE BECKONED ABOVE.

I think a great reason why the quality of happiness and contentment is escaping so many lives is that we have lost, to a great extent, the sense of proportion. We are concerned and absorbed with so many things that are merely means to an end, instead of with the end itself. Not that these are not of importance; but that they are, after all, merely means, and they can never have any importance other than merely relative. We are concerned more with the "fixings" of Life, and the means of ever increasing them, than we are with Life itself. And, after all, we can never get away from the fact, except at the expense always of great personal loss, and many times even at our peril, that THE LIFE is the thing.

We can't dwell too continually in the lower stories of our being without nursing the still better things that are in the stories above, and somehow there is in the very center of our being, so to speak, a something that continually beckons us above. If we heed its call, and go voluntarily, we find new pleasures and joys and satisfactions, such as, somehow or other, would not last when we were staying below. Then if we are not wise enough to go voluntarily, we invariably are pushed. There is no such thing as a standing still in life and enjoying the higher forms of happiness.

Life, in its possibilities of unfoldment and growths, is such a wonderful thing that we are missing the transcendent beauties and the lasting satisfactions and possessions that lie in the upper strata of our being as long as we are careless enough to allow them to escape us.

Mankind is advancing. It is attaining to ever higher standing ground, and it is placing those who are incapable of the things of the mind and spirit, the imagination and the heart, on a very ordinary plane. No, the best is the life—the things of the mind and spirit—they will buy out all the world at last. Why? Because they are the things that are real, the things that will last, the only things that eventually really count. It is the thinker and the man of unself-centered sympathetic impulses that always will lead and that always will be recognized as the leader.—Trine, in "The Winning of the Best."

UNITY WITH DIVERSITY.

Let us ever bear in mind that there is a constant process of evolution going on in the life of man, and that from first to last there are many stages in this evolution. It is the same Plan that is written into every life, but no two individuals ever work that plan out exactly alike. Every snowflake has its hexagonal form, but no two snowflakes are ever alike. There is the unity of the Plan, but there is diversity in expression. Every soul is, therefore, at some stage on the great pathway of life between the Adam and the Christ. Now, we all need light on what we are living today, not on what we may have to do in the months, years or ages to come, but just upon the problems that confront us in the present.—C. B. Patterson.

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THE CHEMISTRY OF CHARACTER.

John, and Peter, and Robert, and Paul,
God in His wisdom created them all;
John was a statesman, and Peter a slave,
Robert a preacher and Paul—was a knave,
Evil or good, as the case might be,
White or colored, or bond or free—
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

Out of earth's elements mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels man to be,
Born to conditions they could not foresee,
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

John was the head and heart of his state,
Was trusted and honored, was noble and great;
Peter was made 'neath life's burdens to groan,
And never once dreamed that his soul was his own;
Robert, great glory and honor received,
For zealously preaching what no one believed;
While Paul of the pleasures of sin took his fill,
And gave up his life in the service of ill.

It chanced that these men, in their passing away
From earth and its conflicts, all died the same day;
John was mourned through the breadth of the land,
Peter fell 'neath the lash in a merciless hand;
Robert died with the praise of the Lord on his tongue,
While Paul was convicted of murder and hung.
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.
Men said of the statesmen: "How noble and brave!"
But of Peter, alas!—"He is only a slave!"
Of Robert, " 'Tis well with his soul, it is well;"
While Paul they consigned to the torments of hell.
Born by one law through all nature the same,
What made them different, and who was to blame?
John, and Peter, and Robert, and Paul,
God in His wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is pure as the white;
Out where the spirit, through sorrow made wise,
No longer resorts to deceptions and lies;
Out where the flesh can no longer control
The freedom and faith of the God-given soul,

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Who shall determine what change may befall,
John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase;
Peter rejoice in an infinite peace;
Robert may learn that the truths of the Lord
Are more in the spirit and less in the word;
And Paul may be blessed with a holier birth
Than the patience of man had allowed him on earth;
John, and Peter, and Robert, and Paul,
God in His mercy will call for them all.

—Author Unknown.

THE UNIVERSAL LANGUAGE.

There is a language that the dumb can speak,
A tongue that all the world can understand,
The oldest language earth has ever known,
A language common all throughout the land.
It has no sounds to vibrate on the air,
And find their way into the human ear,
Although it speaks in accents of its own,
In such a way that even hearts may hear.

The weary horse, from thirst and hunger weak,
Can use this voice to make his mute appeal,
The patient ox, an uncomplaining beast,
May with it sometimes make his master feel;
The mangy cur, unfriended and forlorn,
Speaks with it as we coldly pass him by;
It is the tongue invented for the dumb,
God's universal language of the eye.

All hearts attune with love, this language heed,
And answer it in kind, and with a smile,
They pause, the silent speaker to engage
In friendly conversation for a while;
And when they go again their kindly way,
Quite often blinded with a dewy haze,
The mute farewell that follows them afar,
Is sure to be a long, and loving gaze.

Ye human hearts, attune yourselves to love,
And speak this kindly language of the eye,
Be friendly with our quadrupedal friends,
And heed their lonely, pleading, silent cry;
Train hand and heart and eye to tenderness,
Hold not your fellow-feeling longer numb,
Communicate with them through heart and eye,
And gain the loving friendship of the dumb.

—Jake H. Harrison.

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"SEEKETH NOT HER OWN"

SAIDEE GERARD RUTHRAUFF.

I have walked through the fire with my feet unshod,
I have bared my body to the bruising rod,
I have climbed to the heights by the thorniest way,
I have travelled the desert all the long, scorching day!
And now, Thou who walkedst Galilee,
I would have the crown that is waiting for me.

Did I brave the flames to protect another?
Did I bear the scourging to shield a brother?
Did I beat down the thorns for a helpless one?
Did I shade someone else from the desert sun?
Ah, no! Thou who walkedst Galilee,
Whatso thing I did it was done for me!

Alas, then! the burning, the lashing, the pain—
The striving, the struggling, all given in vain!
In vain all the anguish, the wounds that still bleed—
For to selfless deeds only, doth Heaven give heed!
O, my Christ! Thou who walkedst Galilee!
Touch the blind hearts of men, that they see—that they see!

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A LAUREL WREATH TO EDWIN MARKHAM

Rose de Vaux-Royer.

The rusted chain that bound the world is broken;
A new strange star pricks down the night for token;
And the Great Word is waiting to be spoken
[Edwin Markham in "Shoes of Happiness."]

ON April 27th the great American poet, Edwin Markham, was presented with a laurel wreath by the Cameo Club, of New York, at a banquet given in his honor. The president, Mme. Clarence de Vaux-Royer, read from his "Crowning Hour" as the wreath was placed upon the poet's head.

Mr. Markham's songs are songs of love, of courage, of promise:

"There is no time for hate, O wasteful friend;
Put hate away until the ages end."

And those who know him feel the lure to follow where his "Shoes of Happiness" lead. His the clarion call, bugle clear and heartbespoken, for here walk truth and beauty welded, breathing an incense akin to the Spirit of Life, which banishes the vague and pierces the veil of the unknown; for he has, with his sublime imagery and prophetic soul, illumined the way to other worlds.

"His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed—
Worlds sleeping yet in some new dream of God."

Each poet has his own particular sphere over which his wand is waved. Edwin Markham seems to conjure the rainbow realm of hope and happiness for man; man, the immortal, who holds the flaming ray!

"But it will rise, Love's hero-world at last—
The joy-world wreathed with freedom and heartfast."

He counts that man is here to conquer the universe; to bring the unacquired and the unrevealed into the common reach of the understanding. That through and by his own attributes and wonder-working faculties man shall at last have achieved the higher brotherhood and perfection born from his fast held ideals when "all shall be justified!"

He would spiritualize humanity and chasten the common ways of life.

"There is a high place in the upper air,
So high that all the jarring sounds of earth—
All cursing and all crying and all mirth—
Melt to one murmur and one music there."

Silver-clear his music falls like

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the waters of running brooks over their white and pebbled beds. Sustaining and serene is the "smile of beauty" which he evokes, but the everlasting promise follows the magic of his lead when he takes us willingly, hopefully, into that far country of his exploration

"Where the old love lures and the old fire whitens
In the stars behind the stars."

And he assures us—

"There are more lives yet, there are more worlds waiting,
For the way climbs up to the eldest sun,
Where the white ones go to their mystic mating,
And the Holy Will is done."

In "Virgilia" and "The Crowning Hour" Mr. Markham is at his best and has added a masterpiece to English literature.

"The Shoes of Happiness," Edwin Markham, 192 pages, autographed copies, $1.30; Deluxe, full leather, gold tipped, $3.00; Cameo Press, 627 W. 136th Street, New York City.

THE NECESSARY BATTLE.

"What a brave fight he made against drink!" said a man admiringly, at the funeral of a friend who had reformed, but whose constitution had been fatally sapped by liquor. "If he had only made it sooner, though, he would have been alive today."

"It would have been much better if he had never made the fight at all!" said an older man.

"What do you mean?" asked the other, startled. "You wouldn't have had him go on and die a drunkard, would you?"

"No, indeed. I would have had him avoid the fight altogether, by never beginning it. The battle with the liquor habit was not necessary to him, for he need never have had the habit to fight with at all. There are necessary battles in life—but the battle with intemperate habits is unnecessary. The man himself creates it. That's what I mean."

The man who had first spoken went home and thought about it. He was a young man. He had never thought much about the liquor habit, and was a moderate drinker. He resolved, that day, to remove any chance of unnecessary battle from his future by avoiding all occasion for it, and becoming a total abstainer.

Increasing numbers of young men, today, are making a like resolve. They bar out drink from their lives before they have any appetite for it. Older men, at the head of great businesses, employing scores and hundreds of men, make the rule of total abstinence for their employees, because they find it saves all sorts of avoidable trouble.—Forward.

WHAT IS YOUR GOSPEL?

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true,
Say! What is the gospel,
According to you?

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BRANDS FROM THE BURNING.

W. E. G.

It never pays to quarrel with or use abusive language towards people. He that attempts to abuse others, in thought, word or deed, abuses, most, himself, for he abuses the other once but himself thrice. He abuses himself first, in preparation for the attack, be the preparation premeditated or on the impulse of the moment. Secondly, he abuses himself in the expended energy of the acts, and, in the third place, he abuses himself in the resulting reaction of a bad action.

And further the consequence of every self-abuse is three-fold in its effect upon the individual committing it. It effects mind, body and spirit. The mental environment is poisoned, and this poison disturbs the secretion of the physical organism, preventing normal dispatch of nerve energy, retarding the natural flow of the blood through the body, thus shriveling up the life cells. It engulfs the spirit in a cloud of error, thus preventing it from receiving the full light of divine goodness and glory, or from radiating and reflecting that light in its fullness and power.

Adverse contentions are too expensive to indulge in.

While this is invariably true of the individual life, it is vastly more true of the national life. That nation is long lived which leans away from controversies. The individual who leans towards controversies, grows lean in body, lank in mind, and little in spirit. This growth is ıeverse to the natural order and leads speedily to dissolution of spirit, mind and body.

You never saw an adversely contentious person live long. When a nation enters upon the war path it thus takes the shortest road to self destruction.

There is a philosophy to life, whether in its individual aspect or its associated, which will brook no alteration. Sow a bad seed and you grow a bad weed, and that bad weed will sow other bad seed. That seeds beget weeds and weeds multiply seeds, is true of plants; but no less true of thoughts, words and deeds.

Pinch not the ass that is carrying the burden. Muzzle not the ox that treads out the grain. Blind not the Samson that grinds at the mill. Ere long the ass will turn to kicking, the ox will turn to goring, and blind strength will undermine the superstructure.

It is a safe policy to give the working man a square deal at all times. Promises before election days, and flourishes at legislation in his favor may win his vote, but when the promises fall short, and the legislative plant is nipped in the bud, and the toiler bends his back again to the burden, poorly fed and scant of clothing, he bows his head to think—and the outcome of that thinking may mean much.

Rational readjustment is better than wrathy revolution, national co-operation is much saner than

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clandestine co-operation. What the race needs now is not scattering of its forces, but rather the concentration of its force, concentration not with a view of striking outwardly, but rather with a view of drawing humanity together into a closer fraternal fellowship. To this end self-interest and selfish pride of party politics, of social strata, of religious quibblings, must be sacrificed upon the altar of common interest; and from that altar comes forth a spirit of magnanimity, that transends selfishness and bigotry; that interprets properly the Fatherhood of God and the Brotherhood of man.

The way to make good citizens is to give all a fair chance to earn and eat wholesome food, to earn and wear respectable clothes, to earn the means of housing in good quarters, to earn the means for rearing and educating their children; short of this is the brooder for dis-ease.

CONTENTMENT.

Contentment is an acquired state of soul consciousness. There are varying stages or degrees of contentment. Everyone experiences periods of contentment.

When one has accomplished a fond desire, has reached a desired point in life or has acquired a certain social station, there follows a sense of contentment. But these states of contentment, which one may experience again and again, are but rest periods from the mandates of discontent. They are but the settling down of the trout after climbing a waterfall. It is a sense of stopping to rest while the scene passes before you.

But there is a contentment which is absolute and true. It follows after many experiences, most of which have been bitter and disappointing. It comes not as the calm that follows the storm, but rather the soul, becoming truly calm, finds the calm even in the midst of the storm.

True contentment is total detachment from the environal conditions. While it is detachment, it is detachment from the transient only, but is a most complete attachment to all that is permanent—the real and true.

The truly contented has found himself, and finding that has found his place in the universe; his relation to the universal—to God and all the rest of His creation. This is the acme of knowledge, the only source of true contentment.

Desire it. Seek for it. Contend for it.

Desire it, not impatiently but with great patience. It is the flower that blooms in the garden of every soul. Seek it first in your own garden; having found it there you will easily find it elsewhere.

Contend for it, not with others but with yourself. When you overcome the obstacle that stands between you and contentment you will have "overcome the world"—the worldliness of your human nature.

This contentment is the "peace that passeth understanding," the peace which no one can give you; but which you must find for yourself.—Voice of the Soul.

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SPARKS OF TRUTH.

W. E. G.

Help yourself and you, thereby, draw help to you.

Neglect yourself and the world follows suit.

Think no evil. Put the very best construction you can on every one's motive and conduct, and if evil thoughts flash into your consciousness, do not allow them the breath of life, the air of expression.

Seek not the punishment of an offender for the sake of your own desire for revenge, but rather that the offender shall be corrected for his own sake, and that others may not share with you the fate of his indiscretions.

Be both just and generous to your offenders, and to yourself; and no less considerate to your neighbors.

Desire and determine, if possible, to do some good deed or say some kind word each day.

Words have power, and are effective even in their casual falling; but the power of words may be given impetus in a desired direction by concentrated mental energy, just as are bullets by the exploding powder or baseballs by the energy and skill of the pitchers.

You have already answered most of the questions which you can intelligently ask. Every question that another answers for you, to your perfect satisfaction, has already been answered in your own mind, else that answer would not be satisfactroy.

If you cannot rule in any field, do not stoop to the spirit of ruining that field.

He, alone, is a ruler who can govern well himself.

He that attempts to ruin others first ruins himself.

Little offenses are mere cankers in the mouth, but if noticed and nursed they become cancers, powerful cancer, consuming tongue and teeth.

This is true in the individual conduct and consequence, but proportionately more true in the national demeanor.

Greatness consists in blindness to littleness.

Truth is one and the same, but may be expressed in as many ways, shades and colors as there are modes of expression.

There is no new truth. That which seems new is but a revived or new expression of that which ever was and ever will be.

Time is the reckoning of the finite mind. Eternity is the reckoning of the Infinite mind. Time is apparent; eternity is real. The eternal concept grasps the apparent and the real in one comprehension.

Duty is a self-assumed obligation; the doing of which gives bone and fiber, muscle and beauty to character.

Character is the moving picture of the real man.

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THE DOMINANT THOUGHT IN HEALING

William E. Towne.

A PRACTICING physician of the regular school, a graduate of three medical colleges, who has been studying New Thought for fifteen years, says that he is more and more convinced that disease is due to an underlying condition of the subjugation of the mind to a dominant idea. And he believes that through suggestion a dominant idea of Health and Hope may be substituted for the disease thought and the victim healed.

The mental attitude of almost every one with an ailment or disease is manifested by a tendency to hang on to it. We naturally resent the health thought which must become dominant before we can be healed.

The first and most important thing to do, if you wish to be healed by New Thought, is to reason the matter out with yourself and decide to accept the thought of perfect health and let it become dominant in your consciousness.

Make up your mind to put the thought of disease away from you, to ignore it. Tell yourself that while the ailment or disease that is troubling you is a real condition, yet it exists largely by virtue of your recognition of it, by reason of your mistaken habits of thought and because you have allowed the disease thought to become dominant in your life. Hereafter you are to consciously choose the thought of perfect health, you are to will that it shall become dominant in your life, you are to hold the mental picture of health instead of the mental picture of disease and weakness, you are to let go of that stubborn thought which rises up and says, "But I am sick, so why ignore it?"

You are to let go of this thought, first, because in an absolute sense it is not true. You are one with the One Life of the universe, you live, move and have your being because of this oneness, because Life animates you, and life cannot be sick any more than light can be darkness.

The reason you have manifested sickness is because you have turned away from Life, lost your consciousness of Life, by allowing the thought, the picture of disease to become dominant first in your mind and it later manifested in your body. You were a long time in building yourself into this condition and you must be willing to use your powers of will and concentration in reversing the process.

You could be healed instantly if you would really accept the truth and let it permeate your consciousness through and through. Most of us do not free our faith and understanding sufficiently for such quick results. We are too stubborn and hence we require time to accomplish the healing. We have to educate our minds to receive the truth. We have to learn to react to

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the dominant thought of health as we formerly reacted to the thought that produced disease.

Some healers are able to inspire such faith in the patient that he accepts the truth and lets it heal him instantly. Sometimes the truth is brought into the consciousness suddenly by reading an article or book on healing and the mind seems to be illuminated and immediate healing follows. Quick results depend upon one's readiness and willingness to accept truth. It often happens that the best results come when we are most discouraged, when we feel "at the end of our rope." This is because, at such times, we are more willing to be healed. Our stubborn, mortal mind consciousness has failed to bring us health and our mortal mind will is exhausted to the point where we are willing to let the One Life manifest through us and to accept the dominant thought of health because we are too weak and tired to longer stubbornly hang on to our disease belief.

In the second place you are to put the disease thought out of your mind because you do not wish it to stay dominant. You desire to choose and manifest the dominant thought of health and harmony. You cannot have two dominants at the same time. Therefore, instead of allowing your mind to affirm, "I am sick, I feel bad, I am weak," etc., you face about and keep dominant the thought, "I am well; the real part of me cannot be sick. The power that once gave me health still exists and can again manifest through me as health, if I will let it. I choose health. I accept health. I will that the health thought shall be dominant in my life from now on. I do not need to strive for health, but simply let it manifest through me. That which I have been recognizing as disease is a condition that I have built up by accepting a mistaken dominant thought. Henceforth my dominant thought is Health from the One Life in which I live, move and have my being."

BARON ROTHSCHILD'S GUIDE TO SUCCESS.

Baron Rothschild, the great financier, attributed his success to an observance of the following rules of conduct:

Shun liquor.
Dare to go forward.
Never be discouraged.
Be polite to everybody.
Employ your time well.
Never tell business lies.
Pay your debts promptly.
Be prompt in everything.
Bear all troubles patiently.
Do not reckon upon chance.
Make no useless acquaintances.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Take time to consider; then decide positively.
Never appear to be something more than you are.
Carefully examine into every detail of your business.

Write it in your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

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ANOTHER OPPORTUNITY

Sidney A. Weltmer in Journal of A. S. T. A.

THIS is our thought for today —"There is always something good in store for me—another opportunity."

Man has been taught to think chiefly of two periods of his life; namely, youth and old age. He thinks of old age as a thing which he is approaching, and of youth as a thing which he is leaving behind. But the actual fact of life is just the reverse of that.

All that is old is behind us and all that is new lies before.

Even the night is old and every day is young.

This ought to appeal very readily to the person who has had any Christian training, especially concerning the awakening to a newness of life.

Each day is new and full of opportunities, all of which are new. The opportunities that are offered to each individual today never were here before. They are so new that we come to them at first hand; they are presenting themselves for the first time.

Just remember that age is behind you and youth before you; that death can refer only to that which is past; life is that which lies ahead.

The days are new, the preceding nights are old. We have our new things apportioned out in such small quantities that we can easily utilize them, while the old things are so massed together that they can be easily abandoned.

The past is far from us, but the present is ever with us.

We can embrace the opportunity that lies before us, but we can never again touch that which is past. Then let us put the new and old where each belongs.

Life is everlasting and infinite, and yet you have a consciousness only of that part of life which you have experienced; and only as much of your experience as you have used is yours today. Knowing this, you should never lose an opportunity for utilizing every past experience to improve the present.

We are taught to look upon time as fleeting, as passing us by.

Time does not move. It is just like a great ocean or sea of space through which other things are moving.

If you look at the surface of the ocean on a balmy day it seems as if the ocean itself were moving, but it is not. It is standing still, and those little ripples you see are only the up and down movements of the water.

But in the main, man thinks that time is a river floating along and he can jump in and go with it, or stand by and let it pass him. It is more friendly to you than that. It never passes you. It lets you use it as you please, sailing one direction on it or another, just as you choose; and the way you sail, the way you guide your ship, determines entirely where you land. * * * *

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There is an old poem from the East Indian lore, that is something like this:

One ship sails east and another sails
west
By the self-same winds that blow.
'Tis the set of the sail and not the
gale
Which determines the way you
go.

As the winds of the sea are the
ways of fate
As we voyage along through life,
'Tis the act of the soul that deter-
mines the goal,
And not the calm or the strife.

But let us think for a moment—is there always something good in store for us? There is if time is an illusion.

Time, in the best conception we can get of it, is a measured portion of an immeasurable thing; we measure off a portion of it and call it time, just as we measure off a portion of omnipresence and call it space.

There is a peculiar thing about opportunity. It has usually been held up to the mind of the inquirer as something that visits him, while opportunity always accompanies people. It does not visit you, it is always with you. It is really the thing that lies ahead, to which your hopes are hitched by the golden thread that stretches unbroken between the beginning and the end of the pilgrimage of the human soul.

Opportunity keeps a certain place and never changes its location. It is always in the new time, always in the day, not in the night when no man can work. It is not in the years that have passed, not in the years to come; but in the present and in the immediate future.

Opportunity is always before you and it leads you. It leads you even after you have in your conscious judgment decided that there is no hope. It still leads you on and on and asks you to look where it leads, and if you look ahead you will never fail to find something of opportunity.

But I want to impress upon you one thing—and that is that every day has its opportunities, and that you are no older than any one else, no matter how long you have been here: nor are you in any wise removed from the new things. In fact, in the years that have gone by you have gathered up and saved some rich things which we who are not so old have yet to gain.

It must be that anyone who has lived to old age and sees the opportunities that actually exist, has a wonderfully rich store of memories with which to connect all of the things that have happened during his past with the things that are happening today; that is, if he thinks of what life has given him and not of what it has taken from him. He may think it has robbed him of his youth, but it has not. For everything that it has taken away from his youth it has given him a stronger, greater store of memories, something that can never be destroyed.

He has all that he ever had. Of course, he gave up many things that were of no use; he cannot use them because there is nothing today like

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them. The man who goes out on the modern farm of today has no use for the memories of the old ox yoke and wooden plow. Those memories he might as well leave out entirely because they belong to the old, and the new time gives him something different to consider.

Now I want you to get just one other idea: the new things as they are before you are perfect things. Until you touch them they have not in them one single imperfection.

No opportunity that lies before you has one single imperfection until you make it so.

Not a single cloud lies in the day that opens up just before you. You have to carry the clouds there, and you can carry them or not, just as you please.

But we have to consider that the past is ended and I am still secure. I am not ended and the time that is before me is new, it is not yet utilized. Life is just as it was. It is a great sea through which we are passing, a sea out of which we are told to appropriate all that we can understand and use. If we appropriate life in its perfection and apply it to our physical bodies, then we enjoy a state which is perfect, which is called health.

Health and life are the same. Health is just the normal behavior of life within the individual. It is just the condition in which life manifests itself.

Before us is perfect health—do you want it perfect or will you find yourself in some way comparing the imperfections you have, with the perfection which you think is impossible?

Just drop the past; leave it where it is and move on through time away from it; improve the opportunity of the present and you can express life perfectly. But you cannot bring any of the past into it because life and death do not mix.

The past must be left behind and the glance be made forward because the opportunity is ever before you. It never changes its place. It is your leader, that angel which holds the beacon light of hope ahead of you and it will always answer according to your demand.

Then let us get these ideas—the old is ended, the new is always beginning and the day is new.

You have not lost anything, because you are constantly awakening every day to new things and each day is newer than any other because it is the last one.

Let us look upon each day as a new thing and each night as old. These new days have in them more riches than any day past, more life, more opportunity, more hope, more health, and more of everything good, than any day that has passed; and then you will see that you have not lost your youth but you are attaining a youth that is eternal.

Everything that is with us or before us is new and gradually being aged as we use it. In that view the more years you have lived here the more you can rejoice, the more you can make use of the moment that is passing, and then you can grasp and apply the thought of today, "There is always something good in store for me—another opportunity."

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FRIENDSHIP'S POWER.

An arid waste of desert land,
Where in sagebrush coyotes hide;
I hear snakes rattle on either hand;
Cactus and yucca fill the vision wide.
Naught is seen on horizon's verge;
Vacant of all save sun and air;
Hunger and thirst my pony urge;
No bird has e'er found refuge here.
No life could here find place to root;
Hopeless both for man and brute.

Again I ride these acres o'er;
Fields of green gladden my eye.
Orchards sent their fragrance on before;
Flowers before a door I spy;
A little child to schoolhouse goes;
Autos run the highway side;
Beside the path the water flows;
And 'neath that roof in peace abide.
A glimpse of joy of heaven above—
The Trinity of Household Love.

To water alone is this miracle due;
Man's thought confirmed the springtime rain;
Made channels it must wander through;
Commanded Eden's fields again—
Water gave life to thirsty sod;
Nature responds in flowers and grains;
The miracle of Aaron's rod,
The thirst of nation quenched again.
Naught can man ask but God supplies!
Apply but Thought and blessings rise.

So was my life like desert bare,
Talents lay dumb under sunny sky;
They waited touch of magic power
To bid the Soul its pinions try.
Then came thy love like magic rod,
And fetters of icy heart were riven.
Love came like a command of God,
And brought with it the bliss of heaven!
The only Power that He could send—
It bore His autograph—a friend!
—Henry Harrison Brown in Now.

LOVE NEVER FAILETH.

There is an ideal of Love which has been presented to man as a condition of mind for him to reach. In so far as we teach ourselves to conform to this, we shall have within us the power to love with happiness, and to make of our loving a blessing threefold to ourselves, to those beloved and to the world. Should we read and think of this definition of Love daily, it would be a help to us to attain its perfection:

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;
Beareth all things,
Hopeth all things,
Believeth all things,
Endureth all things.
Love never faileth.

—The Uplift.

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WHAT IS A TREATMENT?

Charles Edgar Prather.

TO treat yourself or give another a treatment, means simply this: You mentally picture and affirm or declare the Truth of the Perfection of God's expression. You have nothing to do with the seeming, with the ill-feeling or appearance. Your part is to awaken and quicken the mentality of yourself or another to recognize the eternal goodness of the Self, created in the image and likeness of God.

God is the Source and Substance of All. There is only this One Reality. This Presence is wholly good. It is the only Power. It is Life, Intelligence, Love and Joy. It fills all and is all, whether visible or invisible. It is God (Spirit, Mind, Substance) expressing Itself which you call Word or Body. "In the beginning was the Word, and the Word was with God, and the Word was God," says John.

This is the Truth of yourself or another which you are to mentally see. See only God the Good expressing. Therefore, declare every God-like quality is now being recognized and realized as the inherent qualities of the individual now made manifest in physical expression.

Do not deny nor have anything to do with the ill condition. It is but the outpicturing of false thought and untrue belief—and this you are now displacing by the vision of wholeness, harmony and perfection. When this revelation of your divine birthright becomes a living reality to you, there can be no longer any place in thought for belief in anything adverse or unlike God. And healing has taken place.

Again, you have nothing to do with consequences. All you have to do is to mentally see the Truth and then speak it with confidence and authority as the minister of Truth. The Law will attend to the results. This Law demands, of course, active co-operation in maintaining the right attitude and the practice or living of the Truth thus revealed. But it is not for you to question, doubt, or to be anxious, as to when and how the patient shall reach the goal of realization: Your part is to see only God in perfect expression, and, having spoken the word of wholeness and harmony, then trust the unerring Law to bring forth its results in due season.

Every treatment should begin with the recognition of God, followed by the declaration of the truths of God, the application of these truths to the individuality, and ended by giving thanks and praise to the One Presence and Power, "which doeth the work."

Put away all sarcasm from your speech. Never complain. Do not prophesy evil. Have a good word for everyone or else keep silent.—Henry Ward Beecher.

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STOP IT.

If noise makes you nervous, stop it! What? Not the noise. You have probably no control over that, but stop your nervousness. You are not obliged to pay any attention to anything disagreeable. That to which you give no attention has for you no existence.

Carlyle allowed this habit to so grow on him that he was not only a torture to himself but to others. The crow of the rooster set him into pain. I was told in Long Beach that the singing of a mocking-bird near the Hotel Virginia so annoyed a woman that the proprietor had it shot—and he paid the legal fine for so doing. But what of the woman? Poor, weak, uncontrolled invalid will, necessarily, by giving up to this irritation, continue to grow worse until insanity or death intervenes. Stop it. Every unpleasant feeling. You have power of self-control. Use it and be well and happy. Allow yourself to be controlled by externals, and suffer all the torments of a mind at war with itself.

Whenever you discover yourself in any mental condition of unrest; find yourself out of harmony with environment; know that the trouble is within yourself and Stop it! by affirming your power to control your mind, and body, through mind. Whenever you discover any physical action, the result of a nervous habit, Stop it, at once, by commanding it to stop. Stand before the looking-glass and put yourself into the desired physical attitude and then talk to the Real Self—the Subconscious Reality—and tell It what you desire. You are always to remember that it is from the subconscious you act. There lies the power. You have given it some Auto-Suggestions heretofore that have given rise to these unpleasant habits. Now, consciously, Stop them, by giving Suggestions that will result in self-control.

Realize that all functions of the body are subject to conscious control. There will never be any abnormal physical expressions once we take conscious control of body through suggestions framed in line of our desires. Stop every unpleasant feeling and unnecessary movement of body by the Affirmation—I am Self-Control.

"BEST THINGS IN SMALL PACKAGES."

This is an expression which, though trite, yet often is very true. At least is it especially true of Lily Allen's little book, "Our Mental Children."

The contents are presented in eight chapters, short, all of them, and yet very comprehensively and interestingly put. The book is pocket size, and, while it may be read in a few minutes, still one can refer to it again and again with profit.

If the ideas it presents entered fully into the philosophy and practice of modern day life, the race would make a mighty stride from the Slough of Despond and the Valley of Death onto the Plane of Divine Health and Harmony.

The man who believes life to be excellent is the one who alters it most.—G. K. Chesterton.

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GOD KEEPING HIS PROMISE

Mrs. Elsa C. Brill, Spokane, Wash., in The Truth.

A FEW years ago we spent our summer on Newman Lake. On one hot, sultry day the children had been asking for drinking water several times, but as a thunderstorm was coming up, and we had to go across the lake to get the water, I asked them to be patient a while. About 5 o'clock in the evening I consented to row across anyway. My little boy, then 4½ years old, was sitting back of me and I was facing my baby, 1½ years old, and a maid. Just when we were in the middle of the lake the storm broke. I could hardly manage the boat against wind and waves. My boy, who saw my anxiety, asked if he could not help, and thinking it might at least occupy his mind I gave him a paddle which was in the boat. I was rowing with all my might, when I felt suddenly as if something had happened. I had not heard anything, but Oh, my boy was gone! I dropped my oars and rushed to the other end of the boat, and then I saw him coming up, so far away. The water just tore him along in the track we had come. I could swim but very little, as I was not very strong at that time. I saw him come up the second time, and go down again. Oh, what should I do! Would I be able to reach him? and then what? All other boats had gone to shore. People were watching but did not come. He came up the third time. Then like a flash I thought of God, who has always been so wonderfully good to me. I had not time to utter a prayer, but just to say "God!" And then all doubts fled and Oh, wonder, the paddle which had not been anywhere near my boy, was thrown by a big wave, right above him. He had sunk again. I called against the noise of the wind and waves and storm, "Take hold of the paddle, son." God alone knew how to make him hear it. I saw his little hand reaching up, and the other just grasping it in time. I had taken off my shoes, and I jumped as the point of the paddle pointed to me where my boy was. Always talking quietly to my baby in the boat, as he, too, wanted to jump out, "Sit still, mother will be back in a minute, dear." Just as I got to the place, he had swallowed so much water that he could not hold on to the paddle any longer, but I was there just in time. I felt him touching my feet, and gently he crept up on me, taking hold of my shoulders, and after throwing up some water, he said, "I will hold on just a little bit, mother; I won't choke you." I did not swim with an effort, it was as though I was carried along. My boy was no weight to me at all. I got him, with the little girl's help, into the boat, and I hung on to the boat myself until we reached shore.

May I never again forget where to find my God and be thankful always for this wonderful manifestation of God's power.

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DR. OSLER AND DRUGLESS TREATMENT.

One of America's greatest physicians, Dr. William Osler, who is Regius Professor of Medicine at Oxford University, Honorary Professor of Medicine, Johns Hopkins University, and so forth, recently espoused the cause of Drugless Therapy in the following bold language:

"The new school does not feel itself under obligation to give any medicines whatever, while a generation ago not only could few physicians have held their practice unless they did, but few would have thought it safe or scientific.

"Of course, there are still many cases where the patient or the patient's friends must be humored by administering medicine, or alleged medicine, where it is not really needed, and indeed often where the buoyancy of mind, which is the real curative agent, can only be created by making him wait hopefully for the expected action of medicine; and some physicians still cannot unlearn their old training. But the change is great. The modern treatment of disease relies very greatly on the old so-called natural methods —diet and exercise, bathing and massage—in other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood, and removal of obstructions to the excretory systems or the circulation in the tissues.

"One notable example is typhoid fever. At the outset of the nineteenth century it was treated with remedies of the extremest violence —bleeding and blistering, vomiting and purging, and the administration of antimony and mercury and plenty of other heroic remedies. Now the patient is bathed and nursed and carefully tended, but rarely given medicine. There was but one conclusion to draw, that most drugs had no effect whatever on the diseases for which they were administered."

ASLEEP.

Asleep, we say, when one with folded hands
Lies in the silence love's voice cannot reach;
Asleep we name the trance that nears the lands
Where the immortals greet us on the beach.

O blind to witnesses in soul and sphere!
There is no spirit sleep! God's image keeps
Its high relationship, and on from birth-life here
It grows while scaling heaven's eternal steeps.

Then let us say Awake and not asleep
When those we love cross the mysterious bar;
Their angels constant vigils round us keep
And though immortal they are not afar.

—Jane Lippitt Patterson.

Life is eternal both in idea and expression. Idea is the finer vibration of the soul, while expression is the coarser.

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THE SILENT THOUGHT

Prepare to Live, Not Prepare to Die—Our Convictions Mould Our Characters—All the Father's Is Mine—What Have We Done Today?

Mrs. Croft in Unity.

SILENT THOUGHT: "For love of God is broader than the measure of man's mind."

On reading in a religious newspaper that we are to "prepare to die," I realized what a change had come to me from the attitude of mind I held some years ago. I used to think we could not enter into Life unless we should die; that we must get ready for that, and the burden of the teaching was, "Prepare to die."

But you and I, today, reverse that idea, and we say, "Prepare to live." We know that life is eternal; that there is but the One Life, so we are preparing the way—preparing our thought, or our consciousness—for the fuller idea of life.

"To me this idea of preparing to live is a real inspiration, while the idea of preparing to die always gave me a chill. The word "life" thrills us, and the word "die" depresses us. So we are preparing to live right now; there is no by and by, for when it comes it is now, and you and I are preparing for a fuller, broader, deeper life right now.

We know that if we prepare for a thing we expect it, and the expectation causes us the more to prepare for it. We seem to concentrate our thought and energy upon bringing everything to this one purpose. If we are preparing for a journey and we think "such and such" a thing will give us pleasure on this journey, we prepare it, we "set our house in order," that all may be enjoyable. So, in this idea of life, let us prepare to live and make life fuller.

Another thought: There is a state of mind, or mental activity, that has a great weight or effect upon us in making our lives what they ought to be; it is the convictions we hold in mind. Are we convinced that our convictions mould our characters and shape our lives? If so, we have gotten hold of the secret of making our lives what we would have them, and preparing them so they will be full of activity in the right direction. You know, we are convinced that if we plant potato cuttings, potatoes will grow; but are we convinced that if we think thoughts of truth, they will come back to us? That if we think health, and health only, health will be our heritage in this world? If we are so convinced, it is no longer "prepare to die," but prepare to live, and life, health and wholeness are ours.

Do you know that expecting a thing—the conviction that it will come—opens the way for its coming? This month's Prosperity Thought is, "If ye shall ask anything in my name, I will do it." This does not mean that we are to beg to some outside power, but each one of us,

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if Jesus Christ is the word made flesh in us, has this name written in his forehead, and in this consciousness, in this realization, in this New Name; that is, the I Am, in which every desire and aspiration is purified and there is no longer asking and desiring for the mere gratification of the human self, we are to ask in the conviction that, "All that the Father hath is mine," saying, "Father, I thank thee that thou hast heard me, and I knew that thou hearest me always," and it is ours.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the after-awhile.
But what have we been today?
We shall bring to each lonely life a smile,
But what have we been today?
We shall give to truth a grander birth.

Edison tried ten thousand experiments for one success. Most people try ten thousand excuses for one failure.—Railroad Man's Magazine.

DOWN ON THE RAPPAHANNOCK, REMEMBERING HOME.

Mrs. Nellie Kedzie Jones, who is known throughout Illinois and in many other states, who has traveled and studied conditions in the old world, and who is one of the best domestic science teachers and lecturers in the United States, says this of home in her lecture, "The Girl Who Can:"

"The men in high places of whom we complain are the men the homes send out, but if those homes were right there would be no question of the men. I wish we could see every bit of training given the boys and girls coming back in stronger power and abler work. We are a nation of home lovers. Way down on the Rappahannock there came a time when two armies camped on either side of the stream waiting for daylight. On one side of the bank the band played the 'Star Spangled Banner,' and on the other side another band struck up 'The Bonnie Blue Flag;' then from the other side came 'Rally Round the Flag, Boys,' and the answer rolled back 'Dixie.' But way down the river a lone bugler played, and the air was 'Home, Sweet Home,' and then the men all sang in unison and the bands took it up and there rose such a chorus the like of which was never heard before. Every man sang with the hope that he might see his home and see it soon."—Alta Hooper.

Every industrious person should try his hand at something and if he does not succeed he should try both hands.—Marden.

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THE ONENESS OF ALL

Separateness an Illusion—All Have a Bit of Truth—Folly of Jealousy and Bitterness—When Man's Family Realizes—One Clear Note Fills the World.

Bessie L. Davis, Washington, D. C.

THERE is no place, person or thing, not in touch or in communication with God. God's Love, Presence, Power, and Spirit reach all and are still a part of Him. All is one.

The most beautiful thing, the most loathsome object, the deadly poison, the beautiful hills, the destroying fires, the spiritual man, the habitual drunkard, the man teaching and living the highest truth, the murderer, the highest type of womanhood, all are included in the circle of the Allness of Good. None is left out, none can be left out. We must include the lowest as well as the highest.

SEPARATENESS AN ILLUSION.

Separateness is but an illusion, a dream of the undeveloped consciousness. As man unfolds into the God-knowledge he sees the folly of the idea of separateness, of exclusion, of condemnation. He sees that God alone is perfect; that all the rest is relative. When one begins to see things as they are, he becomes aware of rapidly broadening sympathies and understanding. Prejudice and selfishness drop away until the vision is clear. One then begins to understand. He sees in others that which is in himself. He sees in himself that which is in others and he loses his feeling of superiority and ceases to condemn. He has a broader insight into motives of men, a clearer insight into their weaknesses and temptation. He sees some Truth in all sciences, all religions, all philosophies, but knows that none of them have all the truth. For Truth is too great and large a thing to be held in one place or by any one person or cult; all have a bit of it.

THE FOLLY OF JEALOUSY AND BITTERNESS.

When one realizes this, he sees the folly of jealousy and bitterness between people of different beliefs. He recognizes that they are all looking toward Truth from different points of view, as the feeling of separateness drops away so does the feeling of opposition and difference pass.

To the one who has this sense of Oneness the world broadens out, too, and all that it contains seems akin to himself. All men are his brothers, all places his home, all pleasures are his pleasures, all life his life. He feels close to everything, beast, plant and mineral. All are parts of the One, and such a one sees that all that we name sin (so-called) arises from the sense of separateness, a lack of recognition of the Oneness of All.

WHEN MAN'S FAMILY REALIZES.

When the whole family of man sees that all is One and separateness is but an illusion, man will find it

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impossible to sin. Then man's law will have outlived its usefulness and will be forgotten. The Divine law of Oneness will be written in the hearts of men and will be an everlasting guide. The Fatherland of God and the Brotherhood of man will be living truths and principles of action.

The day of Universal Peace and Human Brotherhood may seem afar off, but we are approaching them.

ONE CLEAR NOTE FILLS THE WORLD.

Amid the noise of materialism, selfishness and greed, there is another note sounding. Men are stopping to listen, soon they will find that the clear note is vibrating through them. Soon it will fill the world, and then man will find it possible to lay down the weapons with which they have been fighting their brothers, not only on the battlefields, but in the daily walks of life. They will hail the day when Love, not Fear, will rule. Then will realization of the Sermon on the Mount be possible, and the Golden Rule be in everyone's heart and mind. With the consciousness of the Oneness of all comes the true conception of Christ's mission and the belief of its fulfillment.

There is no God?
Stand quiet there a space;
Let His love shine upon your face,
The whispering air stir soft your hair.
Let down the barriers of your will,
Till light and faith dark spaces fill.
Why, All is God!
—The Birth of Mental Excellence.

HOW TO BECOME A PESSIMIST.

These rules were given by President Hyde, of Bowdoin, for acquiring the "art" of pessimism: Live in the subjunctive mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with other people instead of setting your own affairs in order, and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it.

When a man begins to argue with his conscience as to whether a thing is right or wrong, the chances are that it is wrong.—Selected.

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CHOOSING THE THINGS WORTH WHILE

Orison Swett Marden in The Nautilus.

"ALL the beauty and wonder of life lie in the choice we make, and all the tragedy, too."

Every moment of our lives, some choice confronts us, and we are called on to use our judgment, our experience, our faith, our self-confidence, in making our decision.

Going through life is like traveling down a long corridor which constantly presents closed doors on either side—alternate doors—one of which we must open and pass through, irrevocably. We cannot make use of both doors, nor can we retrace our steps, nor even reconsider our choice, once the latch has been lifted. We must abide by our decision. There are no exchanges. We must do our considering before we choose, not after. And the choice once made, whether for good or ill, for better or worse, we must pay the full price.

This is well expressed by an old Persian proverb: " 'Take what you will,' said the gods to mortals, 'but pay for it.' " This world is like a great balance sheet, and the man has not been born who has found a way to tamper with the totals or to get around God. Life holds us inexorably to our accounting and carries out the final reckoning to the uttermost farthing.

Kipling tells us that,

One instant's toil to time denied
Stands all eternity's offence.

Does it not lend a wonderful dignity and meaning to our individual lives to realize that each smallest act of ours and the motive which gave it birth is of moment to the whole universe? Is it not a wonderful stimulus to remember that when we choose rightly, even to the smallest things in the day's routine, we are not only shaping for ourselves finer brains, cleaner bodies, more beautiful lives, but are also making the way easier and the path clearer for those who will come after us throughout all time?

It isn't always an easy matter to choose. Our interests, our motives, our duties, our inclinations and impulses, what we ought to do and what we like to do, our passions and emotions—these are constantly clashing, continually pulling us in opposite directions, and making choice a much more difficult thing than it seems in the abstract. Still, "There is an inmost center in us all where truth abides in fullness," and if we go to this center for guidance, if we listen to the voice that speaks there we shall make no mistakes in choosing. This voice warns us whenever we are in danger of making a wrong choice. Whenever we are doing a little thing when a higher is possible, it protests and bids us look up, go up higher. We hear it call in every longing for something better, in every noble aspiration, in every desire to struggle

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upward, in every impulse of our finer senses.

But though this still small voice within us is perhaps never entirely hushed, it grows fainter and fainter as we heed it less and less. The call that was loud in its appeal in the innocent youth becomes faint in the hardened criminal. We pay for our negligence of it by increasing deafness to its message. We choose, and we pay for the choice. If we do what is at war with the divinity within us which says "No" to the wrong act, and "Amen" to the right, we must take the consequences. There is no such thing as discounting our acts. If we do anything which conflicts with that divine pattern which was given us on the mount, of our highest inspiration, we pay the cost to the last farthing.

"To become one with the Infinite is the normal goal of man."

We all feel that there must be some intimate, close connection between ourselves and our Creator, and that just in so far as we preserve this link in its integrity, in so far as we obey the fundamental principles of our being—justice, truth, love, integrity—do we feel the divine power operative within us.

Talk not of wasted affection; affection never was wasted.
If it enrich not the heart of another, its waters returning.
Back to their spring like the rain, shall fill them full of refreshing.
That which the fountain sends forth, returns again to the fountain. —Longfellow.

DID YOU?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road
Or did you just let him go on with his load?

Do you know what it means to be losing the fight
When a lift in time might set everything right?
Do you know what it means—just a clasp of the hand,
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?
Why the half-suppressed sob, and the scalding tears' drip?
Were you brother of his when the time came of need?
Did you offer to help him, or didn't you heed?

—London Tit-Bits.

ESCAPED IT.

"Was the public dinner you went to a success?"

"It was the best dinner I ever attended. Every speaker who was down for a speech on the program had tonsilitis."—Tit-Bits.

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TRUE PRAYER AND ITS RESULTS.

Too great emphasis cannot be placed upon the value of prayer. Through it we become conscious of God our Source, of Life, Love, Health, Prosperity, Happiness—yes, every phase of Good.

Prayer means desire, aspiration, for that which is satisfying. Since only that which is right and good can give peace and contentment, the object or goal of all prayer is the realization of the Good, which, in its final analysis, is God.

Prayer is the complement of Faith. These are essentially the same, each necessary to complete the other. Without faith prayer is impotent; without prayer faith is ineffectual. Either one is dead without the co-operation of the other. This is the reason why most prayers are unanswered.

In a way, you answer your own prayers. In other words, when you earnestly desire the Good, and are thus open to it, and then reach out for and lay hold of it (which is faith), you awaken to the realization that you already have and are one with that Good desired. Then you can declare with certainty, "Of His fullness have all we received," for all that God is is right here as well as elsewhere.

We need to pray in order to place us in the right attitude toward God, to harmonize and unify our thoughts, to open our eyes to the Truth. For prayer changes us, not God: He is the "same yesterday, today and forever." Prayer, with faith, removes the mountains of sense beliefs, delusions, fears and all error, and floods us with the pure white light of Truth in which to see and know only that which is Good.—Charles Edgar Prather in Power.

Whatever people may think of you, do that which you believe to be right. Be alike indifferent to censure or praise.—Pythagoras.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

I will quote prices for the books, as follows:

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THE GREAT MESSAGE.

The message of New Thought is a marvelous one. It teaches man that he has an infinite nature. It exhumes thought from the debris of the ages and reveals it, its use, its work, and its glory.

It takes the masses of wretched conditions, and with its wonderful message extracts from them, one and all, their life and power, leaving them without any solid or lasting foundation. It proves them to have been born, one and all, out of a mere misunderstanding regarding man, his nature and his thought.

Could there be a more wonderful and entrancing aim and work than this?

After a little more than half a century the message stands in the world a mighty power. By its greatness it draws those who are sad, oppressed, stricken and hopeless from whatever cause. Those ill and diseased and dying are drawn to listen to the wonder of its story. And the marvel of the message is indeed beyond compare, for it offers not only health, strength, prosperity and happiness to man, but even Heaven on earth is assured to the ones who long for Heaven and Heaven's joys.

The greatness of the message and its transcendent beauty seemed for a time to hide its most important part, namely—the necessity for individual acceptance, use, and application. People thought the great power could be used for them and upon them without more co-operation on their part than the wish and consent to be acted upon. But as time went on those who sought the help to be obtained from the message learned that this is as the first of many steps on the way to the desire of their hearts. The result was that those who did not want to learn the principle underlying the work done fell away from the movement altogether.

In later years people are recognizing that each one must himself understand, and use the Great Message if he would have permanent results. This Great Message is not based upon mere hope, but upon exact science—the Science of the great Creator which is manifesting itself ceaselessly in all parts of its visible Universe.—Alma Gillen in Expression.

"THE THRESHOLD."

Life lies before me, but shut is the door
On all my childish days. No more, no more
Shall I in all my years again be free
And careless—happy as I used to be.
So be it, Lord! I know that all is right,
I would not alter it, or shirk the fight.
Shut then the door—but leave a little crack
That when I meet a child I may slip back!

—Barbara Seymour.

DANGERS OF MODERN LIFE.

Wife—"Mercy! What's the matter with your face? You look as though you'd been in a battle."

Hub—"I was getting shaved by a lady barber when a mouse ran across the floor."

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WHAT I BELIEVE ABOUT CHRIST THE REDEEMER.

I stand toward Christ the Redeemer exactly as any Methodist believer in sanctification does. I accept all of Jesus's own statements in regard to himself.

But when it comes to expounding just exactly what Jesus meant by what He said, there are plenty of people that say things about Christ the Redeemer that I do not believe.

I believe that Christ in us is our hope of glory, just as Jesus said. Christ in Jerusalem two thousand years ago is not the Christ that saves us—it is Christ in our hearts now.

But without Jesus and his teachings coming down to us through the Bible we would not now be recognizing and realizing the Christ within ourselves. Without Jesus's teachings the world would still be floundering in the middle ages of unconsciousness of its true being.

But here is a point that many church people miss: Jesus said: As I am in this world so are ye. All that the church man says about Jesus Christ he said about every human being!

He was the first born of many brethren, as he told us. And through his teachings he is bringing us up to realize it.

The generous heart
Should scorn a pleasure which gives others pain.

—Tennyson.

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THE POEM DESIRED.

[Our readers will be interested to learn that the poem which was requested by one of our readers, followed by several others, was found by one of our English subscribers living in Exeter, England. It is one of a small book of hymns, edited by Mrs. Evan Hopkins, under the name "Hymns of Consecration and Faith." No name heads the hymn and we, therefore, have taken the liberty of giving it one.—Master Mind.]

THY CAPTIVE, MY FREEDOM.

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms
And strong shall be my hand.

My heart is weak and poor
Until it master find;
It has no spring of action sure—
It varies with the wind;
It cannot freely move
Till Thou hast wrought its chain,
Enslave it with thy matchless love,
And deathless it shall reign.

My power is faint and low
Till I have learned to serve;
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world
Until itself be driven;
Its flag can only be unfurled
When Thou shalt breathe from heaven.

My will is not my own
Till Thou hast made it Thine.
If it would reach a monarch's throne
It must its crown resign;
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant
And found in Thee its life.

—Author Unknown.

EMBODY TRUTH.

We often attempt to regulate the lives of our friends through imposing our own wills upon them. This we do under the impression that our conception of Truth is superior to theirs, and that we see more clearly than they do. This is really but a form of selfishness, and binds all who indulge in it, both the strong and the weak. Of course there is a point where a kind and friendly desire to help another may be productive of good. But when the desire to help another involves the subjugation of his spirit and understanding, then that desire becomes a selfish one. For you cannot force a knowledge of Truth upon anyone. Only love and patience and living the Truth yourself can bring it to the consciousness of your friends.

The Word of Truth spoken in the silence is more effective than a thousand arguments in most cases. Embody Truth in yourself and you will have no need to force it to the attention of others.—W. E. Towne in The Nautilus.

Give us the man who sings at his work! Be his occupation what it may, he will be 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.—Carlyle.

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THE AWAKENED.

A perfect man. He walks
The earth, in holy calm.
Wavers not in ways of truth,
Knoweth no fear, feels no alarm;
But, poised in God, great, noble soul,
Unselfish wields the Power
Of love, o'er all he meets.
And, like a sweet refreshing shower,
His presence is. The universe
Extends to him its untold wealth;
While loving hands reach eager forth,
To clasp his own.
Abundant good, unfailing health,
Blesses this perfect man
Of God.

—M. Evalyn Davis.

THOUGHT.

Thought shapes and forms.
Thought is creative.
Thought multiplies.
Thought expresses.
Thought creates convictions.
Thought forms beliefs.

When one wakens up to these facts concerning thought, and makes this knowledge part of himself, he begins a new life.—Alma Gillen.

Without a belief in personal immortality religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—Max Muller.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has never done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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AN ALLEGORY.

Mentality is so full of self-hate and condemnation. It is so hard to make it realize that it is Spirit and is perfect.

It is as if mentality had put on a dirty, torn dress and wrapped its head in a soiled and ugly cloth, and, parading before a mirror, claimed the image it saw to be its true self.

The conviction and thoughts of mentality may be soiled, and ugly, and torn, but they cannot touch the perfectness of mentality. Mentality stands there underneath the rage, the ugliness—perfect, dazzling and lovely.

Mentality, look under your covering and see what wonders of whiteness and purity you find. Look inward. Let your glance be no longer fixed on that image. Look inward and see what a marvel of beauty and perfection you are, and let your heart rejoice and give thanks.

Then also will come the freedom from your rags, for your very joy and gratefulness will make them fall from you. Then you will stand uncovered in your beauty and purity, and in your mirror you will see more of all good things than you have ever dreamed of in these years of deception. Beauty, purity, truth, love, tenderness, nobility, power and vibrating ceaseless life you will see reflected in perfectness in your mirror.

Mentality, rejoice and be glad. Let your song of joy and thankfulness ring forth. Let it vibrate through your whole house, and let all your members awake and rejoice with you.—Azarah in Expression.

A STRANGE PREACHER.

In an exchange was found this caption, and under it the following description and conundrum:

There was once a minister of the gospel who never built a church;

Who never preached in one;

Who never proposed a church fair to pay the debts with which the church was burdened;

Who never founded a new sect;

Who never belonged to any sect;

Who was known to have drank wine with sinners;

Who never received a salary;

Who never asked for one;

Who never wore a black suit or a white necktie;

Who never used a prayer book, or a hymn book or wrote a sermon;

Who never hired great musicians or singers to draw people to hear the Word;

Who never went through a course of theological study;

Who never was ordained;

Who never was even converted;

Whose abiding places were always among the poor;

Who made no distinction between sinful men and sinful woman. Do you know who this strange preacher was?

In learning the "Art of Forgetting" you will form the wholesome habit of remembering things worth knowing—and thereby bring Harmony, Peace, and Contentment into your life.—Eltka.

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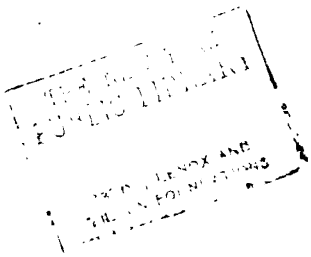

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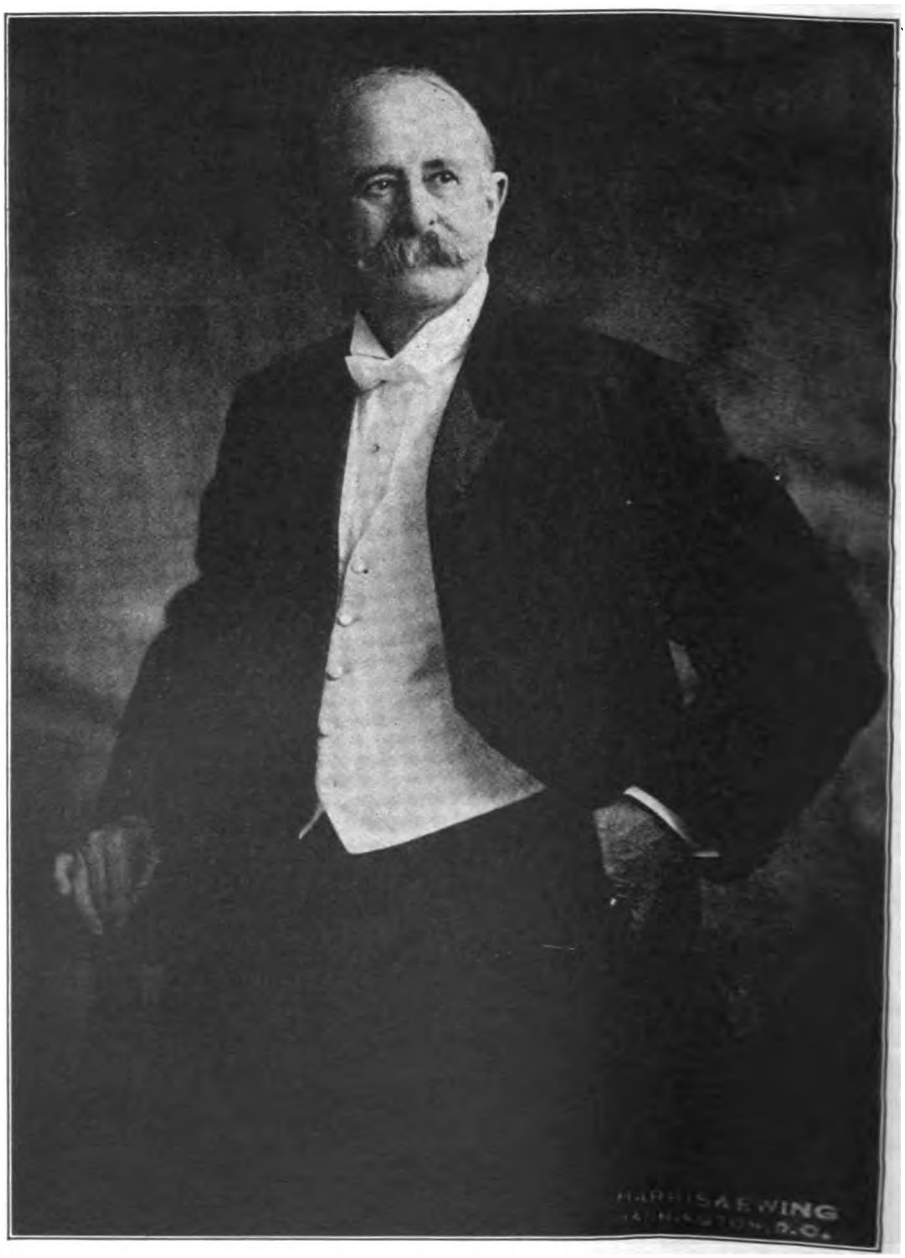

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THE PREPAREDNESS PARADES.

The parades given in many of the great cities, with the idea of impressing the Congress and the world with the nation's desire to stand ready for eventualities affecting the nation's welfare, and to maintain peace by being in position to maintain it, the surest guaranty of peace is in preparedness. If the world knows that the United States has the power to maintain peace, there will be no danger of her having to exercise that power. The preparedness which the people of this nation desire, and are determined to have, is preparedness for Peace and not for war, preparedness to help the world to rid itself of bloodshed and violence; to give aid to the down-trodden and the abused, to stay the hand of the bully, and in the end to bring about the disarmament of the world.

The preparedness demonstration in Washington on Flag Day was the

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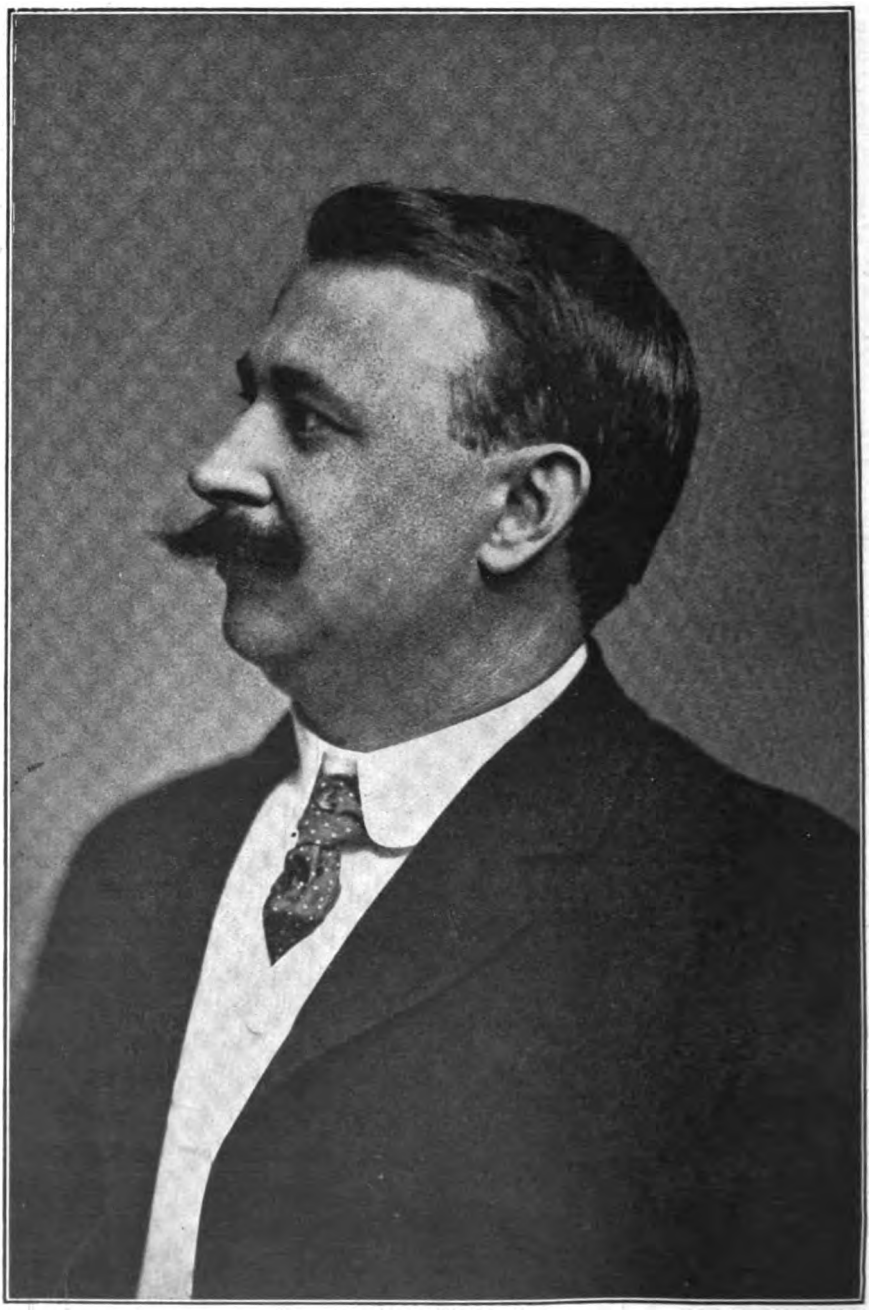

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most inspiring and impressive ever witnessed at the National Capital. Seventy-five thousand men and women, earnest, home-loving, peace-loving people marched through the city in dignity and—as parades go—in comparative silence, save for the inspiring music. Hundreds of thousands were onlookers. For the first time in the nation's history, the President was one of the marchers, receiving the plaudits of people of all parties alike.

Perhaps the most inspiring feature of the parade was the thousands of women, young and old, clad in white and carrying the Stars and Stripes in all forms and sizes. In their faces, and in their marching and demeanor, these women, native-born and foreign-born alike, testified to the depth and earnestness of their purpose to maintain the peace and dignity of their Home land.

OUR GREAT OFFER—FREE INSTRUCTION COURSE.

Attention is directed to the announcement elsewhere in this issue of The News Letter of the Free Instruction Course in Christian Science and Divine Healing which is to be given in the twelve issues of this magazine, beginning with the September edition.

In connection with this announcement is made the offer to send free to each subscriber who pays in advance $1 for a year's subscription to The News Letter, to begin with the September issue, the magazine for the months of June, July and August.

Those who avail themselves of this unparalleled offer will have the opportunity to acquire a complete knowledge of the fundamental principles of Christian Science and Divine Healing.

The lectures composing this Lesson Course, prepared by Bishop Sabin, originally sent out as a correspondence course at high price, have been most carefully revised, and the queries which will accompany them will be answered by thoroughly versed and experienced Christian Science teachers and healers, long associated with the work.

The Sabin books are in stronger demand than ever. While Christology and Divine Healing are prime favorites, the other works of Bishop Sabin, in the new editions, maintain their popularity.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

July

PAULINA B. SABIN

Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul.—Emerson.

One cup of healing oil and wine,
One offering laid on Mercy's shrine,
Is thrice more grateful, Lord, to thee,
Than lifted eye or bended knee.
—Drummond.

In the Divine Sight, we are all of one age, children of the same Parent, who has not hesitated to let us take "the portion of goods that falleth" to us and go on "a journey into a far country," knowing that we shall all yet return satisfied, never again to leave our Father's house.—Annie Rix Militz.

Prosperity, like every other achievement of the soul, must fit into the plan of God with proper relation to the rest of the plan, else it ruins its builder in his building.—Wm. E. Gibson.

A drop of dew in the early dawn, with its flashing rays reflected, furnishes an unwritten poem in the book of nature where the Master Mind has written His message covering all creation and the poet is the appointed translator.—Madame de Vaux-Royer.

Our disappointments and worries and realization of error are only so much fire which tries our souls and separates the dross from the gold.—Susan Q. Morris.

The things nearby, not things afar;
Not what we seem but what we are—
These are the things that make or break,
That give the heart its joy or ache.
—Clarence Urmy.

I absolutely repudiate the teaching of many that God is a God of vengeance and is continually afflicting His children, whom He has created in His own image and likeness, with all manner of diseases of mind and body. My idea of God, Goodness, Love, Truth, will not allow me to believe that He will send fear and trouble to our hearts, or sickness and death to our friends and loved ones.—Bishop Sabin.

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THOUGHT

You Are Architect of Your Own Conditions—The General Rule of Thought—Your Heaven is Here and Now—Conquer by Love.

A Chapter From "Divine Healing," by Bishop Oliver C. Sabin.

THE thought of a thing is the prophecy of its fulfillment. We have been teaching you the part that God will do to you and for you, provided you go to Him in the manner which we have laid down. In the consideration of Thought we come now to what is especially your part.

You have something to do. You are the architect absolutely of your own conditions. You can climb this ladder of knowledge and become one of God's brightest jewels, or you can go the other way and become enwrapped and steeped in so-called materiality. It is for you to say which road you are to travel. Created in the image and likeness of God, you have free agency. You are entitled to go your own way; you are entitled to do as you choose; but you are responsible for the road you take. If you take the wrong road you will be punished, because the punishment of every sin is the sin itself. If I commit a sin the sin punishes me, and the only way that I can get rid of that punishment is either to repent, turn round and retrace my steps, or else continue in the sin until the sin destroys me. Sin is like fire. You can put fire out, or you can let it burn and exhaust itself, and then it will go out. So with sin. Destructive as is fire is all so-called evil upon the material body. It is for you to say whether you will allow yourself to be dominated by so-called evil, or whether you will walk up this ladder of good, this ladder of knowledge, this ladder of Truth.

> THE GENERAL RULE WHICH ONE MUST ADOPT IN THE WAY OF THINKING IS THIS: ALWAYS THINK IN SUCH A WAY OF YOURSELF, OF YOUR SURROUNDINGS, OF THOSE AROUND YOU, OF YOUR PHYSICAL AND MENTAL CONDITIONS AS YOU WISH TO SEE THEM REALIZED IN TRUTH AND IN FACT.

Now, remember to always make this rule perfect. Think in accord therewith. Do I want health? Yes. Well, how am I to get it? Do I get health by telling my friends when I meet them on the street of all conceivable physical ills with which this so-called human body is afflicted; by saying I have asthma, and I have fever, and I have rheumatism, and I have headaches, and I have everything conceivable on the face of the earth, retailing it out to every one that has the patience to listen to me? Is that the way to get health? It is imply the way to destroy health.

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REMEMBER THE RULE OF PROPER THINKING

and apply the rule. You want health, do you? Yes. Then what must you do? Think health. You know you are the perfect child of God, created in His image and in His likeness, and that nothing but perfection can come near you, around you or about you. Therefore, you know, and you think, and you determine in your mind that you are perfect. What is the result? Perfection is manifested in your so-called material body. Health is manifested in your so-called material body. Health is manifested there because you think health, because you determine that you will have nothing but health.

A person who is determined that he will have health and see nothing but harmony, who will realize that his perfection in God is absolute, cannot be sick at all; it is impossible. It is only when such a one is attacked in an unguarded hour that disease can come near him, and when he wakes up to consciousness or comes into the realization of the Truth, let him denounce the so-called disease and deny it, and health is manifested.

Do you want prosperity? Yes; all want prosperity. How are you going to get it? Are you going to get it by everlastingly hoarding up your money, thinking that God Almighty is going to go back on you by and my, and you are going to have a sufficient amount to beat Him? Is that the way to have prosperity and happiness? That is one way not to get it, because you may have millions of money, and you will be so poor in your consciousness that you are worse off than a beggar who has not a cent. Are you going to obtain prosperity by foreboding evil against yourself? By worrying that the price of coal or something is so great that you are not going to get through the winter, that you are probably going to starve before spring, or that you are going to become destitute by and by and become a care to your children? Is that going to bring you prosperity? Every such thought as that is simply going back on God. God has promised us everything. We have it, have we not, in our world of dominion that I have been talking to you about so much? Have we not everything? Are we not God's heirs? God has everything, and we are His heirs. Are we not to have our inheritance until after we are dead and gone from earth? That is an absurd doctrine, but that is the theology that is taught nowadays. A person would be very much disappointed if one of his rich relatives should die and leave a will, to find out from the conditions of that will he was not entitled to the use of the money willed to him until after he had gone through what we call death and was buried.

LIKENED TO A WILL.

Suppose that I should will to a friend here one thousands dollars, and then pass on. I would write as follows: Item—I will and bequeath unto my beloved friend one thousand dollars for him to have and to hold for his use and benefit forever; provided, however, that the said

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friend shall have no part or parcel of said one thousand dollars until after he has passed on or until he is dead and buried. Do you think that my friend would sit up nights congratulating himself, thinking what a good thing he had? I doubt whether he would ever bless my memory. I know I should not bless the giver if I should get a gift of that kind.

That is the way all the Christian world holds. They say that your heirship is from God; you are going to pass out; you are going somewhere, you do not know where; you are going to the kingdom of Heaven, but where they do not know; they know only that it is beyond death. Jesus Christ when on earth told us that the kingdom of Heaven is within us. Now, where are you going? Who is going to judge you? Who told you that Peter was going to be the judge? God is Omnipotent Life, everywhere. Is He going to be the judge? I tell you, my friends, that if you think your heaven is here and now, you get it. And if you think that you are going to get prosperity by thinking black thoughts against yourself, you are simply digging your own grave and pounding the nails into your own coffin. You will not get either happiness or prosperity from that kind of thinking.

WHO SEES GOD IN EVERYTHING.

The person who thinks against himself, prophesies evil against himself, always looks at the blue side—never can see the sunshine. He who is everlastingly and always looking at the clouds is simply sawing himself off the limb, and the limb and he will both fall together. He who sees God in everything, who believes in His promises, and gives out the thoughts of perfection, climbs the ladder and is a perfect stalwart in God Almighty's word. The pessimist who everlastingly looks upon the dark side, who is always growling and never sees anything but the blackness and darkness, is simply digging his own grave and nailing the coffin lid down upon himself; and until he learns to quit this habit of thought, happiness and he are strangers, because one goes toward eternal glory and light, the other goes toward the darkness of oblivion.

Therefore, I ask again, if you want happiness, how are you to obtain it? The reply is simple: Think of happiness, think of God and His love, think of what He gives you, think that all is yours, and that all you have to do is to reach out your hand and grasp. Take God into your life and quit this everlasting doubt, quit this everlasting blueness, because you are digging the depths; but follow the little path of God's bright light as it shines before you; then think of happiness, if you want it, and it will come. Otherwise you never get it, for it is not for you.

NEVER THINK OF ANGER.

In all your thinking never allow your mind to think of anger, to think of malice, to think of hatred, to think of jealousy. Of the evils that escaped from Pandora's box of hell, jealousy, anger and malice are the

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ones that have destroyed more of the human family than all the others combined. Remember that there is but one thought that destroys them all, and that without that you are lost. That thought is Love. Love God with all your mind, might and strength, and love your neighbor as yourself. Make it the rule of action for your life to do unto others as you would that others should do unto you under like conditions. Follow it, and do not make a mockery of it. You will reap as you sow. Love alone should be your weapon of attack and defense, your protection and your shield, your everything. Let God Almighty's Love cover you as the waters cover the fishes of the sea, and nothing on earth can disturb you, or harm you; but all will be yours, and you will be God's.

Remember, Love destroys all these evil passions, and without it they will whip the very earth with you until you go over that dam called death, and what you will get thereafter is simply what you take with you from this earth, because in the next world you have to fight the battle just as you have fought it here. You have to work out your own salvation, and every knee shall bow and every tongue shall confess the love of God Almighty; and that Jesus Christ, His Son, is the Way, the Truth and the Life. You must come to that. It matter not whether you do so today or whether you do so in a million years, the time will come when you will come to that, and until that time you will be in bondage.

When you have hatred in your heart, I must tell you how to get rid of it. In the first place, if you are mad at anyone that condition will mark your body, will fill you with disease of some kind unless you get rid of it. All people love their friends. Jesus Christ told us that we did not deserve any credit for loving our friends. I have friends that I love. I love to love them because they are lovable, but Christ says, Love your enemies, do good unto those that despitefully use you. There is the test—love your enemies.

I wish to tell you about a demonstration of that kind. I was sure that I was being treated by a certain class of people at one time, and I suffered intensely from it for a few minutes. I sat down and began to declare my love for those people, and every time I would declare love and throw it into the vibration, the pain would leave, and in five minutes I was free.

CONQUER BY LOVE.

Suppose a man wants to destroy you, how are you going to conquer him? If you cannot conquer your enemies when your enemies are wrong, you have no dominion, have you? You have a right to conquer wrong. How are you going to conquer the evil thought that the person has against you? Are you going to do it by sitting up nights and thinking how you hate him, how you despise him? Are you going to conquer him by backbiting him and telling how mean he is? That is not the way. You must conquer that person by the thought of love. Seat yourself and commence to treat

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yourself. Do not treat him, because you have no right to treat him. Send him thoughts of love, you have a right to do that. Commence to treat yourself, and say that you love John Smith (or whatever his name may be), you love him dearly and sincerely. He is God's child, created in His image and likeness; he is your brother, you love him, you love him, you love him, you love him; keep rubbing it in, and see that the remarks that you are putting out of your mouth are not lies. You do love him because he is God's child and he is lovable. Get that thought into your consciousness, throw it into the vibrations, and you have destroyed the malice of your enemy, you have done good unto those that despitefully use you, because you have filled his heart full of love, and the very first time you meet him he is your friend.

You can take this same thought throughout all animate nature, and you find that love is the one thought that conquers. It will conquer everything that breathes, it goes much farther than to man; it conquers all beasts, it conquers insect life, it conquers everything that moves, it destroys the inharmonies in the kingdom of botany. Love is the all-powerful and the all-beautiful instrument which God has given us for the conquering of everything. Love gives us our dominion. Therefore instead of thinking hatred and malice, think love, and let that be your thought.

There are two lines of thought on which I wish to comment in closing. One is the good thought, that builds you up; it builds up your friends; it builds up everybody of whom you think. The other is the bad thought; it destroys you; it destroys those that you think against; it is the weapon of so-called evil. The good thought is God Almighty's language to us, His children. Love, therefore. Think of the good, think nothing but good: and if you want anything, think it, remembering always that the thought of a thing is the prophecy of its fulfillment.

"Men who would deny women the right of ballot, retain in their hearts the Oriental viewpoint that women were created only for man's comfort," said Witter Bynner, poet and writer, in a recent address before Kansas City suffragists, at the Hotel Muehlebach. We men are not malicious in our arrogance in denying women the ballot. We are just comic. I believe in suffrage be- most forward step in religion that cause I believe in life everlasting. The advance of justice is religion; granting the ballot to women is the could be taken. We are all members of one body. Man, denying woman justice, denies himself justice."—Woman's Journal.

Divine Love does not expect anything, not even sympathy. Its only feeling is to give, without thought of return. That is the ideal we should seek to fulfill. Not for God to give us anything, or for others to do or say anything, but for us, ourselves, to be love and blessedness to all without thought of return. Therein is Peace.—Walter DeVoe.

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A BASIS OF PHILOSOPHY AND RELIGION

Ralph Waldo Trine in The Winning of the Best.

WHAT a power the Church could have been through all the years and centuries—and what a power today—if it had built and stood soundly on this great central theme of the teaching of Jesus. It is sometimes a question whether the Church has not had a great part to play in obscuring the real life mission and teaching of Jesus. It is a question whether it has not been giving a stone in place of the bread for which such great multitudes have been eager.

We speak of the Church of Christ, forgetting that Jesus, the Christ, never had the slightest thing to do with the establishing of any kind of a church. He never had anything to do with, and he unquestionably never had any thought of institutionalizing religion or any of his religious teachings. On the contrary, we find Him continually speaking against the institutionalized systems he found in his day. Much that was orthodox in religion then he endeavored to show the people related merely to externals, sometimes even to the degree of resulting in error, and, therefore, of the nature of stumbling blocks for those who would know the real fundamentals of the truly religious life.

So his whole life and teaching were against any established or institutionalized religion. It is rather as Henry Drummond has said: "Christ sets his followers no tasks. He appoints no hours. He allots no sphere. He Himself simply went about and did good. He did not stop to do some special thing which should be called religious. His life was his religion. * * * His pulpit was the hillside, His congregation a woman at a well. * * * We never think of Him in connection with a Church. We cannot picture Him in the garb of a priest or belonging to any of the classes who specialize religion. His service was of a universal human order."

Undoubtedly the church, with its magnificent opportunities, should have a good and thorough housecleaning. There should be a throwing out of many used and now thoroughly worthless things. It is safe to say that it could easily get rid of at least three-quarters of the impedimenta that have come down with it through the ages. Much of it belongs to other ages and much of it we have now entirely outgrown. To be effective it must be simplified —the same as one of the great secrets of effective living lies along the road of simplifying.

Does anyone who knows at all of the life of Jesus have any doubt that were He here today, many of the institutionalized things in the church that bears His name would seem to Him as strange and grotesque and uncanny and as deplorable as were many of the things he found in the established church when He was here? Do we realize how thorough-

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ly He would unquestionably condemn many of the things that His keen mind and His loving heart would find? Much of its bread is stale; it needs a new baking. A new day calls for new wine, and, as Jesus said, it is foolish to attempt to put a new wine into old bottles. This is a new day: there is a new wine. Mankind is advancing and will rapidly leave the church behind unless it will drop its man-made theories, and rededicate itself to the simple and fundamental teachings of Jesus.

It should be a leader and not a follower in religious thought. But many splendid and earnest men in it have been and are earnestly working for this end. It is even now beginning to be vitalized by this great truth of Jesus' life. It was that splendid thinker and gifted teacher of men, Frederick L. Hosmer, who wrote:

Our thought o'erflows each written scroll,
Our creeds, they rise and fall;
The life of God within the soul
Lives and outlasts them all.

If believing on the name—the person—of Jesus, making some kind of public confession, and being baptized in His name, were necessary in some established scheme of salvation and redemption, then certainly God was very stupid, or slow, or lazy in connection with all the other millions of His children before Jesus' time, the same as in connection with large numbers today who cannot possibly ever even hear of Jesus. Can any sensible man or woman really believe this? No, the same everlasting truth that saves was in the world long before His time, and from the beginning of time.

But here came one with an almost supreme aptitude for the things of the Spirit, and because He struck so directly at this greatest of all truths, the supreme fact of human life, He has become the most influential teacher and leader of men in all history, and His name has become the greatest.

He was known as Jesus, a common name in His time, the same as it is even today in some countries, It was not until He was well along in His ministry that He was known as Jesus the Christ. This he became through His wonderful aptitude for the things of the Spirit—and dedicating His life so completely to them, with the wonderful results that inevitably followed. Then by this clear-cut knowledge of the way to God, and by His pointing out to other men the way, He became the Savior. "Before Abraham was, I am," said He, thereby teaching in still another way that the Christ state—oneness with the life of God—was the saving and vitalizing principle. "Your father Abraham rejoiced to see my day: and he saw it and was glad," said He at the same time.

The church undoubtedly got stranded on the Jesus part, and thereby lost, or completely missed, the Christ part. Or was it that His teaching was so simple that they failed to grasp it on account of this very element of simplicity? "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these

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things from the wise and prudent, and hast revealed them unto babes."

When any theory or system becomes institutionalized, then, there is always a very great tendency in human nature to bring in additional things, to invent, to romance, to make more complex, and to mystify, in order that there seem to be enough to hold the people, in order, in turn, that the institution may grow or even hold its own.

This has occurred time and again in the world's history. It is the great danger of institutions and organizations. Invariably the time comes when the spirit departs from them and the empty shell remains. Then people begin to feed on husks, missing thereby the life-giving grain. They think the vehicle is the thing—the end—when it is simply a means to an end. It is this condition that Jesus spoke so profoundly against. He would unquestionably speak as profoundly against the same condition were He among us today.

If you get comfort out of the personal Jesus, if you get any help and comfort from water, or from public confession, from Communion, or from anything else, by all means get it. All these things will do you good if done in the right spirit. If done in the right spirit they certainly can do no one any harm. But don't mistake any of these things for the life and the teachings of Jesus. It is the spirit of the living God, the Christ consciousness within, that saves and redeems and that guides men in the true religious life.

The redemption of man takes place when the spirit of God takes possession of his mind and heart, and permeates his daily life to the minutest detail. "For as many as are led by the Spirit of God, they are the Sons of God." Such was the life and such was the teaching of Jesus.

The one who has this consciousness of God in his soul, this essence of religion in his mind and heart and life, can well afford to let it flow down through and be the complete guide of his life, with the goodly train of results that will inevitably follow. He can then well afford to turn his back squarely on the various theological problems and theories and discussions that no man knows anything about anyway. While others are speculating and theorizing, and in some cases even dogmatizing in regard to the various problems of life—the doctrine—he is living the life, and thereby making it possible for him to know the doctrine.

Were Jesus here with us now, it would be exactly the same as before—the Fatherhood of God, hence the Sonship, and resulting necessarily from this, the Brotherhood of Man.

One day—when we have chronicled for us one of the most powerful and significant and eloquent teaching days of His life—both the Sadducees and the Pharisees were questioning Him and endeavoring to trip Him in connection with some of the established doctrines of the time, and, one of them, who, we are told, was a lawyer, "asked Him a question, tempting Him and saying: 'Master, which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with

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all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets." Here is an epitome of Christianity and of all religion.

Religion can be not only not divorced from life, but it cannot be divorced from every thought and act and detail of every day, hour, and moment of life. It is the guiding principle, the guiding, permeating force, and not something that can ever be apart from every-day life. As Henry Drummond has said: "To conceive of the Christian religion as itself a thing—a something which can exist apart from life; to think of it as something added on to being, something kept in a separate compartment called the soul, as an extra accomplishment like music, or a special talent like art, is totally to misapprehend its nature. It is that which fills all compartments. It is that which makes the whole life music and every separate action a work of art."

There is no such thing as religion and a man's cheating his neighbor in the same life. There is no such thing as religion and a man's gaining anything for himself at the expense of his neighbor or his fellowmen in general. There is no such thing in true religion as a Deacon or an Elder passing the collection plate, or the communion plate, or taking part in any way in the administration of affairs in the House of God on Sunday, and going out and doing his neighbor on Monday.

It is a curious or rather an interesting thing that the only people whom Jesus had anything to say against, the only ones whom he ever denounced, were those who observed the outward forms of the established religion of His time, but did their neighbors whenever they had the opportunity, some even chronically. Those who oppressed, those who took advantage, those who were always looking to their own personal, social or financial interests and gain alone, he denounced in the most scathing terms as hypocrites and vipers, those who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men."

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore, ye shall receive the greater damnation. * * * Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. * * * Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

It is very easy and very common for us to be either hypocrites or

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thoroughly self-deluded, also in our day. Are there tests then for religion, and especially, we will say, for the Christian religion? The corporation officer, who, through misrepresentation as to its holdings, the value of stocks, or who seeks the company's gain through the debauching of public officials, thereby stealing his neighbor's rights, or, who, by underhanded, stealthy means undermines or blocks his competitor's business, and who is a church member, or who professes to be anything but the crook and the oppressor that he is, would fall in the same category that Jesus made mention of. The stockholder or shareholder—man or woman—who professes to be a Christian, and who buys, or still continues to hold stock in a corporation that has any of these features in its management, belongs to this same class.

The merchant—the "princely merchant"—or the ordinary tradesman, grocer, marketman, or whatever he may be, who, knowingly, gives short weight, or stale or inferior or damaged goods, belongs to it. The merchant who advertises a special reduction sale (wearing apparel or household furniture or whatever it may be) of articles that were formerly thirty-five, and "some as high as a fifty dollar value," at twenty-five dollars, and who puts in two hundred of the thirty-fives and either one or two of the fifties, with a very generous sprinkling of the regular twenty-fives, and some of the twenties, writes himself in the same class. O bargain! How many lies have been told, and how many thefts have been committed in thy name! How skillfully thou hast been written upon! How many lambs—chiefly ewe lambs—have been shorn! how many geese—both geese and ganders—have been plucked in thy name! And thou retainest thy fascination still!

The worker in whatever field who gives inferior, half-hearted, dilatory service, or who gives seven hours for eight, or eight hours for nine, in return for a good full wage; or who is careless of the property, the effects, and the rights of those for whom he works, or who is always trying to get a higher wage without a corresponding return of services rendered, is of this class.

The man of great wealth, intent upon nothing but continually increasing it, and who doesn't lift his hand for the aid of the young struggling for an education for advancement in life, or for the alleviation of distress when there is a crying need for help on the part of the needy and helpless; when, for example, the lives of hundreds of babies and children could be saved during the stifling heated term of the year through the agency of pure, clean and rightly cared for milk, or when ice would be a godsend and would help them or others through this portion of the year, or who shuts his mind and heart when thousands are suffering from cold and some literally freezing for lack of fuel in an intensely cold winter, is of this class.

The one who thinks that religion has nothing to do with matters of government, or with the administration of affairs of government whereby every man, woman and child is affected for better or for worse, and

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through whose indifference gangs of schemers and freebooters who use politics as a cloak for thievery, whether it take the form of a Tammany Hall organization in New York or the form of a band of political thugs and looters of another political party, in cities where its machine in turn is dominant, is of this class. This is true whether he belong to the class that we term the "average citizen," through whose inattention to matters of government the political corruption and political abuses that are among us are primarily due, or the man of wealth who has both the ability and the means to investigate and to lead battle against these evils.

HAPPINESS.

Wm. E. Gibson.

Why not be happy? There is every incentive to happiness. Nature is buoyant and bubbling over with joy. The plant world is garbed in gayest emerald, and bursting forth in the jollity of laughing flowers. The breath of her multi-tinted lips is so soothing and fascinating that one can scarce force a frown in her gorgeous presence.

The lower animals have the spirit. The silver-eyed fish gambol and court in the warm sunbeams. The birds carry on an incessant concert amid the pleasant boughs.

The herds graze in complacent peace while their young sport with the hedges and leap the gullies.

O! man, respond; respond to the call of joy. Cultivate happiness as you do wheat and corn, the weeds you can't destroy just let alone.

Think happy thoughts, speak cheering words, little deeds of kindness do sweeten the cup of life.

Such thoughts call forth sunbeams of gold, such words stir up the life flame of souls, such deeds set in motion virtues untold.

Try this and see how it works. On going to bed at night desire to be happy when you rise in the morning. On rising in the morning determine to be happy throughout the day.

No matter what comes your way, treat it as play and make your happiness stay.

Happiness sheds light and the more the happiness the greater the light.

If you want your life star to truly shine, just live radiantly happy and truly kind.

THE COSMIC THRALL.

For I have thought so long on greater things,
And viewed from spreading hills a broader day,
That little wounds, which stung, have taken wings,
Even deeper hurts have ached away.

I may not joy as quickly as I did,
But neither do the tears so lightly fall.
The narrow confines of each day are hid
By looking at what lieth under all.

I have become a part of what I see;
Small things that pass count not for weal or woe;
A vast horizon hovers over me;
The landscape widens as I go.

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HINTS FOR HEALERS

Necessity for Living a Pure Life and Being in Harmony With Divine Love.

Bishop Sabin in "Christology."

IT is well for those who seriously contemplate devoting their life, energies and talents to Metaphysical Healing as practiced through the precepts of Christology, to recognize the absolute necessity of living truly and purely from all points of view. To every such person it is well to suggest that his or her life must be dominated, absolutely, without reserve, by a perfect love of God. The love of God must engulf every thought, take possession of every emotion, and permeate every fiber. Love for God supreme, as Jesus said, is the first great commandment, and the second is like unto it—You must love your neighbor as yourself. I was much amused a short time ago in listening to a discussion between two orthodox Christians upon the question of who your neighbor is. According to their thought the great family of mankind is eliminated from the doctrine of neighborship, and only a few favored ones are entitled to be catalogued as neighbors.

As Christologists we take the broad ground that we are the children of God; that we are all equal; that we are all heirs of the one Father; that we are participants in the one Truth; that we are brothers; that we are neighbors and know the doctrine which says we must love our neighbor as ourself.

This love of a neighbor must be made practical in everyday affairs of life. In daily transactions with your fellowman you must cease this wordly scramble, so-called, to prevent your neighbor from cheating you; you must look to yourself; go on his side and see that you do not cheat your neighbor. Then you are to bring the doctrine, Love your neighbor as yourself, into practical action. Then it is that you begin to love God and love your neighbor. Then it is your mind comes into that position where God will hear you, for, as Jesus tells us, the great principle of God's dealing with men is given in the two commandments, Love God supreme, and Love your neighbor as yourself; and, when you can put your hand upon your heart and say, "God's will be done," and come to God as a little child, then you are fit subjects for the kingdom of heaven; then you will be healers of disease, in and through the love of Almighty God, because we are told that we must come to God as a little child before we can enter into the kingdom of heaven. Let your talk, your everyday light, wherever you go, be of perfect love, perfect gentleness, perfect meekness, devoid of hatred, of malice, and of vindictiveness, let the provocation be what it may.

Remember that Jesus said, "Unto him that smiteth thee on the one cheek, offer also the other." Hold

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on to the great truth that love is eternal; that love is all; hold to the thought that love is triumphant. Then disease will fly from you and you will have power with God, because you will be like Him, your life will be engulfed in Love, for God's love will surround you and His goodness will cover you, and He will aid you in the perfection of His divine harmony. Then harmony perfect, supreme, complete, will be yours, and discord will fly at your command.

In the practice of the principles of Christology more or less absent treatments are to be made. In this connection it is well to know that God is everywhere; that in healing your cases you are talking to your patient through God, and that the very instant a thought passes from your mind, it goes into the mind of your patient, subconsciously but more effectually than if it were spoken in the ear, because this subconscious mind cannot raise this frenzy against you or object to what you say. Therefore, know that you can talk to your patient and tell the plain truth without fear of hurting feelings. I can sit in my library and talk silently to my patient and have more effect upon him than if I talk in his presence where he can hear every word. You can sit in your room and treat a patient in China, or in the remotest part of the earth, and the very instant a thought is conceived in your mind it is planted in the mind of the patient. Electricity is not to be compared in rapidity with the transmission of thought; therefore, know that this is true; why it is true and how it is true is not for me and you to know, but you that I am giving you the facts governing this great law. I have patients whom I treat as far east as Nova Scotia, and as far west as the Pacific. A thought that is given them from my brain and my consciousness is instantly lodged in that of the patient, through this God-ether.

You treat a patient absently the same as you do if he were present. You give him the same treatment; you talk to him in the same way; you argue the case in the same manner. You prove to the consciousness of the patient that he, being the image and likeness of God, cannot be sick—it is an utter impossibility. Pour upon him fact upon fact, reason upon reason, logic upon logic; convince him thoroughly that it is impossible for such conditions to exist, and when you have thus convinced his mind, in a logical manner, that he cannot be sick, God does the rest. When the patient knows that he cannot be sick, he is not sick. Then the reform is perfect. Talking to the subconscious mind in absent treatment is just as effective as in present treatment.

In the treatment of patients you will find this to be true, that those who are young and those who have not had a very extended experience in life, are much more easily cured as a rule than those who have had more experience and more knowledge. Why this is so, I suppose, is that those who are imbued with their own self-knowledge have more materiality to crush down and bear down before the Truth can enter. The soil is more rocky. Children,

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as a rule, can be cured of ordinary complaints with one treatment, for the very reason that there is nothing to break down. It is simply healing with the thought, and there is no obstructing mind; but take an older person, especially if he be committing some secret sin, which he does not stop after being advised to stop, God will not heal at all. There is nothing but rocks. You cannot heal a person who is filled with hatred, with avarice, with revenge, with jealousy, and all those hell-born vicious thoughts. Impossible! Just as well talk to a stump! You cannot heal one of that kind, because God will not heal him. Unless you go to God as a little child you cannot enter into the kingdom of heaven. What is the kingdom of heaven? It is the kingdom of harmony.

"MY GRACE IS SUFFICIENT FOR THEE."

"The other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way, 'My grace is sufficient for thee,' and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine. Joseph might say: 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere.' But the earth might say, 'Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."—C. H. Spurgeon.

"FROM NATURE FORWARD."

Harriet Doan Prentiss, long a contributor of prose and poetry to the columns of The News Letter, has written a new book, title given above. Mrs. Prentiss is one of the most charming writers and clearest thinkers dealing with New Thought problems. Her words are always worth treasuring. Mrs. Prentiss' book is spoken of more fully on another page. Published by J. P. Lippincott Company, Philadelphia, Pa.; price $2, in rich, limp grain leather in slip case; postage extra. Checks payable to the publishers should be mailed to Harriet Doan Prentiss, 4607 Spruce Street, Philadelphia, Pa.

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THE MIGHTY TRINITY

Elizabeth Thomas in Unity.

THE principle of Mathematics, the first of the mighty Trinity, with its fixed and unalterable rules, is the least subject to doubt of anything that comes within our knowledge. No one who has conquered its fundamentals, and learned to add, subtract, multiply and divide correctly, doubts for an instant his power to get the correct answer to any problem if he carefully works it out in accordance with its unvarying rules.

It stands, steadfast and unalterable, ready to solve any problem which figures can cover if only it is worked out in accordance with its rules.

And what marvelous results have been obtained by its use—from measuring the distance from the earth to the other planets, to getting the weight of the most infinitesimal object. But it must all be accomplished by a strict observance of its rules, without the slightest variation.

What a wonderful object lesson it gives us of Omnipresence! A thousand, or even a million of students may be working out problems, and using its figures and its rules at the same time, and miles apart, but the Principle is serving them all equally well, and without confusion or depletion.

THE INDIVIDUAL AND THE PRINCIPLE.

But what is the result, if the individual chooses not to make use of the Principle at all? It does not affect the Principle in the least, but the result is most disastrous to the individual. He will not be fitted for any but the most menial labor, as all skilled labor requires some knowledge of mathematics. The greater the skill the more responsible and profitable position will be open to him. It requires long and faithful practice and steady application to conquer the simpler mathematics, and comparatively few ever conquer the more advanced sort of operations. But the result is ever in ratio to the effort. Whether he study and practice or not, the Principle is not affected in the least. It is still steadfast, available, reliable, the same yesterday, today and forever.

THE PRINCIPLE OF MUSIC.

Next in the mighty Trinity is the Principle of Music, which works upon the mind or soul through the emotions.

The Principle of Mathematics is practical, matter of fact, for application to the things of the outer world, but the Principle of Music has power, when used, to rouse with stirring strains the enthusiasm, to put new life into the weary limbs, and make possible the achievement of deeds, for which the power would otherwise be lacking. The soft, sweet lullaby from the mother's lips soothes the babe to slumber. The lover woos his sweetheart with the heart's compelling call. The deepest

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woe is lightened by words and strains of sympathy and love, and the soul's deepest religious emotions are voiced most perfectly by the swelling strains of the organ.

How can this principle accomplish all these things? Only by being used by man. Unless man uses its notes, its time and rhythm, and learns to play on different instruments and use the human voice, the Principle of Music cannot be given expression, and if not expressed it must remain forever dumb. It would still be the Principle of Music, with potentially the same power to sway the soul with its strains, so strong, so grand, so sweet, so low; but without expression it would be useless, and the world would miss all the joy and help and inspiration that it has received from music.

Thank the dear Father, this principle has been used and with glorious results. And it has all been accomplished by patient, careful practice. Over and over, day after day, must the scales be played, till they are perfectly learned. Then simple combinations must be practiced, and gradually more difficult ones, until finally the student, if he has been faithful, can sway the emotions of his hearers at will. Once in a while a musical prodigy appears, who seems to be able to accomplish all this without the patient practice; but rest assured that soul has worked it out somewhere, sometime.

The Principle of Music is Omnipresent, capable of serving any number of people, any number of miles apart, and if its rules are observed, yielding the same results everywhere, never varying, always the same, yesterday, today and forever.

THE PRINCIPLE OF BEING.

Last and greatest of all is the Principle of Being; greatest and highest, for it created and supplied the highest part of our nature, the spiritual. In the Principle of Being, and from it, we live and move and have our being. The Principle of Being is God—Good, and God is both Principle and Person. As Principle, the source and fountain-head of all Good is impersonal; and "as expressed in each individual, He becomes personal to that one, a personal, all-giving Father-Mother."

"And this is eternal life, to know the only true God, and Jesus Christ whom he has sent." How can we know God? The first and most important thing is to realize that All is Good! God is good, and God is all there is. There is but one Life, and God is that Life, and animates all things—mineral, vegetable, animal and human. And so it is with all the attributes of God. They are all his, but they are just as free to us as the figures to the mathematician or the notes to the student of music. We have only to use them to get the benefit of them, to

MAKE THEM A PART OF OURSELVES.

Would you have Love? Be loving and kind to everything and everyone in your path. Would you be Wise? Claim that Infinite Wisdom illumines and directs you, and look within for instruction. Soon you will find that when you have something to do that is new and

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puzzling, you will have suggested to you from within, just how to do it. Be sure to follow these suggestions, and you will do the right thing.

Would you have health, strength and power? Declare that they are yours and confidently expect to see them manifested. This does not mean that you can say, if never so forcibly, once, that they are yours, and they will manifest. It means that you must declare it over and over again with all the faith you can use, in the face of apparent sickness, weakness and lack of power, if need be. Do not watch symptoms, nor wonder if you can bring into manifestation your claim, but know that God has given you dominion over your world, your mind, body and environment, and you have only to have firm faith to enable you to manifest this dominion.

BE ABSOLUTE IN YOUR FAITH.

Do not hope or believe, but know that God has all power, and his promises are sure; that he never changes. Have as strong faith in God as you have in figures and you will get results that will seem like miracles. "Greater things shall ye do, because I go to my Father."

Then comes the next all-important truth—there is no evil. This may seem harder to believe than all the rest, because there appears to be so much evil; but it is only an appearance, only temporary. Evil is only relative; what is one man's evil is another man's good. Man never does evil because he loves evil, but because it seems to him that it will give him happiness to do it. Even murder is usually committed because the murderer thinks he will be happier if the one killed is out of his way, or to gratify a feeling of anger or jealousy, or to get money that may bring happiness.

NO REALITY IN EVIL.

There is no more reality in evil than there is in darkness, or any other negative thing. You cannot put out darkness, but you can bring in light and the darkness is out. If you can convince the man that to kill the other man will not bring him happiness or satisfaction, but only sorrow, shame, disgrace and probably loss of his own life, but that if he will forgive, love and try to do good to the other man, he will be truly happy and blessed, then you will have destroyed that much evil, by overcoming it with good, which is the only effectual way.

Each one of us must overcome all negatives for himself; no one can do it for another. One can point out the way and give sympathy and encouragement, but the work must be done by each individual within his own soul. We have been given free will and must choose for ourselves. We have used this power of choice very foolishly in the past, and have wandered far from the Father's house, and have eaten of the husks of external things, and fancied that we enjoyed them; but now we are awake and know how foolish we have been. So let us press onward and upward, looking within for our Wisdom and Strength and Power, never doubting, never wavering, and we shall find that to

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know the Principle of Being, and to drink of its living waters of Truth, is to have Eternal Life.

The race is to the strong and steadfast, not to the weak and wavering. Do not say, "I wish I had as strong faith as you have," but have it! It is as free to one as another, for "God is no respecter of persons." There is nothing in the way of your having it but the lack of determination.

"THY WILL BE DONE."

One more thing: Do not be afraid, ever, to say, "Thy will be done!" Do not be afraid, and say it often.

Try to realize how God, who is Love, loves his children. Try to realize how impossible it would be for an all-wise God, who is Love, to will anything for you which would not be for your highest good, and then you will love to say, "Thy will be done," and say it often.

Finally, practice the Principle of Being as faithfully and as trustfully as you would the other two principles (which are really one with it), if you had determined to be a master in them, and you will find that to be a master in this, or even a loving, faithful disciple, will mean far more, and will lead you into the Kingdom of Heaven.

Subscribe now for The News Letter for one year from and including the September number, $1, and in addition receive, free, the magazine for June, July and August. The free Instruction Course will begin with September number.

ALONG THE SHORES OF POCOMOKE.

Along the shores of Pocomoke the pines and cypress creep,
The honeysuckle buds are out, the winds of morning sweep;
The water laps the twisted boles and round the cypress knees
The inky flood still comes and goes through all the centuries.
A quiet land of charm and dream,
Where life still sweet and clean
Smiles through the summer's silver gleam
In leagues of living green.

Along the shores of Pocomoke the laurel rears its head,
The air is sweet with Southern sun where Southern memories tread;
Mimosas and acacias wave their fronded boughs in air,
And life forgets its troubled dreams and lays aside its care.
A lovely world of wood and glade,
Of evergreen and flower,
Where down the river's accolade
Life sweetens hour by hour.

Along the shores of Pocomoke the trumpet flowers are fair,
The sweet Virginia creeper climbs, the wild grape haunts the air;
The cedar and the pine are twins, the cypress, dark and sweet,
Kneels to the inky tide that flows in music at its feet,
Oh, give me spring by Pocomoke,
And make a whole life mine
When honeysuckle comes to deck
The honeysuckle vine!

—Folger McKinsey in the Baltimore Sun.

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THE RULE OF ASKING

This Science God's Power to Lead Us—The Conquest by the Truth—The Lifeline for the World—The Kingdom of Heaven Within You.

Extract From Lecture by Bishop Sabin.

ALL that God has is ours, and all that He has is good. Therefore the rule of asking is to ask for that which is good, nothing but good, and you will receive it from God the Father. If you ask for evil, ask for that which is not in harmony with perfect good and perfect love, you will not receive it from God Almighty. If you ask with an impure heart, a heart filled with hatred, malice, vindictiveness and wickedness, you will receive no answer to your prayer, because God has none of those things to give you. He has nothing but good which He can give to us. If we want to receive what God has, we have to ask for that which He has, which is good and good manifest.

This science is the power by which God takes us by the hand, so to speak, and leads us through the pathway of life. If the young man or woman who have just started life, or whether they have started in life and are out of the pathway, come to the knowledge of this science, approach God and ask for that which they want, everything they touch is a success, everything they ask for they receive. This science gives us everything on earth and in heaven that is good, and makes us brighter, broadens our intelligence, makes the dumb intelligent.

There was a case of a young man in Portland, Oregon, who had been what was termed idiotic from the time of his birth. He was twenty-six years old. The mother wrote for treatment. I took the case up and found they were poor and could not pay, so I did not hire any healers to put on it. I took the case myself and treated him. I treated him for about six months and, at the end of that time, the mother wrote that he was able to read and was reading my books and was treating me personally every day; that he had gone out on the farm and was making a farm hand at labor. I realized the perfect intelligence of the One Mind, that that child had but One Mind, and that that One Mind was only the mind of God Almighty, and that it was manifest through him in a perfect degree. That realization was a prayer to God Almighty to restore his sense, so to speak—destroy the inharmonies of idiocy. God answered the prayer and the boy was healed.

It may be that a person who goes into this science is filled with disease. I have known hundreds, perhaps thousands, who have come into this science filled with disease from the crown of their heads to the soles

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of their feet. They gradually took the science and commenced the study. The realization came over them, and, by and by, the Truth permeated their entire system and they became every whit whole.

It will renew the youth of old age, it will destroy the wrinkles in the face, it will blot out every atom of sorrow, it will turn the devil that is in you, so to speak, outside and make you over again, and fill you with the blessings of love. Nothing but good can come near you, around you or about you. If you have any enemies they will become your friends. If you are poor you will become rich. If you are weak you will become strong. If you are ugly you will become handsome, and if you are sick you will become healthy. Every conceivable condition of life that makes perfection in your body, in your mind, in your circumstances, in your environment, will come to you.

Now, I ask you, is such a science as this worth studying? I ask that question of all the world that is before me like a panorama, in that I see mankind on the right hand and on the left, in the north and the south, and the east and west, bowing down to the fear of disease, the fear of poverty, the fear of sorrow; everything rushing on, as it were, filling the graveyards, filling the hospitals, filling the penitentiaries, filling the asylums, everywhere rushing on the road to destruction. Whereas here is harmony, peace, love. We throw the lifeline out to all the world. Will you take it or will you let it go? If you let it go, you must take the consequences. If you sow to yourself seeds of carnal mind, if you sow the thought and belief in the reality of evil, in the reality of disease and sorrow, of poverty, of want, you will reap just simply the crop you sow, you will receive that exactly which you sow; but if, on the other hand, you sow the seeds of love, of confidence in God Almighty, knowing that He is your ever present help in time of trouble, knowing that He leads you, as you ask, along the pathway of life, guiding you; if you sow that kind of seed, your body will become young, you will become strong, you will become healthy and happy and you will be in heaven here and now.

Mark you, you do not have to wait to get into hell until after the undertaker gets through with you. You can live in hell right here on this earth.

There is just as much hell here as there is in any other place. They asked our Savior about the kingdom of heaven, and He said, "You cannot see it, you cannot say lo! here it is, or lo! there it is, but the kingdom of heaven is within you. In other words, it is a condition of mind and that condition of mind can create hell, can create evil or good. It is the mind that controls, it is your mind that will destroy you or build you up. Through God Almighty's help you will be built up, but, if you do not ask for His assistance and if you deny His power, the very sins themselves will drag you down and destroy you.

Now I ask, briefly, is this science His power, the very sins themselves

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worth studying? We throw it to you throughout the world as free as the air of heaven. We throw you the lifeline of God Almighty's love. Will you grasp it or will you sink?

May the blessing of God Almighty rest upon you and all our readers and enable you to make the choice which will give you freedom, happiness, harmony and love.

WHO OWNS THE UNIVERSE.

Get this foolish notion of ownership and proprietorship out of your thought and enter into fellowship with the whole. It will save you a whole lot of trouble as an individual and put you wise to all of the movements of universal thought. The healing thought can never be separated from the whole thought and put into a book or a sect or a person. No man has a corner on God. Any teacher who undertakes to get a patent on the truth will find himself enveloped in error. How can you use the air if you bottle it up and blow your own brand into the bottle? You enter into the light with your own vision but you recognize the light as universal. It belongs to all of us and not to any one of us in particular. The same is true of all truth.

When you localize your thought it will become stagnant and cease to be the living thought. It is only when we accept of it as a whole movement of mentality that it becomes a power of our own minds and bodies. For we are members of each other. No man lives unto himself. To undertake to live to yourself is to enter into partnership with death. This is just as true of your body as it is of your mind. You know that we are members of His body, of His flesh and of His bones. The whole body of the universe is vitalized by the whole spirit of the universe. Cosmic Consciousness enters into the vibrations of your body as well as your mind. You are made one with the whole, and you recognize that ownership is in the universal. There could not be any private property in truth, for this would be giving the keys of hell and death into the hands of individuals.

This claim of authority over the individual is the antiChrist and the curse of the whole earth. When you shut out one individual you are shutting out the whole of humanity. We all belong to each other. The ownership of the universe is in the Cosmic Spirit and all prophets and men of vision will recognize this ownership. Any man who undertakes to set up a kingdom of his own is an insurgent. He is in rebellion against God.—T. J. Shelton.

Jesus came to bring to man a higher concept of himself than the Law could give, because the Law's standpoint was wrong, the Law being pessimistic, while the standpoint of Jesus was optimistic. He viewed man from the standpoint of the Christ, seeing only the Divine Son in him, where "blessedness" is his. So if you will make Christ your point of view you will see man divinely, perfect, as he did. The way to attain to conscious perfection is to follow your ideal.—R. C. Douglass.

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"LET DOWN YOUR BUCKETS"

Delivered Before the New Thought Alliance, Pasadena, Saturday Night, January 15, 1916.

Edward B. Warman, A. M., in Reason.

SOME two thousand years ago it was said: "The Kingdom of God is within you." That truth is akin to the more modern one, "Let down your buckets," and is just as applicable today as it was at the time it was uttered.

No matter how often a phrase may be repeated or a story told, if it is one of which a practical application can be made, each repetition is a refunctioning of the brain cells and, like the tool of the engraver that at first may make but a faint outline on the hardened surfaces, each time he passes over the grooves they are made deeper and deeper and thereby more lasting.

It is possible that every reader of "Reason" has read of the sailing vessel on the Southern Atlantic whose sailors, seeing another vessel far out on the ocean, sent a signal of distress, bearing the message, "We are dying of thirst." Immediately the vessel catching the signal replied: "Let down your buckets; you are at the mouth of the Amazon."

There they were, unconscious of the fact that their needs were at hand, that they were at the mouth of that great river which was pouring forth its sweet, fresh waters far out into the ocean; but they were ignorant of the fact that salvation was close at hand. In consequence of that ignorance, had it not been for the timely message received in answer to their signal, they would have perished then and there.

There are thousands and thousands of persons today who have run up the signal of distress: "We are sick in body and mind." Like the sailors, they do not seem to know that all their needs may be supplied as soon as they realize that the power is within, and that they must take the necessary steps to invoke it. To all such I say: "Let down your buckets," the supply is inexhaustible.

Of the many who come to me for either mental or physical help there is seldom one who has caught the full import of that message until it has been brought home to them with full force. I assure them that no healer possesses the power to cure another independently of the one desiring to be cured. The curative power is inherent in the seeker after health. In other words, "Let down your buckets." The only power possessed by the healer is in the understanding of the law of suggestion and psychic force. Herein "knowledge is power." Having this knowledge he should be able to so direct the one in need that he can

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apply the law unto himself as soon as he comes in touch with that inherent power.

We have here a city which is remarkably well wired for electric lighting, but the city would remain in darkness if there was no one to turn on the dynamo. There is no city in the world so well wired for lighting as is the human body (through its nervous system) for vibrations of health.

All light is vibratory; all sound is vibratory; all thought is vibratory, and all health is vibratory. There is no dynamo in the world more powerful for its purpose than is the human dynamo for the purpose for which the Creator designed it. Therefore, "Let down your buckets."

The solar plexus is stimulated and controlled by the vibratory force of the diaphragm and abdominal muscles, and it acts as a condenser and distributer. The cure of worry, fear, anger and other health-destroying thoughts is effected by electrifying the solar plexus and understandingly using the power of suggestion. It is located back of the stomach and close to the spinal column. It is a very important and delicate piece of the human machinery, and the least disturbance of it produces effects through the body. Learn "how to wake the solar plexus" and you will have a powerful ally for health. Again, "Let down your buckets."

The office of the teacher or healer is to acquaint his patient with the manner of turning on the dynamic thought-force (the energizing principle of the soul) so that at any time he is in need of health-vibrations, whether of the body or of the mind, or vibrations for success in business, all he has to do is to push the button. "Let down your buckets." But if he pushes that button with doubt as to the results, the results will be correspondingly doubtful and his "bucket" will be doubt-full to the brim. It must be in faith—believing that the supply is even greater than the demand.

First realize that your objective mind (your every-day business mind) is the designer; your subjective (soul-mind) is the builder. Then assure yourself that the builder has all the necessary material for the mental or the physical structure. Then, as the designer, give your orders to the builder with perfect confidence in the ability of the latter to execute your orders. Then forget it for the time being. In other words, do not everlastingly nag the builder, but "Let down your buckets" with the assurance that they will be filled.

In order to more deeply impress the truth that we should seek within for the necessary power and consequent relief, I shall call your attention to a fable that should carry conviction with the wonderful lesson it teaches and, thereby, emphasize the injunction: "Let down your buckets."

The gods, having stolen from man his divinity, met in council to discuss where they should hide it. One suggested that it be carried to the other side of the earth and be buried; but it was pointed out that man is a

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great wanderer, and that he might find the lost treasure.

Another proposed that it be dropped into the depths of the sea; but the same fear was expressed that man, in his insatiable curiosity, might dive deep enough to find it even there.

Finally, after a space of silence, the oldest and wisest of the gods said: "Hide it in man himself, as that is the last place in which he will ever look to find it."

It was so agreed, and man wandered over the earth for ages, searching in all places, high and low, far and near, before he thought to look within himself for the divinity he sought. At last, slowly, dimly, he began to realize that what he had imagined was far off, hidden in the "paths of distance," is nearer than the breath he breathes.

We should hardly look upon this as a fable, but as a reality; for man's divinity is, indeed, within. Therefore, "let down your buckets," knowing they will be filled, provided your rope (faith) is strong enough and long enough. But ever bear in mind that it is not enough that you hope (that rope, of itself, is not strong enough); not enough that you desire (that rope is not long enough), but you must expect that for which you hope and desire. To realize is to externalize one's belief. This can be done only by feeling it will be so. That is the law of expectancy.

Whether it be health or success that is desired, the element of persistence is a strong factor toward its fulfillment. Not only should you "let down your buckets," but you must let them down deep enough. Surface work amounts to but little. That is the cause of so many failures among those who attempt to heal. The mere saying a thing, the mere expression of a wish, the mere fact of making an affirmation will not suffice. Mere words get tangled up in the mental machinery and never get any further. Never acknowledge failure until the last effort has been made, and the last effort should not be made until success has been realized.

Faith without works availeth nothing. "Let down your buckets" deep enough and often enough to be assured of success. That word "success" is a word to conjure with. In its truest and highest and fullest sense it means that "he has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction."

When this can be said of us, we may rest assured that we have "let down our buckets," and that they have come up from the very depths and ladened with the purest of the pure for those who are aweary and those who are athirst.

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WHAT IS LIFE?

The Breath of God Permeating Man Exemplifies Human Existence.

Bishop Sabin in "Christology."

A PORTENTOUS question for close consideration is, What is Life?

We are told that life is God. Ask the further question, What is God?

He is Good, He is Light, He is Love.

Can anyone of you tell what any of these is?

We go back again at once and ask what life is, because we do not know what God is. We know He is Life, we know He is Love, and we know He is Light; but further we may not go.

We assert that there is no life in matter. Then what is life? We see life everywhere. What is it? When God created man He breathed into his nostrils the breath of life and he became a living soul. Then life is God, and the breath of life is the breath of God. Therefore, that which manifests itself to us in all the phenomena of existence is but the breath of God.

A child when it is born breathes breath from the Father, becomes a living soul, a perfect identity which will last for eternity, on and on, for God breathed that breath of life into its nostrils and it became a living soul. The idea that some have that the soul had an existence from eternity is not true. That breath of life was from eternity, but when God breathed the breath of life into my nostrils when I was an infant, I became a living soul.

This phenomenon called life can be seen in all nature; everything that breathes has life; there is but one life, it comes from one source, and that source is God. All animals, birds, fishes, fowls, plants and trees, everything that breathes, has life, and anything which does not breathe has no life, and when any living thing ceases to breathe its life goes back to God who gave it.

That brings me to the statement that God is the only life. That is a fundamental principle of Metaphysics.

"We further believe that Spirit, which is God, is the only substance; Spirit is Truth; matter is error. We believe further that Love is the only force."

Therefore, if you would be strong, if you would be powerful, if you would be mighty, cultivate love, love for God supreme, and love for your fellow-man; such love as makes you honest; such love as makes you look to your neighbor's interest; such love as makes you do right and watch over the welfare of your neighbor as you do your own; such love as does not pick out here and there a man and claim him for a neighbor; such love as takes in the universal brotherhood of man.

Love supreme is the only force. Fill your heart with love, let it be

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your nightly prayer and your morning salutation. Let it walk with you in the day and sleep with you in the night; let it be your watchword and the impulse of your every act; let it be your instrument 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.

Our God is Life for all who live,
No power is known but His;
There are no gifts but He doth give,
No harmony or bliss.
God's life through us flows sweet and clear,
He gives us every breath;
His children need not have a fear,
For God's life has no death.

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

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

There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.—T. T. Munger.

PEACE.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need for arsenals and forts.
The warrior's name would be a thing abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forever more the curse of Cain,

Down the dark future through long generations
The echoing sounds grow fainter and then cease;
And, like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"
Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as the songs of the immortals,
The holy melodies of love arise.

—Longfellow.

You must be sure of two things: you must love your work, and the other is, you must not be ashamed of your work. No matter what a man is, I wouldn't give two-pence for him, whether he was the prime minister or the rick-thatcher, if he didn't do well what he undertook to do.—From "Middlemarch."

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JOHN THE BAPTIST RELIGION

No Longer Meets The Needs of Men—It Must Be Put Aside.

Extract From a Sermon by Rev. A. C. Grier, in The Truth.

THE religion of the Christian church has not been that of Jesus Christ. The churches have been and are today following the teachings of John the Baptist. From every standpoint except that of Truth, these two beliefs seem identical. As a matter of fact they are in antithesis. If the Christian church had followed the religion of Jesus, if His mandates had been obeyed during a period of 1900 years, do you think that at the end of that time practically every one of its members would have something the matter with his body? Ours is a civilization which is essentially Christian—the church can do as it pleases in America. Yet it is the power that has created our present state of health, our present social consciousness; it is the power that has created the motive force in the life of the majority of the men and women in our civilization. And in spite of all this opportunity and privilege, we are conscious of its fearful failure. Yet I love that church. Jesus loved John the Baptist, but He did not hesitate to propose to the world a religion which would have banished from the earth the teachings of John the Baptist. Jesus said: "The kingdom of heaven suffereth violence, and the violent take it by force." Men, today, believe that if they can put enough force into denunciation, enough force into law, they can compel a Christian civilization, they can usher in the Kingdom of Heaven. I believed it before God granted me the vision which is more precious than life itself. The Christian church believes that by denunciation of men's habits it will compel them into that plane of life to which Jesus came to allure them. That is the religion of John the Baptist, a religion of compulsion in this world and in the next. It is as opposed to the teachings of Jesus Christ as the daylight is opposed to the darkness of midnight.

There may come to some of you the thought that it was strange for John the Baptist to call himself the Preparer of the way of the Lord. The prophets said such an one should come, Jesus recognized him as His forerunner, making his paths straight. Through something in my own experience, I can more readily understand it. In my old way of looking upon life, there was in my soul a profound disgust for the Christian ministers who would not stand by the reforms for which I was giving my life. In an eastern city, we were fighting to enforce the prohibition law, and a certain minister would not help us. He believed in the cause, but did not think it politic to uphold it. I remember that there was in my heart something almost akin to hatred toward

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him. I can understand now that if the vision which was in the mind of Christ had been in his soul, he would have right and I, wrong. Do you see what I mean?

There are men and women who are careless in reference to the great issues of humanity, who refrain from their social duties because it is unpleasant to perform them, who refrain from standing by the things of Justice because it is not popular. Do you think God has for them any large or holy revealing? Do you think God could ever pass through the arid desert of human indifference to reveal to men the gospel of Jesus Christ? But when a John the Baptist comes, one who feels his fellows' wrongs, one who hears the cries of the weak and oppressed and fights for their rights, that man may be mistaken in his concepts, but I want to tell you that he is a medium through whom Almighty God can work and bring in the Kingdom of Heaven. If God has granted me a vision of Truth which He has not revealed to many, I believe it is because I tried to be true when I was a John the Baptist, true to the light which I had. Then God could give me the higher Truth, the higher revealing. I believe that the world has to pass through this John the Baptist stage and for it I have no word of condemnation. Whenever I see a man trying to assist the oppressed, a man who speaks courageously the unpopular word, I say, "God bless you." Jesus said the same thing, but he did not stop at that. He did not hesitate to reavel the higher truth, although He recognized the value of the lesser. So, when the time had come, John the Baptist had to be moved from the checker-board. I believe, as I live, that the time has come when the John the Baptist religion of the world must be put aside. It no longer meets the needs of men.

TRUTH NEVER DIES.

Truth never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years,
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time,
As some great cliff that braves the elements,
And lifts through all the storms its head sublime;
So truth, unmoved, its puny foes defies,
And never dies.

—Selected.

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LIFE THE WEAVER

Rose de Vaux-Royer.

Here, all day long,
With shuttle and song,
And thrust of the thread at play,
The weaver, with strand
Of warp in hand,
Works the pattern of life away.

And, with wanton will,
Bids the soul be still!
For the dreams that awaken to naught
In the calm of night
Restrain their flight
To temper the way distraught.

Oh, tireless toil
And maddening moil!
Where the red-blood wildly flows
From heart to head
As the minions tread
The measure their monarch throws.

For here King Life,
With conquering strife,
Tunes the murmur of pain and jest
Where they mingle—rung
As one music—sung
In the magical Isles of Rest!

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THE EMBLEM THAT CHRIST LEFT HIS DISCIPLES

Dinah in Bible Review.

IN the different orders such as the Masons, the Odd Fellows, etc., each one has his own signs and emblems in order that the members of the orders may recognize one another.

So Christ, before He left His disciples, gave them an emblem, not only that they might know each other through it, but that all the world might know them. This emblem was not a certain hand-shake, some engraved charm to be worn on the person, not the church emblems such as the Greek and Latin crosses, none of the other numerous church emblems, for these emblems are of men's own devise, something external to look at. Yet the emblem that Christ gave to His disciples must have been visible in some way, for He said by this sign all men shall know you, not merely those belonging to your own order, but All men.

We often meet members from different churches and unless they tell us that they belong to some church, we should never know it; therefore, we infer that they are not carrying the emblem that Christ gave. There are now in this day other religious orders outside of the churches starting up all over the world, but they usually have to mention the order to which they belong before All men know them. Sometimes, perchance, we meet one who claims no fellowship with any order, church, or society, who is wearing this emblem in such large proportions that All men can see, and the heart of the beholder is so inwrapt with the sight, that it never occurs to the beholder to ask him what earthly body he is affiliated with.

This emblem that the Christ left His disciples is so simple, so apparently easy to wear that we wonder it is not more universally worn, especially when it makes the wearer so beautiful. The wearer may have been originally old, worn out, grey, wrinkled, of tottering and halting step, but when he puts on this emblem, his step becomes elastic, his eyes bright, and his face shines with "a light that never was on land or sea." Now All men can see with whom he is affiliated.

This emblem that Christ gave His disciples to wear must have been a very important one, one that He thought very necessary to their growth and comfort; for it was His last and parting gift. It was given with great love, and He evidently left it to the last, because we prize more highly and remember the longest the parting gifts of our friends. Before He left them His emblem, He addressed His disciples as, "Little Children" which was an expression of endearment, the same as saying, "My dear children, I have something to give you as a parting remembrance that if you wear, All

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men shall know that you have been with Me and learned My ways, and it is LOVE ONE ANOTHER." That sounds simple and easy, for it is so easy to love our friends, in fact how can we do otherwise? But when He tells them what kind of love this is to be, it is not so easy. This new commandment is, "That ye love one another, as I have loved you."

Let us look at the people Christ loved and see how they received it, for herein is the greatest test of the strength of any love—how is it received?

After performing the greatest service that one man could perform for another in this world—the healing of the lepers—only one remembered to thank Him; still others would not even give Him a hearing; after He had cast out legions of demons out of a man, the inhabitants of His country were afraid of Him, and implored Him to depart from their coasts; of His immediate disciples, one betrayed Him, another denied Him, and in the hour of trial, all fled. Certainly these were not an easy people to love from a human standpoint, not much return of love here, and yet it was to these very people that He gave the emblem, "Love each other, as I have loved you—love in the midst of ingratitude, false accusations, betrayal, and backbiting; then All men shall know that ye are My disciples."

But indeed conviction, were it never so excellent, is worthless till it converts itself into conduct.—Carlyle.

VICTORY THAT IS VICTORY.

The sons of war may one day cross the sea—
God of the past, dare we depend on Thee?
Lo, it is midnight in a garden black,
And one in grip of hell, stands undismayed.
A sword rejected lying at his feet,
And angel legions run to give him aid,
He makes his choice in earth's supremest hour,
And journeys on to Calvary and Power!
Our time has come to choose—God help us now.
"Who takes the Sword shall Perish by the Sword,"
And every land since history began,
Has proved the sure fulfillment of that word,
We arm, and peace turns back a thousand years;
We arm, and die—the victim of our fears.
Throw down thine Arms, O nation of God's hope
We will not chain our land to ages dead,
But trusting love, dare the onslaughts of hell,
Like Him who trod for us the winepress red.
And count it glory, though we shed our blood.
So Earth shall reap Eternal Brotherhood.

—Mrs. M. P. Boynton.

The high prize of life, the crowning fortune of a man is to be born with a bias to some pursuit which finds him in employment and happiness.—Emerson.

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GOD CAN AND WILL REMAKE

The Healing Principle in Nature—The Intrinsic Power of Drugs. Thoughts Carriers of Spirit.

Kate Atkinson Boehme in The Nautilus.

DOWN deep in the heart of things on the firm unchanging basis of divinely natural law lies the healing and renewing principle. The schools of medicine long ago discovered it and called it "The Vis Medicatrix Naturae." This is Latin for the healing principle in nature.

Did I know of nothing else to the credit of life I should pronounce life good. Just to be assured that so beneficent a principle is at work to benefit humanity makes one doubly sure that God is love.

We may well study this principle and learn all we may of it in order to perceive that the entire universe is moving toward more ideal states, and that man's long-existing dream of heaven will some day be actualized.

The medical profession sees in "The Vis Medicatrix Naturae" a mere physical function, working for the health and well-being of the material organism, but I see more, much more than this, for I see the same principle healing mental ills, correcting adverse conditions and smoothing out the rough places in environment.

The healing principle would fall far short of its mission did it not extend its operation to circumstances and environment, because circumstances and environment are but an extension of the individual, as the odor of a flower is an extension of the flower. The odor of the flower corresponds exactly to the nature of the flower, and the extension of the individual corresponds exactly to the life and thought of the individual.

Let me tell you that states and conditions of environment correspond to ailments of the body. There are wounds, lesions and broken bones of environment as exemplified by the breaking of settled states by means of separation and bereavement. There are neuralgic pains of environment caused by the violent quarrels and antipathies. There are indigestions, or the failure to assimilate with relatives and friends, resulting in fermentation and discomfort. There are other correspondences, but I need not enumerate them, as they will be suggested by your own mind. The healing power heals these wounds, lesions and pains of environment as readily as it heals the same in the body. It does not stop at healing physical suffering, but gives surcease to mental pain.

The healing principle is relied upon by surgeons and physicians to heal wounds, form new and healthy tissue and cuticle, excrete poisons, renew strength, and knit bones, but it waits upon the surgeon or phy-

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sician to do his part. That being done its curative influence does the rest.

In mental healing the activity of the healing principle is quickened or intensified by suggestion. This does not interfere with the practice of medicine, but helps it on. They acknowledged this at Johns Hopkins Medical University and have established a Department of Psychology in which suggestion is studied and applied. Dr. Hirshberg, instructor in Psychology in the institution, considers hypnotism injurious in that it weakens the will of the subject and permits someone else to subjugate his activities and thoughts.

The mental scientist will agree with him there, having learned in his own practice that the hypnotic sleep is not essential to the acceptance of suggestion. Moreover the mental scientist teaches the patient to use auto-suggestion, endeavors to stimulate his will and encourages him to assert his own individuality and stand unaided on his own feet. Until he can do this the healer must stand as his sponsor and make his suggestions for him, invoking the healing power to manifest directly upon the patient instead of indirectly through the healer.

If I say mentally to a patient troubled with insomnia: "You must close your eyes and keep them closed. Now you cannot open them. You are falling asleep. You are in a deep sleep now, and you will not awake until morning," I may give that patient a good night's rest, but he might nearly as well have taken opium. Hypnotic suggestion, like opium, acts quickly and effectively, but the subsequent effects from both are deleterious. They do not help the patient to regain that normal functioning of the body which gives natural and restful sleep.

Here let me say a word about drugs. I cannot believe that their power is given them by our belief or the race belief, for it is not until they have been subjected to many tests that their real quality is known. I believe that every drug has its life quality or essence, just as truly as I have my life quality or essence or you have yours. In talking with the best homeopath in Washington, I asked him why it was that homeopathic remedies could have any power when attenuated to the five hundredth potency or still higher, as it seemed to me there could then be little or nothing of the drug left.

For answer he pointed to a chair and said: "The wood in that chair in its present form imprisons an essence. If I submit that wood to a process that will reduce it to powder, I shall set free the previously confined essence. So when we triturate a drug, the more attenuated it becomes the more we release or set free its essence, and the more powerful is that essence in its action on disease."

I gave instant utterance to my thought which was that the essence must be spiritual and that when released from the bonds of matter it became more potent.

The physician did not agree with me of course, but I came away from the interview holding to my idea as

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though it were a precious gem of truth, and so I believe it to be.

Still I will make a slight concession. The essence itself may be highly refined matter, but even so, since every atom of matter is ensouled by spirit, the more refined the matter, the higher its vibration the better carrier it is for spirit, is it not?

So far as that is concerned our thoughts are rarified matter, because they have form, therefore they are good vehicles or carriers for spirit.

Yes, drugs certainly have their own intrinsic power, not conferred on them by individual or race belief. My objection to drugs lies in the fact acknowledged by all medical men, that "one man's meat is another man's poison." A drug that will help one person may kill another. It seems impossible for doctors to correctly diagnose disease in all cases, and where the diagnosis is not correct, the drug administered may be the very worst thing for the patient. Our best physicians will tell you that medicine is still far from an exact science. It may become exact at some future period, but until then the best it can do is to experiment, and be glad, you who are experimented upon, if the experiment in your case is successful. It may be in nine cases out of ten. Pray that you are not the tenth.

The great English surgeon, Sir William Gull, went against his profession so far as to say: "What shall the doctors do? Rest and be still. The workman that made the machine can repair it."

Since God is the Divine Workman who made your machine, the body, surely He should be able to repair it. Keep, therefore, before your mind in large letters this thought:

God who made me can also re-make me.

When you fully convince yourself that God can and will Re-make you, you will open the way mentally for the healing and renewing principle to Re-make you, and the effect will soon appear in your mind and body.

REVERIE.

The white reflection of the sloop's great sail
Sleeps trembling on the tide,
In scarlet trim her crew lean o'er the rail,
Lounging on either side.

Pale blue and streaked with pearl the waters lie
And glitter in the heat;
The distance gathers purple bloom where sky
And glimmering coast-line meet.

From the cove's curving rim of sandy gray
The ebbing tide has drained,
Where, mournful, in the dusk of yesterday
The curlew's voice complained.

Half lost in hot mirage the sails afar
Lie dreaming, still and white;
No wave breaks, no wind breathes, the peace to mar,
Summer is at its height.

—Celia Thaxter.

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BRANDS FROM THE BURNING.

W. E. G.

When the laws of any land become the mere witchcraft of commercialism and the magic wand of politicians, it is time to abandon those laws and burn their records.

Truth never seeks the popular road. It seeks its own course regardless of popularity.

If education leads to self-centeredness and self-appropriativeness at the expenses of the ignorant, then the absence of it is preferable.

But uncharitableness towards the ignorant spurs them on towards knowledge; yet, too often, towards knowledge which is poisoned with the consciousness of being the recipient of injustice. Knowledge outruns wisdom and often before wisdom balances it in sound judgment much mischief is done.

In short, selfishness, in whatever phase or stage manifest, blazes out the straightest course to its own destruction.

"Ye cannot serve God and Mammon."

You cannot reap the shares of others and yet stand for goodness and justice to all.

The nations of the earth have caught the vibrations of the spirit of the age. Their aspiring ones have seen the reflection of the light, have felt the warmth of the rays of the sun of this new day, and, feeling it, have set about to express it.

New ideas of morality are going forth. New ideas of sociology, of politics and of religion.

A new dispensation is dawning, is being recognized and welcomed.

Will the true historian come? In preparing their historic records men have inquired for certain things. They have looked from the viewpoint of particular races or nations. They have colored the records in the dye of their respective ages, and in the light of the civilization of those ages.

The courts of morality, the legal codes, the castes and the religious dictums all play a part in hampering the full and free impressions and expressions of both investigation and composition.

The true historian must be absolutely free and absolutely conscious of that freedom.

The least degree of slavery hampers both examination and presentation.

The enthusiasm of youth often leads one to vow untimely things. Be not over quick to form the mold in which your life activities shall be shaped. Grind the mortar thoroughly and let the unerring God design the mold. Then will all your casting be perfect, and no recasting be needed.

Learn to move rightly and yet in harmony with the needs of the hour.

Be quick to see things that need attention, and, if the time and conditions are opportune, do those things immediately and cheerfully.

Dare not see another over heavily

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burdened while you have the time and opportunity to share that weight.

Rich, indeed, is he who has discovered the divine, both in himself and all mankind the same. This is the mine from which you may dig the rarest gems, the flora from which you may pluck the daintiest flowers—it is the garden from which you may gather the choicest fruits; nay, more, it is the spring from which you may quaff the sweetest water and the festal board from which you may choose your proper fare.

The Divine in man is the Universal Divine; exhaustless and inexhaustible in spirit reality, in mental possibility and in physical expression.

Peace—the Spirit of Peace—has taken root in the world. It is a tenacious plant that will not die. It springs from the ground, but rises to the sky. You may retard its progress by treating it wrong, but it will disperse its adversaries e'er long.

It will cover the earth with a carpet of bliss, and naught of its bounties will go amiss. He that feeds upon its fruits shall have wealth and happiness, health and youth. But he that chooses another fare shall have poverty and misery and disease forsooth.

Love truth, but pardon error. The mortal who goes astray is still a man and thy brother. Be wise for thyself alone; compassionate for him. Achieve thine own welfare by blessing others.

LET US LOOK TO THE FUTURE.

We will not deplore them, the days that are past;
The gloom of misfortune is over them cast;
They are lengthened by sorrow and sullied by care;
Their gifts were too many, their joys were too rare;
Yet now that their shadows are on us no more,
Let us welcome the prospect that brightens before!
O! shall we despond while, with visions still free,
We can gaze on the sky, and the earth, and the sea;
While the sunshine can waken a burst of delight,
And the stars are a joy and a glory by night;
While each harmony, running through nature, can raise
In our spirits the impulse of gladness and praise?
O! let us no longer, then, vainly lament
Over scenes that are faded and days that are spent:
But, by faith unforsaken, unawed by mischance,
On hope's waving banner still fixed be our glance;
And, should fortune prove cruel and false to the last,
Let us look to the future, and not to the past!

—Epes Sargent.

God is Good, the only Good.
That Good is in you and me;
'Tis here and there, and everywhere.
And in everything we see.

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WHAT YOUR FACE TELLS

We Can't Divorce Our Appearance From Our Thoughts.

Orison Swett Marden in The Nautilus.

SOMEWHERE I have read a little story of St. Francis of Assissi who invited a brother religious to go to the city with him to preach to the people.

After they had traveled through the streets for a long time, turning this way and that, the brother remonstrated with his companion: "Why," he said, "I thought we were going to preach." "We have been preaching," replied St. Francis. "Our very walk through the streets has been a sermon to every person we met. Our manner, our demeanor, our dress, everything about us incidentally turned the thoughts of those people toward God."

How true it is that "the gods we worship write their names on our faces." We gradually come to resemble our ideals, the things which most occupy our minds. Hope or fear, joy or sorrow, success or failure eventually reproduces itself in our expression of countenance, in our manner, in our atmosphere, in our personality. The thoughts we habitually harbor, whether optimistic or pessimistic, hopeful or despairing, sad or merry will write their record in our faces, exactly in accordance with their nature. We are all preachers of sermons. Our faces as we go about the world are preaching the gospel of good cheer, of hope, of joy and gladness, of success or that of pessimism, despair, of disappointment, of misery, of failure.

While the face tends to express what is in the mind, the converse is also true, that is, we tend to experience the emotion or feeling corresponding to the expression which we mechanically assume, the look on our face, the manner we adopt, the physical posture we take. The actor tends to feel the emotions which he tries to express in his face, his manner, his being, the attitude of his whole body. If he is playing the part of a felon in the act of committing a crime, he is made up to look like one. His face, and his entire physical attitude express the criminal thought and emotion, and for the time being his mind will correspond with his facial expression.

It is easy to prove the truth of this. Just try the experiment of showing the greatest possible anger, fury or hatred in your face, clench your hands, make your whole body tense, and then, without changing your expression or attitude, try to think beautiful thoughts. It is impossible. No more can your face and manner express love, sweetness, beauty, with hatred, jealous and revengeful thoughts in your mind.

"A cheerful, intelligent face," Emerson tells us, "is the end of culture, and success enough, for it indicates the purpose of nature and wis-

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dom attained." Every now and then we see such a face, a face which convinces us that the possessor is in constant communion with the Divine, a face so serene, calm and cheerful that it makes us feel we have had a glimpse into "the holy of holies." But how few such faces there are compared with the number of gloomy, sad, discouraged ones!

What tragedies of hatred, jealousy, selfishness, we read in many of the faces we meet daily on the streets, on the trains, everywhere! What tales of distorted lives are written there! How many look in our eyes with a hard, cold stare, a selfish, greedy, grasping expression which seems to say, "Don't get in my way. Don't bother me unless you have something for me, something that will help me to carry out my ambition, that will enable me to play my own little game successfully. Life is too short to take time to bother with people who haven't anything for me."

In spite of ourselves we radiate our mental attitude, the thought, the motive, the ideal that is in our mind. It looks out of our eyes, and expresses itself in every line of our face. Even though we sit in silence, those about us feel our thought. They sense our attitude towards them. If we have a grudge against them, no matter how we try to cover it with flattering words and smiles, they get the atmosphere of our thought.

Not what we try to appear but what we really are, is communicated to others. Whatever the lips may say, the eyes, the face cannot lie. They tell the truth even when we wish to hide it. Some people never say unkind things to others' faces. Even though they say all manner of spiteful, unkind things behind their backs, they are always polite and courteous to them when they meet. But the real mental attitude beneath the flattering words asserts itself, makes itself felt by those they try to deceive. A man may "smile and smile and be a villain still," but he cannot hide his real self. Even a child will sense the real man back of the smiling face.

Some politicians before election, when putting their political fences in order, chuck children under the chin, take babies in their arms and try to make friends with them in order to win the father's vote. But if they don't really love them the little ones very quickly see through their deceit. I have seen children instinctively shrink away from a bullying political trickster of this type. There is something in their instinct which tells them that he is only a pretender.

Animals, like children, are guided by instinct. They see the real man through his eye, by the feeling which a person arouses in them. It is said that ferocious wild beasts can instantly detect a filthy, immoral character, and that such a person cannot possibly gain any control over them. Dogs instinctively know whether a stranger is a friend or a foe, whether he likes dogs or is cruel to them. St. Francis called the birds, the fishes, the wild beasts and domestic animals—the whole animal kingdom—his little brothers

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and sisters, and they all loved him, because they knew that he loved them.

Whatever you are, whether noble or ignoble, your life motives, your ideals, your philosophy will all look out of your eyes, your face. You radiate them from your expression and your presence. If you are mean, stingy, narrow, ignorant and bigoted, you will express those qualities. If you are generous, sympathetic, kindly, helpful, you will not need to indicate it in words.

No matter how you may try to cover low, vicious, immoral secret associations, everybody who looks in your face can read your history as though it were an open book. Your sensual thought looks out of your eyes, speaks out of your facial expression and your manner in unmistakable language. People will not tell you this, they may not be able to voice their impressions, but they weigh and measure you by the feelings you arouse in them.

We deceive no one but ourselves when we think we can cover up our past experiences, our thoughts, our motives, however secret. We cover up nothing. Character speaks with a multitude of tongues. It is not what we say with our lips, what we try to make people believe through our speech that betrays us. It is something back of the attempted deception that brands it as a lie. There is a witness back of our pretence which tells the truth and stamps our pretence as perjury.

Whatever we may wish to appear, it is the reality of ourselves that speaks. For example, a man who lives a dissolute double life in his community, but who never betrays himself in his conversation, who tries to cover up his inner life by fair outward seeming, does not realize that everybody who knows him discounts all this. It does not occur to him that while people listen to his words they do not believe him. They know that his life falsifies his words. They discern the real man back of his pretence—they know he is a fraud.

There is no way by which we can divorce our appearance from our thoughts, from our secret acts. We cannot alter the law of nature and of character, which is also that of cause and effect. There is no chicanery, no artifice by which we can be one thing and seem another. Our faces, our expression, gives away what we would gladly keep secret from the world. The face is a bulletin board which advertises the sort of performance that is going on inside. In the last analysis it is an index of the mind, and people are so powerfully influenced by it that they will judge a man or a woman by what it tells them.

A classic is a book that lives because it says rightly what is worth saying, and is grave or gay, as fits its purpose, living on because readers continue to love it. Or, to put the matter more shortly, "A classic is a book that is too good to die." Remembering this, when you hear a book called "classic" by a capable critic, it should be a work worth examination, at least.—St. Nicholas.

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CHRISTIAN SCIENCE

And the Great Part it Plays in the Universal Uplift of All Mankind.

Wm. E. Gibson.

THIS age has no precedent in all recorded history.

This last fifty years have been literally flooded with inventions. Constructive genius has poured forth a continuous stream of inventions and devices, which have been installed and harnessed into the machinery of daily life, and that stream widens and deepens with time. The impossible in invention is no longer thinkable. Whatever is conceivable is possible, for the conception is the seed-planting of possibility.

What is true of inventions has been no less true in the field of discovery. "Mighty laws have been revealed" and many are in process of actual demonstration in the economy of life. Old moorings have been cast asunder. Old charts are being cast aside. Men have learned to think beyond the thoughts of their father—to inquire for Truth, and, finding it, to cut its chains and set it free.

Men are daring to paint in the colors of their own choice, to express ideas in the vehicles of their own construction. This is truly the Dawn of Freedom and Progress.

While this remarkable activity in the field of science, invention and discovery is everywhere growing apparent, it is no less apparent in the field of ethics and religion.

Individuals in all lands are digging up the foundations of the old codes of morality, searching for the underlying bedrock of Truth and, finding it, are daring to denude it of the garb of fancy and present its virginal purity to the rising generation, and if perchance finding no Truth are casting the rubbish to the winds.

Individuals of all religions are ramsacking the dust of dogma and creed for the diamond of reality; are inquiring of their sacred writings and demanding therefrom the vital truths which they contain. Hence the cults, free thinkers and radicals in the fields of ethics and religion.

This digging up of the foundations, this prying into the mysterious; delving for the fundamentals; seeking for the truth of things, is everywhere apparent, is presageous.

Men no longer fear that the gods shall be offended, or that any impending wrath awaits the daring investigator.

Men now realize that the universal Father—God—is also a universe of unlimited resources for investigation, and that He cheerfully unfolds to the faithful and honest, the brave in every field of investigation and endeavor.

The unbiased investigator finds that the jewel he searches for is a reflector of the light of a greater somewhere. The biased is apt to re-

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gard his find as the final in that line and to set up claims for it which he must defend, and the ground of defense becomes the grave of his progress. But the unprejudiced student finds that every diamond of truth discovered, either on the material or intellectual plane of life, is but the reflector of a greater truth—a more brilliant light somewhere, and looking above all, concludes that the original source is one and the same.

So that henceforth the work of investigation and discovering of Truth shall be the clearing away of the rubbish of ignorance and superstition, bias and prejudice and the laying bare of the jewel of Truth to the rays of the sun of Truth.

His recognition of reflected Truth is that which moves men to look up from the reflector to the source of reflection—to look up from the material to the spiritual, to look away from the phenomenal to the God of phenomena.

This Godward looking is the spirit of this age. It is the Universal Uplift.

CHRISTIAN SCIENCE.

What part has Christian Science in the Universal Uplift? What is Christian Science? Christian is the Science of the Christ Life. What is the Christ Life? The Christ Life is the vivification of the Will of God to the consciousness of humanity, and whenever the human consciousness has lost its firm grasp upon the fundamentals of that Will, a revivification of that Will becomes necessary, and, in some way, is supplied.

Christian Science proceeds to supply that necessity in the daily walks of life.

Following the example of Jesus the Christ, Christian Science takes humanity as it finds it; takes the world on its own ground.

The world of humanity has an over-mastering consciousness of sin, disease, and impending death, all of which is debauching to physical well-being, dwarfing to mental development, blighting to spiritual perception and impetus.

Jesus Christ, finding this condition in His day, proceeded first to break the spell of this erroneous consciousness by demonstrating to men that there is resident in humanity a power to overcome all adversity.

And as one of them He cast out devils (human creation of evil beliefs), healed sickness, blindness, deafness and even stayed the hand of death itself.

Teaching both by examples and precept he aroused the world from its erroneous consciousness of the reality of disease and death to the true consciousness of the eternality of Spirit and Life.

He awoke men to a consciousness of the unity of Life—to the Fatherhood of God and the Brotherhood of Man.

Then he threw into the mental vibration this growing chain of golden thought, "Love God with all your heart and your fellowman as yourself." Link by link it has grown, binding man to man, and men to God.

CHRISTIAN SCIENTISTS.

Christian Scientists open them-

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selves to that Christ Spirit, and in every way possible permit that Spirit to manifest its virtues through their lives.

They give themselves over to its healing power, and every kind and stage of disease yields to that power whenever the conditions are met on all sides.

They give themselves over, in prayer, to its harmonizing and enlightening power, and that power, manifesting itself amazingly, restores peace to troubled and discouraged hearts, reunites husbands and wives in the bonds of natural affection, brings disagreeing business partners to hearty co-operation and fellowship. It supplies the vital foods for hungry souls.

It teaches gentleness and sweetness in precept and practice, and breathes into the human consciousness the spirit of "Peace and good will to mankind."

In their practical dealings with men Christian Scientists demonstrate the spirit of justice and the square deal tempered with generosity.

Many other cults and movements are proceeding to do the same, in their own chosen way, demonstrating the same truth from their viewpoint, and coloring it according to the lens through which they look. To this Christian Science says, as Jesus said of the one reported teaching in His name, and yet not following with the disciples, "If they be not against us they are for us." And this is verily true, for everyone living the Christ Life, vivifying or revivifying the will of God to human consciousness, is a reflector of the one light, and the light reflected is one with the source reflection.

THE DIVINE MAN.

The source of individuality and the producer of the individual is a spiritual being, one with Divinity. He is brother to the great brotherhood of humanity: Son to the great sonship of Divinity.

The Evangelical Christian Church does not attempt to label any phase of Truth as its private asset, protected by any kind of right. It knows that all truth is public property—the boon of God to His children—and may be appropriated by whosoever will pay the price of asking, seeking, making.

Hundreds of people are being treated and healed yearly by the healing corps of this organization, and the work goes right on with increasing numbers and the outlook is ever prosperous.

Others of Christian Science persuasions are proceeding along similar lines, with an equally fair degree of success, for God is equally generous to all of His children. Whoever is wise enough, brave and faithful enough to appropriate His blessings, to choose His goodness, is chosen of Him. God's chosen people are those who choose Him.

In its practical application to human needs the part of Christian Science in the Universal Uplift is, in every way possible, to redeem mankind from the consciousness of Disease, to teach Humanity the way of life, the truths of God and His true relation to mankind; to establish in human conduct the effects of Love and the spirit of Justice.

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VOICE OF THE SOUL

THE light of Divine Truth falls upon all alike, and each, in turn, reflects that truth, but reflects it through his own individuality rather than through his spirituality.

Spirituality is the shine side of the soul life, while individuality is the shadow side.

Shadows differ in intensity and dimension according to the relative position of the objects to the light.

The material inclinations of humanity lead men to note the shadows of things rather than the shine producing the shadow.

The light of divine truth, falling upon men, reflects in them, as in a mirror, the source of that light, but casts beyond them a shadow, the source of which is the reflector of light.

The reflecting power is their spirituality and the intensity of that power is according to the degree of perfection of the reflector.

Their individuality is the shadow-casting power.

Men desiring too much to leave the stamp of their individuality upon their efforts, often delude their fellows into the worship of the shadows rather than the substances of truth—into accepting their ideas and opinions of truth rather than truth in its essential quality.

The one word is creating and re-creating the world of humanity.

Voices of every tongue, nation and clime are expressing that word.

Hands the world over are trying to work out the mandates of that word.

Individuals the world over are trying to live the one life of that word.

Minds are trying to portray a universally acceptable picture of that word.

Hearts are bubbling forth the sweet waters of the soothing love of that word; but, alas! through the shadow rather than through the shine, through the human rather than the divine aspects of their lives do men try to reflect divine truth.

Every soul is a center of soul force, a mirror to the light, and needs only bare itself to the radiance of the infinite light, that it may reflect the ever-increasing glory of that light.

It needs not to subjugate the powers of fellow souls to help it shine.

While such conduct might be momentously helpful to both or all parties, ultimately it becomes a block and chain about the neck of both sovereign and subject—a cause of stumbling in the path of progress.

Hide yourself behind the light; conceal the lamp that the light alone may be seen, may influence and may receive the glory.

Never mind about who heads the procession, or whose name is inscribed upon the banner of truth.

Your duty is to write on that ban-

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ner, Unity, in terms of the Fatherhood of God, and the Brotherhood of Man.

Write there Love, in terms of Gentleness, Peace, Harmony and "Good Will to All Mankind."

Write there Justice, in terms of Honesty, and Squaredealing to All the sons and daughters of humanity alike.

Write these in the golden fluid of a pure conscience.

Write with the pen of self-abnegation.

Write in character of spirit instead of letters of law.

Write in the sunlight of the splendor of God.

You are a mirror to reflect the light and the pictures of light, not to attract admirers to your mechanism and beauty.

Nevertheless, you are free to choose, and shall be blessed in your faithfulness to the object of your choice.

Every soul is rewarded according to its works and the works are the results of choice.

Choose what you will; be faithful to that choice and you will surely reap the accruing results.

Let it be lands and houses, honor and fame, mental attainment or spiritual enlightenment; as you labor so will you acquire.

Choice, devotion, attainment, reward is the law, but the ultimate is the crux.

Have you labored for time or for eternity?

Have your efforts had reference to your individual or your universal self.

Are you standing between the bounteous table and the hungering multitude and doling out to them only such as you approve, or are you pointing them to the bounteous banqueting hall, free to all?

These are the questions that must ultimately confront all organizers of divine bounties; and the results of action in chosen courses will seal the future destiny.

You are called to righteous conduct, O sons of earth!

The day of sowing seeds of wickedness is passed. Such sowing will speedily mature with overwhelming disaster.

You are called to square-dealing, ye organizers of the force of society, else your organization will become systems of explosive mines.

You are called to lofty ideals, you politicians of the nation, lest your policies be pitfalls in the path of progress.

You devotees to the religions, you are now called to God in Truth, not to His many names, that hold men aloof, not to the moons that tell His story, nor yet to the stars that reflect His glory: Ye are called to God in Truth.

"Bobby," inquired the mother, "did you wash your face before the music-teacher came?"

"Yes'm."

"And your hands?"

"Yes'm."

"And your ears?"

"Well, ma," said Bobby, judicially, "I washed the one that would be next to her."

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SPARKS OF TRUTH.

W. E. G.

That which man possesses mostly is that which mostly possesses him.

A great man need not be found in a great place. A truly great man makes great even the smallest place.

Environments do not pull down or elevate men, but men must either pull down or elevate environments.

Whether you dig ditches or delve in mysteries, plow corn or preach Christ, matters little. The thing that does matter is your attitude towards your fellowman.

If a man would live his life complete, he must so conduct his living that the lives of others shall be no less sweet.

The true history of your life you are writing yourself. You are writing it upon the tablet of time, in letters of deed, with the ink of thought.

What men say or write of you is but a synopsis of the external record. The true record is entwined with the thoughts, words and deeds of each passing moment.

For your own good it is better that you do more service than is required of you, rather than that you shall fall short of what is expected one iota.

That of earthly substance which you appropriate to yourself is always of decaying nature. You pluck the flower for its fragrance and beauty and thereby disconnect it from the source of beauty. You eat the luscious fruits for their sugar and flavor, and thereby destroy both flavor and sugar.

You hoard up wealth for its purchasing power and by that very act paralyze that power. It is ever so. Beware of self-appropriativeness.

The most direct way of deciding what course to pursue, or what to do in life, is to do the duties of each day cheerfully and as perfectly as you can.

Duties well done, in the present moment, are wedges driven into the future, that open up the field for your next action.

He can, who thinks he can, says he can and begins; but he who thinks and says he cannot, never truly begins.

Life is overcrowded if you stay with the crowd, but O! the room above that crowd.

It is better to hoe well one row than to poorly hoe many. A little good is better than much poor.

Emerson said, "Be and not seem," which is an admonition we can all profit by, as it is the very soul of the Christ-gospel of Love.—W. Y. More.

"Life is not a free gift of Providence; it is above all a duty, a mission to perform; when it grants you rights, it likewise imposes duties."

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THE LOVE DIVINE.

(Republished by request.)

Oh, let me sing of Spring and love,
  Emblems of Heaven and life
The glorious love divine and pure
  That is dealt out to everyone rich
    and poor!

It has power to melt each barrier
    away,
  And like a Spring day—a day in
    May
  Clothed in verdure of brightest
    green,
  It brings to the soul new life
    serene.

There are lessons in nature which
    all may take:
  Be earnest and true for humanity's sake;
Be far above envy and malice and
    strife,
  Relighting with love the dark
    spots of life.

—Eleanor Hope in "Hopeful Thoughts."

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THE IMAGE

WHAT we wish to be or to do in this world we must get clearly imaged in mind. Whenever we want to do anything on other minds we must have that picture clear and distinct in our own; and, in order to make it effectual, we must hold it before our mental vision so that the picture becomes virtually a part of us. By this method we get the true action of will to make effectual the thought we have idealized. Everything that man makes into existence, and the more the imaging faculty is developed, the more expression we find in the outer world. We see it expressed in more abundant statuary, paintings, parks and dwellings. Everything that man fashions or gives expression to in the outer world is first imaged in mind—and according to the image will be the expression. And it is so with our thoughts on all matter of life. Harmony of thought and strength of purpose will and must find their expression in strength of body and perfection of form.—C. B. Patterson, in "Sunlight of Health."

"Forget all else save Me, and be comforted by My Spirit. This is from the essence of My command: therefore direct thyself to it."

"Let thy satisfaction be in Me, rich above all else. Ask for no other helper than Me, for none but Me can ever satisfy thee."

"I created thee sublime, but thou hast degraded thyself. Therefore ascend to that for which thou wast created."—From "Hidden Words."

Keep the harp of thy life ever in tune, for by it, and by it alone, canst thou test other tunes.—G.

There are not many superior people in the world at any one time, nor are there many inferior.

He that fancies himself to be superior discovers, finally, that he is very inferior; and he that believes himself most inferior may discover, in due time, that he is quite superior.

If you think of your objective personality and individuality, you will be self-deceived. But if you think of the spirituality that is back of and projecting the individuality, it makes a world of difference.

The emphasis in the first instance is placed upon the material, the phenomenal self; which is subject to change and decay, while in the second instance, the stress is upon the permanent, the real, the spiritual—the source of both cause and effect.

"Thou art what thou thinkest thy self to be, when thy thinking is in harmony with the thought that produced thee."—G.

Men become like their ideals in spirit—impetuous in mental activity and in physical expression.

Men's ideals are their objects of worship, their practical gods—their idols.—G.

People often complain because books or magazines are not filled with thoughts and ideas to their liking.

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The products of the press are bounteous banquets opened to humanity, and there are palatable foods for minds of every stage and degree of development. Even books and articles whose subjects do not appeal to your mental taste, often have in them just the thing that you most need, and sometimes the thing that you need to give proper balance to your tastes. Master well your tastes less they enslave you.

Most subjects, in literary productions, bear on their face the badge of the religion, the cult, the moral code or the social status from which they are born, and this discriminating badge often becomes the barrier to an impartial perusal of the underlying contents, if it does not become the cause of an immediate rejection of the whole without any investigation.

In searching for a lost jewel you would not refuse to examine into certain places because of the fact that certain names are attached to those places.

It is the jewel that you are looking for; not that which environs it. When you are looking for berries you do not consider briers, nor thorns when you are gathering roses.

Let nothing stand between you and the truths for which you are seeking.—G.

To attract success you must saturate your mind with the thought of success. You must feel success. You must act as much like a success as possible. Affirm that the spirit is going to lead you to work that you can do and do satisfactorily. Spend an hour or so every day in educating your mind to receive and hold these new and more positive ideas. In this way you will not only create about yourself an atmosphere of greater attractiveness to success, but you will also quicken your own creative forces for success.—William E. Towne.

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We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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THE UNCHANGEABLE CREATOR

Alma Gillen in Expression.

"IS the Spirit masculine and the soul feminine? If this be so, then, according to the Law of Expression, man has, after all, a creative power which woman has not."

Most emphatically the Law of Expression does not teach that man has creative powers which a woman has not.

On the contrary, it not only teaches but proves that both man and woman are equally Creators. It sweeps away all mistaken conceptions of whatever kind regarding the sexes. All old conceptions or convictions which gave man creative powers not possessed by woman are proven by the Law of Expression to be false.

The old conception gives the feminine a place in creation subordinate to that of the masculine, and endows the masculine with creative powers not possessed by the feminine. It gives to man the power to create, and to woman the power to nourish and care for what the creative power of the man puts forth.

By proving the presence of the Creator in the body that it creates, and by proving the unchangeable nature of the Creator, the Law of Expression proves that every human being, independent of sex, position, riches, or education, is a Creator. The educated man is not more Creator than is the illiterate one, nor is a man more Creator than a woman is.

To be is to be a Creator with the nature and attributes of the great Creator. As surely as a human being is, so surely will he be Creator. All the people in the whole Universe cannot extract from man or woman his or her creatorship.

The Law of Expression proves that whatever differences may exist in the two natures, a difference in creative power is not one of them. In this respect they are perfectly equal, both are equally Creators, and in an equal degree. Man may use his power to create in one way, and woman in another, but they are equally Creators.

The Self of every person, masculine and feminine alike, can only be found in the Creator, and as the Creator. Neither can dispossess himself or herself of creatorship. It is their very life, their Being.

The I or Self of the man is masculine and feminine in nature, and the I or Self of every woman is likewise feminine and masculine. Whatever differentiation of body and soul there may be between man and woman, in the Self, the Being, they are identical. Identical in Life and Power, in Love and Wisdom. Identical as Creators.

To exalt the masculine qualities above those of the feminine is as one-sided an attitude as to exalt the feminine above the masculine. The qualities and powers of both are equally fundamental, necessary, beautiful, wise, powerful, and lov-

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ing. All the qualities of both are necessary to the Creator in the work of creating.

Does anyone make any difference in the nature of the Principle of Life whether it be in man or woman? All human beings who have given any consideration to the subject readily acknowledge that all people, without regard to sex, education, or position, are alive with the same Life Principle.

Here in the Life Principle of both sexes everyone drops the recognition of difference and tacitly acknowledges that in the Life of the woman and that of the man there is no difference.

To make the Spirit masculine and the soul feminine is to bring the old conception of the masculine and feminine into the Law of Being, while the Law of Being proves this conception false.

Being could not be at all were it not both masculine and feminine, still less could it be Creator if it lacked the essence of masculinity and femininity.

The subject of sex is not one which can be satisfactorily treated in Expression, but the above question has been asked so many times that it is deemed advisable to show that the Law of Expression teaches and proves that all people are equally Creators, irrespective of age or sex.

Our grand business is not to see what lies dimly at a distance but to do what lies clearly at hand.—Carlyle.

THE IDEAL OF LOVE.

There is an ideal of love, which has been presented to man as a condition of mind for him to reach; in so far as we teach ourselves to conform to this we shall have within us the power to love with happiness, and to make of our loving a blessing threefold, to ourselves, to those beloved, and to the world. Should we read and think of this definition of love daily it would be a help to us to attain its perfection:

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;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things,
Love never faileth.

FOR WORSHIP ALL THE DAY.

Every tree's a shrine to me,
Each rock a temple rare,
Each holy nook by hill or brook
Is dedicate to prayer;
Along goes song with every hour,
And flower by the way,
Each sacred space is time and place
For worship all the day.
Every star doth gleam afar
On altar of the night;
The priestess moon in silver shoon
Doth bless each peaceful light;
Anon the dawn doth bloom again,
The east in glad array—
Up valiant, happy heart and strong,
For worship all the day.
—Robert Loveman in June Nautilus.

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HOW TO LIVE LONG.

No one ever grows old. You may become old, but if you do it will not be until you cease to grow. To be eternally youthful one must be eternally finding the new. The soul of man does not age with years. When day after day you say to yourself or to others—"Well, I'm growing old"—you are sowing age-producing seeds in the subjective mind, in consequence of which you will reap old-age conditions. Therefore, avoid the use of the word "older." Instead of saying: "The older I grow," say: "The longer I live." You will live longer if you do.

If you wish to reach the goal and be an example for others to emulate, you should drive from your heart all envy, all hatred, all jealousy; and in their place substitute love, charity and forgiveness. Hatred takes time and energy and health, and the dividends on the investment are pitifully small and unsatisfactory. Condemnatory thoughts poison and devitalize; commendatory thoughts purify and vitalize. That is practical "New Thought." Don't worry. Worry and faith are not good bed-fellows. —Edward B. Warman.

Troubles are seldom so bad as they appear. Put them in the strong sunlight of faith, and it will surprise you to see how quickly the darkest spots fade out.—Lloyd.

DIVINE HEALING

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SOME SIMPLE RULES

How to Destroy Undesirable Mental Habits and Create Desirable Ones.

Lily L. Allen in "Our Mental Children."

DON'T fight the old traits, don't struggle with them; the more you do so the more pronounced they appear to you, the more force and power will you give them.

Let them go. If you turn your back upon them they will die of sheer neglect. At first if you find you cannot succeed in letting them die in this way, try replacing them by another and better thought. Thus, if you have been prone to criticize, to find fault, to dwell upon the weakness of others, when you find the old thought coming, immediately begin to speak kindly of that person, find something to praise in his life and conduct, look for the beautiful, and you will be surprised how soon the character of your thinking will alter. The very joy of having thought well and spoken well of someone will be a strong incentive to you to let the old habit die forever.

Think strongly. Shun aimless thinking. There is nothing so destructive to strong character as giving away to wandering, purposeless thinking. Do you realize that thought force is the strongest force in the universe? Think, then, of the force that is being allowed to dribble away in utter waste by careless, aimless, wandering thoughts.

Don't think aimlessly. Pull yourself up and be determined to think to some purpose. If you have not a philosophical mind and cannot fix your thoughts independently on some intellectual, religious or ethical problem, take up some special study, read Emerson, Ruskin, Carlyle, Homer, Shakespeare—or the works of any other great mind.

Select some sentence for special thought, think of it while in your carriage, in the train, in the street car. Don't allow yourself to wander off into useless day-dreams—day-dreams are good if they are dreamed to some purpose—build castles in the air if you will, but don't allow them to be airy castles, blown away by the first puff of wind.

Build them on sure foundations; build them with strong materials; build them for a purpose.

Think of one thing at a time. Don't scatter your mental forces. Fix your mind intently on the duty in hand, the subject you have chosen, and for the time being shut out all other.

Cultivate the highest and best, and you will soon realize a life that is never lonely, never alone, for all nature will speak to you, and her great throbbing heart will keep you company and you shall find

"Tongues in trees, books in running
brooks,
Sermons in stones, and good in
everything."

"Ask and you shall receive: seek

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and you shall find. Knock and it shall be open to you."—Jesus.

You have the right of choice, you may choose with righteous freedom, but you must abide the consequence with slavish rigidity.

This is true whether you choose by night or by day, whether the choice be of the spirit or of the clay.

THE CARE-FREE LIFE.

Let us abandon ourselves daily to the care-free life. While we bless the Martha within us, let us see that she does not interfere with our Mary who "has chosen that good part which shall not be taken away from her."

Dismiss every care and thought of anxiety as you would a sin, for it is a sin, the sin of doubt and unbelief, and learn to remind yourself of the life you have chosen, the life of angels, by sitting like Mary at the feet of Truth, and silently declaring the words of Jesus for yourself: "I choose that good part which nevermore can be taken away from me. I live forever the care-free-life."—Militz.

It is not what he has, nor what he does that expresses the worth of man, but what he is.—Amiel.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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BREAK AWAY FROM THE PAST

From Unity.

THE metaphysician should break the prevalent mental habit of retrospection and cease the mortal habit of reviewing the past. This should be carried into every department of thought. The "good old days" are all right for those who liked that sort of thing, but for those who have caught sight of the glorious now there is no sighing for the past nor regret over dead issues. The present is vital with living energies, and has in its keeping undreamed of possibilities for those who will grasp them and throw all the force of their minds into the declaration of their now present capacities to achieve all the desires of their hearts. He who has learned the dynamic power of his superconscious mind never wastes any time in grieving over wasted opportunities, nor does he ever lose a single volt of energy in thinking about past pleasures.

It may be that the past has its lesson for the future act, but this holds good for those only who square their lives by experience. The spiritually minded one drops all that binds him to tradition and precedent; they are of the earth while his life is henceforth to be cast in spiritual ways.

It is safe to lay down a rule that you will not talk about the past. You are Spirit, and you never had a past. You are I Am and both the past and the future are concentrated in your now. You were never born; you will never die. You had no beginning; you will have no ending. These statements are absolutely true of the Spirit, whose "image and likeness" you are. Then why not "walk after the Spirit?"

If you talk about your physical birth, your age, your childhood and youth, you are gluing yourself to those conditions and will be bound to them until you rise up and deny them. Let go absolutely of all past recollections. Cast them as completely out of your mind as you did the water from the bowl in which you took your morning bath. Whether they have been good or ill, it matters not. The consciousness must be cleansed of all its memories before the "mind of Christ" can find a resting place in it.

Many people have trouble in concentrating their attention, and ask why. The cause can usually be found in this realm of mind overburdened with useless memories. Thoughts occupy space, are alive, and have a certain amount of intelligence. If you have not denied away the remembrances of the past, all of its thoughts are waiting recognition in your subjective consciousness, and when you go into the silence they come up by companies and by regiments and "speak their little piece." Cast them away and fill all the haunting memories with this mighty affirmation:

"Before Abraham was I Am."

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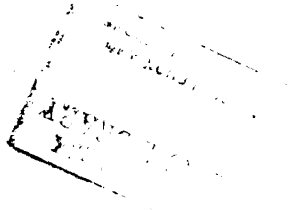

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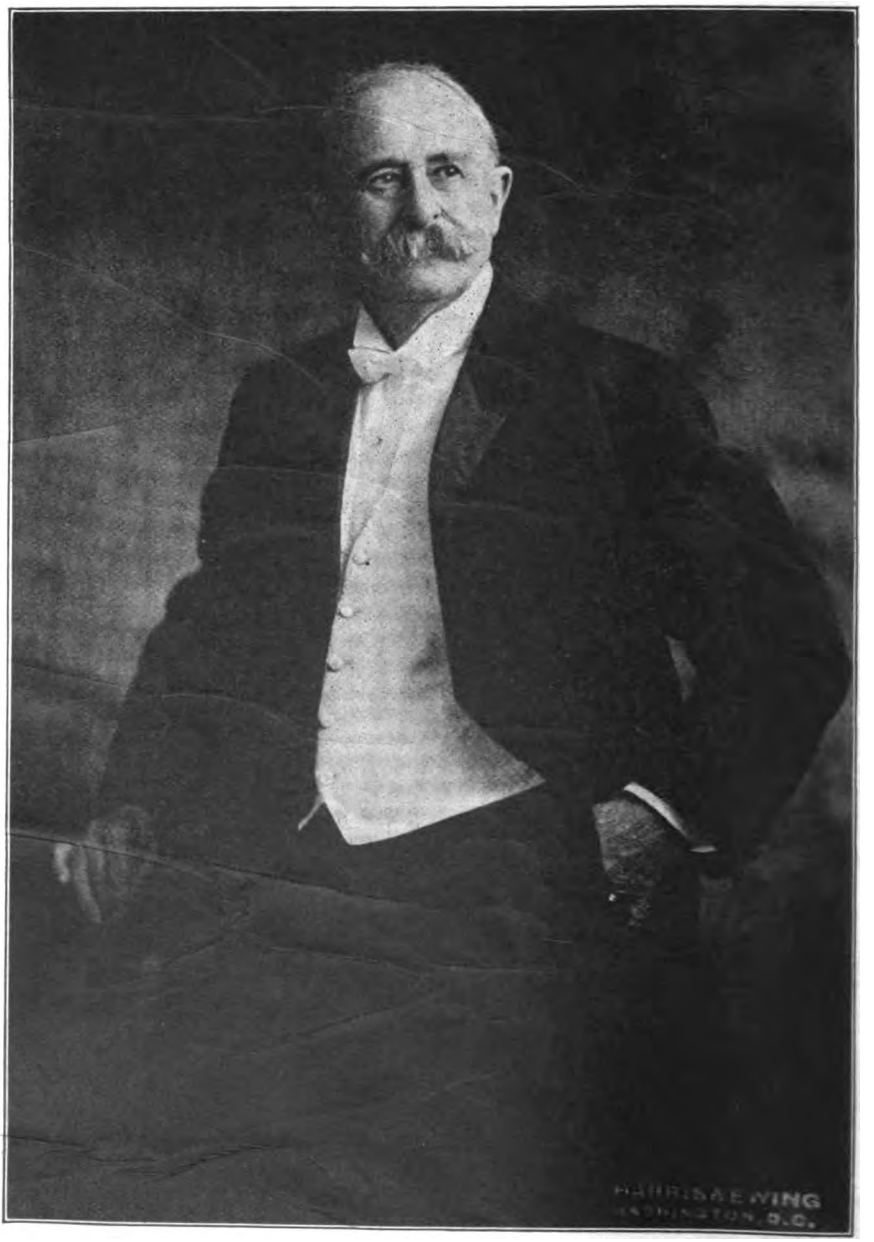

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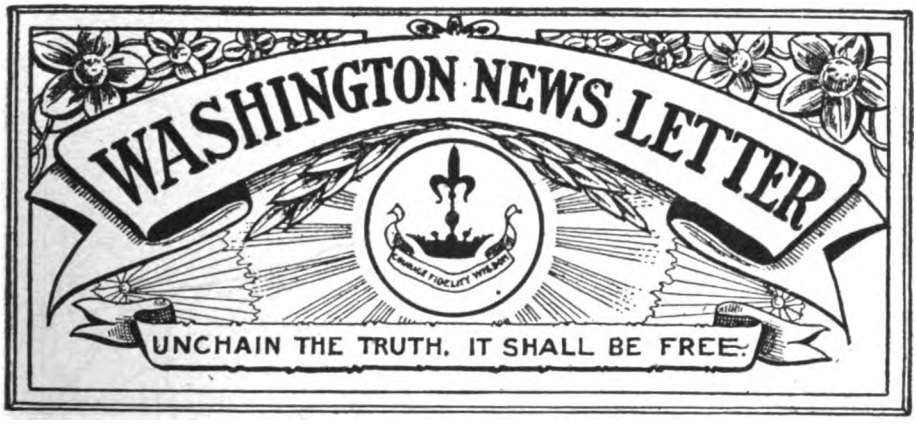

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With the September number will begin the series of lessons in the doctrine and practice of Christian Science. They will continue through twelve issues. With each lesson will be printed queries covering the subject matter, which each student may answer for himself, and then compare with the answers of the News Letter writers which will appear in the next month, accompanying the lesson and the queries for that month. The whole range of the study and practice of the Science will be covered. This series of Lessons was prepared by Bishop Sabin, had wide publicity through mail orders and led many into the Science and the practice of healing through it. The lessons have since been revised in part by the late Bishop Sabin, and in part by his colaborers. The answers to the queries will be written by writers deeply

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FIFTEEN ISSUES FOR ONE DOLLAR.

The announcement by the July News Letter that a series of Free Lessons in Christian Science will begin in this journal with the September number, to continue through one year, has attracted widespread attention, and many letters of commendation, appreciation and congratulation are being received. The offer of the News Letter to send fifteen issues to each one who pays $1 in advance for the magazine for one year, beginning with the September number, is bringing in great numbers of new subscriptions and renewals. Remember that the News Letter for June, July and August will be sent free to each person who pays $1 for the year, beginning with the September issue, in which the series of lessons begin.

Christian Science and other developments of the New Thought are being considered by great multitudes at the summer schools and chautauquas all over the United States and indeed throughout the world.

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Oliver C. Sabin Jr.

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Chain of Golden Thoughts

August

PAULINA B. SABIN

There's plenty of Good in the World alway,
Plenty for you and me.
There's plenty of money our debts to pay,
Plenty for you and me.
There's plenty of work for our hands each day,
Plenty for you and me.
Yes, plenty—plenty,
Plenty for everyone.
There never was lack in the world of Good,
But plenty for everyone.
Just here on our planet, not up in the sky,
Are all riches our hearts may desire,
Plenty for everyone.

Veni Cooper-Mathieson.

The realization of The Allness of Spirit and the nothingness of matter is The Thought Which Heals. It is the heel of Truth bruising the serpent's (Material Thought's) head—the ax laid at the root of the tree.

God is the expression of Love that permeates all space, fills all Nature and satisfies every want; that is my idea of God.—Sabin.

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.

You treat a patient absently the same as you do if present. You talk to him in the same way; you argue the case in the same manner. You prove to the consciousness of the patient that he cannot be sick. When the patient knows that he cannot be sick he is not sick. Then the reform is perfect.

Absolutely repudiate the teaching of many that God is a God of vengeance, and is continually afflicting His children, whom He has created in His own image and likeness, with all manner of diseases of mind and body. My idea of God, Goodness, Love, Truth, will not allow me to believe that He will send fear and trouble to our hearts, or sickness and death to our friends and loved ones.—Bishop Sabin.

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FEAR VERSUS FREEDOM

How Ignorance of True Philosophy is Productive of Misery—Fear Causes Epidemics—Self-Degradation.

A Chapter from "Christology."

A GREAT truth was enunciated when Gautama Buddha, the Hindoo philosopher, said: "Ignorance of truth is the cause of all misery." This idea was reiterated by Jesus Christ five hundred years later when he said, "Ye shall know the truth and the truth shall make you free." Freedom is the most desirable condition. There is no pleasure in slavery, whether physical or mental. Freedom is the normal condition of man, who, created in the image and likeness of God, like God is free, is entitled to freedom; and when he fails to be in the enjoyment of that freedom, it is because of his being wronged of some of his natural rights.

Fear is one of the greatest causes of the destruction of freedom. Fear dominates the mind of almost everybody; in fact, of all except those who have arrived at the condition of those of whom the Savior said, "Ye shall know the truth, and the truth shall make you free." Fear comes up in the most insidious ways. We have a perpetual fear, talking from a material standpoint, of catching cold or of being sick from malaria, from contagion, from worry, from exhaustion, or from lethargy. It matters not what the immediate cause or causes may be; they are made to contribute to fear in the material thought, and fear is the cause of the realization of the thing feared, for "As he thinketh in his heart, so is he." This great truth comes up in innumerable different forms.

FEAR CAUSES EPIDEMIC.

Fear is what causes epidemic, which is fed and spread by the influence of fear. Even take so unpropitious a candidate for epidemic as appendicitis, or meningitis, and these diseases make themselves epidemic. But a few years ago in the City of Washington the surgeons' tables were loaded, so to speak, from morning to night with candidates for surgical operation, from this appendicitis claim. Some people really feared it so much that they had themselves cut open, and the little sack, or vermiform appendix, as the doctors call it, taken out, so that they never could have the disease.

For instance, take the epidemics of women. The doctors declare a certain class of diseases, and their tables are loaded with women to be operated upon, because these infamous man-made epidemics are the direct result of the lack of knowledge of the Truth. Fear, thus caused, is the father and mother of

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almost "all the ills that flesh is heir to."

WE MUST KNOW THE TRUTH.

We must know the Truth; and what Truth is it that we must know? We must know that God is Spirit; that man is His image and likeness; that man's life is therefore a spiritual life; that he lives, moves and has his being in God; that God's love surrounds him and protects him; and that God's goodness is ever-present to guide him and direct him with harmony and perfection, which will always and under all circumstances be with him; and that nothing but perfectness can come near this being called man, this image and likeness of God. When we realize our part, that Spirit is all and matter nothing, absolutely nothing; that God, the Father, is all in all; that all else is naught, then we come to the realization of what we are. We are the perfect image and likeness of God, His children, and living in the bosom of God we know that we are free from all ills, from all sorrows, from all wants and contagion; and this brings perfect harmony and perfect contentment. "Ye shall know the truth and the truth shall make you free."

MANKIND'S WANTS AND FEARS.

That able writer upon law, Blackstone, in his commentaries, divides the condition of society into two general divisions, the wants and fears of mankind; and it is true, all is embraced in our wants and fears. We want happiness, we want perfectness, we want harmony. Fear tells us of everything which we ought not to have. It is the dividing line between good and evil. Truth and error. Fear is to be stamped out, destroyed; Truth is to be recognized and enjoyed.

SELF-DEGRADATION.

An evil closely akin to fear is self-degradation, and it is often made manifest in churches when people get down on their knees and pray, commencing, "O Lord, I, a poor worm of the dust, not fit to be mentioned, I desire to obtain of Thee in consideration of my unworthy self," etc. Some of them even go further, taking in the whole human family, and without stint denouncing mankind indiscriminately. It often happens that when one meets a friend and asks him: "How do you do?" the reply is: "Oh, I am sick, I am liable to be sick, I am always catching cold, and I have a terrific headache, and I have the grip, I have the hay fever every year, I have the catarrh, that stays with me all the time." He goes through a whole list of degradations about himself that are absolutely self-destructive.

Those people who talk against themselves are simply giving their characters as they really will be, because as they build their characters so they will be. You must not degrade yourself. If you do, the very words, the very thoughts, that you hold against yourself will prove true, demonstrate themselves upon your body and mind. Admit of no self-degradation. You, the perfect image and likeness of God, are a

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perfect being, and when you say aught against yourself you are dishonoring the workmanship of God. Make no limitations and admit of no self-degradation.

THE MAN WITH THE IDEA.

The world has ever made way for the man who has an idea and who sticks to it with a tenacity of purpose from which nothing can move him. When a man's life-purpose is so ingrained in the very texture of his being that you can't get him away from it without killing him, without taking his life with his purpose, you perforce stand in awe of his focused power. There is nothing to do but to stand aside and give him right of way; his very devotion, his concentration of purpose, increases your confidence in him, makes you believe without question what seems so true to our fellowman, that his life is held lightly in the balance.

What a sublime spectacle it is to see a man going straight to his goal, cutting his way through difficulties and surmounting obstacles which dishearten others, as though they were but stepping stones. Defeat, like gymnasium practice, only gives him new power; opposition only doubles his exertions; dangers only increase his courage. No matter what comes to him, sickness, poverty, disaster, he never turns his eye from his goal.

Few people realize the tremendous force of a powerfully focused brain in an active, energetic, ambitious man. In reality, nothing can stand before it.

Some men can accomplish more in an hour of intense mental concentration than others of phlegmatic temperament, whose mental processes are slow and deliberate, can achieve in a whole day's effort. There are some men in New York who do not spend over two or three hours a day in their offices, yet who put through more business, who accomplish more than many other men who work overtime.

If you look about you in any walk of life, you will find that a man with a powerful, executive brain, a man who works with intensity, who drives at the very heart of things, can accomplish more by a few decisive acts than others who potter around all day long, just as some artists will make a better portrait with a few bold strokes than others who would spend weeks working in minute, fussy detail.

It is a great thing to have power, ability, knowledge, education, but a greater thing still is to be able to fling all of these resources upon any given point at will.—Orison Swett Marden.

Do some kind thing every day. Do as many kind things every day as possible. Do not say there is no opportunity. Opportunity to do kind things is ever presenting itself. Look out for the opportunity and welcome it. Every kind thing you do will bring you happiness. Every kind word you speak will bring kind words to you.

Life never turns its best side toward us until we have turned our best side toward it.—Marden.

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STUDY CHRISTIAN SCIENCE

The Importance of the Study—How to Study—Obstacles to the Study a Mere Illusion—The Results of a Thorough Study.

Wm. E. Gibson.

IN the transfer of these thoughts the writer is conscious of addressing them to the Christian world primarily. Many in all parts of the world, who go under other names than Christians, will read them with equal profit, but the great number who read them will be those of Christian lands.

It is most important that all Christians make a thorough and unprejudiced study of Christian Science. It matters little to what Christian denomination you belong, or with what race you are identified, or yet to what national flag you pay homage, if you are a Christian or of Christian persuasion, your duty is to investigate Christian Science.

And if you consider yourself an earnest Christian, it is your indispensable duty to give Christian Science the most thorough study possible.

Why so? The Christian religion is your religion. You have made choice of it among the recognized religions of the world. You evidently consider it the best; otherwise you have been very indifferent.

Assuming that you have made the very best choice in the light of your understanding, is it not proper that you investigate every phase of it?

If you are to buy a house you look it over from bottom to top; inside and out. You inspect its walls, its base, its compartments, its closets. You satisfy yourself as to its adaptableness to your needs; and even after you are installed in it you are remodeling it, repairing it, changing it to suit your growing demands. You are constantly modernizing it with the up-to-date conveniences and contrivances.

It isn't enough that you know the history of the Christian religion in a general way, or that you know the specific history of one or several denominations.

It isn't enough that you know such history or doctrines or methods of procedure. It is most essential that you seek for the spirit that prompts to activity, seek for the works of and the operations of that spirit.

If there comes forward a sect of Christians making claims that the Founder of Christianity made, and demonstrating those claims in their lives, and by their works it is becoming, and not only becoming, but of paramount importance that the other of the sects of that one Christian religion make a thorough investigation, an unprejudiced study of the spirit, the methods and the works of that sect.

The word "religion" means a binding back; hence implies the binding of man back to God.

The teaching and works of the

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great masters of the several world religions have had just this effect. The several Budahas served thus among Budahists. Jesus, the Christ, and Mohamet, the prophet, served thus to the two great offshoots from the Hebrew religion.

Jesus Christ came, teaching in broad and plain terms, the Fatherhood of God and the Brotherhood of man. "One is your Father even God and all ye are brethren."

And as a working principle to solve all problems: religious, social, moral, economic, political, national; even to solve all problems of human intercourse, He gave the love axiom, "Love God with all your heart * * * and your fellowman as yourself."

Demonstrating the power of Truth back of the understanding of this divine relationship, this universal Fatherhood and brotherhood, and by applying the love axiom, of which He was the incarnation, He touched human life at its various phases to strengthen its weakening states. He not only rejuvenated its religious teachings, but He united religion and life itself in the holy wedlock of productivity.

The record is that He healed the sick, restored sight to the blind, hearing to the deaf, strength to the weak and crippled, and gave agility to the infirm, and even brought life back into dead bodies. And those who heard Him declared: "Never man spake like this man." All who subscribe to the Christian religion accept this record. They also accept the whole New Testament record regarding His life and works.

They thereby accept that declaration of the Christ, namely: "The works that I do shall ye do," and also that remarkable commission, recorded in the last chapter of Mark's gospel, regarding teaching and healing.

If any Christian sect come forward claiming to do, even in part, the works imputed to Jesus, the Christ, and are demonstrating that claim in any fair degree, it would seem that all other Christians would investigate those claims and demonstrations, would give a fair inquiry into the theory and practice of that sect.

A few fair-minded Christians are doing just that thing, are seeking for the Truth, and, finding it, are appropriating it. The open doors of Christian Science centers and churches welcome all into their fold, but the bulk of those who are studying and practicing the Christian life remain in their respective sect centers. And that, too, is as it should be, for by and through them, the rest of that center or church organization is gradually awakened to the truths of Christian Science.

A thorough study of Christian Science will give you a more comprehensive view of life, a higher and truer regard for Jesus the Christ and a more generous regard for your fellow-beings.

HOW TO STUDY:

The study of Christian Science, like other studies, requires, first, earnestness of purpose to comprehend the subject.

If a student is to succeed well in any study he first must enter harmoniously into the spirit of the teacher, and no less harmoniously and enthusiastically into the subject

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matter being presented. He must concentrate all of his energies upon the one thing that he regards as "now needful."

Accept all that is being taught as essential to your progress. Much that is at first taught may later be laid aside, for it is only the rudiments of the text, the scaffolding now necessary. But when the building is fairly under way these helps are discarded; when the education is completed the textbooks are thrown aside.

Now the study of Christian Science is the study of the Christ life and works. The first requisite, therefore, is attunement with the Christ.

But Christ was the incarnation of Love. "God so loved the world that He gave His only begotten son that whoso believeth on Him should not perish but have everlasting life." To be in tune with the Christ then, is to be in tune with Love. You must love, LOVE.

If you hope to accomplish any results as a Christian Scientists you must love not only your family, your friends, your social compeers, those of your race, your religion, or your national life, but also you MUST, MUST LOVE all God's children everywhere; and all of every land and clime are of the one brotherhood whose father is God.

If you find this hard to do, constantly make the following affirmation:

"I do love God, my Father, with all my heart and all mankind as my self." "I Love! I Love! I Love!" And let your affections go out with the affirmation, carrying with them your thoughts formed in lovely motives, your words falling in soothing gentleness, your deed in unselfish kindnesses.

Continue this program until you realize the sweetness of the Christ love.

Also affirm constantly that "God does give you wisdom and spiritual understanding. Believe, with all the power of your soul, that God, the Infinite, Unlimited and Allwise Good, is giving you the desire of your heart. Continue thus and you will gain strength as you go.

It is most important that you enter into the spirit of the Christ by prayer and devotion.

It is better that at first you confine your studies to the works of the one teacher or school of thought. To jump about is to lose time, and, most often, causes discouragement and sometimes disgust.

But follow the first ray of Truth to its ultimate and you will find the Son of Truth, the center from which radiates rays of Truth of many shades and complexions. Finding this center, that "centers everywhere and circumferences nowhere" you find all.

Above all things study the Bible, and especially the New Testament. Study the Bible first-handed—the Bible, not commentators. On the hidden passages seek light of God, affirming thus: "God does reveal to me the Truth herein contained, that is for me."

Remember, the Bible is a vast banquet, and if you try to devour all its viands at one meal you are liable to acute indigestion. Be discreet; take such as you can digest,

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and of that, simple meat and leave the bones. Milk for babies, simple, wholesome food for the youth, strong and bracing food for the delver and digger, is Nature's law, and Nature is God's handmaid.

OBSTACLES TO THE STUDY AND THEIR ILLUSIVENESS.

The foremost obstacle to the study of Christian Science is Prejudice.

People, good people, honest and sincere people, scholars and scientists, theologians and ministers, are held in the firm grasp of this hydra-headed monster Prejudice. Conquering it in one shape or phase, it springs up in another, it is insistent and "will not down" so long as you yield it the least ground upon which to stand. Prejudice—social prejudice, business prejudice, race prejudice, national prejudice; but most astounding of all is religious prejudice. And the Christian religion is no exception. Think of the six hundred and more denominations of the Christian religion, all worshiping the one God, all preaching the one Love, all claiming adherence to the one great Teacher, Jesus the Christ; all marching to the one goal and yet each pushing the others off, caviling over some shade of doctrine, projected by some strong head.

If you would know the Truth of true Christian Science you must not only cut off the heads of this demon, Prejudice, but you must burn the life force out of its body. You must bury it from your sight, and it is well to plan upon its grave the palm of "peace and good will."

FEAR.

Another prominent obstacle to the study is Fear. And, my dears, fear is a hard master when you are its slave.

Peoples of one religion fear to associate with another lest their holiness be contaminated. People of one sect of the same religion fear to associate with those of other sects of that same religion, lest they lose their own views.

People fear to associate with Christian Scientists lest some deviltry seize them, or that others of their own sect criticize or ostracize them. Many fear to be seen in possession of Christian Science literature lest they be branded as heretics.

And think of the strife and conflict, and horrible wars into which this demon fear has launched the Christian Church. And yet, people, earnest, intelligent people, bow in humble submission to the wand of this airy nothing, this formless magician, Fear.

"Fear not. Lo, I am with you alway even unto the end of the world."

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

DOUBT

is another obstacle to the study. "Doubt not," is the command of the Master. Doubt, with its allies, despondency, despair and discouragement, has successfully besieged many a citadel and starved the souls to death. "Ask what ye will, doubt-

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ing nothing, and it shall be given to you."

To doubt is to stand on the fence where is neither food nor water. To doubt is to encourage failure, to invite death.

Avoid the stand of doubt as you would the sucking mire.

YOUR TIES.

Another and very subtle obstacle is your ties. You are wedded to certain people, and like to accommodate yourself to their tastes and their wishes and, too often, to their beastly desires. You feel quite sure that they will not take kindly to Christian Science, so you either reject the study of the science or you aim to hold them in one hand and the science in the other, which makes your position one of nervousness and uncomfortable tenure.

Sometimes you are tied to certain money-making schemes, which you are conscious will not stand the Light of Love, or come up to the Law of the Square Deal.

Sometimes you are tied to religious doctrines such as "predestination" and "fore ordination," or to beliefs such as devils and hells. These ties hold you down like ball and chain on an eagle. Being thus held down, you see only one side of the things about you. But break your chain, cut your ties and rise above and all is seen in full proportion and proper relation. Beauty appears.

"Freedom" is the muffled cry of the soul and ultimately you must give it freedom.

MERE ILLUSIONS.

Now these obstacles are mere illusions, the products of human selfwardness.

It is clear that prejudice has no place in the unselfish soul. He that understands his true relation to God and to his fellowman can have no prejudice; cannot fear, knows no doubt and bears no ties. He is free. And, my beloved, when you become thus free, you actually rise above the world, you walk in the air.

RESULTS OF THE STUDY.

Let me mention some results of a thorough study of Christian Science.

First of all, you acquire self-control; bearing proper relation towards God the Father, and men and women, His children.

Along with it you acquire a consciousness of the Christ Love. A consciousness that gives generosity to all the products of your mind, firmness and calmness to all your words, perfection and correctness to all the works of your hands.

Also you acquire Faith, tested, reliable Faith.

Christian Science emphasizes faith as did Jesus the Christ the mustard-seed faith. Now the mustard-seed faith, of which Jesus the Christ spoke, is the Patient Faith. The mustard-seed falling from its pod in the fall retains the concept, the power and the image of the parent plant until it comes to realization and materialization either the following year or perchance the hundredth year. "Faith is the sub-

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stance of things hoped for; the evidence of things not seen."

HEALTH AND WEALTH-GIVING POWER.

Another result of the study of Christian Science is the health and wealth-giving power of the truths and laws. Learned Christian Scientists do not indulge the sick habit, but just the opposite. They do not plant poverty or cultivate it. They think on the unlimited bounties of God and His willingness to give them to whoever will appropriate them in acordance with law and order. And Christian Science teaches this law and order, teaches first the spirit and then the methods, knowing that it is the Father's good pleasure to give His children the kingdom.

THE CONSCIOUSNESS OF FREEDOM.

Another and perhaps the most important result is the consciousness of freedom that it brings to the faithful and true-hearted student.

All true Christian Scientists realize what Jesus the Christ meant when He said: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."

It matters little from what teacher or class of students you acquire information that leads you to the Truth, or what lamp gives forth the light. The Truth and not its vehicle is the thing essential; the Light and not the lamp is the goal of your study.

THE FREE GOSPEL.

The Evangelical Christian Church believes in a free gospel. "Freely you have received, freely give," was the command of the Master Christ. In the light of modern commercialism it does not seem the wisest policy. People have learned to value what they get according to the price put upon it. If it is offered free they think that it is either worthless or is the doorway to a scheme or a commercial enterprise, and too often they are correct. But put a price on it and they value it. The merchant that sells at highest prices has the best trade. The Doctor that charges highest fees is overrun with practice. The lawyer that makes people pay dearly for consultation with him is most often consulted. So it is, indeed, an open question, in the light of this age, which is the wiser, to charge exorbitantly or to follow the methods of Jesus in His day. Evangelical Scientists realize that there are a great many people who think they cannot afford to pay for either lessons or treatments, so they teach them free, and as fully as the press can accommodate the Truth, knowing that when people learn the fundamentals of Christian Science they are then subservient to the Spirit of Love and the Square Deal in all their thoughts, their conduct and their relationship with the world.

The writer urges that you take advantage of every opportunity to study Christian Science. If you think you are too poor to pay for it take advantage of the free course by all means. You will not think poverty when you learn the truth.

The secret in success is to do all you can without thought of fame.—Addison.

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MUSIC AND ITS MISSION

Music Transcends All Other Forms of Language—Leads Us Close to the Gates of Our Being.

Rose de Vaux-Royer.

EVERY art has a special mission peculiarly its own in its diversified forms of expression; tendrils that reach out from deeper nature toward various issues to transform by its presence; a beneficent power, a culture force that controls environment with a lasting impress; for the places where music has penetrated become other than they would have been had it not existed.

Music comes as the authority of the inner Light (the God in the human soul), a part of the latent creative energy of man. Creative expression is the highest aspiration, and in the creative musical impulse its form and order lie back of it and come simultaneously. Like poetry, its sister art, it descends into the deeper recesses of being to develop therefrom that which nothing else could arouse into activity. "Sphere-born, harmonious sisters, Voice and Verse."

One of the offices of music is to invoke vision and stimulate imagination. Handel, in commenting on the Hallelujah Chorus, said: "I did think I did see all the heaven before me, and the great God Himself."

Mozart composed his great Requiem with the shadow of death over him. Who can ever hear it without the sense of its sublimity being enhanced as a work of the dying for the dead?

As we trace the evolution of music we discover the first English school to have dated from the thirteenth century, founded by John Fornsete, a monk. (Its records still survive in manuscript of date 1226). Going back to the earliest beginnings we find music ever associated with two prominent elements of a nation's life—war and worship. Advancing from this period, struggle and song accompanied each other side by side, to greater glory and grander triumph.

Music, as the language of our deeper religious feeling, transcends with dignity and awe all other forms of language. It awaits us at the threshold of life in welcome, and wails a final farewell at our exit. Yet this impalpable essence, elixir of things hoped for, is promised us to reveal the nature and inhabitants of a future heaven.

And the cherubic hosts in thousand choirs
Touch their immortal harps of golden wires,
Hymns devout and holy psalms
Singing everlastingly.

—Milton.

St. John Chrysostom said of music: "It hath a sweetness and utility that purifieth our hearts, and ele-

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vateth our contemplations." Music "soothes the passions that hurt the soul, and moves to holy contrition." (St. Augustine). Testimony as to the ethical influence of music may be found in the writings of the Greek philosophers. Both Socrates and Plato refer to it as a serious consideration to select wisely the musical forms used in state education.

The thinkers, the authors and poets of all ages have established the reign and value of music in regulating the heart impulses and human emotions, with the glow of good actions and grace of noble principles.

"The universe itself is a musical instrument." Periodicity of vibration which distinguishes musical sound from noise, has the same principle of rhythmical motion that controls the revolutions of the heavenly bodies. We understand the tone-language in the "music of humanity;" the plaint of grief, the murmur of love and the mother's lullaby.

It is especially the mission of music to idealize feeling; it may not articulate, but it must suggest.

It is a long march from the earlier stages of the development of musical form to our present day symphonies; from the Gregorian Chant to our Metropolitan Opera singing. Certain fundamental laws remain, but form and combinations change, as diverse as the age which evolves them. As an art our modern music is "the sum of all the music that has been played or written" from the time of Socrates and Sappho; even dating back to Egypt, several thousand years before Christ.

Music takes form in sound, with no tangibility beyond the media producing it; an idea in the mind of its creator, an echo in the memory of the listener, as though souls held intercourse. Hegel calls music a voice out of the unseen which utters its word, then is silent. As we believe in music, so may we believe in other things of the invisible world. The intensity of this medium of expression makes it, by its nature, the chosen conveyance of religious feeling. The popular minds of the day have used it to portray their trend of thought in devotion to their special idols or ideals, where, on Broadway or the Bowery, it seems like some sad soul dragged to use in this life—a sacrificial offering.

There is great need of the elevation of the musical taste, and thereby the individual. Music will not have performed its mission, however slow the process, until it claims the attention of the masses for its cultural values. It should be taught by induction and deduction, until it holds a place in every home throughout the land, an accompaniment to the craving for culture.

Hegel ascribes the proper sphere of music as "portraying the progress of the soul from grief or sadness to joy and blessedness, with an intelligibility entirely its own." We may indicate and transmit the leading thought in our mode of life into our music, but let it be something worthy of record. In "Abt Vogler" Browning says:

"Give me the keys, I feel for the

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common chord again." Haydn reproduced in his oratorio of the "Creation" the barking of dogs, the song of the nightingale, and the cries of beasts of the field, with fitness and majesty.

Much depends upon musical interpretation of sentiment. In the Continental cathedrals, where the atmosphere of the ages permeates and enwraps one's senses with the sublimity of things that are and ever shall be, here we do not analyze the grandeur or simplicity of a chant: c'est tout parfait complete. Music is to refresh the spirit and restore it to its own atmosphere. It leads us close to the gates of our being where the soul may emerge from its dungeon. Destiny may no longer fulfill itself in silence for the light of a new life is awakened, a presentiment of a life that does not always seem parallel to the life we know. It is the mystery of music that confronts us, the certainty of a great invisible presence, to be called at will; and from this source do the loftiest appeals confront us, for it is the abiding-place of the inevitable, where strange intuitions have their hiding-place. Music is the nearest of kin to the Infinite that lies about us, and its mission has been the awakening of the divine aspiration that slumbers in our soul eternally.

If a bee stings you will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, then, go not about proclaiming it. Let it drop.--Anon.

EDUCATE THE HEART.

Have you ever thought seriously about the number of criminals who are under twenty years of age, or little more than that? Did you explain it by saying that they were born of foreign blood, without waiting to prove if this were true or not? The gang in Chicago, which, a few years ago, killed and robbed for a livelihood was composed of American-born and taught boys, and the head of it was but twenty-three, and the hardest hearted criminal ever brought to police notice, so the police said. Thoroughout this country there is a steady and rapidly increasing record of crime among the young. What does the school do to stop or to change it? Education of the mind never yet kept a man from crime. On the contrary, there is ample proof that by it the offender has been made clever in evil-doing. In the long run, the criminal must get the worst of it, as he always has, but he does not learn this from the education he gets at school. There is but one form of education that keeps him from wronging his fellows, and that is the education of the heart. If a child is taught always by precept and example to respect the rights of others he will have this principle so engrained in his nature that he cannot take any manner of life which obliges him to prey upon others, either in legal or illegal business. This training he must get early in life or he will never get it.—The Uplift.

Be sure to have The News Letter accompany you on your vacation.

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MAN'S OBLIGATION

His Duty to God and His Fellowman—To Be a Devoted Instrument for the Spirit's Use.

Susan Q. Morris.

CAN you grasp the idea of the gifts of love? Think on the Living Light of Eternal Goodness!

Oh, Thou, who changest death to life; whose light, with unerring certainty, hath ever shone through the darkness of every age, Thy children on earth, our earth, in this age, turn their thoughts with more potency toward Thee, than all those ages that belong to the past.

The cry to know Thee is abroad in the land; east, west, north and south we hear the prayers of Thy children going upward and outward toward Thee, asking for knowledge; to know Thee; Thou whom to know aright is life eternal. And in return, Oh, Lord, we hear Thy voice whispering to every soul, saying unto all: "I am near to teach you, near to lead you out of darkness into light. Near to guide your feet through the ways of human life. Near to bless all your aspirations after knowledge. Near to shed holy dews of truth upon all your endeavors." For this, Oh, Holy Goodness supreme, we offer our most fervent gratitude.

Did you ever realize what is meant by the statement: "Ye are the temple of God. The spirit of God dwells within you?" Did you ever stop to think that this spirit is God, and that your own body is all that God has through which to manifest Himself? If you are the temple of God, then God dwells in you, for He dwells in His holy temple. Do you realize the fact that this temple is as necessary to God as God is to it? How about God's dwelling-place in our hearts?

Our temporal abodes receive great consideration from us. They must be clean, well ventilated, well lighted and harmonious, in short, as comfortable and happy as we can make them. Do we give as much consideration to the abode of our spiritual Father? Is His dwelling swept of all uncleanness, selfishness and ingratitude; and is His healthstone kept bright with the fire of love and devotion? The sensitive stringed instrument, when exposed to gentle zephyrs, gives forth low, sweet melodies. The rippling of the tiny rivulet, and the sighing of the wind through the trees, and many other similar examples, show how Nature endeavors to pour forth her harmonies wherever a fitting instrument can be found to express them. "The morning stars sang together."

So it is with the human organism. Whenever man can bring himself into relation with the divine harmonies, he immediately becomes a medium for their expression. In what way? Love. Love to God,

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and love to man. Surely God blesses him who loves his fellowman.

Can the enjoyment of material surroundings ever equal the delight which comes from the realization of oneness with Him—the everlasting creative force? We may, if we will, drink of the sweet nectar of purity and high resolve. What higher ambition can there be than to strive to so live as to be able in some degree to attain this result?

Another medium of expressing our love to God and man is in service. What more noble service to humanity can there be than the healing of bodily ills and infirmities? "Go into all the world * * * and heal the sick."

What is true healing, and how is it accomplished, is the almost universal question before the minds of the people in the world today.

People are asking what to do to become well and strong, and so be able to enjoy life and do good; especially those who have heard of Christian Science. They entreat us to tell them how to reach the high, joyous standard of health which is man's inheritance.

In looking about, it seems that half the human race is sickly, ailing, and debilitated; whereas everyone should be well and glow with health and vitality, and radiate real helpful religion. Some will ask: "What has health to do with religion?" Just as much as a good foundation and healthy location have to do with a house and home.

The old legend of the foundation of life was based on the belief that there was one great center of life and health, and to find this gave immortality to the finder.

We know of the center of life, which, when found, means life and health and happiness and an obligation, which is to transmit our knowledge to others.

Read carefully the last verses of the last chapter of Mark: "The universe is divided into three realms; natural, mental and spiritual." The first is the world of cause. The second and third the world of effect.

Whatever is done must be started in the spiritual realm. From this center goes forth a vibration which never ceases until it has permeated the entire human being. Christ, coming from the divine or spiritual realm, could not fail to heal by a touch, or a word or a glance, and we, coming through Him into the same communication, must accomplish the same work, according to the nearness of our relation to it. It then becomes a matter of development with us, as to how much we can do; what He predicted as the proof of our union with Him.

Spirit alone is unchangeable and permanent.

Prayer is the greatest means of communication with the center of life, and only by prayer can the intense rate of vibration which belongs to the spiritual be attained.

To prepare the soul with this union with God, through Christ, is a long and great work. With the new understanding which has come to us there will be an increase of this knowledge, until the secrets of the past are revealed on the house-

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tops. It is to be proven that God has instruments, to be used for the healing of the world and His glory.

The human being has nothing to do with it, but to be a devoted instrument for the Spirit to use. How many of those who read their Bibles and bow themselves before the Man of Sorrows are willing to recognize that among His truest followers are those who are striving to put into practice the command, to preach the gospel and heal the sick? When the Master sent his followers forth His injunction was to heal the sick and the afflicted as well as to teach the people. The early church fathers had the power of healing; in short, it was part of the work. And why should they not have the power today? Simply because, with a few rare exceptions, here and there, they are unable to get beyond the mere letter of the law into its real vital spirit and power. And may it not be, too, a lack of understanding and and faith? Doing away with all sense of separateness and recognizing the oneness of self with the Infinite is the spirit that should breathe through all our teachings, and running through the lives of all should be the consciousness of the great truth of union with God.

The time has come for the light of real religion, kindness and love to glorify the earth. Little differences of creed are to be forgotten. The great and blessed truth is to be made manifest; the Fatherhood of God, and the kinship of the human race as God's one great family.

Our possessions are but a loan from God's great store-house. Those who have much will not, and cannot, be happy while they know of the many who are suffering for the necessities of life, realizing how unfair and unreasonable it is to ask the Father to be merciful to them if they show no mercy to others.

"If I might share
A brother's load along the way,
And I should turn and walk alone
that day,
How could I dare
When in the evening watch I knelt
to pray,
To ask for help to bear my pain and
loss,
If I had heeded not my brother's
cross?"

The Bishop Sabin Free Course of Lessons
Begins in the September News Letter.
Read Particulars on Other Pages.

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SERENITY

Inseparable From Omnipotence and Peace—Dissipates Inharmonies.

Bessie L. Davis.

IN the Kingdom of Heaven Serenity expresses itself in an infinite variety of ways that all harmonize. This truth appears in the earth as a wonderful diversity in character and expression of individuality, yet to them whose eyes are open to behold God everywhere there are no contradictions in this variety but a deep joy before the beauty and unity of it all. Thus the energetic, untiring Doer of Good Works embodies one expression of the God-presence, while the still restful one given to meditation is showing forth another, and the Truth reveals the oneness of both.

No expression of God is more fitting to maintain at all times than Serenity, alike becoming to the active or the quiet, to the serious or the merry; it is a garment of righteousness that should ever be at hand in our spiritual wardrobe.

Serenity is inseparable from Omnipotence and Peace. "Be still and know that I am God." There is a still place in every human being, where nothing that is unlike God can ever enter. In this still center all power resides and all things can be renewed and transformed by its influence when the way is kept open. The world's idea of bringing about reforms is to agitate and use violence, but only the coarser effects are changed, while the concealed causes continue to exist and reproduce themselves in more far-reaching effects. When shall it be stamped out? When the human race shall throw off the shackles of fear and greed that bind them to their own passions and ignorance, and when those who would set them free shall first open the prison doors within humanity and let out the mighty power of the Still One, whereby all things are moved.

The radiance of this serene self is a power to heal without effort. It heals by just being. To turn its calmness upon a feverish condition scatters the firé and brings sweet peace. Serenity has the power of the King that sitteth on the throne. Serenity knows no confusion; it is always self-possessed. It is the calmness in the midst of a panic that brings others to themselves. This silent attitude is founded upon the knowledge that every experience and cross is an instrument in the divine hand for the moulding of character and gentleness; and nonresistance under them will cause them to pass quickly and give way to your real self, of which they were the temporary substitutes. Complaints and fault-finding arise from giving evil (so-called) a place and power in our mentalities. In the true mind offenses are unknown and unvoiced. Serenity dissipates the inharmonies of vice, disease and poverty, without being impressed with their awful reality of power. Abide forever in the serene poise of your own soul, unmoved by the turmoil of this dream-sense of the world.

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AN APPRECIATION

A Tribute to Bishop Sabin by one of His Early Students.

927 West 36th Place, Los Angeles, Cal.,
June 29, 1916.

Oliver C. Sabin, The News Letter,

Dear Brother in Truth: The reading of your editorial in your last News Letter where you refer to the beginning of the late Bishop Sabin's giving forth the Truth, and state it is almost twenty years since that occurred struck such a chord of sweet memory that I feel I must express somewhat, at least, my appreciation of his assistance and teaching, which he so patiently gave myself and son. Pen fails to express my thought.

After reading your editorial I examined myself to see if I have brought forth the fruits that Bishop Sabin's teaching and assistance should have yielded. I am and have been for many years teaching and giving forth the Truth.

I think Bishop Sabin's valedictory to the world, given out after his death, is the strongest piece of literature I have read. I should like to write you of the illumination which came to me when I read it; but will not encroach upon your time. I followed him from the first, and still look upon him in the assistance he gave me through his teachings as my savior: God bless him! The chord of memory sounds so strong and deep that all I can say is Gratitude, Gratitude.

I have studied deep and broad, starting with the Eddy Church; and have found no teaching so clear and concise, and so radiating of the spirit also, as Bishop Sabin's.

Kindly pardon me for addressing you; but memory being aroused I vibrate with appreciation.

May the eternality of the omnipresent God ever be the conscious abiding place of yourself and co-workers.

Sincerely,

MRS. ELIZABETH DELVINE KING.

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BRANDS FROM THE BURNING.

W. E. G.

When the laws of any land become the mere witchcraft of commercialism and the magic wand of politicians, it is time to abandon those laws and burn their records.

Truth never seeks the popular road. It seeks its own course, regardless of popularity.

If education leads to self-centeredness and self-appropriativeness at the expense of the ignorant, then the absence of it is preferable.

But uncharitableness towards the ignorant spurs them on toward knowledge; yet, too often, towards knowledge which is poisoned with the consciousness of being the recipient of injustice.

Knowledge outruns wisdom and often before wisdom balances it in sound judgment much mischief is done. In short, selfishness, in whatever phase or stage manifest, blazes out the straightest course to its own destruction.

"Ye cannot serve God and Mammon."

You cannot reap the shares of others and yet stand for goodness and justice to all.

The nations of the earth have caught the vibrations of the Spirit of the Age. The aspiring ones have seen the reflection of the light, have felt the warmth of the rays of the Sun of this New Day. And, feeling it, have set about to express it. New ideas of morality are going forth. New ideas of sociology, of politics and of religion. A new dispensation is dawning, is being recognized and welcomed.

Will the true Historian come? In preparing their historic records, men have inquired for certain things. They have looked from the viewpoint of particular races or nations. They have colored the records in the dye of their respective ages, and in the light of the civilization of those ages.

The courts of morality, the legal codes, the castes, and the religious dicta all play a part in hampering the full and free impressions and expressions of both investigation and composition.

The true historian must be absolutely free and absolutely conscious of that freedom.

The least degree of slavery hampers both examination and presentation.

The enthusiasm of youth often leads one to vow untimely things.

Be not over-quick to form the mold in which your life activities shall be shaped. Grind the mortar thoroughly and let the unerring God design the mold. Then will all your casting be perfect, and no recasting be needed.

Learn to move rightly and yet in harmony with the needs of the hour. Be quick to see things that need attention, and, if the time and conditions are opportune, do those things immediately and cheerfully. Do not see another over-heavily burdened while you have the time

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and opportunity to share that weight.

Rich, indeed, is he who has discovered the Divine, both in himself and all mankind the same. This is the mine from which you may dig the rarest gems, the flora from which you may pluck the dantiest flowers. It is the garden from which you may gather the choicest fruits; nay, more, it is the spring from which you may quaff the sweetest water and the festal board from which you may choose your proper fare.

The Divine in man is the universal Divine; exhaustless and inexhaustible in Spirit Reality, in Mental Possibility and in Physical Expression.

Peace—The Spirit of Peace, has taken root in the world. It is a tenacious plant that will not die. It springs from the ground, but rises to the sky. You may retard its progress by treating it wrong, but it will disperse its adversaries e'er long.

It will cover the earth in a carpet of bliss, and naught of its bounties will go amiss. He that feeds upon its fruits shall have wealth and happiness, health and youth. But he that chooses another fare shall have poverty and misery and disease forsooth.

What though ten thousand faint
Desert or yield or in weak terror flee!
Heed not the panic of the multitude;
Thine be the captain's watchword—Victory. —Horatius Bonar.

TRUSTING THE FATHER.

Father, we ask of Thee now,
As before Thee here we bow,
Give us perfect trust today
And so teach us what to say.

Father, we know Thou art near
And that we need never have a fear;
Thy love protects us ever.
We know 'twill leave us never.

We trust Thee each day and hour
And feel Thy loving power.
God is with us even now
As before His throne we bow.

God leads us now and we go.
He says, Reaping as we sow.
Finding the work we can do,
And so helping not a few.

—C. W. A. W.

CREATING YOUR OWN FUTURE.

You are now engaged in creating your own future.

Every thought you entertain tends to materialize in your life.

The doubts, the fear, the hate you allow to fill your mind build themselves into your character and finally manifest in your body.

Negative thoughts will finally build around themselves a condition of physical weakness.

Faith, the habit of praise, constructive thoughts, build a strong, free, healthy body.

"You are no greater than the sum of your thoughts and habits."

What you think now, today, will be woven into your very life and body tomorrow.

"Sow a thought and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."—Wm. E. Towne.

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AN INVOCATION

Harriet Doan Prentiss.

Open my eyes that I may see
The beauty of life—its ecstasy—
And find earth's glory by the way,
As through eternity I stray.
Quicken the thoughts that prompt my will
To worthy impulses fulfill;
To speak a tender, loving word
Where'er my voice is gently heard.
Counsel my tongue to speak the praise
Of all that can one's spirits raise,
That I may add a glow of cheer
To brighten lives of dear ones here.
Help my discerning ears to hear
The harmonies of every sphere
That with the happy echoes blend,
To prove life hath a peaceful trend.
Strengthen my mind always to know
God's power sustains where'er I go;
That His abiding love and care
Protect me here and everywhere.

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COME UNTO THE WEDDING FEAST

Mrs. Elizabeth Delvine King, Los Angeles, Calif.

THE table is spread with the bounty of the Lord of the Universe: you are an invited guest. When the invited guests arrive they find the gates not ajar but open wide, and the door to the mansion is swung back that all may enter.

Something is required of a guest after he is called to this feast before he is enabled to enter into the room where the feast is spread. Self-examination is the first requisite, then preparation, for none may enter who have not on the wedding robes.

The feast of which Jesus spake is after man has traversed the labyrinth of earth's experiences and perceives he has failed to find the "pearl of value," Divine Satisfaction. Then he has the call unto the Wedding Feast. He sets about to prepare himself, that he may not only be a welcome guest, but a prepared one. This feast is the Fountain of Life; it is the Bread of Heaven.

When Moses lifted up the brazen serpent, that the children of Israel might look upon it and be healed, it was necessary that each man should arise and go where he could look upon it. The brazen serpent did not go to him; he must go to it. Man must do his part.

God hath done His work. He said: "It is finished," and He also said: "It is very good." Then this place of God where the finished work is is the feast to which all men are invited but none are admitted except they have on the wedding garment.

When man has been touched by the Christ Love and expresses this toward his fellow man, friend and seeming enemy alike; has subdued his carnal desires, and has made the necessary renunciation and abandoned himself into the omnipresent God, he is a welcome guest and partakes of the fruits of the feast.

When man begins to prepare himself he finds it requires study and daily application of the Scientific Truth, until he realizes the Light of God sufficiently to perceive he is the Son of God, and at home in the Father's house.

He then can live daily as unto righteousness and eat from the table of our God.

Let the fruition of the spiritual consciousness become a reality today to those who have heard the call and prepared their understanding that they may perceive it.

It truly is a reality now, and when the veil of flesh is rent in twain man will thus realize; then man's strength will spring forth speedily, his health will become evident and

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harmony will manifest in his body, mind, soul, spirit and environments.

Serenely and courageously abide,
In the Father's loving care.
Thy home is the Omnipresent God;
His bounty everywhere.

To partake of this Wedding Feast
Man must know his at-one-ment with God.
Also, the Oneness of the All;
And the Allness of the One.

Then the Kingdom of Heaven
Is established in thy heart,
Man then is a welcome guest,
And partakes of the feast Divine.

PROSPERITY.

Develop the thought that God wills your prosperity and health, by repeating the following affirmations. Continue it for weeks and months until your faith grows to that degree of power that you draw God's blessings to your aid.

There is plenty for you in the world. Open your mind to this thought and walk in the way of Prosperity. You will realize, when you fulfill the conditions of faith, that the mighty Spirit of Prosperity is generous toward all.

Be generous in thought, and actively generous and kind at all times. Cultivate hope and joy in your work and you will grow more and more attractive to the good things in life. You will make friends who will help you to help yourself.

AFFIRMATIONS.

I believe there is an abundance of wealth in the world for every one of God's children. All wealth is controlled by intelligent minds that can be influenced by intelligent thought to use their wealth for the good of all.

My faith, which is intelligent thought force, can influence the Universal Mind, in which all individual minds live, and bring from this bountiful storehouse all that I need.

I will no longer interfere with the influx of prosperity by hating or condemning any of God's children.

I will feel generous goodwill toward everyone.

I bless the whole world with loving thoughts and I desire that everyone may realize an abundance of health, joy and prosperity.

Omnipotent Goodness is blessing the whole world, Now—Walter De Voe.

LIFE.

Have I yearned and suffered and called in vain?
"What is your own you cannot lose,"
Sang the roses out in the rain.

I, the lover of life, have missed the Light!
"The Light is above, about and within you,"
Sang the stars of the misty night.

Though I search the Light it is night and I die.
"They cannot die—the children of Light,"
Sang the hills to the far blue sky.

I suffer and out of my pain I cry!
"There is naught that can harm the Spirit of Life,"
Sang the winds in the storm clouds high.

—Clara Moorman in Nautilus.

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SOME SIMPLE RULES

How to Destroy Undesirable Mental Habits and Create Desirable Ones.

Lily L. Allen in "Our Mental Children."

DON'T fight the old traits, don't struggle with them. The more you do so, the more pronounced they appear to you, the more force and power will you give them.

Let them go. If you turn your back upon them they will die of sheer neglect.

At first you find you cannot succeed in letting them die in this way, try replacing them by another and better thought. Thus, if you have been prone to criticize, to find fault, to dwell upon the weakness of others; when you find the old thought coming, immediately begin to speak kindly of that person, find something to praise in his life and conduct. Look for the Beautiful, and you will be surprised how soon the character of your Thinking will alter. The very joy of having thought well and spoken well of someone will be a strong incentive to you to let the old habit die forever.

Think strongly. Shun aimless thinking. There is nothing so destructive to strong character as giving way to wandering, purposeless thinking. Do you realize that thought force is the strongest force in the universe? Think, then, of the force that is being allowed to dribble away in utter waste, by careless, aimless, wandering thoughts.

Don't think aimlessly. Pull yourself up, and be determined to think to some purpose. If you have not a philosophical mind, and cannot fix your thoughts independently on some intellectual, religious or ethical problem, take up some special study; read Emerson, Ruskin, Carlyle, Homer, Shakespeare—or the works of any other great mind.

Select some sentence for special thought, think of it while in your carriage, in the train, in the street-car. Don't allow yourself to wander off into useless day-dreams. Day-dreams are good if they are dreamed to some purpose—build castles in the air if you will, but don't allow them to be airy castles, blown away by the first puff of wind.

Build them on sure foundations. Build them with strong materials, build them for a purpose.

Think of one thing at a time. Don't scatter your mental forces. Fix your mind intently on the duty in hand, the subject you have chosen, and, for the time-being, shut out all other.

Cultivate the highest and best, and you will soon realize a life that is never lonely, never alone, for all nature will speak to you, and her

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great throbbing heart will keep you company, and you shall find

Tongues in trees, books in running brooks,
Sermons in stones, and good in everything.

"Ask, and you shall receive: seek and you shall find. Knock and it shall be open to you."—Jesus.

You have the right of choice, you may choose with righteous freedom, but you must abide the consequence with slavish rigidity.

This is true whether you choose by night or by day, whether the choice be of the spirit or of the clay.

LOVE TEACHES.

What does Love teach? All the knowledge that is in this world, and all worlds, Love taught.

Love teaches first understanding. From understanding issue results, wrongly called patience, endurance, courage, unselfishness, hope, faith, charity. These names are but different terms for understanding.

One is not patient when he understands. One is not being patient when he does not get angry with a horse because it is not a bird. He is not patient, he understands. So when the soul loves much its understanding is great and has no need for patience.

When one loves much he desires to give all his attainments of spirit, soul, mind, and body, and all his posessions to the one he loves. Therefore he cannot be said to be unselfish when he does that which he desires to do.

When one loves much he perceives the whole and true nature of the one he loves. He understands—that is, knows the nature of the loved one.

He who loves not sees not the nature of man, but his conditions, good or bad. He does not understand, therefore he has to be patient with those in his life.

He has to be brave for there is much that he fears, as he does not understand. One is not counted brave because he is not afraid of the handkerchief he holds in his hand. He understands. So the one who understands Life, and living man, does not fear man.

To the extent that one loves, to that extent he understands.

Love teaches everything and everyone. Whatever a man knows, he has been taught that thing by love.

If a man loves little he gropes his way through life like a blind man. He is continually running against things that hurt him. He stumbles over nothing and falls. He passes his dearest friends without seeing them. The thing that he longs for the most lies under his very feet but he passes it by unseeing.

He creates desires, and when they answer to his call he turns away from them, not recognizing them as the things so ardently longed for.

He hears voices, but he cannot understand their words. Or their speech is unknown to him.

He begs to be shown the way, and many hasten to direct his steps, and the sounds but confuse him. Without sight, without hearing, he roams about the world.

He does not love enough to understand.—Alma Gillen.

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THE IMAGE

WHAT we wish to be or to do in this world we must get clearly imaged in mind. Whenever we want to impress anything on other minds, we must have that picture clear and distinct in our own; and in order to make it effectual, we must hold it before our mental vision, so that the picture becomes virtually a part of us. By this method we get the true action of will to make effectual the thought we have idealized. Everything that man makes into existence, and the more the imaging faculty is developed, the more expression we find in the outer world. We see it expressed in more abundant statuary, paintings, parks and dwellings. Everything that man fashions or gives expression to in the outer world is first imaged in mind—and according to the image will be the expression. And it is so with our thoughts on all matter of life. Harmony of thought and strength of purpose will and must find their expression in strength of body and perfection of form.—C. B. Patterson in "Sunlight of Health."

"Forget all else save Me, and be comforted by My Spirit. This is from the essence of my command: therefore, direct thyself to it."

"Let thy satisfaction be in Me, rich above all else. Ask for no other helper than Me, for none but Me can ever satisfy thee."

"I created thee sublime, but thou hast degraded thyself: Therefore, ascend to that for which thou wast created."—From "Hidden Words."

Keep the harp of thy life ever in tune, for by it, and by it alone, canst thou test other tunes.—G.

When thy thinking is in harmony with the thought that produced thee.—G.

Men become like their ideals in spirit—impetus in mental activity and in physical expression.

Men's ideals are their objects of worship, their practical gods—their idols.—G.

People often complain because book or magazines are not filled with thoughts and ideas to their liking.

The products of the press are bounteous banquets opened to humanity and there are palatable foods for minds of every stage and degree of development. Even books and articles whose subjects do not appeal to your mental taste often have in them just the thing that you most need, and sometimes the thing that you need to give proper balance to your tastes.

Master well your tastes lest they enslave you.

Most subjects of literary productions, bear on their face the badge of the religion, the cult, the moral

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code, or the social status, from which they are born; and this discriminating badge often becomes the barrier to an impartial perusal of the underlying contents, if it does become the cause of an immediate rejection of the whole treatise without any investigation.

In searching for a lost jewel you would not refuse to examine into certain places because of the fact that certain names are attached to those places.

It is the jewel that you are looking for, not that which environs it.

When you are looking for berries you do not consider briers; nor thorns when you are gathering roses.

Let nothing stand between you and the truths for which you are seeking.—G.

ONE GLASS OF BEER.

"Do you mean to say that the drinking of one glass of beer is a sin?"

Just what is a "sin"? An offense against God and man?

Consider what is involved in the drinking of a glass of beer and judge for yourself.

In the first place, the production of that glass of beer requires a brewery. Six breweries of Texas were recently fined $278,000 for political corruption. Officers of the United States Brewers' Association have just been before the courts in Pittsburgh in connection with a similar charge. Nearly one hundred breweries of that state are in the toils for corrupting governmental processes. Nearly all breweries deal in other things than beer—such things as bribery and political conspiracy.

A glass of beer presupposes the existence of a retail saloon. You know what the saloon is; everybody knows. It cannot be described in words. Although subjected to more criticism than any other institution for a score of years, it is not better today than a generation ago.

The drinking of a glass of beer inflicts injury upon your brain and your body. The evidence of science and medicine to this effect is overwhelming.

The drinking of a glass of beer supports a custom which, in the aggregate, produces twenty-five per cent of the insanity, fifty per cent of extreme poverty, perhaps seventy-five per cent of crime, and an untold loss of efficiency and happiness to the community as a whole.

When the act of drinking a glass of beer involves all of this and a thousandfold more that will occur to you, is it or is it not a "sin"?—Deets Pickett.

MY PRAYER.

I do not pray for light. I know
That all around, above, below,
Thy glorious light doth shine.
Just that my eyes may opened be,
Dear Lord, that I the light may see
And lose my will in thine.

I ask not strength for coming days,
Or knowledge of tomorrow's ways,
Nor seek to change my state.
May I to this day's light be true
And faithful. This day's work to do,
And on Thee, Lord, to wait.

—Mabel Lockman in the Master Mind.

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SIMPLICITY

Rose de Vaux-Royer.

When far from fame and haunts of men beguiled,
I called for Peace, a flower looked up and smiled;
And in its face I found God's perfect plan:
"To enter here, become a little child!"

THE WANDERING MIND HABIT.

As an all-around efficiency reducer the wandering mind habit stands well up toward the front.

This habit allows energy and power to go to waste. It accustoms its victim to small and weak activities until sustained action becomes a matter of too great effort.

Enthusiasm, faith, interest, applied attention—these are the remedies for a wandering mind. Their application requires the use of will. The first step will prove to be uphill work. New thought habits must be formed and at first there will be a constant tendency for the mind to revert to its old habits and thus release the energies in useless day dreaming.

Use the will to bring the mind back gently but steadily to the work in hand. Mentally free your forces to do your work. If you allow yourself to say and feel that you dislike your work, you are keeping the best part of yourself from entering into your work.

Free your forces, concentrate upon your work and enthusiasm will follow. Enthusiasm and interest are created by continuous action, provided attention accompanies the action.

A wandering mind often indicates that one lives too much in thoughts of the past or future. Affirm for yourself peace and serenity in the present. Do not allow your thoughts and feeling to flow out in anxious longing toward the future or useless regret for what is past. Live more fully in the now. Direct your energies into creative expression in the present.—Wm. E. Towne.

God will not make himself manifest to cowards.

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MY BODY THE TEMPLE OF GOD

Cleanse Your Thought of All False Conceptions of the Body—Man May See God in His Flesh.

Charles Edgar Prather in Power.

SINCE we have accepted the Allness of God, both invisible and visible, and thereby know that there can be no other presence, substance, or power, we are beginning to realize that our bodies are not gross, sensual, impure and perishable substance, but pure, living Spirit-substance made visible. Accepting the Omnipresence without any reserve has so changed our thoughts that we no longer claim sickness, discord, and death as our portion, for, knowing that "like begets like," we see only Perfection as Cause and therefore Perfection as Effect or Expression. Whatever we can perceive God, our Source, to be, that we must now individually claim for ourselves; for even the law of Nature shows us that the Cause is embodied in and itself constitutes the Effect.

It is for this reason we have learned that we are not merely filled with Wisdom, Life, Love, Health and Goodness, but are ourselves the very Essence of Wisdom, Life, Love, Health and Goodness; or, in other words, we are individually the Expression of God and therefore of all that God is.

This truth realized will regenerate the body and reveal to us its wholeness and harmony. It is the temple of God, for God dwelleth in His creation. Let us practice meditating in our thought upon this wonderful revelation, until we see the truth of it and realize henceforth the peace, strength and wholeness which is rightfully ours.

Mere recognition, however, is not enough; we must do our part in caring for this body, the temple of God. To feel that God-life animates it, God-love harmonizes it, God-intelligence illumines it, is to appreciate and enjoy this Presence through cooperation with it. It is only when we violate the laws of Nature, which are also the laws of God, that the body suffers.

Here is the clear comprehension of this fact stated by Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16, 17.) If you mistreat or neglect the body, you reap the result of such violation, and the law of Nature, through which Divine Law or God operates, will bring to you the consequences of your shortcoming, called sin.

Notice that this body-temple of God is holy, the meaning of which is wholeness, perfection, purity, goodness. This is the truth of the physical organism. Since all impur-

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ity, therefore all disease, is the outpicturing of thought or false belief, the way to keep the body healthy and strong is to think only good, true thoughts. Hygienic and sanitary conditions naturally follow as expressions of such mental attitude.

The goal of realization on this earth-plane is that man may see God in His flesh, to feel and know it; to be conscious of his oneness with his Source, that he may express perfection in every department of his being.

This is attainable through right thought and practice. It is the blessed privilege of each one, but it must be done through individual application. Listen: "Glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20.)

Practice cleansing your thought of all false conceptions of the body. Refuse to think of it as "conceived in sin and shapen in iniquity," as some ignorant pessimist declared. Say of it, rather, "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The more you perceive this Truth the holier and more perfect will your body become to you; that is, the more clearly will you see its eternal truth of perfection.

Stop claiming for your body any lack or deficiency, any limitation or weakness, or that it is subject to disease or accident. Replace such false thought of it by such true thoughts as these:

My body is pure spirit-substance.

It was created by God, and God now dwells within it.

The Power which formed and expressed it care for, keeps, nourishes and sustains it.

It is now strengthened by Life, harmonized by Love, and illumined by Divine Intelligence.

I co-operate with God in keeping it clean, orderly, energetic and harmonious.

My body is constantly renewed by the "Power which worketh in me."

I present my body a living, sacred manifestation, whole and harmonious, unto God its Source, for useful service of the Good. (See Rom. 12:1.)

A SONG.

There's joy and rest in gladness,
And music in the air;
Sorrow lives in sadness,
Bringing discord there.

Smiles will bring the sunshine,
Needed everywhere;
Frowns express a line
Of doubt, distress and care.

Music reigns in harmony—
King and Queen of life,
Driving away all discord,
Envy, hate and strife.

Then let us tune our heartstrings
To a happy gladsome strain,
Till the very dome of heaven rings
And echoes our refrain.

—Mary E. Strange.

The ship retains her anchorage, yet drifts with a certain range, subject to wind and tide. So we have for an anchorage the cardinal truth of the gospel.—William E. Gladstone.

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SPARKS OF TRUTH.

W. E. G.

That which man possesses most is that which most possesses him.

A great man needs not be found in a great place. A truly great man makes great even the smallest place.

Environments do not delevate or elevate men, but men must either delevate or elevate environments.

Whether you dig ditches or delve in mysteries; plow corn or preach Christ, matters little. The thing that does matter is your attitude toward your fellow-man.

If a man would live his life complete, he must so conduct his living that the lives of others shall be no less sweet.

The true history of your life you are writing yourself. You are writing it upon the tablet of time, in letters of deed, with the ink of thought.

What men say or write of you is but a synopsis of the external record. The true record is entwined with the thoughts, words, and deeds of each passing moment.

For your own good it is better that you do more service than is required of you, rather than that you shall fall short of what is expected one iota.

That of earthly substance which you appropriate to yourself is always of decaying nature. You pluck the flower for its fragrance and beauty, and thereby disconnect it from the source of beauty. You eat the luscious fruits for their sugar and flavor, and thereby destroy both flavor and sugar.

You hoard up wealth for its purchasing power and by that very act paralyze that power. It is ever so. Beware of self-appropriativeness.

The most direct way of deciding what course to pursue or what to do in life is to do the duties of each day cheerfully and as perfectly as you can. Duties well done, in the present moment, are wedges driven into the future, that open up the field for your next action.

He can, who thinks he can, says he can, and begins; but he who thinks and says he cannot never truly begins.

Life is over-crowded if you stay with the crowd, but O! the room above that crowd.

It is better to hoe well one row than to poorly hoe many. A little good is better than much poor.

The man who seeks one thing in life, and but one,
May hope to achieve it before life is 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.

—Owen Meredith.

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MIND LEVELS.

Rose de Vaux-Royer.

The world is but clay to be shaped
unto beauty.
The stars in the vast are but lights
on the altar.
From first to last, in the earth and
heavens,
One miracle only can thrill with its
wonder.
When God breathes on atoms and,
lo, they are life,
When Man breaks from matter and,
lo, he is love.
—Charles Keeler in "New World
Magic."

Our attractions are brought about by our mental conditions, our states of consciousness, even as water seeks its level. By observing we find that association and the social scale are tempered by the mental attitude, and power of place is granted by a mental claim. This is not a pseudo-claim; it must be legitimate and just, as the subtle laws admit of no false following. Truth borders the eternal ways, and great thought prognosticates no mediocre deed. We may absorb grandiloquent phrases and philosophies with poetic fervor, but we cannot dream ourselves into a character. We only make it ours by living it—bringing into actual being our higher concepts. The application of principle always demonstrates its value. You observe in the ever-shifting throng that like eternally attracts like. If you are not pleased with your position seek a higher mental level and its stimulus. Externals are often aids and may become the replica of the inner consciousness. Eugene Sue wrote in white kid gloves. Lillian Whiting wears white entirely. This implies or supports a spiritual quality. Some of our modern romancers may derive their inspiration from a Rose du Barry robe. Many crucial moments have been rounded by a flash of color, a bar of music or an old-time odor, with the conveyed suggestion. Who is proof against the power of reminincence or the desire to divine the future? Cultivate the law of mental levels and know that you yourself are responsible for what is graven on that most valuable tablet—your life!

"Do noble deeds, not dream them
all day long."

THE WORD WE MIGHT HAVE SPOKEN.

What silences we keep, year after
year,
With those who are most near to us
and dear!
We live beside each other day by
day,
We speak of myriad things, but seldom say
The full, sweet word that lies just
in our reach,
Beneath the commonplace of common speech.
Then out of sound and out of reach
they go—
Those close, familiar friends who
loved us so—
And sitting in the shadow they
have left,
Alone with loneliness, and sore
bereft,
We think with vain regret of some
kind word
That once we might have said and
they have heard.

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THY KINGDOM COME.

These things shall be! A loftier race
Than e'er the world hath known shall rise;
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave and strong;
Not to spill human blood, but dare
All that may plant man's lordship firm,
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould;
And mightier music thrill the skies;
And every life shall be a song
When all the earth is paradise.

There shall be no more sin, no shame,
And wrath and wrong shall fettered lie
For man shall be at one with God
In bonds of firm necessity.

—John Addington Symonds.

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

WHAT IS SUCCESS?

What is success? A question old
And fairly solved by few—
The way that leads to higher life
And conduct grand and true;
The full unfoldment of one's best
Intents, regardless quite
Of how the world may criticise
Or e'en deny our right.

What is success? To shape our course
Among our fellow-men
In paths which lead them to the truth
That lies beyond their ken;
And reach a helping hand to those
Who falter in their zeal,
And pour the balm of sympathy
In wounds which slowly heal.

What is success? To stifle hate
And lust and selfish greed,
While with the fruits of hope and love
The multitude we feed;
And speed our faith, our charities,
As heaven's bright sun shines forth,
Until they vitalize man's brotherhood
And circumscribe the earth.

What is success? To strive each day
To make Love's kingdom come;
To exile dogma, creed and fear,
And teach that all is one;
That howso'er we drift apart
Through caste, or class, or clan,
The laws of Nature draw us back
And bind us man to man.

The wealth of a man is in the number of things which he loves and blesses.—Carlyle.

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GOD'S PROMISES

Mrs. Susan Q. Morris.

[Before the Evangelical Christian Science Church, Washington, D. C., Sunday Evening, September 30, 1906.]

ABOUT four years ago I was invited by a friend to accompany her to the Evangelical Christian Science Church. I went to the church with her, and I was so pleased with the lecture that I went again and again. And one Sunday evening, after the service was ended, someone gave me a small pamphlet. The title of this book was, "Unchain the Truth. It Shall Be Free." I took the book home and read it very carefully. I learned from this little messenger that God's truth was free to everyone that would seek after it. It taught me that I must seek diligently before I could find. This seeking gave me the assurance that God dwells within us, and that they who trust in Christ, in life, in health, in good and will press right on to the finish will know that in due season they shall reap if they faint not. We are told to know the Truth, and the Truth shall make us free.

I had been a member of the Methodist Episcopal Church for a number of years, and all that time I had been seeking this freedom, but never succeeding in finding it in the Orthodox church. In that church I learned to fear even my loving, Heavenly Father. The fear of sickness, of pain and death, had become with me a fixed habit. I longed for a belief that would give me freedom, and I have found it in this Evangelical Christian Church. Great should be the joy that God's boundless truth is open to all, open equally to all, and that it will make each one its dwelling in proportion as they earnestly desire it and open themselves to it.

HOW SHALL WE KNOW THE TRUTH?

To be at one with God is to know the Truth. God is the one Creator; the source of all true being. And man His child is made in His image, and after His likeness. Therefore we are spirit, since God is spirit; and our Father is God. Our Divine Parent is the Holy One, who is perfect life and health, pure, loving and all-wise. That God is good and all things were made by Him, and without Him was not anything made that was made. He saw everything that He had made, and "Behold it was very good."

From these promises, what are the unavoidable conclusions? Are they not these: If God is all-present, then He fills all space, and there is nothing outside of God. He is infinitely expansive and infinitely inclusive. If evil exists as a reality then it must be in God; in good, which is an impossibility. Evil cannot exist in good. Then we must conclude that from our Divine Parent we can inherit only Health and

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Goodness and Love. We are not the children of the flesh. "They which are the children of the flesh are not the children of God."—Romans 9 and 8. "The spirit is that which maketh alive. The flesh profiteth nothing. Call no man your father upon earth, for One is your Father which is in heaven."

WHAT CHRIST TAUGHT.

Christ taught that God was love, spirit, truth, and should be worshipped as such; should be loved; should be placed before other Gods. He summarized God's Commandments in two: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Christ sought not his own glory. He taught, toiled, endured and suffered, to the sole end that men might be turned to God; might learn that spirit was, and is and ever will be supreme. He knew God, He knew mankind. He was the mediator, the intercessor between God and mortals. He knew that sickness, sin and death as works of evil must be destroyed. How? Through God, and God alone. Man must turn to God for help, before God's help will be given. "Thou shalt have no other Gods before me." Jesus knew this to be the Father's imperative command.

How could men be taught to understand this? They must recognize it as unlike and superior to any other power they had hitherto known. They must believe what Jesus said, because He had shown them what God could do. They then might for themselves seek God; might heed and practice what Jesus taught. Persistence in seeking God meant finding. Finding meant salvation from every human ill.

CHRISTIANITY WITHOUT HEALING THE SICK

is not the Christianity that Jesus preached, practiced and with most tender, most loving benediction, left to mankind. His standard for the genuine Christian was the ability to do wonders, not alone to talk. In His preaching to the multitudes were signs and wonders; mostly by healing the sick. Before the Sermon on the Mount, He healed. By His healing He attracted His auditors. Then He, with them, descended from the mountain, and healed their sick who came to Him, thus demonstrating that His sermon was founded on practical, though spiritual, truth. Thus showing that the man who walked with God was empowered to destroy evil among men.

NOT CHRIST ALONE.

Jesus did not maintain that He alone could demonstrate God's power and presence, nor did He or His disciples so teach. When He sent forth the twelve, this was His command: As ye go, preach; saying, "The kingdom of Heaven is at hand. Heal the sick and cleanse the leper; raise the dead; cast out evil." Then He sent out the seventy after other instructions. He gave them this: "And heal the sick that is therein, and say unto them: 'The kingdom of God is come nigh unto you.'" And at another time, when address-

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ing His disciples, He said: "Verily, verily, I say unto you, he that believeth in me, the works that I do, shall he do also."

Some of my hearers will say that Jesus' immediate disciples could heal the sick; raise the dead; because they were especially endowed, and such power ended with them. It is not true. For, according to the Acts, beside the disciples, Stephen, full of faith and power, did great wonders and miracles among the people. Barnabas, Philip and Paul healed the sick and Paul raised the dead. And today the followers of Jesus are healing the sick just as the disciples of Jesus did.

And why is it that the majority of the people will try everything else before the God healing? Think of the thousands of dollars that are spent for patent medicine. I knew one man myself who must have taken a barrel of patent medicine. He kept right on taking it until he passed out. The principal part of most patent medicine is alcohol, which must create an appetite for strong drink. I notice that some of the religious papers are still advertising patent medicine. I have copied a statement of a man who had been taking patent medicine for a cataract, and I will read it for the benefit of any who may have a belief of that disease. This is the statement: "Dear Sirs: I have been afflicted with cataract on the eye for a number of years, and my attention was called to an advertisement in one of the papers of your cure for cataract. I commenced to take that medicine just one year ago, and now, after taking one hundred and sixty-five bottles of your valuable medicine and I am able to see my finish." So it is to all people who pin their faith on patent medicine.

GOD DOES THE HEALING.

I am asked very often this question: "Does not God do the healing?" Yes. God heals the sick in answer to prayer. God is good, and God is Love; and we have the realization of the abiding presence of the spirit within us. A realization which leads us to become more and more spiritual, until we know that there is no separation between us and spirit; that we are one. And the kingdom of God is within us as we realize the goodness of God and His perfect Love; that we are His spiritual image and likeness; that we live, more and have our being in God and that we are His perfect children. When we know this, then we can ask what we will and it shall be done unto us. We ask as Elisha did. And Elisha prayed and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man and he saw. The Bible teems with the promises of God to His children, but they are so slow to accept this God-given Truth, "Ask, believing, and ye shall receive."

I wish to read the following, which is very interesting to me as it is a direct answer to prayer:

A KNOCKOUT FOR THE PARSON.

There is a story, vouched for by the New York Advertiser, of the late Jay Gould. The story has it that Mr. Gould and another rail-

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road magnate were delayed for a few hours in a small western town. They started to occupy the hours by making a tour of their surroundings.

They had not gone far before they heard a bell, and saw a crowd of curious people surrounding an auctioneer, who was crying: "Fifteen hundred dollars! Fifteen hundred dollars! Am I offered more?" when Mr. Gould touched a tall Texan on the arm, and asked him what the sale was for.

"Pard," said the stranger, "this is a knockout for the parson."

"In what way?" asked Mr. Gould.

"You see, the parson built this church, but the tin petered out, and now the wood-butcher is selling the whole crowd out for his coin."

Mr. Gould stepped up to the auctioneer and asked for the contractor who was closing out his lien. The auctioneer pointed out the man, and Gould approached him and asked the amount of his claim.

"Seventeen hundred dollars and costs," said he.

"What will you take in settlement?" asked Mr. Gould.

"I'll settle for $1,500, and donate the balance.

Mr. Gould, taking from his pocket several bills of large denominations, gave them to the contractor and took his receipt in full, with the canceled lien. Just then an old man said, "Stranger, what are you going to do with the claim you've just bought?"

"Why do you wish to know?"

"Why," said he, "I am the steward of this church. All the members and Sabbath school scholars are in the church, with the presiding elder and pastor, on their knees, praying God to come to our help, and save the church."

Mr. Gould said nothing, but taking the receipted bill and canceled lien which he had in his hand, he gave them to the steward, and, turning toward the depot, walked rapidly back to the train.

The steward entered the church, now free, and told the people what God had done, and they sang the doxology on their knees. They soon found the little man was none other than Jay Gould. His train had gone and only a cloud of dust indicated where the benefactor was.

Mr. Gould has said that the letter he afterward received from the congregation, signed by everyone in it, gave him more pleasure than clearing a million dollars.

This, my friends, is merely a proof of the power of prayer, by FAITH; and another illustration of the faith evinced by the centurion when Jesus said unto him: "Go thy way, and as thou hast believed, so be it done unto thee." God uses ways and means to answer the prayers of His deserving children.

"Ask and ye shall receive; seek and ye shall find. Knock and it shall be opened unto you."

"Hitherto ye have asked nothing in My name. Ask now that ye may receive; that your joys may be full."

Life's a mirror; if we go
Smiling on our way we sow
Sunshine that shall make the skies
Fair and glad to all our eyes.

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IMMEDIATE HEALING

The Reality of Disease Not Admitted—All Creations Are Spiritual—The Nothingness of Matter.

Bishop Sabin.

IN answer to the question, "Why is not Healing Always Effected Immediately?" Bishop Sabin said:

"That question is rather difficult to answer so that all can understand.

"All healing is immediate, but the manifestations of healing are not immediate. I have noticed cases which were healed slowly and gradually, other cases healed quickly.

"Of course, we do not recognize the reality of any kind of disease. We simply recognize the reality of Good, and Good has no disease in it. There is much misunderstanding about this. A lady came to see me this evening from New York, who said she could not believe this religion because we do not believe in the reality of matter. Now, everybody thinks matter is the whole thing. Spirit is reality. We are taught in our philosophies that matter is absolutely indestructible, that it cannot be destroyed. Just apply that idea to everything and call it Spiritual instead of material and then you will have it right.

"Everything is created in the image and likeness of God. God is the Creator of all, and God created everything in accordance with His image and likeness. All creations are Spiritual; all manifestations are Spiritual, and everything that I think of now, without studying closely, is susceptible of being etherealized in some shape, form, or manner. Take a steel bar, apparently as hard as anything can be. Yet you can take that bar of steel and make it go off into gases. You can take everything, down to the very diamond, and can get heat sufficiently to make it go off into gases. Everything is susceptible of etherealization. All is Spirit.

"We do not know what Spirit is. We cannot take a steel bar and throw it off into gases and let it go into the air and then pick out this and say this is steel, that is steel—not at all. We do not understand these things; we cannot, so long as we are in this form. By and by we will know God as He is, because we will be like Him, Spiritual beings.

"This body is but a wrapping, the coat. Today we see it; next year we will see the same person with a different body, different coat. It is a constant going on, moving on, changing, ever and forever changing throughout the entire universe. That is the law of God Almighty. Everything is changing and must go on, must change.

"When we talk of the nothingness of matter it is simply a changing of form of expression. Matter is nothing and Spirit is all. Instead of everything that we see being matter, there is none of it, but all's

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Spiritual manifestation of God's creative power. God is the Creator of everything, and everything He created is Spiritual. Spirit is the only substance; matter is nothing. There is no matter. Light is all; there is no darkness. Truth is all; there is no error. Life is all; there is no death. Carried on throughout the endless chain of the entire universe we find everything culminates in God Almighty, and God is All and all is Spirit.

HE DID IT.

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least, no one ever has done it."
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

—London Tit-Bits.

THIS BOOK OF MINE.

(To—A Friend.)

'Tis all in all this world to me,
This Book of mine I treasure
I hold it reverently in hand
For there I know at my command
Are joys in fullest measure.

From its dear leaves a perfume breathes
Of ancient Truths divine.
And I, emboldened, eagerly
Approach in deep humility
This Book beloved—of mine.

There find I surcease from Unrest,
And hunger satisfied.
There tread I paths of wondrous ways
Illumined by such radiant rays
That all is clarified.

A halo with a precious light
Surrounds this Book of mine.
I guard it with a sacredness
For there I find all happiness
And inward peace sublime.

—Frances B. Skinner.

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THE LORD'S PRAYER

Do You Subscribe To It?—Man's Prayer—The Natural Prayer of Humanity to the Divine Father of All.

Wm. E. Gibson.

THE Lord's Prayer? No; Man's Prayer. "O u r Father"—t h i n k—"O u r Father." Think; Oh! think again. "Our Father"; to whom does the "Our" refer? To all mankind; and especially to whoever thinks upon the prayer—thinks about the words and the spirit back of the words. The "Our" is the cord that binds the whole human race in one vital relationship, makes all men and women brothers and sisters of a common parentage.

It is the open mouth; the open heart; the open soul in united recognition of the common parent. It is the common voice of humanity, the one desire of its heart; the full expression of its soul.

All Mankind enter into this comprehensive plural "Our."

"Our" tears down the walls between priests and prophet; it levels the mountains and bridges the oceans between nations; it cuts the lines between races; it purges the pigments from the skins of men. "Our" is a recognition of the equal rights of all; proceeding from the Source of All.

"Our Father!" Here is recognition of a common parentage—children of one parent. One Father! The Father of All making all brethren. "Our Father, who Art in Heaven"; the state of the common parent is Heaven—harmony.

More clearly put, "Our Father who art Heaven?" The incontainable cannot be contained. The all-inclusive cannot be included. The Divine Father cannot be isolated. God and His state are one. God is harmony, the Eternal Omnipresent, Omnipotent, Omniscient, Harmony.

Our Father who art Harmony, hallowed be Thy name—praise be to the Father—praise be to the Divine Harmony.

"Thy Kingdom come!" Thy Harmony come!—is the imperative invitation of the true children of the world to the true Father of All.

"Thy will be done." Thy harmony come and Thy Harmonious will be done. Not "Our" will, but "Thy" will, not the will of the children, but the will of the Father. Not the will of inexperience, of limitations, of ignorance; but the will of knowledge, of wisdom, the will of the limitless, "be done." "Be done, in Earth as it is in Heaven."

"Thy will be done" in this physical abode of Thy children, "as it is in heaven"—as it is in the conscious harmony of thyself.

Herein is set forth the true and the only true patriotism—the united

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recognition of the One Father by the conscious unity of the One Brotherhood. Herein is set forth the only True Religion. Express it as you will, it is the base and the only base for true religion.

The "Our Father" is the cord that binds the whole human race together with God, in one family bond.

Do you subscribe to it? Do you enter into the sentiment of this prayer? Does your voice repeat it? Your heart believe it? Your conduct express it?

Then whence come your envyings, your hatreds, your jealousies, your narrowness and selfishness? Whence come babbling strife, conflict, war?

Look at the words, and look through them at the Spirit. Enter into that Spirit and you enter into the Kingdom of Heaven. Enter into it and you enter into Peace. You enter into Power and Dominion with God.

You enter into Life, Light, Love —into Law and Order.

Until then you must know only adversity, for all other paths through life lead through the desert of adversity.

This is the material prayer of humanity to the Divine Father of All. It is the recognition of relationship, of Universal relationship.

When men enter into the Knowledge of it, the Spirit of it, and the Life of it, then they enter the Kingdom of Heaven—into the Bosom of the Father of Light.

MEDITATION ON THE WORLD-WIDE CALAMITY.

In the gloaming while sittling alone,
I reflect,
A stillness steals o'er me.
The clouds on the horizon assemble
Like battleships maneuvering.
I can hear the cannon's roar and the
brave soldiers' cry
For help, mercy and forgiveness.
I hear my brothers' moaning from
over the seas.
I pray, dear Lord, have mercy,
And grant us your grace once more.

Be with the sick and wounded, the
sorrowful widows,
Wives and mothers, and fatherless
children, too;
And when the night is falling
Over the northern seas,
Where the baffled soldiers died;
Still, cold and lifeless, but never forgotten, lie.
I pray, dear Lord, have mercy,
And grant us your grace once more.

Judge not the rulers of Europe,
For the Nations' awful strife,
Remember that envy and hatred
Are always destructive to life,
And were never created by God.
We must follow the Law ordained
by Him,
Then will there be: Peace on earth,
good will towards men.
I pray, dear Lord, have mercy,
And grant us your grace once more.

* * *

We awaken in others the same attitude of mind we hold toward them.—Hubbard.

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GOVERNMENT "FEAR" PROPAGANDA

U. S. Senator Works, of California. (A Christian Scientist.)

IN discussing the proposed bill to establish an independent Health Service Department of our national government, Senator John D. Works declared:

Mr. President, the doctors are using every means to get themselves into the schools. They are trying to teach unthinking people that this is necessary to the public health. What a dreadful mistake! The presence of the doctor who thinks nothing and talks nothing but disease, is full of fear of microbes and the thousands of causes of disease that had better never have been known, is little better than a death's head in the school-room. Better have someone to teach the children that good is more powerful than evil; that we make disease by thinking it; and to be thinking of better and higher things than the material causes of disease. This will never be a healthy nation until the people are freed mentally from this dreadful, all-pervading fear of disease. Men and women burdened with all these false beliefs and fears are slaves to their wrong view of life.

Mr. President, this nefarious onslaught on young children and the spread of disease through suggestion and fear has grown worse and worse. And now the government is to be asked to become a party to this spreading of disease by collecting and disseminating like information for the whole country to read. What a fearful responsibility must rest upon the whole people who are disseminating such information.

Every doctor worthy of the name knows that fear is one of the most prolific causes of disease. He knows, too, that suggestion of disease is equally deadly in its effects, especially on the timid and fearful. And yet, with full knowledge of this, they set about in the most direct and forceful way to suggest the existence and presence of the very diseases they claim to be combating and to implant in the minds of the old and young the fear that engenders the disease. If the evidence of this cruel wrong was not so direct and positive it would be beyond belief. A very interesting article on the effects of fear, by Dr. Orison Swett Marden, was published in the Philadelphia Evening Bulletin February 24, 1912, and is worthy of the attention of the Senate. It is as follows:

"Fear in all its different phases of expression, such as worry, anxiety, anger, jealousy, timidity, is the greatest enemy of the human race. It has robbed man of more happiness and efficiency, has made more men cowards, more people failures, or forced them into mediocrity, than anything else.

"Fear has a paralyzing, blighting influence upon the whole being. It impoverishes the blood and destroys health by impairing the digestion, cutting off nutrition, and lowering the physical and mental vitality. It

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crushes hope, kills courage, and so enfeebles the mind's action that it cannot create or produce.

"Many people are afraid of nearly everything. They are afraid of a draft, afraid of getting chilled or taking cold, afraid to eat what they want, to venture in business matters for fear of losing their money, afraid of public opinion. They have a perfect horror of what Mrs. Grundy thinks. They are afraid hard times are coming, afraid of poverty, afraid of failure, afraid the crops are going to fail, afraid of lightning and tornadoes. Their whole lives are filled with fear, fear, fear.

"Fear strangles originality, daring, boldness; it kills individuality and weakens all the mental processes. Great things are never done under a sense of fear of some impending danger. All work done when one is suffering from a sense of fear or foreboding has little efficiency. Fear always indicates weakness, the presence of cowardice. What a slaughterer of years, what a sacrificer of happiness and ambitions, what a ruiner of careers this monster has been!

"One of the worst forms of fear is that of a foreboding of some evil to come, which hangs over the life like a threatening cloud over a volcano before an eruption.

"Some people are always suffering from this peculiar phase of fear. They are apprehensive that some great misfortune is coming to them, that they are going to lose their money or their position; or they are afraid of accident or that some fatal disease is developing in them. If their children are away, they see them in all sorts of catastrophies—railroad accidents or shipwrecks. They are always picturing the worst.

"The fear habit shortens life, for it impairs all the physiological processes. Its power is shown by the fact that it actually changes the chemical composition of the secretions of the body. Fear victims not only age prematurely, but they also die prematurely. Oh, how many victims fear has put into the grave. It has driven people into all sorts of crime through unbalancing the mind. It has caused terrible tragedies in human life.

"There is not a single redeeming feature about fear or any of its numerous progeny. It is always, everywhere, an unmitigated curse.

"A man who is filled with fear is not a real man. He is a puppet, a manikin, an apology of a man.

"Quit fearing things that may never happen, just as you would quit any bad practice which has caused you suffering."

Mr. President, the dangers of disease and death are kept constantly in the public mind. People are warned to avoid this and shun that, and taught to believe this means one disease and that another, until the weak in body or mind are brought under the influence of this powerful suggestion and the strong are not always able to throw it off. Man is afraid of the food he eats, the water he drinks, and the air he breathes. Possessed with fear, he shuns certain foods that he thinks are hurtful, he shuts out the fresh air, and drinks boiled or bottled water. He has become a very craven,

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the slave of his unreasonable fears. I have heard a member of this body declare that he could not ride from the capitol to the office building in a closed subway without taking cold, and therefore he walked while others rode. Another is afraid to take a drink of ice water, because, if he drinks it it paralyzes his stomach. Last summer when the thermometer hovered about 90 the sergeant-at-arms had electric fans placed in the Senate to relieve the heat, but if one was put in motion it was ordered stopped. Someone was afraid it would give him cold. And so it would, probably; not because a little fresh air could give anyone cold, but because of his fears. If he could learn not to be afraid, and no one else were afraid for him, he would never take cold. Job said, "That which I greatly feared hath come upon me." So it is with the man of today. To fear disease is to invite it.

Disease is wholly mental. The material body, without mind, has no sensation. Destroy consciousness and the body does not feel. The condition of mind reacts on the body and makes it sick or well, according to the thought either of the individual or others who think about him. Hatred, malice, revenge, fear and other wrong thoughts are the breeders of disease. Every competent physician will tell you so. And yet these same physicians are doing more to excite the fears of the people than everybody else. And they are here now, urging Congress to authorize the government to put out printed information that will feed the fears of the people of the whole nation and engender more diseases and sacrifice more lives than ever the doctors will heal or save.

If the people could once be taught to think and talk health and not disease, harmony and not discord, faith and trust and not fear, life and not death, a health department need not be thought of. If the people could only be taught to trust in an omnipotent and good God instead of the doctor and his remedies, and thereby cast off all fear, disease would be unknown. To one having some of this faith and trust that dispels fear in the degree that one trusts and understands, the thought that is bestowed upon disease, sickness and death, and the power that is given to them in the human mind is little less than appalling. I cannot keep silent and allow this nation to become a party to this monstrous propaganda of fear and devastation of its people.

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.

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THE NEWS LETTER

A Few of the Many Expressions of Commendation Recently Received From Subscribers.

THE publishers of the News Letter have recently been deeply gratified by the receipt of many expressions of appreciation of the magazine from readers in all parts of the United States. These unsolicited testimonials are full of encouragement to the editors and writers who are constantly endeavoring to improve the publication in every way.

The announcement of the proposed Lesson Course which is to begin next month has met with popular approbation. Following we print a few of the many expressions of commendation recently received.

California: We surely have enjoyed the numbers and would like to have others enjoy it, too.

Texas: Another thing; the magazines that I have seen are beautiful and you can't imagine how I have enjoyed them.

Iowa: I thank you very much for letting me know my subscription had expired for my magazine. I cannot get along without it. I wish I could make you understand how much it is to me; it helps me to bear all my burdens.

Illinois: I see by the July number that you make a special offer. I will sign for it, as I have a friend here I can help in that way.

Massachusetts: The Washington News Letter is full of beautiful things this month.

Illinois: Please send me five sample copies of the News Letter, which I wish to distribute among friends. Ours is a great truth, and I wish to be able to help do some good. I have all of Bishop Sabin's books, and they are the best I have ever read on this Truth.

Colorado: I have read the Washington News Letter and know it is all beautiful and true. Yours for Health, Truth and Prosperity.

Michigan: I received the June and July numbers of the News Letter. Think they are very good.

Illinois: Will now renew by sending in advance $1 for another year. The News Letter is always a welcome bit of literature and its contents are carefully perused with much pleasure. I cannot do without it.

All that a man achieves, and all that he fails to achieve, is the direct results of his own thought.—James Allen.

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AN APPEAL FROM THE BODY

M. Evalyn Davis.

OUR physical organisms look to us for love and appreciation, and what do they receive? Do we say to them, as we would to a child, who is eagerly craving our sanction: "You are progressing wonderfully; you are simply perfect; great talent and power is now yours. Already I see the world at your feet; all must recognize your superiority"—and so on and on, until the child is looked upon by all as something far beyond the fondest hopes of the most sanguine parent mind. Art, wisdom, power and beauty, is thus unfolded and externalized and the world is blessed thereby; the child becoming a power to move thousands into a higher conception of the beautiful and the true. Thus should we praise, love and unfold perfection in our bodies.

On the other hand, how quickly you can crush soul growth by closing the channels with, "Why are you not as bright, beautiful and gifted as such a child is?" Note the stunted life, the dwarfed expression of this child. So it is with our bodies. If we arise in the morning with thoughts and words of condemnation in our hearts, on our lips, for these beautiful bodies that God has given us to be fit tabernacles for the indwelling of the Holy Spirit, is it any wonder that the channels close and ills, pains and distortions manifest? For, have not we, who function the mind, so condemned them to be? We have turned all the power against their true manifestation. Every cell and every atom looks with eyes of consciousness into our very heart of hearts, for appreciation and love; and we should send home to these life centers thoughts and words of truth and praise, thus satisfying these hungry calls for righteous judgment.

To the friendly inqury, "How are you feeling this morning?" we should never claim, "My head is aching; my stomach refuses to work, or my back is paining me." Such crushing condemnation forces the tiny workshops to close their doors and shrink from even a trial to perform their duties. For, right here, is not the Master Mind abusing the tiny cell of consciousness, so longing to be loved and appreciated? To be upheld, or even allowed freedom to do its own beautiful work? Just think how we dominate and control these cells, these atoms, by the power of our minds; our words, which should, every one of them, be likened unto the Christ's; being Words of Spirit and of Life. How tenderly and lovingly we should deal with these beautiful God-given tabernacles, which are but pure spirit, being the creation of Spirit.

Then, let love and appreciation feed and nourish and upbuild, that the body may be glorified with the

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Spirit. Thus, all the power of Christ, the Truth, in Heaven and on earth, may be used by the children of God, as was, and is intended, to be demonstrated by the teachings of Jesus, who was and is "The Way, the Truth and the Life."

WHEN SHE COMES HOME.

When she comes home—the plaintive note
That quivers from the robin's throat
Will ring less sad unto my heart,
So weary of the ache and smart
Of worldliness; and here, and there,
Where now I find the face of care,
The sunshine will be seen and Oh!
The many gladnesses I'll know—
When she comes home.
When she comes home—the butterfly,
Now drifting slowly, sadly by,
Will riot through the shade and shine
In quest of mystic cups of wine;
And vagrant winds, from Southern lands,
Will bring rich jewels in their hands,
In tribute; and the roses will
Their sweetest fragrance distill,
When she comes home.
When she comes home—when she comes home,
I shall have found a brighter Rome
Than ever Caesar knew, when he
Was monarch of the land and sea—
For in her sweet, blue eyes, I'll find
The light of love—the light designed
To lead me o'er the hills of night;
And God will smile; and doubts take flight—
When she comes home.
—St. Louis Post-Dispatch.

DENIAL OF BELIEF IN DEATH.

The most effective consolation we can get and give to others under grief, is to deny the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerge the souls of those who mourn. Jesus did not want the sorrowing Mary (thought) to touch Him, because it would pull Him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything, nor look to matter and the limitations of the flesh for life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sackcloth and sit in ashes, but the Children of Light rejoice, look up—ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.

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WORK IS DIVINE.

Work is divine and when inspiration, love, wisdom and power enter into it, we know well that we are walking in the foosteps of the Great Worker who makes all things for joy in the making and for his own glory.

When care takes wings and flies away from us, in our fearlessness, we gravitate to that work in which we are filled with joy and realization of usefulness and true service to God and humanity.

There is not a work in all the world that is counted needful and useful, but there is an artist who can undertake it with greatest happiness and ability. When pride shall be overcome, women who are bored in drawing-rooms will cook for us, men who go to sleep in parliaments will be our gardeners. When fear shall pass away, the sewing girl will sing for us like a nightingale, the man who is digging now will be engineering government plans. It is the serving of the Christ in all that takes away the belief about high and low in work, and with the passing of such concepts goes the sense of hardship in work.

The path to heaven is the carefree way, although pious people have tried to impress the spiritual pilgrims with the opposite view, picturing the Way as hard and full of trials. They remind you of the bleeding steps of the Master as He walked the Via Dolorosa, the Way of Sorrows. They do not pray to go to heaven on beds of flowery ease, nor believe that their prayers would be answered if they did so pray.

Yet we cannot repeat too often Solomon's wise words about the way of Wisdom, that "her ways are ways of pleasantness and all her paths are peace," and Canon Farrar's inspired utterance, "All the way to heaven is heaven."

Jesus was not on the way that leads to heaven when treading the Via Dolorosa. The goal of that path was the cross and beyond that was hell. For "He was reckoned among the transgressors," and it is the way of the transgressor that is hard, not the way of the glorified. Jesus walked the Via Dolorosa once for all, that everyone shall see it with the eyes of Jesus, as finished and abandoned alike with death and hell.

There remains but one path for us to walk, the Way of the I Am, one with God, the Christ-Way of pleasantness and peace.—The Master Mind.

"Why Worry?" has a chapter on "The Doubting Folly," in which is shown the evil of continually doubting whether we have done the right thing. We have all heard of the centipede, with its hundred feet, "who could no longer proceed upon his journey when it occurred to him to question which foot he should next advance." It is the worry of continually making new decisions in minor things that exhausts the mind. One great underlying choice (settled once for all, carrying with it the whole being) to do right under all circumstances—"the single eye," both eyes seeing a single purpose—will solve most doubts and questionings.—Unity.

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PESSIMISM HAS ITS PLACE.

There are philosophies, called religions, which may be put into the one phrase, "Don't worry."

It is the quintessence of selfishness and stagnation. Where there are no worries there is no inspiration and little activity.

The tropics are full of optimism. That's why there's nothing doing there. There is too much sunshine, comfort and easy picking. It takes frost and snow to make men hustle. And it is hustle that makes men.

It is quite the fashion these days to tell one another to cheer up, look pleasant, and all will be well. All is good, there is no evil, pain is nix, anguish is all in your eye. Maybe. But it grows monotonous. And it gets one nowhere.

The human mind does not comprehend perfection except through imperfections. Man never knew he had a stomach until it ached. We would not know happiness but for griefs. He who has been altogether glad is but half-made. He is incapable of realizing real gladness, just as one who had never seen the dark could not realize light.

The fact is, sugar is good, but one can't stand too much of it; and when it is put in everything, soup, fish, meat and salad, it is trying, and there is a healthy demand for some vinegar.

If one has no griefs and worries of his own, there are lots of other people's griefs and troubles to be shared. And the sharing of others' griefs is pretty good religion.

Don't grieve unless you must—but since you must grieve remember that there is good even in grieving.

Alas for him who is too blind to see that there is far more than grief in grieving!—Rockford Register-Gazette.

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

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GOD'S MEDICINE.

"Mirth is God's medicine," says a wise writer; "everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life, ought to be scoured off by the oil of mirth." It is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused to jolt disagreeably by every pebble over which it runs. A man with mirth is like a chariot with springs, in which one can ride over the roughest roads and scarcely feel anything but a pleasant rocking motion.

Undoubtedly we could trace much of the moroseness in our bones past dyspepsia, back to our Puritan ancestors who groaned as they worshipped, and who for the glory of God puled with faces as long as a yard-stick. They were the people who, like Jacques, "sucked melancholy out of a song, as a weasel sucks eggs."

"The San Francisco Argonaut," says an exchange, "is responsible for the statement that there is a woman in Milpites a victim of severe crushing sorrows, who has a novel cure for despondency, indigestion, insomnia and kindred ills which is unpatented. She determined one day to throw off the gloom, which was making life a burden in and about her, and establish a rule that she would laugh at least three times a day, whether occasion was presented or not; she trained herself to laugh heartily at the least provocation, and without one would retire to her room and make merry by herself. She is now in excellent health and buoyant spirits, and her home has become a sunny and cheerful abode, husband and children have become greatly effected by her mirthfulness, and now all of them are healthy and happy."

There is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. To all the other beatitudes may be added, "Blessed are the joy-makers."

"A merry heart doeth good like a medicine."—Success.

A MORNING MEDITATION.

O Lord, I wake to see Thy light
And live another day,
To do my work, tho' hard it be,
I pray show me Thy way.

Give me the strength to bear the load
And keep me in repose;
Give me Thy peaceful, loving calm
To shield me from my foes.

I know my foes are only thoughts
That linger in my mind;
That I can keep them from my sight
By being ever kind.

So let me do one thing today
To lift some other's woe
And teach one soul by one kind deed
That Heaven is here below.

And let me realize Thy Strength
And Love, so wondrous kind,
And trust in Thee with all my heart
And all my soul and mind.

—P. B. Anderson.

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HUMAN EQUALITY.

Bessie L. Davis, Washington, D. C.

The fame of Jesus as a teacher spread throughout the land, and people came from far and near to hear His words of truth. A wealthy man gave a feast in His honor, and Jesus invited everyone to come, and many came, among them thieves, extortioners and courtesans, and Jesus sat with them and taught, but those that followed Him were aggrieved because He sat with thieves and courtesans, and they upbraided Him. "The news will spread that you consort with thieves and courtesans and men will shun you," they said.

Jesus answered: "A master never screens himself for sake of reputation or of fame. These are but worthless baubles of the day. They are but illusions and will pass away. They are but noises the people make.

"Shallow men judge merit by noise. God and all master men judge men by what they are and not by what they seem to be. These courtesans and thieves are children of My Father. Their souls are just as precious in His sight as yours. The man who spends his time in pulling other people's weeds can have no time to pull his own, and all the choicest flowers of life will be choked and die, and nothing will remain but thistles and burs."

And then Jesus spoke a parable: "A farmer had great fields of ripened grain, and when he looked he saw that the blades of many of the stalks of wheat were bent and broken down, and when he sent his reapers forth, he said: 'We will not save the stalks of wheat that have the broken blades.' And after many days he went to measure up his grain, but not a kernel could he find. He then called the harvesters and said: 'Where is my grain?' They answered him and said: 'We did according to your word; we gathered up and burned the stalks with broken blades and not a stalk was left to carry to the barn.'" And Jesus said: "If God saves only those who have no broken blades and who have been perfect in His sight, who will be saved?" And the accusers hung their heads in shame, and Jesus went His way.

GOOD MAXIMS.

Mind your own business.

Don't quarrel with your neighbors.

Pay for what you get when you get it.

Live within your means.

Laugh every time you find something to laugh at.

Eat plain food and plenty of it.

Don't drink intoxicating liquors.

Keep up your interest in the news of the world.

Go to bed early with a clear conscience and get up with the birds.

Sleep eight to nine hours out of the twenty-four.

Don't worry about things you can't help.

Work and exercise outdoors as much as possible.

Keep your thoughts pure.

Keep your troubles to yourself.

Help others and they will help you.—Home and Farm.

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THE ONE THING.

Love shows us that each individual is enfolded in the One, that the highest good of one is in no way opposed to the highest good of all.

Love shows us that all the people of earth are travelling to one goal, though by varying routes. It teaches us that he who fails to take the best path is not wilfully bad, but simply ignorant. He, like all the rest of mankind, is seeking the good. But his eyes are blinded by the mass of non-truth and material rubbish which the mortal (individual) mind of man has created.

What the people of earth need today to make them healthier, happier, nobler men and women is to come back to the consciousness of the omnipresent Spirit in which they have their being.

This one thing would solve all the vexatious problems connected with human life. It would solve the questions of capital and labor. It would cause us to cease the mad effort to amass material wealth at the expense of our neighbors, because we should see that there could be no lack of wealth in the Universal. Each one would then find himself naturally attracting all that he needed to satisfy his every want.

We should also clearly see that if we wrong or injure another it must sooner or later react upon ourselves. This is as true of nations as of individuals.—Expression.

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THE LOVE UNIVERSAL.

Does a man really live who knows
nothing of loving?
Does he live? Surely not. He is
only existing.
For love is Life's dynamo—Deity's
urge—
That which, without it, makes life
but a nothingness.
Not that by Love is meant love of a
parent,
Love of a husband, a wife, or of chil-
dren,
But Love that is deeper and wider
and greater—
The Love of Humanity—Love Uni-
versal.
The Love that impels us each morn
as we rise
To stretch forth our hands and bless
all creation.
The Love that attracts in return
Love to us-ward—
The Love that reveals to us Heaven
—here and now.

—D. E. E. M.

THE REALIZATION OF GOD'S LOVE.

To realize that we are loved by God, so that we are more precious to Divinity than the apple of our own eye is to us, is to see that we are being guarded and guided, day by day, to that perfect manifestation that Divinity intends we shall show forth; to know that we are just proving ourselves, with the divine co-operation, to be walking the straight way into the fullness of our God-expression. There is nothing so helpful as to realize that we are indeed loved, that we are loved in spite of ourselves, our unworthiness—that nothing can change the divine love to us, that we never have been able to do anything to separate us from the love of God, although we have suffered with the sense of separation and deprivation, and apparently doubted whether there be any God, even whether there be really any good thing. But back we come like the prodigal son, who was loved just the same all through the days of his wandering, when he seemed to forget his father and to be the greatest of ingrates, going so contrary to the divine character as to be in greatest distress. Yet all that time the father had loved him, and in the end had nothing but thanksgiving and blessing for him when he arrived.—Annie Rix Militz.

HOPE AND TRUTH.

'Tis hope that lightens every cross,
And truth supports in every loss;
In hope and truth my soul is
strong;
Hope is my shield, and truth my
song.
Hope will defend when danger's
near,
By hope and truth I persevere;
The truth constrains my soul to
love,
And hope will bear me safe above.

Then why would I in danger roam,
When hope and truth will bear me
home;
Hope brings a pardon from all
sin,
Truth brings to light the heaven
within.

—Eleanor Hope.

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MOTHER NEEDS NEW CLOTHES INSTEAD OF MEDICINE.

The best tonic for the homemaker and mother of a family is new clothes. There is not merely joy, but real health-giving qualities in a new hat or gown. Too many times the mother says, "Anything will do for me," so often the whole family comes to believe it. The woman who knows she is becomingly dressed will carry herself erect and walk with a certain spring and elasticity impossible to the shabby or dowdy woman.

It may take considerable tact and persuasion on the part of the younger members of the family to convince the mother past 50 that she needs a new hat instead of a box of pills, or that a new gown will be a better producer of energy than a bottle of iron. Remember a woman is as old as she wishes to be. So she should cling to her youth. A woman shouldn't get the idea she is aging and she won't age.—Mary L. Oberlin in "Farming Business."

I am glad to think
I am not bound to make the wrong
go right,
But only to discover, and to do,
With cheerful heart, the work that
God appoints.

—Jean Ingelow.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

By Mail, 55c.

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LOVE.

"Love is the best lubricant, the only one that keeps friction from wearing out life's machinery. Love will draw the world toward you and surround you with an atmosphere of success. It will bring you all the good things that make the joy of living. Its opposite will drive them away.

"Do you wish to lessen the burden of others, to make light your own, and to increase your power for good? Then you must enlist under love's banner. It will always lead you to victory.

"The secret of Christ's power over men lay in His great love for them. As flowers are drawn toward the sun, men are drawn toward Him by the love which radiates to the utmost bounds of the earth.

"The reservoir of love is inexhaustible. The more you give, the more you will have to give. It multiplies at the fountain and returns to you tenfold. By trying to make others happy, you increase your own happiness. By trying to lift the burden of others, your own grows lighter. You cannot give love without attracting it to yourself. This is a natural law. The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe without which life would be a desert waste.

"Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life."

A DEED AND A WORD.

A little stream had lost its way
  Amid the grass and fern;
A passing stranger scooped a well
  Where weary men might turn;
He walled it in and hung with care
  A ladle at the brink;
He thought not of the deed he did,
  But judged that all might drink.
He passed again, and lo! the well,
  By summer never dried,
Had cooled ten thousand parching tongues
And saved a life beside.

A nameless man, amid a crowd
  That thronged 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 saved a soul from death.
O germ! O fount! O word of love!
  O thought at random cast!
Ye were but little at the first,
  But mighty at the last.

—Charles Mackay.

One of the evils that destroy the human mind and body and soul is laziness, indolence, inactivity. Everything in nature is activity, energy; even the world is revolving upon its axis and flying thru space with a speed that is inconceivable to the human mind. The whole universe is moving on, and everything that lives has to move on or die.—Bible Review.

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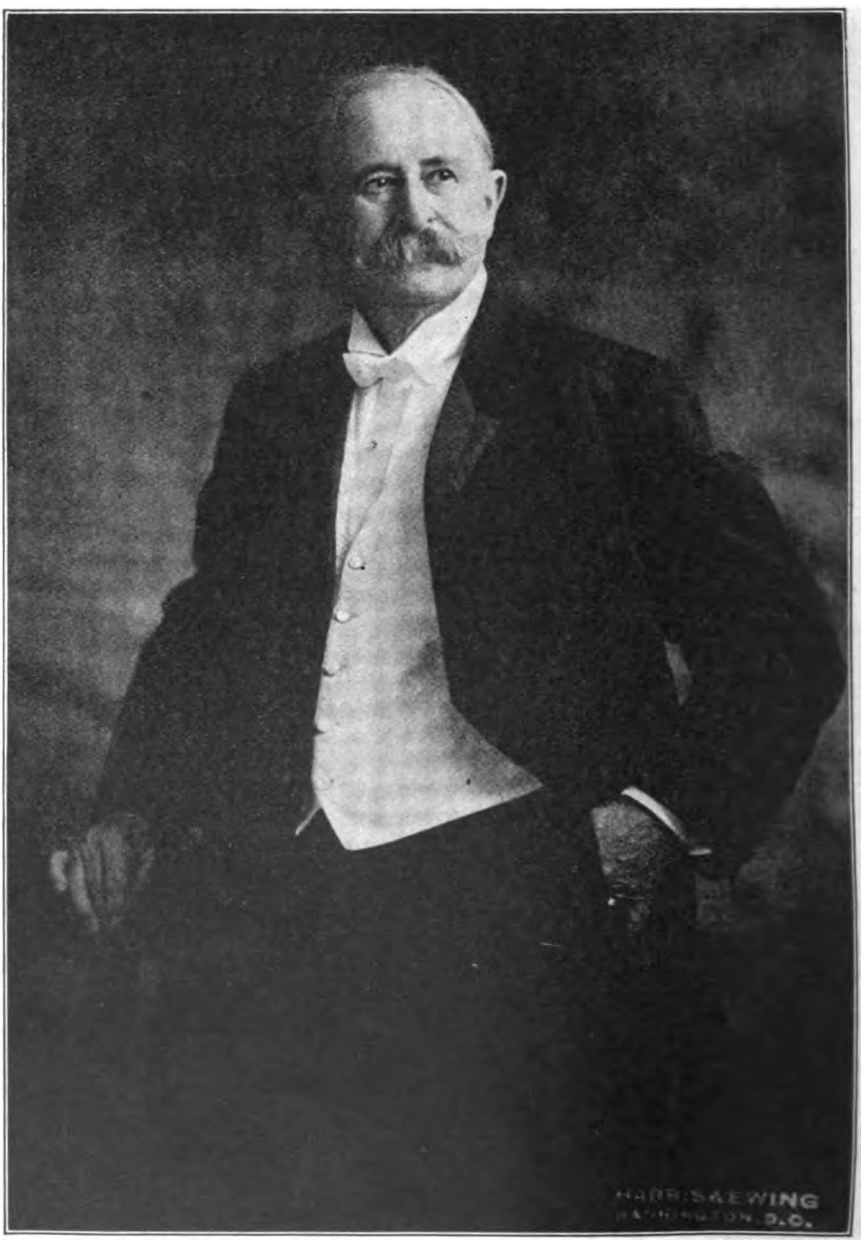

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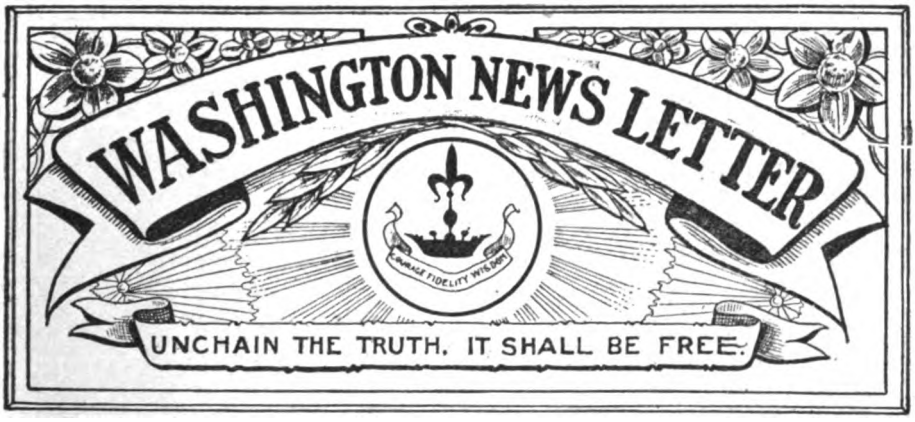

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In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.

THE BISHOP SABIN LECTURE COURSE.

The first of the course of lessons teaching the doctrine of Christian Science and the practice of Divine Healing is printed in this issue of The News Letter. It will be succeeded by one lesson each month, in eleven more issues of this publication.

From this course it will be practicable for any person who reads the lessons and gives them his best thought to obtain a clear view of the principles of Christian Science, and to become a successful healer.

This lesson course contains, in tabloid form, the conclusions reached by the late Bishop Sabin, after many years of patient, thoughtful study, unlimited reading, and enthusiastic, conscientious labor.

The News Letter will take pleasure in replying to any queries that may be addressed to it respecting questions that may be suggested by the lesson course.

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Oliver A. Sabin Jr.

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A PROFITABLE INVESTMENT.

Scarcely any other investment will pay so well in the years to come as the one dollar paid for The News Letter for the next twelve months.

The fundamental principles of the Christian religion, as taught and demonstrated by Jesus the Christ, is set forth.

But more than this, it is made practically applicable to daily life.

Heaven is not placed absolutely beyond the grave. Happiness is not left for the next world.

The rewards of living the true Christian life are not left for the sweet by and by.

Here and now is the time. Here and now is the place of action. Here and now determines the future.

STANDARD WORKS ON SCIENCE.

"Christology" and "The Christian Science Instructor" are two of the most widely read, and most valuable books on Christian Science. They are the best known of the works of Bishop Sabin, and have accomplished great things in the propaganda of the New Thought. These books will be sent prepaid on receipt of the price, which is $1 each.

LABOR DAY.

There is no holiday of all the year more notable, or more worthy of observation by all men than Labor Day, which will soon be here. On that day the United States pauses in its routine of labor and activity to do honor to the noble men and women who serve the world in the noblest of service. Labor conquers all things, and is respected and honored of all men of wisdom and sound sense. Labor is the truest and most acceptable service to God and Humanity. The prayers of all people should ascend for those who toil that all may live, that the purposes of the Creator may be made manifest in accomplishment.

THE COUNTRY AND ITS ISSUES.

The parties are the crests of the waves of public sentiment. The people are divided on the issues. It is the part of wisdom to support that party which pledges the greatest good to the greatest number of citizens, and fulfills that pledge on a progressive scale.

Be wise, therefore, in the use of your franchise, and be equally wise in seeing that pledges are kept and promises are fulfilled after the polls are closed.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

September

PAULINA B. SABIN

Above the roar of commerce, in factory and mart,
I hear the cry ascend the sky that thrills me to the heart.
The sweetest call to action, since first the world began,
Is this sweet word that now is heard—The Brotherhood of Man.
—J. A. Edgerton in The Revealer, Sydney, Australia.

Love does not tire. It keeps throwing its light and warmth on one until it transforms the wrong to right. And there is no one so demoralized but that he will yield to Love's Divine influence if he gets the genuine—Lucy A. Rose Mallory.

The Universe exists for man. It is man's heritage, man's arena, man's throne. It has no secrets which he cannot grasp, no barriers which he cannot surmount, no forces hostile to him which he cannot conquer.—Orlando J. Smith.

Then take this honey for the bitterest cup;
There is no failure save in giving up;
No real fall as long as one still tries,
For the seeming set-backs make the strong man wise.
There is no defeat in Truth, save from within;
Unless you're beaten there, you're sure to win.
—Burry.

He who can rejoice during the darkest hour will gain the power to reveal and bring forth the greatest light. He who can be glad when all is lost, can cause everything to return a hundred-fold. He who can live his highest and greatest life in the midst of any fate shall gain the power to create his own fate, his own future, his own destiny. He who can live gloriously when there seems nothing to live for, shall be able to draw to himself everything that heart can desire. He who can stand alone with the Suprme, seeking aid from no external source, yet meeting every external demand—he who can be all this and give his all when the world gives nothing, shall secure the limitless for his own sphere of existence, and shall receive for companions, the spiritual giants of exalted realms.—Anon.

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CHRISTIAN SCIENCE LESSONS

Beginning of Bishop Sabin's Course of Teaching Lessons Revised by Him and His Coworkers.

Axioms Upon Which the Science of Divine Healing is Based—History of Divine Healing—God's Characteristics—Man's Relation to God.

[Following is the opening lesson of the Series which is to be given in this and the next following eleven issues of The News Letter.

Every student or reader may, if he chooses to do so, answer the quizzes appended to the lesson for himself, retaining his written answers for comparison with the answers which will be prepared by a colaborer of the late Bishop Sabin, author of the lesson course, for comparison therewith.

The News Letter will be glad to receive communications regarding the lessons, and to furnish replies to any questions that may be sent to it respecting them. Every such letter will be given careful study by an experienced healer, well-versed in Christian Science.

In fact, the knowledge and experience of the force of healers and long-time students of the Science connected with this publication, which was founded by Bishop Sabin, will be at the service of all who read the lesson course and desire assistance in the acquirement and assimilation of the Truth which it will consider.]

LESSON No. 1.

IN commencing the study of Christian Science, like that of any other science, the student must bring to the consideration of the subject an honest, fearless and sincere desire to ascertain the truth. In order to do this it becomes necessary for you to divest yourself of all prejudice, and, if in the investigation of the subject, you find ideas advanced which are new to you and which appear to conflict with those ideas and principles which you thought you knew before to be facts, hold your judgment in abeyance, and learn so far as possible that which is being taught you, and before you bring in a verdict of denial, ascertain all the facts upon all sides of the question, as a juror would when it becomes necessary to decide a question in a court of law. In the primary discussion of this subject I desire to present certain fundamental principles, which for the want of a better name, I will call Spiritual Axioms. These axioms are as follows:

"There is one God and Father of all, who is above all and through all and in all."

"Everything in creation is pervaded by the Omnipresent Life, and is now filled with its perfection and power."

"Life is Divine, Life is perfect; for God is the only Life."

"God is the one perfect Life, all presence, all power and all knowledge."

"The one perfect Mind that is all presence, is Love, Life, Light and Truth, that is all and in all."

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"Spirit is the substance of the one perfect Mind."

"Spirit is the true substance of all things, invisible and visible."

"The one Mind and one Substance is made visible by right thinking, and right speaking."

"Jesus Christ is the perfect expression of the Divine Mind."

"God and God manifest is all there is. There is but one Mind, one Intelligence, one Life, one Substance, one Good, one Source, one Truth, and one Power."

"Through the only begotten Son, Christ, all men are sons of God and are one with God in Mind, Life and Substance."

"We know God as the all in all, and visible creation as the manifestation of God."

"Spirit is the only reality, all Power and all Presence."

"There is no life or substance apart from Spirit."

"God is Spirit and man is the image and likeness of God."

" 'That which is born of the spirit is spirit'; therefore, man is a spiritual being, soul and body, what spirit is."

"Because God is I am."

"I have 'put off the old man' by putting off my old conception of man, and have 'put on the new man which, after God, is created in righteousness and true holiness.' Therefore, I can truly and understandingly say 'I no longer live, but Christ liveth in me.' I have put on Christ. Therefore to apply these rules, I, being created in the perfect image and likeness of God, am perfect, as God is perfect. Therefore I have all, for God gives me all. Hence, I have health, happiness, harmony. I live, move and have my being in God; therefore I have all. I have love, life, light, good—which means I have ALL. And the only way ALL can be taken from me, or any part thereof, is by my self-imposed and self-selected limitations."

"If I want Good I must choose it."

"If I want love, harmony, happiness, health, prosperity, I must claim them. All is mine if I reach out my hand and take."

The subject of Christian Science is one which is not new, for as far back as the morning stars sang together was this same principle. It has been arbitrarily named Christian Science. The principle which we call Christian Science, as before remarked, is as old as God. It never had a beginning and never will know an ending. It is one of the characteristics of God, the same as good, light, life and love; the same as the principle of gravitation. No one can say why a stone when thrown into the air does not go on for all eternity through endless space, except you say it is gravitation which controls. You ask the further question, "What is gravitation?" and we are lost in the infinity of God's Divinity; of His characteristics we know not and none can tell. Christian Science, so-called, is Divine knowledge by which we destroy error by the application of Truth, evil by the application of Good, and inharmony by the restoration of the principles of Harmony. In all the ramifications of so-called error, you confront it with the Truth and the error is destroyed, passes

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away, and the place that knew it knows it no more. Whence it cometh or whither it goeth you do not know. It is like taking a candle into a dark room. Light that candle and the darkness is dispelled. Where the darkness goes no one knows. In fact, it was not, it never was, it was nothing, and so with error. But error of every kind and character and description, inclusive of all kinds of sin, of sickness and of death, when touched with the Truth, vanish and the place that knew them knows them no more forever. It cannot be known, it never was, and it never had an existence. This is what we call Christian Science, that knowledge that enables us to apply truth to the destruction of error. It is the antipode of that which is called evil; it is the opposite of all materiality; it is the Allness of God, it is the acknowledgment of the Allness of Spirit. It is the bowing down to the infinity of mind, the repudiation of the kingdom of matter.

This Divine Healing is mentioned from time to time through the Bible, a notable case of which is that of Miriam, who was stricken with leprosy and through the interposition of Moses and Aaron was forgiven by God after being kept out of the camp for seven days. Another case was that of Elisha raising the dead, the widow's son; and along down through the annals of Jewish and Biblical history we now and then see where this healing was done; but the first great demonstrator who came with healing upon His banner, as the Truth and demonstrator of Truth, was Jesus Christ, our Savior. Born in a manger, yet the angels sang peace on earth and good will to men, acknowledging Him as the Savior that had been looked for and that was to come; and it is a notable fact of history that the Roman Empire, which at that time dominated nearly the entire earth, closed the doors of the temple of Janus, which was the temple of war, for the first time in nearly two hundred years, and they could be closed only in time of universal peace. This is not only true, but the historian of that period tells us that the Roman senate made record of this wonderful fact; and I have no doubt that if we had the history of all the nations of the earth at the time of the birth of our Savior it would show that all the peoples and nations of the earth, of every tribe and every kindred, were at perfect peace and perfect harmony at that time. So when the angels sang peace on earth and good will to men, they told the double truth. They announced not only the fact that there was universal peace at that time, but that this good will toward men, a new regime, a new religion, a new thought, love of God and love of man, as the chief cornerstone upon which it was to be built, had been inaugurated, and the Son of Righteousness was born to carry it out. Part of the universal ministry of this Son of God was that which we now term Christian Science. It was that power of the Good which destroyed evil. Jesus Christ went through the valleys and over the hills of Judea teaching and preaching the gospel of love God and love

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man, and healing the sick, thus demonstrating that God was with Him, proving the goodness and the Godliness of His ministry.

The same principle He commanded His disciples to proclaim just before His ascension, when He said: "Go ye into all the world and preach this gospel, and these signs shall follow those that believe." Among other things He enunciated that they should lay their hands on the sick and they would recover. This was the only definition ever given in the Bible of what a believer was and what constituted a believer. "These signs," the following signs, are to be, are the recognition of a believer in the Christian religion: They shall heal the sick, and every command that Jesus ever gave to His disciples when sending them out to preach and teach was, "Go and preach the gospel and heal the sick." These were the twin maidens of the new religion, preaching the gospel and healing the sick; and in all the Bible in every place where Jesus told His disciples to preach the gospel, it was always supplemented with the command to "heal the sick."

This art of Divine Healing became substantially lost to the world for a great many centuries; in fact we have but little history of healing from the time A. D. about 300 until along during the times of the Renaissance of the fifteenth century, and then but seldom. Here and there one has burst forth with faith and fullness of trust in God and would reach out the hand and heal the sick; but it remained for the last half of the past century to bring to light this glorious Truth in a more marked degree than has been since the days of Jesus. The hosts of believers that now recognize the power that heals the sick are numbered by millions throughout the length and breadth, not only of our own land, but among every civilized people on the face of the earth. I do not mean by this that all these adherents belong to one church, but where there are members of any one of the churches there are a thousand independent workers, who acknowledge loyalty to God alone, and are practicing this healing art, the Principle of Divine wisdom, Divine power, and Divine love.

The necessity for this re-awakening movement is that man has been destroyed during all the past centuries, until his term of life so-called is cut down to a third of a century. When first created by God he was created with eternal life. He made a fall, and the next history we have of him his span of life had been circumscribed to a thousand years, and by gradual encroachments error has whittled down his term of life until it is now no more than a third of a century. It is to emancipate man that God has given us again this great holy truth. We are told that in the first Adam all died, and in the second Adam—which is Jesus—all shall be made alive. We will be taken out of the paths where thistles and thorns grow, where pains, sorrows and heartaches are daily known at the family hearth, and be put back into the garden from which our father and mother were whipped,

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and we will again be placed in our primal condition and given eternal life and eternal harmony. That which we lost in the first Adam we must and will regain through the second, our Savior. It is God's promise, and the promises of God are always sure and always steadfast.

GOD—HIS CHARACTERISTICS.

The next thought to which I call your attention is: What is God, and what is man's relation to Him? Does any one know God? The Bible tells us that God is Love, that God is Good, that God is Life, that God is Spirit, that Spirit is all. Who knows what any of these characteristics are? Who knows what Spirit is? God, we are told, is our Father and we are His children, heirs, joint heirs with Jesus Christ, our elder brother; and God gave us dominion over all the earth, yet who can say what God is? Some claim that He is nothing but an ethereal principle, the great First Cause, the Great Cause which has formed all; and yet in the same breath they say that it was never formed, but that it ever existed. Looking at God from that standpoint who can tell what God is? He is omnipresent, omniscient, omnipotent. He is everywhere present, a present Power for good. He is all intelligence, knowledge and wisdom, and all power comes from God; every breath we draw comes from God, and the power to draw that breath. Who can say who God is and what he is? I, for one, in the formation of my idea of this great Deity, believe that God is a God of Love, that He loves us as His children, and that when one of us goes astray, His spirit goes out after us, and, like the lost sheep in the mountains, His spirit seeks us until it finds us and brings us back into the fold of Love. That is the God that I believe in.

I absolutely repudiate the teaching of many that God is a God of vengeance, and is continually afflicting His children, whom He has created in His own image and likeness, with all manner of diseases of mind and body.

My idea of God, Goodness, Love, Truth, will not allow me to believe that he will send fear and trouble to our hearts, or sickness and death to our friends and loved ones.

All our beliefs of sickness exist contrary to God's wishes and will, for in all His creation we find no such thing; therefore, all such beliefs are falsehoods that have been perpetrated upon mankind by material mind.

Paul says the fruit of the Spirit (the one Spirit) is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Then we find in none of God's revelations to man any intimation that the fruit of the Spirit (God) could be sin, sickness or death.

God is the expression of Love that permeates all space, fills all nature and satisfies every want; that is my idea of God. What His form is I do not know; I know that He is Spirit; but what Spirit is, is left for us to learn in the bye and bye when

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we see with other eyes, not dulled through the material body.

Man's relation to God is one of great seriousness, and one which later on during these lessons I will have occasion to deal with more or less critically and in detail; but for the present it is enough to know that we are the image and likeness of God. Man was created in the image and likeness of God. God gave him perfect dominion, absolute dominion, over all the earth, the seas and everything in them; He gave him perfect dominion. He was made master; and when God spoke of man He meant man and woman, because male and female created He them. Therefore, man and woman, or man, the generic term, had perfect dominion over all, and where he has lost dominion, he has simply lost that part of his birthright which God gave him. I think one of the most pitiable things one can see or contemplate is to see a man, the image and likeness of God, who had dominion given him, the master of all creation—this man holding out his hand for the gift of a penny; and yet that poor man before you who asks for these alms is entitled to everything that he can want, and the only reason why he has not got it is caused by the self-limitations that have been placed upon him by himself, and this subconscious evil that has been taught these thousands of years. Man has the right, it is his duty to assert his manhood, to assert his rights, to make his own protection and enter into his own kingdom, and when he fails to do so it is a sin against himself.

To whom then will you liken God? Or to what likeness will you compare Him to know Him? I am going to read you a few Bible extracts: "Whom therefore you ignorantly worship, Him declare I unto you." "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." "And call no man your Father upon the earth, for one is your Father, which is in heaven."

In teaching the subject of Christian Science it must be treated in an entirely practical manner, and I shall commence in our next lesson at the very threshold of its practicability, and shall endeavor to lead you on, step by step, line upon line, precept upon precept, until you shall understand thoroughly these underlying principles of which we have been talking. The great chief cornerstone of this so-called Metaphysical or Divine healing, is the recognition of the Allness and Perfection of the Deity, and that man was created in His image and likeness, endowed by God with perfect dominion over all, and that He will bring back all of us, His children, to the lost heritage, is how we are healed of all so-called diseases. We must be brought back to what we have lost. We have to be brought back to eternal life and eternal harmony and perfection by the love of Almighty God; and when we are brought to see the Truth of the Allness of God and that God is Spirit, and man is His image and likeness, then we can heal the sick.

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The realization of the Allness of Spirit and the nothingness of matter is the thought which heals. It is the heel of Truth bruising the serpent's (Material thought's) head—the ax laid at the root of the tree.

"God is manifest to me through Christ within, 'Because that which may be known of God is manifest in them.'" Romans I:19.

"I am heir of all good through the Divine in me. God only is my Father, Source, Origin, hence my only inheritance is good."

"In the Divine of me, I am the child of God. I am the child of Good. Child of Light. I am born of Love. I am free born. I am a child of Truth. I inherit all good, all Love, all light or knowledge, all peace, all wholeness."

"I have no lack. I do not lack good. I have no lack of love or knowledge. I have no lack of peace or Health, for 'I' am Divine."

"By the Christ of the Truth, I am made free."

"If the Son therefore shall make you free, ye shall be free indeed." John VIII:36.

"One Mind is All Power."
"One Life is All Presence."
"One substance is All Reality."
"One spirit is All Intelligence."
"One law is All Love."
"One Good is All Truth."
"All is Spirit. All is Good."
"All is mind. All is God."
"If God is omnipresent, there is nothing anywhere but God."
"There is no presence of evil."
"If God is omnipotent there is no opposition to God."
"There is no power of evil."
"If God is omniscience, there is no knowledge but of God."
"There is no Knowledge of evil."
"There is no Mind of evil."
"There is no cause of evil."
"God is all and in all."

QUIZZES.

(1) What is the first essential step in beginning the study of Christian Science?

(2) Of the Spiritual axioms given, give three you think most important.

(3) How is the old man put off and the new man put on?

(4) How long has the principle of Christian Science existed?

(5) What is Christian Science?

(6) What is Truth?

(7) What is error?

(8) How far back have we history of Divine healing?

(9) Who came with healing upon His banner?

(10) What wonderful fact does history record about the time of the birth of Christ, and what did that signify?

(11) What command did Christ give His disciples just before his ascension?

(12) For about how long was this Divine healing practiced after Christ's ascension?

(13) What is God?

(14) What is man's relation to God?

(15) After God created man what did he give him?

(16) What is the result when man exercises the dominion given him by God?

(17) What is the chief cornerstone of Metaphysical healing?

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A CONFESSION OF FAITH.

This is my creed: To love my God: to feel within my soul His wondrous power, and know that He will guide me. To love humanity: to freely give to better make the world, to help mankind along his upward path.

The universe wheels on. I am as an atom amid the worlds; but I feel the Spirit of God within me, and I am content.

God is reality. Love is of God. Love fills the heart with Peace, with Faith, with Hope, with Heaven. He who is ruled by Love Divine will not go astray.

Good is the only rule. We live for nought else. Love, Truth, Beauty, Knowledge, Faith, Wisdom, Health—these are Good, these are the Verities, these are Eternal.

Death is but a shadow. Fear, wrong, hate, error, all are but shadows. Why fear that which only seems? The heart should be a storehouse for Truth, and God will then abide therein forever.

Selfishness is the only sin; the only happiness the Good we do. Good cannot come from love of self: but there is that Love which embraces all things; boundless as the sea, it takes in all the human race. It is of this that Happiness is made. And for this it is I strive.

This is my creed: The Fatherhood of God: the Brotherhood of Man.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

THE SABIN BOOKS.

While you are following the course of Lessons in Christian Science and Divine Healing, which begins in this number of The News Letter, you will find Christology, Bishop Sabin's best known book, a most valuable aid in the acquirement of a thorough knowledge and practice of the Science. Christology is known and read in all parts of the world, and the demand for it steadily continues. It is now as widely studied as any book on the subject extant. You should have it in your library.

H. EMILIE CADY'S NEW BOOK.

The Miscellaneous Writings of H. Emilie Cady is the title of a little publication from the pen of this gifted writer of good tidings of New Thought, of Common Sense, of the Ethics of Everyday Life. Most of the essays contained in this neat little volume have gone through many editions, made necessary by their genuine value. In paper binding the book sells for 50 cents; published by Unity School of Christianity, 913 Tracy Ave., (Unity Building), Kansas City, Mo.

LOVE'S PARAPETS.

Evil exists only to him who lets
Its image enter in his consciousness;
He knows but the beatitudes
that bless
Who rears around his soul love's
parapets.

—Susie M. Best.

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THE REALIZATION

Life is Everywhere—New Thought in One Sentence—God is Life. There Are no Miracles—You Are An Image and Likeness of Life.

Bishop Oliver C. Sabin Before the Evangelical Christian Science Church.

WHEN we come to the thought of Life as one, it is very different from our earlier teachings. But it is true that there is but One Life. God is Life. Now God is not what we have been taught, a personal Being; but represents Universal Law, Universal Love, Universal Life, Universal Good, and what He is beyond this it is not for you or me to know, except that He is Universal Spirit.

We are told that, by and by, we shall see Him and know His as He is, because we will be like Him. But all Life, whatever form it may assume, is one. The Life that whirls the ocean tides round the earth, or that swings this globe upon its axis and in its orbit, or that moves the systems of worlds throughout the universe, illimitable, Infinite, is all the One Universal Life. The Life that makes the flower spring from the earth and develop; that makes the acorn sprout and grow into the mighty oak; that gives the warble to the bird, or vitality to all animate nature, is this One Universal Life. The Life that makes every drop of blood that courses through your veins, rushing on with fierceness to do its work, is this One Universal Life.

> Now, if the whole subject of the New Thought that we are talking about so much were to be put into one sentence the words would be these: "Life is Universal, Life is One." In this we would have the whole Science. It is all and in all, for God Almighty Life is what sustains us. It is what gives us all; is what Creates all; it is what controls all; and if we bring ourselves within this law, this universal thought, fall into line with the truth, no inharmonies can come near us; sickness can't disturb us; our youth will return; our cheeks will become rosy; our step will become firm and we will love our brother as we love ourselves. If you take this into consideration you do not have to be so fearful that you are going to be cheated. You will not try so hard to cheat somebody else; you are simply cheating yourself if you do. Here is a friend of mine that I am going to make a trade with. Well, I do not care whether he gets the best of the bargain or whether I do, because we are both One. All live in the same Life; and the same Life that permeates him permeates me. It is the One Life; and we are One; we are one in God Almighty Life; God Almighty Life protects us.

We live, move and have our beings in God. The whole atmosphere is filled with Life. The currents go everywhere. They are filled with life. We live in it. Life is in the mountain's rock; in the earth and sky. Life is everywhere.

When we consider this and understand it to be true, what a beautiful thought it is! It obliterates, or ought to obliterate, all individual selfishness, or individual personality; when we realize that the One Life that goes through your veins

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goes through mine, the One Life that drives you on to do your work is what drives me—the Universal Good, the Universal Life, of God Almighty. And we can now see, if we but stop a moment and realize, the universality of Good, the universality of the brotherhood of man.

Now take the student of what we term this New Thought and give him a case, for instance, to treat. He must give that case the thought of what we term the Realization in order that his prayers may have force and effect. He has to declare, make the realization in his consciousness, throw into the vibration the true thought, and it goes on with its work and accomplishes its purpose. The most effective thought that anybody can ever give to any person, or anything, is the realization that all Life is one; that all Life is deathless; that all Life is perfect; that all Life is of God, from God and is God; and that therefore there can be no inharmony; can be no sickness; can be no sorrow; can be nothing but perfect Love, perfect Good and perfect peace. Make that realization and the waves of error go down and the Truth becomes triumphant, and your patient is well.

Now, if the whole subject of the New Thought that we are talking about so much were to be put into one sentence the words would be these: "Life is Universal, Life is One." In this we would have the whole Science. It is all and in all, for God Almighty Life is what sustains us. It is what gives us all; it is what Creates all; it is what controls all; and if we bring ourselves within this law, this universal thought, fall into line with the truth, no inharmonies can come near us; sickness can't disturb us; our youth will return; our cheeks will become rosy; our step will become firm and we will love our brother as we love ourselves. If you take this into consideration you do not have to be so fearful that you are going to be cheated. You will not try so hard to cheat somebody else; you are simply cheating yourself if you do. Here is a friend of mine that I am going to make a trade with. Well, I do not care whether he gets the best of the bargain or whether I do, because we are both One. All live in the same Life; and the same Life that permeates him permeates me. It is the One Life; and we are One; we are one in God Almighty Life; God Almighty Life protects us.

Can't you see how simple it is? It is this knowledge of Life, I tell you, which is the basis of all healing. Make that realization and you never need be sick. Make that realization and nobody can ever cheat you; and then inharmonious conditions can't come around you.

In making these statements, I will say, for the benefit of the few who may not understand, that perhaps here are apparent errors, and so long as you give force and effect to those errors by believing them, they are real so far as you are concerned. You take a person who has a disease of any kind according to material thought, and let him believe in that disease, and he will have it; it will destroy him unless it is removed by the true thought.

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When you rise to the position where all that is is Infinite Life, and you know that that life fills you and sustains you, you can't have any disease; you can't grow old; and you can't have any trouble of any kind or character.

I think one of the most pitiable conditions that a person's mind can be wrought up to, is this, that the person is preparing to die, getting ready to die, making his preparations to die, acknowledging that he is getting older, and thereby getting older through that acknowledgment. Such a person does not know that he is committing suicide by such thought. Such thought is nothing but mental suicide. Such thought will drag you down. I have seen it too often. Persons preparing to die will lay aside their burial clothes for years, so that when they die they are fixed up with fine things to be buried in. They always pass out and they are sure to furnish the victim to wear those clothes. I never knew it to fail. It is all error, because the Universality of Life is not understood.

Of course this subject is of such vast proportions that I can only here and there touch it, but I want, if I can, to make it practical, so that every one of my hearers can heal the sick. What I aim to do is to give out this Truth to the world.

God is Life. God Life permeates all. The life that is in the rock, in the leaf, in the vines, and all Life, is the same Life, God Life. God is infinite. We can't measure Him. He fills all space. Everywhere you go God is there; and when they ask you: "Is there Life in the planets?" you say: "Yes, God is there; God is Life; Life is everywhere."

Now, when you are touched with any kind of disease, hold this thought in your conscience, "I am the essence of God Almighty; God Almighty Life fills me; God Almighty Life is deathless and there can be no sickness in it; there can be no pains and aches in it." Realize this Truth in your consciousness, and that therefore this manifestation of error that has attacked you is false, unreal, untrue and can't exist, because God Almighty Life is perfect.

Now make that realization and thank God for the realization of the Truth in the name of Jesus Christ, and see how quickly the pains and aches will stop. You can heal not only yourself, but you can heal anybody with that thought; and if you fail it is because of the lack of the realization on your part or something on the part of your patient, oftener on the part of yourself.

Make that realization when you go to your work. When you go into business take God into partnership with you; and when you go into the common affairs of life realize that God directs you in everything you do. Take up this and trust this universal Law and God's promises will become true.

Now what is true of Life is true of Love. Love is the creative force of the Deity. It is the machinery that creates, and God's creation works through Love. Life works automatically; Love works in coalition.

Now understand these things, these universal truths, and see what

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a beautiful life you will lead. And then, what a lovely thought it is. You go out into the world and see this one and that one, "That is my brother, that is my sister, and O how I love them! The same Life that goes through them goes through me. There is no difference between them and me; but we live in God Almighty." You can take them by the hand and go on and be happy and contented. It makes you less selfish; it drives out and tears down this human viciousness here on earth, and places you on the broad plane of universal Love; and you have nothing but universal Good to give out.

This is the Truth that makes you free. It is the Truth, which, when the world knows it, will banish all pains and aches. It is the Truth, which, if the world will remember it, will destroy war and bring honesty to the forefront and bring the Millennium here among the children of men. Now this is worth something to practice and I hope and trust that each of you will understand and practice this in your work.

The trouble with many students in this thought is that they are trying to bring in something else. They are trying to do something outside; they are looking for something that never comes. They will say, "Oh, if I had this Realization!" They are looking for something they are never going to get. Why? Because it does not exist. Our Savior tells us that all is simple and that all may understand, and why can't all understand this universal Love? I am going to rub this in right here. It may be tedious to some of you, but I will make healers of you if you will stay by me. I want you to go from here so equipped that you can heal the sick. What I am trying to do is to get people to see this Truth in its simplicity. There is nothing here which, as the negro preacher said, comes down through the roof. There are no miracles. There never was such a thing as a miracle, if you believe a miracle to be some disjointment of a law of nature. There never was a time when there was a failure of laws of nature. They work automatically and they can't be changed. But if we mean by miracles that they are marvels, they are marvels. They are marvelous to us who do not understand them. It is marvelous to see a lame man lifted up and restored to health. Such things are wonderful, but they are not miracles. They are simply the following out of the universal law of universal Life.

Now you do not have to wait for something that you are not going to get. Realize in your consciousness that you are the child of God Almighty; that God Almighty is Life and wherever you see Life it is God Almighty. There is no change and there can be none. The Life in you is God Almighty, because there is but one Life, and that is God Almighty; and God Almighty Life in us manifests all. You may call it magnetism, but it is one and the same thing. There is no changing it; there is no dodging it; there is no avoiding its consequences;

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and there is no failure in its healing. It never fails. Universal Life is perfect.

Now don't you see how absurd this thought of dying is? The apostle said that the last enemy that should be overcome is death. Did God ever make an enemy to mankind? Not at all. He never created death. You can take mankind as far as we have their first history. "The day-that-thou-eatest-thereof" law took effect and they commenced to die, and they did finally die; they kept dying; life became shorter and shorter until Jesus Christ came to arrest this universal dying and bring us back to God Almighty; in other words, to redeem man from his sins, that he might come to Universal Law and Universal Love. When you get back, instead of growing old you will grow young; you will fill your mind with Love and be prosperous in everything you undertake. Solomon says, "As a man thinketh in his heart so is he." It is not that a man thinks this or that that makes him so, but it is the creative power of thought that makes him. Take a young man or a young woman, starting out in life, ambitious; they dwell upon a certain thought and that becomes them; and their very dwelling upon that thought and carrying it out brings that which they desire in their thought, and by and by they are in the enjoyment of that which in their youth they dreamed they would love to have. It is the creative power of thought that makes these things. All should build up yourselves in every way you can. In that way you will be young.

This thought of Universal Good and Universal Life is what builds you up. Always remember that Life is deathless. Always remember, furthermore, that you are the image and likeness of God Almighty; that God Almighty is Life, and therefore that you are the image and likeness of Life. Remember it, and never fail to remember it. You are the image and likeness of God, Universal Life, and there can be no death in it. This realization will keep you young, and when you get it, you will quit laying aside silk stockings to be buried in. That is all nonsense. It is of the earth, earthy. Universal Good is the heritage of the children of men. Believe it, stay by it, and Universal Life will be yours, health and all the good that goes with it. Seek ye first the kingdom of God and His righteousness and all shall be added unto you. It is universal law; accept it, and the world and the fulness thereof belongs to you.

POEMS BY JENNIE COPES WHITE.

We have received a copy of a beautiful little book, bearing the above title, published by Sherman, French & Company, No. 6, Beacon Street, Boston, Mass.; price, $1.25, net. The poems are gems depicting the joys and sorrows, the pleasures and pains of our real life. All these aspects of daily toil, routine and play, are touched upon by the poet's imaginative interpretation.

When will the war end and what then?

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VOICE OF THE SOUL

Mammon Worship—Material Possessions the Magnet of Destruction. Truth Ignored, Falsehood Worshipped—Greed of Gain Ends in Ruin. The Salvation of Men.

W. E. G.

THAT which you worship, in spirit and conduct, is truly your God.

Worship is giving assent to an object, a principle or an ideal as the thing of first importance.

Material possessions are the things of first importance to the majority of the world of humanity.

To get and to hold in private tenure is the crowning desire of the race.

All nobler ideals are made tributary to the accomplishment of this desire. True religion, true ethics, true morality, are all sacrificed upon the altar of private possession; all pass away in the smoke of greed for gain. They change their nature at the foot of the altar.

The altar grows, both in desire and possessions, but, alas, decays from beneath.

And when you have gained all that this material world can give, you have gained only dust, from which your physical existence came, and to which it must surely return, and, if in all life's experiences you have not conquered desire, desire has surely conquered you—has made you its slave, has bound you to the dust.

Material possession is "The Prince Mammon" of this world. Alas! for humanity. Religion bows to it, science bows to it, morality bows to it. All pay it primal homage, and yet, all know, of a truth, that it has not brought peace or contentment to any soul.

The eyes of all are open, and they see how wholly transitory are its bestowals. A storm, and the savings of years are reduced to rubbish; a fire, and the product of the sweat and tears of a generation is but an ash heap; a flood or a drouth, and poverty stalks where wealth lounged at ease; famine mourns where luxury paraded. A momentary explosion and millions pass to ruin. An earthquake, and the accumulations of ages passes to naught—a whole city is lost.

Such is the permanence of material possession, and yet, how madly the world has rushed for it; how it has cast aside higher ideals and nobler virtues. How it dethrones love and follows prejudice, hatred and malice in its quest for material gain.

How it ignores truth and cherishes falsehood, if that promises gain. How it casts aside chastity and plunges into immorality, if that but holds the proffer of wealth. How it makes charity a mere key for unlocking doors to its gathering hands, if that key can thus be used.

How, in religion, it makes the ig-

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norance and superstition of the people enslave them to the sacred robes and emblems of this or that religion, this or that church. And how, as a result, on feast days they buy, to squander and destroy—throw away their earnings in an effort to gain a moment of happiness, but, alas, no happiness is thus found.

How, as soon as the faithful and persistent men of science—of physics, of chemistry, of medicine—discover a bit of truth and declare it, the spirit of gain harnesses it to grind out golddust, and too often the discoverer is caught in the cogs of that mighty machine and his usefulness as a demonstrator of truth ceases.

How philosophers, moralists, ethnologists, spirited on by the spirit of making better the conditions of mankind, promulgate grand principles, lofty ideals, noble virtues, but, when they transfer these to writing in magazines and books, the spirit of gain almost invariably seizes both the producers and their products, and soon they are laid away in the sarcophagi of their own works. And then goes on the building of a monument over each grave, and the generations immediately following, pouring out to the one beneath their veneration, add to the bulk of that monument. But generations following remotely tear down the monument, seeking for what rays of truth antiquity holds in store for them; and, too, often, from that tomb of centuries the spirit of gain exudes, blinding men's eyes to essential truths, dulling their nostrils to the fragrance of the flower of truth that blooms on every hand; their taste to the fruits of truth that load their festal board; their feelings to the facts of truth that pass with every breeze; their hearing to the music of truth in earth and sky. Alas! for the greed of gain. It gains, but chiefly the desire for more gain, and the zeal of that desire is the fire that is devastating the human race. It has burst forth in the most ravaging war of which man has knowledge. Many nations are torn, bleeding and gathering up the gold in the wake dying at its behest. Others are of the armies, and with it fear and trembling for the bar of justice.

O! this insatiable spirit of gain, this zeal of Mammon, has set the world in a frenzy. Its nerves are racked from center to circumference. It gives no rest or comfort. No nation hath a pillow upon which on laying its head it may rest in peace.

Where cannon are not booming and swords are not flashing, pens are crossing and tongues are clashing. Those who fill the coffers, and those who hold the keys are struggling for the contents. Labor and capital are on an equal footing when both have rejected truth, equity and justice in their exchanges. Organizations—civil, military, political, fraternal—none such can remedy the conditions or can save the day so long as the spirit of personal or party gain is the controlling impetus.

"Ye cannot serve God and Mammon." You cannot do justice out of

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doors and injustice in the house, for the doors will surely be opened.

You cannot preach truth, and condone and practice falsehood, for they will meet and neutralize and become worthless.

You cannot seem to be what you are not. You must be what you seem. A false coin may purchase for a while, but it is doomed to the rubbish.

Nay, people of the earth, "Ye cannot serve God and Mammon."

"A new commandment I have given unto you, that ye Love one another."

"Love is the fulfilling of the Law."

"Love God with all your heart * * * and your fellowman as yourself."

O, people of the Earth! until you know Love—think the thoughts of Love; speak the words of Love; do the deeds of Love; in all your ways manifest the spirit of Love—you cannot reap the fruits of Love until you are the servant of Love. You cannot do Justice, Equity, Charity, you cannot reap a harvest of peace and prosperity so long as you sow the seeds of decay.

The **salvation of man**, of men, of the human race, hinges upon men's turning to God in Love—all embracing Love—and to man—all men—in the spirit of absolute justice and fair play.

But so long as men serve Mammon their hands are against each other, their hearts are averse, their minds are ingeniously contriving for their own destruction. They set their creative powers and energies to cursing instead of blessing themselves and their fellows.

How long will you cast my reproofs aside? How long will you shake your head to truth? How long will you close your eyes to its precepts? Your ears to its voices? Your heart to its spirit?

Will you persist until the fire of your own wrath devours you, and in your perishing agony charge your calamity to My vengeance?

Such a fire is already kindled, is now raging, leaving blood and tears, widows and orphans, ruin and devastation in its wake, and they cry "The wrath of God." Nay, it is the wrath of men. It is the "zeal of Mammon" devouring a part of the earth and warning the rest.

He **whom you have worshipped** has lost his sanity and is turning upon you in the madness of his fury. In all His realm there is no escape from his fury. Turn to God and Truth.

Wouldst shape a noble life? Then cast
No backward glances toward the past,
And though somewhat be lost and gone,
Yet do thou act as one new-born;
What each day needs, that shalt thou ask,
Each day will set its proper task.
—Goethe.

There is naught better than to be
With noble souls in company;
There is naught dearer than to wend
With good friends, faithful to the end.
—Edwin Arnold.

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HINTS FOR HEALERS

Necessity for Living a Pure Life and Being in Harmony With Divine Love.

A Chapter from "Christology."

IT is well for those who seriously contemplate devoting their life, energies and talents to Metaphysical Healing as practiced through the precepts of Christology, to recognize the absolute necessity of living truly and purely from all points of view. To every such person it is well to suggest that his or her life must be dominated, absolutely, without reserve, by a perfect love of God. The love of God must engulf every thought, take possession of every emotion, and permeate every fiber. Love for God supreme, as Jesus said, is the first great commandment, and the second is like unto it—you must love your neighbor as yourself. I was much amused a short time ago in listening to a discussion between two orthodox Christians upon the question of who your neighbor is. According to their thought the great family of mankind is eliminated from the doctrine of neighborship, and only a few favored ones are entitled to be catalogued as neighbors.

As Christologists we take the broad ground that we are the children of God; that we are all equal; that we are all heirs of the one Father; that we are participants in the one Truth; that we are brothers; that we are neighbors and know the doctrine which says we must love our neighbor as ourself.

This love of a neighbor must be made practical in everyday affairs of life. In daily transactions with your fellow-man you must cease this worldly scramble, so-called, to prevent your neighbor from cheating you; you must look to yourself; go over on his side and see that you do not cheat your neighbor. Then you are to bring the doctrine, Love your neighbor as yourself, into practical action. Then it is that you begin to love God and love your neighbor. Then it is your mind comes into that position where God will hear you, for, as Jesus tells us, the great principle of God's dealing with men is given in the two commandments, Love God supreme, and Love your neighbor as yourself; and when you can put your hand upon your heart and say, "God's will be done," and come to God as a little child, then you are fit subjects for the kingdom of heaven; then you will be healers of disease, in and through the love of Almighty God, because we are told that we must come to God as a little child before we can enter into the kingdom of heaven. Let your talk, your everyday life, wherever you go, be perfect love, perfect gentleness, perfect meekness, devoid of hatred, of malice, and of vindictiveness, let the provocation be what it may.

Remember that Jesus said, "Unto

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him that smiteth thee on the one cheek, offer also the other." Hold on to the great truth that love is eternal; that love is all; hold to the thought that love is triumphant. Then disease will fly from you and you will have power with God, because you will be like Him, your life will be engulfed in Love, for God's love will surround you and His goodness will cover you, and He will aid you in the perfection of His divine harmony. Then harmony perfect, supreme, complete, will be yours, and discord will fly at your command.

In the practice of the principles of Christology more or less absent treatments are to be made. In this connection it is well to know that God is everywhere; that in healing your cases you are talking to your patient through God, and that the very instant a thought passes from your mind, it goes into the mind of your patient, subconsciously but more effectually than if it were spoken in the ear, because this subconscious mind cannot raise this frenzy against you, or object to what you say. Therefore, know that you can talk to your patient and tell the plain truth without fear of hurting feelings. I can sit in my library and talk silently to my patient and have more effect upon him than if I talk in his presence where he can hear every word. You can sit in your room and treat a patient in China, or in the remotest part of the earth, and the very instant a thought is conceived in your mind it is planted in the mind of the patient. Electricity is not to be compared in rapidity with the transmission of thought; therefore, know that this is true; why it is true and how it is true is not for me and you to know, but know that I am giving you the facts governing this great law. I have patients whom I treat as far east as Nova Scotia, and as far west as the Pacific. A thought that is given them from my brain and my consciousness is instantly lodged in that of the patient, through this God-ether.

You treat a patient absently the same as you do if he were present. You give him the same treatment; you talk to him in the same way; you argue the case in the same manner. You prove to the consciousness of the patient that he, being the image and likeness of God, cannot be sick—it is an utter impossibility. Pour upon him fact upon fact, reason upon reason, logic upon logic; convince him thoroughly that it is impossible for such conditions to exist, and when you have thus convinced his mind, in a logical manner, that he cannot be sick, God does the rest. When the patient knows that he cannot be sick, he is not sick. Then the reform is perfect. Talking to the subconscious mind in absent treatment is just as effective as in present treatment.

In the treatment of patients you will find this to be true, that those who are young and those who have not had a very extended experience in life, are much more easily cured as a rule than those who have had more experience and more knowledge. Why this is so, I suppose, is that those who are imbued with their own self-knowledge have more materiality to crush down and bear

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down before the Truth can enter. The soil is more rocky. Children, as a rule, can be cured of ordinary complaints with one treatment, for the very reason that there is nothing to break down. It is simply healing with the thought, and there is no obstructing mind; but take an older person, especially if he be committing some secret sin, which he does not stop after being advised to stop, God will not heal at all. There is nothing but rocks. You cannot heal a person who is filled with hatred, with avarice, with revenge, with jealousy, and all those hell-born vicious thoughts. Impossible! Just as well talk to a stump! You cannot heal one of that kind, because God will not heal him. Unless you go to God as a little child you cannot enter into the kingdom of heaven. What is the kingdom of heaven? It is the kingdom of harmony.

YOUR ONE TRUE FRIEND.

The days melt into years. The years bring many changes. As time hurries on old friends have scattered. New ones take their place. Only one friend remains true through the years. That friend is my mother. Though far from her, I see her kind, loving face as it reflects the glory of God. I feel her holy presence. I hear her sweet words of truth. Her guiding hand is upon my head.

I may pass through the temple of trouble; sorrow may be my constant companion; disgrace may bow my head in shame, and the world may crucify me on a cross of fire, but the one I call mother will never forsake me. Her ears will never be deaf to my cries of pain; her hands will never be too tired to minister to my wants. She will go with me through the dark days and stand beside me as I pass through the valley of death.

She is the uncrowned queen of the nations. She is the unpaid servant of the world. She is the unseen martyr of love. She is the most faithful of the faithful. She hopes for us after hope is gone. She gives her life that we may live. She is a slave that we may be free. She is happy only when we are happy. Our grief is her grief. Our victories are her victories.

As she passes thru this life may her happiness increase; may her sorrows cease to be. May we stop for a moment in our mad rush through this life and pay her a tribute of gratitude. May we lay at her feet a garland of roses. May we place on her head a crown of love and tell her that we love her as in the days when we were children.—Prentiss Blackmon in the Denver Post.

Oh, keeper of the little dreams,
Keep one for me, I pray.
All quiet in the starry gleams
Of rest beyond the day,
A dream of music I have heard,
A dream of love I knew,
When life was like a singing bird
And hearts were fresh with dew.

Men and women ought never to lose this childlike pleasure—no matter how hard they may have to fight in the battle of life, nor how painfully they may have journeyed through the vale of tears.—Eltka.

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LOVE! LOVE!! LOVE!!!

Wm. E. Gibson.

WHAT is Love? Man hath not answered. Man cannot define. Only he that truly loves knows Love, and that to his own satisfaction only.

Love is a characteristic of God, like Light, Truth, Wisdom, Power, Law, and of these men know in part and in part only. They recognize manifestations of these characteristics, but cannot set metes and bounds for them. They cannot be isolated by finite mind.

"God is Love," hence Love is God. God is Infinite, Love is Infinite. Can the finite comprehend the Infinite? Can the lesser contain the greater? A part inclose the whole? The microcosm cannot comprehend the macrocosm.

Trouble not yourself, therefore, to define Love for general satisfaction, but rather seek to know the virtues of Love, and to observe their operation and effects among men.

To know Love is to Love. To know God is to Love God.

"He that loveth not, knoweth not God, for God is Love." (I John 4, 8.)

He that cannot love his fellowman (all mankind) cannot love God.

He that cannot love cannot know either God or man.

He that does not love is a stranger to God and to man. Such a life is a life of estrangement; the conduct thereof is selfishness; the product thereof is adversity.

Love is a major virtue and will not harmonize with the minor.

You cannot love and hate at the same time. You cannot hold Love in one hand and hatred in the other. If you are on the scale of hatred, malice, envying, jealousy or any narrowness of soul, you are on the lower plane. The nobler virtues, Love, Truth, Wisdom, are above you. The vibrations of your plane are too coarse to comprehend them. To know them you must rise to them.

These major virtue will not even alloy with the minor.

The Master Christ's admonition to His disciples was: "As the Father hath loved Me, so have I loved you: continue ye in My love."

If you conquer yourself, master your environment, "overcome the world," you must do it through Love. Love is the badge of discipleship, and is recognized by the fact that it worketh no ill. "Love worketh no ill to his neighbor, therefore, Love is the fulfilling of the law."

Love is the doorway to a knowledge of the other characteristics of God.

If you desire Light, the All Excelling Light, look for it through the lens of Love. If you desire Truth, the Eternal verity, follow the guiding of Love. If you desire

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Wisdom, the subtleties of the vibrations of Life, go into the laboratory of Love. If you desire power to control the conditions of life, exercise in the atmosphere of Love. If you desire to know Law, the essential laws of God and men, let Love reveal its scheme.

The day of Love has come. The sun of Love is climbing the heavens. The fruits of hatred, malice, envyings and of all prejudices are perishing, decaying, are passing away before the rays of this Sun of Love.

Love is the monarch of this "New Day" of God, and all who will not be subject to Love must perish before it.

All true happiness is in the heart of Love. "Seek and you shall find." All truth knowledge is in the mind of Love, "Knock and it will open to you."

All noble virtues are in the storehouse of Love, and Love alone holds the key.

If you want health—physical, mental or spiritual—you must Love.

If you want prosperity, true prosperity, that prosperity which serves you today, tomorrow and forever, and that serves you abundantly, you must Love. You must Love God, the source from which all blessings flow, and man (all men), the hands through which many blessings come.

"If a man love Me he will keep My words: and My Father will Love him, and We will come unto him and make our abode with him." (John 14:23.)

The man that loves has God and His message, the Christ, abiding within him.

What a host! God and the Christ.

Omnipotence and its declaration.

Omnipresence and its manifestation.

Omniscience and its realization.

This is the heritage of the children of Love. This is the legacy of the heirs of Love. These are the bestowals of the Father of Love.

"Beloved, let us love one another: for Love is of God, and everyone that Loveth is born of God, and knoweth God."

Love! Learn to Love! Your wives and children; your husbands and children; your sisters and brothers; your neighbors and their children. It is worth the while. These are the inlets to God. When you love these you Love God. Until you love these God is veiled from you. Love is the key to heaven, but none can use it for you but yourself. If you would enter this Kingdom of Heaven—"The Father's house of many mansions"—you must unlock for yourself, and Love is the only key.

Not the day when Moses led
The way to the Promised Land;
Not the day when Joshua
Bade the sun to stand;
Not the day when Caesar bled,
Not the day of Bunker Hill,
Not the day of Waterloo,
Not the day she said, "I will,"
Sweetly whispering to you;
Not a day that's past for aye—
But today.

—S. E. Kiser.

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PERSONAL LIMITATIONS

Man the Architect of His Own Character and Personal Fortune.

A Chapter From Bishop Sabin's "Christology."

TO the readers it may be appropriate to express some ethical views, especially as to personal limitations. The individual healer first going out upon his or her mission of mercy should observe the rule to the end that you should never make predictions or entertain thoughts concerning yourself, concerning your family, concerning your affairs, or the affairs of your friends, or those dependent upon you, except such thoughts or words as you wish to see realized upon their bodies, or in their affairs. If this rule could be absolutely fixed, so that all could train their lives in accordance with it, you would find harmony absolute in your health, in your business, and in all the circumstances of physical life.

When God made man in His image and likeness He gave him dominion over all the earth, over the beasts of the fields, the fowls of the air, and the fishes of the sea. He gave him absolute and perfect dominion, and the only reason he does not possess that perfect dominion today is because of its surrender, or the voluntary selection of some other mode which has caused it to become dormant.

Man is absolutely the architect of his own character, of his own fortune, of his own surroundings, of his own health, of his own happiness; and the reason why there is anything but perfect harmony in or among the children of men is wrong selection, either by the individual who suffers, or by his progenitors. We are told in the Bible that the sins of the fathers shall be visited upon the children from generation to generation—and how wonderfully and woefully true it is? When man was first created he was given eternal life, placed in the Garden of Eden, surrounded with perfect happiness, perfect harmony, perfect love and perfect good; but by his own voluntary election he chose to bow the knee to materiality, and the day in which he did this he stamped the human family as material, subject to sorrow, sickness, disease and death so long as they travel in that line; and during all the centuries from that first sin on down, the sin of material thought has been encroaching more and more, until the span of life has been curtailed from a thousand years to a third of a century.

The remedy for this is to retrace our steps, come back into the spiritual, and thus become freed of all material thought and all that appertains to matter. When we have arrived at that possible condition, we have again entered the Garden of Eden—the realm of spiritual life, where all the arguments of material life are forgotten. It is for us to

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commence now to regain the prize which we left and walk in the paths of eternal harmony. The only way we can do this is to deny material thought. The thought comes up to us, "Well, I am suffering with fever, I am suffering with this or that ailment," and one says, "Yes, I have it, I have the fever; it seems that my bones ache all over me, and it does seem as though I have not a well spot in or about me." The result of such talk is this: That man is fixing upon his own body indelibly the very things of which he is complaining, because he cannot be cured of them until his mentality is cleared.

All diseases, as well as every other inharmony which prevails in all creation, exist only in belief, only in the mentality. Talk about malaria making anybody sick. It is thought that gives malaria its effect. I could live right over a green scum and it would have no more effect on my life than if I lived on the highest mountain, because I know that surroundings have no effect upon a man's life. Take the person who realizes the truth of his existence, who knows that he is the image and likeness of God, and as such cannot have diseases, and that person can walk the floors of the hospitals of all the world without contracting disease. But, on the contrary, the person whose mind is dwelling upon diseases will take them from very fright. The history of all contagions is that a great many people are frightened into the belief of disease that have never been in contact with the plague at all.

People who are always foreboding poverty, looking out and laying up for a rainy day, trying to get the advantage of their brothers to lay up something—almost invariably those persons die poor, because their every thought is against them. Such practices prevent a man from being anything but inharmony. He cannot be honest; he cannot be upright, because he has so hedged himself about that he cannot look at anything but from his own selfish standpoint. The man who is honest looks and sees that he is not wronging anybody else.

Then these limitations along a financial line have another remarkable result. They keep you always poor; they keep you from enjoying the blessings which God Almighty intended you should enjoy. Did He not give us all the earth? Did He not give us all in the earth, in the sea and in the air? He gave it all; then, all is ours. We are heirs of God Almighty, and joint heirs with Jesus Christ, and everything is ours. He intends that we shall have all, because all is ours. He intends that we shall have all; and the reason we have not all is because of the limitations we place upon ourselves.

Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." I especially call attention to the last ten verses of the sixth chapter of Matthew. I desire more especially to lay stress upon that one verse which says: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto

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you." What does that mean? What is the kingdom of God? What is righteousness? How are we to seek and where are we to go? Seek ye first the kingdom of God and its righteousness. Seek it where? The kingdom of heaven is within you. Where do we seek? We seek the kingdom of God and its righteousness within ourselves. Concentrate your actions along lines of righteousness and goodness, let everything else go, do right, do good, and God Almighty will take care of you as He does of the birds. Remember this unlocks all the doors of poverty in all creation. Seek you the kingdom of God and His righteousness in your own selves, seek to do right, seek to do good, and let everything else go. Then you will find the cornucopia of plenty pouring out its gold upon your head all the time. I know it, because I have proved it in my own life. I know it for the stronger reason, because Jesus Christ said so, and when He says anything, know by the love of God that it is true. Seek the kingdom of God, seek to do right, and to do good, and God takes care of all the rest.

DAILY STUDIES IN "DIVINE SCIENCE."

Watchword: "He that doeth the will shall know of the doctrine."

As we recognize at all times the Will of God—the Will of Love—as we use it by working in harmony with it, we really know the Truth. It is no longer something that merely sounds pleasant, it grows to be to us a Real Vital Something. It is not only that Great Something, it is Everything.

We can never really know of the doctrine by simply listening to teachers or by being willing to have a practitioner when there seems to be inharmony in the body.

Students everywhere, wake up! Be no longer content to have others know the Truth for you. Know it for yourselves. You will have to do this sooner or later, why not now?

Make a companion of the Love-Presence. It is not only close to you, it is all of everything, both invisible and visible.

Do the will.
Live the life.
Know the Truth.

Study—Matthew 6:33.
John 7:14, 18.
James 1:17, 27.
Pages 113-115.

RECOMPENSE—A BOOK OF VERSE.

Helen Parr Conant is the author of a beautiful book of poems bearing the title given above. "Recompense"—a veritable Martha among words; a pleasant word withal—familiar and not ponderous, yet conveying much—carries well the message of these sincere and unpretentious verses. They are deeply and simply religious, expressing a sincere and unwavering faith in God. Life here is well worth while because of the recompense which is unfailingly provided. But recompense is not a beggar's gift; it is a victory bought by grievous wounds. Published by Sherman, French & Company, Boston, Mass.; $1, net.

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CALLED TO GOD IN TRUTH

The Word That Is Creating and Recreating the World—Your Duty. Questions That Must Be Answered.

Voice of the Soul.

THE light of Divine Truth falls upon all alike, and each in turn reflects that Truth, but reflects it through his own individuality rather than through his spirituality.

Spirituality is the shining side of the soul life, while individuality is the shadow side.

Shadows differ in intensity and dimension, according to the relative position of the objects to the light.

The material inclinations of humanity lead men to note the shadows of things rather than the shine producing the shadow.

The light of Divine Truth, falling on men, reflects in them as in a mirror the source of that light, but casts beyond them a shadow, the source of which is the reflector of the light.

The reflecting power is their spirituality, and the intensity of that power is according to the degree of perfection of the reflector. Their individuality is the shadow-casting power.

Men desiring, too much, to leave the stamp of their individuality upon their efforts often delude their fellows into the worship of the shadows, rather than the substances of Truth—into accepting their ideas and opinions of Truth, rather than Truth in its essential quality.

The one Word is creating and recreating the world.

Voices of every tongue, nation and clime are expressing that Word.

Hands the world over are trying to work out the mandates of that Word.

Individuals the world over are trying to live the one life of that Word.

Minds are trying to portray a universally acceptable picture of that Word.

Hearts are bubbling forth the sweet waters of the soothing love of that Word; but, alas, through the shadow, rather than through the shine, through the human, rather than the divine, aspects of their lives do men try to reflect Divine Truth.

Every soul is a center of soul-force, a mirror to the light, and needs only to bare itself to the radiance of the infinite light, that it may reflect the ever-increasing glory of that light.

It needs not to subjugate the powers of fellow-souls to help it shine. While such subjugation might be momentarily helpful to both or all, ultimately it becomes a chain and clog about the neck of both principal and subject—a cause of stumbling in the path of progress.

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Hide yourself behind the light; conceal the lamp, that the light alone may be seen, may influence, and may receive the glory.

Never mind about who heads the procession, or whose name is inscribed upon the banner of Truth. Your duty is to write on that banner, Unity, in terms of the Fatherhood of God and the Brotherhood of Man.

Write there Love, in terms of Gentleness, Peace, Harmony and "Good will to all Mankind."

Write there Justice, in terms of Honesty and Square-dealing to all the sons and daughters of humanity, alike. Write these in the golden fluid of a pure conscience.

Write with the pen of self-abnegation.

Write in character of spirit, instead of letters of law.

Write in the sunlight of the splendor of God.

You are a mirror to reflect the light, and the pictures of light; not to attack admirers to your mechanism and beauty.

Nevertheless, you are free to choose, and shall be blessed in your faithfulness to the object of your choice.

Every soul is rewarded according to its works, and the works are the result of choice.

Choose what you will; be faithful to that choice and you will surely reap the results that follow.

Let it be lands and houses, honor and fame, mental attainment or spiritual enlightenment: as you labor, so will you acquire.

Choice, Devotion, Attainment, Reward, are the law; but the Ultimate is the crux.

Have you labored for time or for eternity?

Have your efforts had reference to your individual or your universal self.

Are you standing between the bounteous table and the hungering multitude and doling out to them only such as you approve, or are you pointing out to them the bounteous banqueting hall free to all?

These are the questions that must ultimately confront all organizers of the divine bounties, and the results of action in chosen courses will seal their destiny.

You are called to righteous conduct, O, sons of earth.

The day of sowing seeds of wickedness is past. Such sowing will speedily mature in overwhelming disaster.

You are called to square-dealing, organizers of the force of society, else your organization will become systems of explosive mines.

You are called to lofty ideals, you politicians of the nations, lest your policies be pitfalls in the path of progress.

You devotees of the religions, you are now called to God in Truth, not to His many names that hold men aloof, not to the moon that tells His story, nor yet to the stars that reflect His glory: Ye are called to God in Truth.

Only when we come meekly and with fervent love to God and the fountain of Omniscience, as little children, may we drink of its waters.—Ananda.

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THE HIGHER REALIZATION

We Are Living the Eternal Life Now as Much as We Ever Will—True Worship is Daily Living—God in Us.

Ralph Waldo Trine in The Winning of The Best.

ONE reason why we are not so uniformly healthy as we might be, and why we have so many bodies with depleted nerve force, even to the extent of nervous breakdowns, is that our life has become so artificial. We have taken ourselves too much away from God's natural "material" agencies of health—an abundance of pure fresh air, and water, simple and bodybuilding and sustaining food—and not too much of it, and the less of flesh foods the better—direct contact with the earth, sufficient of exercise—play or work—out in the open.

This recognition of the Source of our power gives us that proper element of humility and hence of simplicity that is always an inherent characteristic of every well-balanced life. Why? Because we then realize that in ourselves we are and can do nothing deserving of any special recognition or praise; but it is the Power that dwells and that works within us. On the other hand, it redeems us from that debasing and weakening type of humility that must of necessity be absent when we once fully realize the Source of our life and strength.

This higher realization frees us also from the fear in so many lives, and in some even the terror, of what we term death—either in connection with ourselves or those near and dear to us, as well as from undue sorrow in connection with the departure of the latter. For Spirit there can be no such thing as death. There is a change, a cessation of activities here, and the dropping of the physical body. But when we look at the matter at all rationally, and in the light of the knowledge imparted to us by various inspired ones, we cannot conclude otherwise than that this is a gain, if we have lived at all in accordance with our higher leadings while here.

We are living the eternal life now as much as we ever will or ever can live it. The only Heaven we will ever have is the one we realize, make, and carry with us. We determine always our own condition —Heaven or Hell—here and hereafter. It was the teaching of one of the most highly illumined and valuable men who has lived in the world, Emmanual Swedenborg that at that time there will be no one to judge us for our own acts; our own life is itself our judge. Our life here determines absolutely the condition of our life there. It is simply a matter of sequence. We commence there exactly where we leave off here. All mental and spiritual growth and enfoldment, that is, our real character, is what we take with us. According as we

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are rich or poor in that here, it will determine for us our state there.

The wisdom, then, of giving the greater portion of one's time and life while here to the things that are permanent, to the things that once gained are gained forever, rather than primarily to the things we soon leave behind and cannot possibly ever take with us, is obvious. A man, then, may be very wealthy here and he may pass on and begin as a pauper there. Or, he may be wealthy here and he may begin wealthy also there. It depends upon what he has made his chief concern while here.

As Christians we go to church, and sing hymns, and listen sometimes to interesting expositions, and sometimes to very able discourses: but we refuse the one fundamental thing that Jesus' life and teaching gave to the world. True worship is daily living—daily living in the consciousness of the God within. It does not depend upon times or occasions or ceremony or places. God in the human soul! and the soul is always as near to God, and God is always as near to the human soul, in one place as in any other.

The consciousness of God in the soul of man is the substance of the Christian, as it is also the substance of all religion. "But the hour cometh," said Jesus, "and now is" (since I have revealed to you the real spirit of truth), "when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship in spirit and truth." Again he said: "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." And still again —"Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation: but is passed from death unto life."

When we say that religion should occupy an important place, or that it should be the chief concern in life, we do not speak a sentimental, a weak, or a meaningless thing. One moreover, who thinks he hasn't room for it, or time for it, or is too scientific, or learned, or practical for it, is generally filled with a consummate conceit, born of ignorance or of prejudice, and therefore of weakness. Observe and see. It is rather as Dr. Patton, formerly president of Princeton University, once said to a class of graduates: "Religion is the goal of culture, and the educated man must stand in some relation to God. He must have some philosophy of human life, some theory of society."

So if we would win the best, we must early get rightly related to the Source of Life, and in the degree that we preserve our right relation to it life flows on in a natural, orderly manner, and with a continually increasing unfoldment and growth. The sayings of some of the old prophets seem truly to be inspired, when we look at them in the light of the truth we are considering. "The Lord in the midst

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of thee is mighty." "Acquaint now thyself with Me and be at peace, thereby shall good come unto thee." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "Commit thy way unto the Lord: trust also in Him and He shall bring it to pass." "Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee."

"Thou wilt keep him in perfect peace whose mind is stayed on thee," has been and perhaps will be for ages to come, the sustaining force of thousands of lives. Perhaps no greater truth in a single sentence has ever been uttered in the world's history than this.

Ruskin was the prophet when he said: "I do verily believe that the world will come, finally, to understand that God paints the clouds and shapes the moss-fibres, that men may be happy in seeing him at his work, and that in resting quietly beside him, and watching his working, and—according to the power he has communicated to ourselves, and the guidance he grants —in carrying out his purposes of peace and charity among all his creatures, are the only real happinesses that ever were, or will be, possible to mankind."

God in us, the Life of us and ever with us every one, working always in conjunction with us for our good, in the degree that we open ourselves to and work in conjunction with it, is the central idea of the New-Old Thought that has brought beauty of life and newness of power to countless numbers already, and will continue to do so to increasing numbers for ages yet to come.*

As a working philosophy or religion or life principle, it seems to me sufficient for any life. For those who have the time or the inclination for the study of various philosophical and religious systems, they will undoubtedly be found of interest and value. If I am not mistaken, however, the real seeker after truth in its practical relations to life, even after he has gone through them all, will return to this as the fundamentally basic principle. It is a question then whether it is not well to get founded on it before starting on the various researches.

Certainly there are some types of minds that are easily led into various vagaries that cunning minds have devised, and who get all at sea and stranded, so to speak, and then wander without rudder or compass, hopeless and despairing indefinitely, for whom it would be exceedingly well to get launched upon this great truth before they set out.

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*It is estimated that in America, in England, and in Germany there are several millions of people interested, and many of them profoundly interested, in various lines of philosophical, metaphysical and religious thought whose common underlying principle is the eminence and the transcendent power of the Divine Life as it is realized, and becomes therefore a dominat-

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ing force, in the individual human life.

The confines of a small volume do not allow any adequate statement of its principles or laws, or of methods as to their application. In a little book, "The Greatest Thing Ever Known," and in a larger book, "In Tune with the Infinite," by the same author, a more detailed presentation of the matter is made.

IN THE HEART OF EVERY ONE.

"I do believe that at the heart of everyone is the Christ child, perfect and lovely, but I see the Christ overlaid by masses of selfishness, criticism, and unloveliness.

"How can I see every creature as all glorious now?"—F. R. B.

If you had a class of pupils at the blackboard working out problems in multiplication there would doubtless be many mistakes made by them.

Would you then say, "How can I see the principle of multiplication through all these mistakes?" The pupils may make countless mistakes, yet you can still see through their miscalculations the underlying and unchangeable principle. Moreover, it is through your knowledge of the principle of mathematics that you know how to teach the pupils to work out their problems correctly.

Through all their miscalculations you hold them firmly to the truth of the science of numbers. Would you spend hours and days explaining to them the mistakes they make? Would you not pass the mistakes over as quickly as possible, and get them to consider the principle and consult it and not their mistakes?

So it is for the one who knows man's Being in its purity and wholeness. No amount of selfishness or crime can hide from view the glory, beauty and power of man, for the one who understands, even intellectually, the difference between Being and conditions.

Through all untrue conditions of mentality and body, he can see at all times what man really is. The glory of his Being cannot be hidden by any conditions whatever.

The sun in the sky may be hidden from view by fogs and clouds, but the wonder of man's Being can never be obscured by any fogs and clouds of untrue convictions and conditions for the one who has mentally seen the miracle of Being.

You tell me that you accept the Law of Expression as the basic principle of man's Being. Then I must accept that you know how to make the distinction between man and conditions, and that you no longer confound the two—Being on the one hand, and conditions and states on the other.

Hold ever to Being as the glorious and unchangeable wisdom and power, and leave untrue conditions alone, using them only as helps in your work of true thinking.

Then, one day, even the fogs and clouds will disappear for you, and the Light of Being will shine upon you from all eyes, and darkness will no more exist for you.—Alma Gillen in Expression.

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BRANDS FROM THE BURNING

William E. Gibson.

LET your policy be to improve conditions wherever your lot is cast.

A little repairing and painting makes premises look better, even though the place is not your own. A little washing and liming makes things smell sweeter.

Placing things in order, even though they be coarse or poor, adds much to the general appearance.

Take pride in this old world. Dress it up, keep it looking tidy, and it will pour you out blessings in streams of ever-increasing variety.

The world is a garden for your tillage. Treat it properly and it will yield abundantly. Sow in it wisely and you will reap from it in due time, and in abundance its richest gifts of material kind.

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It is not wise to set up a cast-iron ideal, either for your life or for other lives. Actual life is indigenous in nature. Ideals are like palm leaves. Their source is within, their tendency is upward, and their life expression is outward.

Each impression requires expression. If you center upon one idea as a finished product you simply stop the full expression of the life principle.

With the plant world the verdant beauty of today gives way and tomorrow is in decay. But another branch stands forth to perish in a similar way.

The dominating thought of last century is now the decaying rubbish about the feet of the far more potent ideas of today, and that of today is tending towards the grave from which will leap "Truth's mightier man-child" to rule the world, but not for aye.

The natural order is impression expression, then concession to the next impression.

To advance in accord with the conduct of nature is harmony and peace, but to go contrawise or criss-cross to nature is discord, friction—brakes upon the wheels of progress.

☆ ☆ ☆

It matters little to what estate you were born into this world, and much less through what kind of a school of experience you have passed. These are matters of small moment, merely "motes to trouble the mind's eye." The one thing that does matter, the question of paramount importance, is: To what estate you attain. Have you risen above the worm of the dust to the true stature of a man, and that a true man? Have your eyes penetrated the crust of materiality and discerned reality? Have you risen above the clouds of mortality, into the sunlight of spirituality? Has your individual consciousness blend-

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ed with the universal consciousness?

Have you comprehended the Allness of God and the Goodness of All?

These are considerations that matter.

These are questions you must answer.

These are heights to which you must attain.

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If you would see the beauty of this physical world, either in its natural or its artificial aspects, you must rise above it and look down upon it. Then all things take their due proportions, and harmony prevails—a harmony fastidious and esthetic. Go up into a high monument and look down upon the surrounding landscape: see the symmetrical beauty of the city blocks, avenues and streets; see the gardens in their varying beauty; see the driveways and walks curving gracefully in and out; see the shrubbery-plots, the hedge rows and flower-beds gracefully arranged, in profusion of colors. It is literally an ocular feast. But come down to them, walk through the streets or among the hedges and flowers, and you only see them askant. You view only a small part of the landscape at once, and only one side of that which you see. The grand picture is hidden by a hedge-row, a bush or a tree. The great city hides behind one of its little blocks.

So it is with the moral world; if you would see it at its best you must rise above it; then the grotesque fits in gracefully with all the rest. The crank is seen in its seclusion driving the machinery of life, and the eccentric bobbing in and out gives power to the vital force. Things that at close range appear so wholly adverse when observed from the higher plane are quite the reserve.

Then the whole machine is seen with its many sizes of pulleys and many lengths of belts, some sped swiftly and others slowly, some forward and others backward, all by the shift of pulleys or twists of belts. At each point there is variety and yet all blends into one grand harmony.

Then rise to the plane of spirituality and you have no fault to find with any of God's creation.

Those people or peoples once objectionable for certain racial types, or social statute, or yet for religious differences—these objections lose their force in the grand consciousness of a great world family, whose Father is God, whose mother is the Earth, and whose children are brothers and sisters of equal worth.

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The test of the true man lies in his ability to break his ties when questions of right and truth are at stake. He must be able to tear himself loose from the ties of home, from the desires and wishes of wife and children when right requires a stand that they are not willing to take. He must break with race and even nation when truth leads where these will not follow. He must break with static religion when it

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fails to follow the lead of Truth and God.

If you would succeed, dear young man, you must first be a gentleman; then be brave, dare to ignore small offenses; be faithful, fill full the hour of your opportunity, and, above all, be true to yourself and the trust assigned you, and to others you will be true.

Faith may be defined as spiritual capacity. To the closed and unresponsive mind all knowledge is impossible. Two men sat together at the symphony concert last evening. One was lifted up into another world for the hour by the majesty and beauty of the harmonies; the other was bored and sleepy. According to your musical taste be it unto you.

One traveler returns from Europe with a tale of hotel inconveniences and railroad annoyances; his comrade was refreshed, broadened, and inspired by new visions of nature, history and art. According to your capacity for culture be it unto you.

At the university one man gets an adequate training and equipment for life; another brings from the lectures, library and personal contact with professors and students only a superficial polish. According to your mental aptitude and persistent diligence be it unto you.

The savages who roamed over the hills and plains of Montana eked out a scanty sustenance by the chase; civilized man has brought to light the hidden ores, tamed the torrents, tilled the rich valleys, built great cities and adorned them with luxurious splendor. According to your ability to receive and use nature's bounty be it unto you.

All about us are the limitless resources of the spiritual world, the fullness of God seeking to enrich the meager life of man. According to your power to receive and use the divine gifts be it unto you.—Rev. Edward McArthur Noyes.

All the old methods of attaining health aim at getting rid of disease. The Christ method is to emphasize health, wholeness so complete that there is no room in the consciousness for the thought of disease. With the old ideas of curing fixed in mind it is not strange that the beginner in the understanding of spiritual healing finds himself giving attention to symptoms and judging of his progress by them. He will not let go of this habit of mind except as he becomes quickened to the realization that health is his natural estate, and that disease has no reality. That is, it has no place in Spirit, is not permanent, but is a condition known only to mortal consciousness, and can be dissolved by knowledge of the Truth that nothing is true that is not true in God.

If we're thoughtful just this minute,
In what'er we say and do;
If we put a purpose in it
That is honest through and through,
We shall gladden life and give it
Grace to make it all sublime,
For, though life is long, we live it
Just this minute at a time.

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SEPARATION—CONSOLATION.

Ora Ford Hester, 621 Wills Forest St., Raleigh, N. C.

"And He shall give His angels charge over thee, to keep thee in thy ways."

The roses seem to droop and fade,
A silent tale they tell,
Of those dear forms that pass away,
The ones we loved so well.
Alone we stand, amid the flowers,
We miss their loving hands,
For they have gone, have passed away,
To fairer, happier lands.
But, still, somehow, it seems to me,
Their faces dear sometimes I see;
And, still, they seem to linger near,
As if our weary hearts to cheer.
Oh, tell me not they're gone away,
For still they seem to linger near.

You say "They're gone," you lay them there,
Beneath the heavy sod;
You say "They're gone" to heaven fair,
Amid the courts of God.
To me it seems the grandest heaven,
To them would ever be,
To guide and cheer us on our way
Through all Eternity.
For still, sometimes, it seems to me,
A voice I hear, a face I see,
And, still, they seem to linger near,
As if our weary hearts to cheer.
Oh, tell me not they're gone away,
For still they seem to linger near.

Perhaps, a mother's voice is stilled,
Perhaps a father's, too;
Where are the loving hearts and hands
That used to welcome you?
Weep not, perhaps in God's own time,
At gates of pearl and gold,
Those same dear hearts will welcome you,
As in the days of old.
And, sometimes, when the world seems drear,
A face you'll see, a voice you'll hear,
For still, perhaps, they linger near;
They long your weary heart to cheer.
Oh, think not that they're gone away,
For still, perhaps, they linger near.

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THE WORLD'S SEARCH

Alma Gillen in Expression.

WHEN mentality begins to want what is called the Truth it has, whether it knows it or not, entered quite a new mental realm.

It has then, perhaps as yet unknown to itself, very different aims and aspirations from its former ones. It has set out upon a search for its Creator, or, in other words, it has begun a search for Infinitude, for an infinite Love and Wisdom, an endless Life and boundless Power.

It does not know what the Truth is, it says only, "I want the Truth."

The reason why it feels the need of the Truth is, that it has failed to be all loving. This failure to be wholly loving has brought it to an unbearable state of restlessness, longing and unhappiness. So its search begins.

In the mental realm where it lived before, it had loved and it had disliked, it had commended and it had condemned; it had praised and blamed, it had approved and criticized. Sometimes it had been thoughtful for others, and sometimes for itself.

But there is a mental realm where there is perfect harmony in every detail. There are no opposing powers or people. All works for all, with all, in perfect accord. There, pure lovingness is unmixed with the faintest dislike. Praise is not tainted with blame. Goodness is good through and through without alloy. The gladness is pure gladness. The rejoicing contains no undertone of sadness.

All that is in this realm is, moreover, without limit. The lovingness will never be exhausted, the praises are limitless in variety, and the rejoicings, infinite in number and form, will know no end.

There is no imaginable form of goodness, kindness, nobility, beauty, lovingness, consideration, honor, loyalty and love, but is in this mental realm in and through all, and perfect harmony exists throughout.

This is the character of the mental land to which mentality's desire for the Truth has brought it.

What is the next step? This depends wholly upon the strength of its desire for the Truth.

If it still desires the Truth with all its heart, it will find the way to bring its thoughts and feelings into harmony with the thoughts and feelings of this mental realm. Its desire for the Truth led it to this land of harmony and happiness, and its desire for the Truth will show it the way to stay there.

Mentality's desire for the Truth tends to keep it somewhat faithful to the work it finds awaiting it in this new mental realm into which it has come. Its lapses are many, but its desire is strong enough to keep it in the new land. And the search goes on.

The finding of this perfect mental realm is but one of the results

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which mentality's desire for the Truth has brought to it. For, as time passes, it learns more and more of its own nature and work, such as it had never in its highest aspirations pictured as possible. For always it had placed a limit upon its powers, and a bound upon its goodness, while its work was held in the confines of its body. This it now learns is not true at all. It is not bound. It can go where it will, in its body or out of its body.

Mentality perceives also, that the body itself now shows forth in a marked degree its own larger vision and new knowledge of itself and its work.

So the search goes on, until the hour when mentality has its supreme vision.

The Truth has led it into the presence of its Creator. It had been rendered grateful and thankful when the Truth revealed to it its own limitlessness, but who can describe what it felt when it saw its Creator face to face?

Now it knows why it has always had the thirst for perfection, for always a greater and still greater power, its insatiable hunger for more knowledge, and for a changeless and abiding love. All its queries are answered. All is understood now.

For it is gazing upon the miracle of the Universe. It beholds the oneness of the Infinite and the finite, the unity of the Formless and the form, of the Creator and the created, of the Spirit and the body.

And, crowning marvel of all marvels, mentality sees itself the mediator between the Uncreate and created. To it the Formless confides that which it would bring into form, and mentality, with its infinite power to shape, shows forth the unseen glory for eyes to see and ears to hear.

Then for mentality a new existence begins. It has found a world within this world where all is joyous, peaceful, bright and fair. It has found in all things the One Creator, the glorious and ageless Self of all the ages.

In gladness of heart, with an ever-growing gratitude and thankfulness, mentality's days pass in a never-ending accomplishment.

MY PRAYER.

Another day dawns bright and clear,
Let me meet it bravely, without fear;
And whether it brings a cross or crown,
Give me the courage to smile, not frown.
It may bring cares—perchance it will;
It may bring sorrow and pain—yet still
Let me be strong and brave and true,
That other hearts may sparkle as the dew.
And when this day God's sun has set,
Let me then know no vain regret;
But looking deep into my heart can say,
I really did my very best today.

—Power.

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YOUR GREAT COMMISSION

Charles Edgar Prather, Ph.D.

ASCENSION means to be lifted or taken up. There are no directions or distances in Spirit. Higher and lower are therefore terms used by man to denote degrees of consciousness, awareness or ignorance of the Truth. That which is of the mentality, including the earth, flesh, the "carnal mind," is of darkness, which is the lower. That which pertains to the Spiritual, including harmony, love and truth, is of Light, true knowing, and is, therefore, the higher.

To pass through the mental evolution from belief in anything adverse to God, from belief in sin, sickness, poverty, discord and death, to a knowledge of the Truth, to a knowledge of the All One and the One All—God, the Good—is to pass from the lower to the higher, which is Ascension.

This process is accomplished by the Holy Spirit through its agency, its "only begotten Son"—the Christ. It was this Illumination which lifted Jesus into the realization of divinity. It is this Revelation of Truth which redeems humanity from the curse of sin—all shortcoming.

The method or process is the same for us as demonstrated by Jesus. Tarry at Jerusalem—continue in spiritual meditation and communion until you are baptised (cleansed, inspired, instructed) by the Holy Spirit. When this is accomplished, when you are really conscious of the Holy Spirit, you are filled with power—true power.

Your mission is then to be and to do; living witnesses unto the Truth that heals, redeems, saves.

Sometimes all externals fail us; our friends, especially the particular ones to whom we have looked for guidance and strength, have failed us. We are now left to our inner meditations, and from them we must draw some definite conclusion, some rule of action. This is the needful thing and was probably what Jesus meant when he told his disciples that it was necessary for him to leave them in order that the Comforter might come to them. They had followed and relied upon Jesus personally, and therefore missed the essential thing —the realization of the Christ within themselves.

Thus when we seem to stand alone, forsaken, our hopes crushed —we then turn to the only source of help—God. That is usually our last recourse, when everything else has failed us—just as I used to hear a dear old soul always state in her public prayers—"O Lord, we come to Thee, for we have nowhere else to go." But in this extremity we always find a ready response as we open ourselves to the Truth.

This turning to God now becomes the actual individual ascent into the realm of the Real, away from sense conditions, away from fears and false beliefs, into the mountain

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of the Lord, into spirit realization, into consciousness of the Truth.

This is the resurrection of Christ in the individual. Because of our former beliefs we may for a time question and doubt, but being in the right attitude and receptive, we will hear that "still small voice"—the Christ—within us instructing and encouraging us, as did the apostles of old. It reveals itself as Love, Intelligence and Power; in fact, we become conscious of but One Presence and Power, and as it is all-pervading, it now animates and verily constitutes our being.

What does it reveal? Listen: Unto me, the Christ, which is my very life, is now given all power in heaven and in earth. In both the invisible and the manifest I am the activity, the Power of God revealed. As you begin to see this oneness of Life and Expression, as you begin to know the Truth for yourself, unto you is given to know the Truth for yourself; unto you is given this same Power.

What a great commission has been given to you—yes, to you individually, my friend! We all often apply the Truth too generally, forgetting the important lesson that it is for you, for me.

The Christ is your light as it was the light of Jesus. Your mission, my mission, then, is the same as His. This inspiration continues while we are in this high spiritual attitude (mountain), impelling us to let this revealed Truth shine through as that all may see and live; purifying them, as we were purified, from sense delusion by the light of Truth, (the inner meaning of baptism).

This awakening, however, must not be done in our own strength or thought of self, but in the nature (name) of the one Source of all (Father), the activity of this Presence, which is the Holy Spirit, and in the authority of the Christ expressed as divine humanity (the Son). Then and then only shall we have that sweet satisfaction—the fullness of joy—in realizing that this Living Christ of God is ever with us as our Life, our Intelligence, our Love, our Power—our ALL. The Holy Comforter has come. The Christ within is our hope fulfilled, and we are filled with glory.

THE SALUTATION OF THE DAWN.

Listen to the exhortation of the Dawn!
Look to the day! For it is life—
The very life of life!
In its brief course lie all the varieties
And realities of your existence!
The bliss of growth,
The glory of action,
The splendor of beauty.
For yesterday is but a dream
And tomorrow is only a vision.
But today well lived,
Makes every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well, therefore, to this day!
Such is the salutation of the Dawn!
—From The Master Mind.

The fear of failure produces more failure than all other causes combined. You can remove that fear by talking prosperity.

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TO THOSE WHO SORROW

Comfort for All.

By Vita.

FOR those who mourn the passing of a loved one there is richest comfort in the light of the Rosicrucian Philosophy. To those who mourn the passing of a love while the form still remains endowed with life, little can be said in the way of comfort. Yet sorrowing hearts need that little.

For those who are suffering that death in life, an important epoch in their unfoldment may have been reached. If it be not a debt to the law of Consequence it marks an opportunity for growth. It may be comforting to know that, as the mighty tide of evolution sweeps on, all forms of experience must be reached and all forms must pass away. Life sweeps us on. We hold our idols one moment: the next moment they are broken before our eyes. The type of love may be high. It may be that between mother and child; but it is only a type, and must give way to the greater—the universal and spiritual. If our stage of development demands it, the form must be broken that the higher may evolve.

THE HIDDEN MEANING OF OUR SORROWS.

This is the hidden meaning of our sorrows and tragedies. We hold a thing closely because we love it. Because we love it—selfishly—it must pass away. There can be no room for selfishness in the higher kingdom—in the permanent world of the Spirit. When we have individualized fully, when we have developed to their utmost all our powers, even our power of loving, we must merge the self in the greater Self. We must lose or transmute the personality and all that belongs to it. We cannot carry personality into heaven. That is an accretion incidental to our progress through the physical world. It must be laid upon the altar of sacrifice before we can truly unfold.

It is hard for the heart to die, but necessary at some stage of our progress. Like all evolution, it should be a natural sequence of our progress, not a forced condition. We cannot hasten nor hinder it without peril to ourselves. Until we reach the point where personality should be transmuted we must develop it. When emotion has served all its ends it must be transmuted into spiritual energy. Until then we do wrong to check or hinder.

When the point is reached when it must be rendered all the experiences of life will indicate the crisis. We shall reach out in vain for love, but meet with estranged glances. The hearts of our beloved will turn from us nor answer to our wild clamoring for sympathetic response. We shall feel ourselves to be en-

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tirely alone in the deepest sense. We shall feel ourselves walking "through deserts whose solitude presses with silent dismay on the heart." No matter how worthy we may be by the might of a pure, unselfish devotion, we cannot keep it. Our crisis has come. For us the hour has struck. We are called to another upward step—a higher plane. The heart must be laid a sacrifice at the feet of the Lord, who calls us upward.

THE DEAD SHALL LIVE AGAIN.

With the dissolving personality a higher type of life will arise. A new meaning will be given to life. The dying is hard—hard indeed. The personal self gathers so much about it in its evolving life and our emotions are so strong and so insistent at this crisis. They have such a long past behind them during which they have gathered strength and power. They color all our thought so that in the hour of their dissolution they seem to take the very Spirit—the Ego itself—with them. When the death pangs of the heart and its emotional life are felt the very universe seems to dissolve. Apparently nothing is left. A desolate silence prevails. Thought itself seems impotent. We cannot imagine that we shall ever live again.

This is another test, another opportunity. If we recognize its significance and value we shall take another step toward the infinite center of life and light. The affections and emotions must all be transmuted into spiritual force that shall radiate henceforth to all within our circle of influence. The death of the personal and separate will be the birth of the spiritual and divine.

Sometimes we think of this in a vague and metaphysical sense, and it offers us no comfort. We must try to realize that life is a series of orderly progressions. Up to a certain point the emotional nature must have its play. It must intertwine with the physical in such a way that experience shall be the outcome. This is necessary to the full development of the human soul. But in the orderly progression life unfolds, flowers, bears its full fruition of experience, then passes on to the next stage.

When the heart has had its full measure of experience—when love has borne all its perfect fruitage along every avenue of development, it must pass on its garnered treasures into the rich storehouse of the higher spiritual life. To do so implies suffering, sorrow. No progress is possible for the humanity of the "Sorrowful Star" without it.

THE DEATH OF THE BODY IS THE BIRTH OF THE SOUL.

Perhaps the culminating, the tragical sorrow may come at life's eventide when the need of love and sympathy are strongest. The heart may cry out in vain for the olden love and faith, for the former sweet companionship, for the dear human ties, for the "other days." If it be wise it will cease its striving and turn the eyes toward the divine centre of life. There it will find the true meaning of life. It will read the riddle with new vision. It

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will see that the personal self is not eternal, but merely a prison-house for the ego, and must dissolve ere the real life can express.

To mourn a friend that passes away in death is harmful to that friend. To mourn a friend who passes in life—to be disconsolate over the heart's crucifixion, is hurtful to the progress of the Higher Self. Only those to whom the wider view of life has not yet unfolded can afford so to mourn. To those whose vision sweeps over the distant star-worlds, and who count in millenia, all those sorrows and trials appear in their true perspective, and a part of life's eternal progress. —"Rays from the Rose Cross."

NOTHING TOO SMALL.

As I stood listening to a lecture I began to feel very weak and as if I could not stand up any longer, my back seemed to ache so. I looked at the speaker, thought how does she stand erect so long and so self-reliant, before all these people. Could I ever do this? Then I thought God is her strength, her support, her guide, and see how she knows it. She could never do so alone. I, too, have God for my strength, my guide, and why should I feel weak? I am not, and straightway I forgot that I was standing; it never occurred again to me, and when I could have seated myself, I did not care to. I have not omitted saying each day since I studied Christian Science that "no one can take from me that which belongs to me; no one can keep from me that which belongs to me; no one can send me a thought that can do me anything but good." Not long ago a burglar entered our basement by cutting, then broke open the door leading up stairs. He never attempted coming up farther, but opened the outside door by unlocking it, and walked out. None of us heard anything, nor was anything taken. It would have been a very simple thing for him to open the next door and enter the whole first floor. The family thinks he must have been frightened away. He probably was, but only by God. I thought at once how it came about. I can't tell the family this, however, for they would laugh at it and not see. I find there is nothing too small to be guided by Him in, as well as nothing too great.—T.

BREWERS AGIN 'EM.

How the liquor interests are scared of woman suffrage! Every time the question of votes for women is submitted, the liquor and vice interests put up a slush fund to defeat the question. State after State has had this experience. The most recent exposure comes from Pennsylvania, where, at the last election, the various brewing companies and distilleries contributed a vast sum of money to control the elections and defeat the woman suffrage amendment. An investigation is being made and over one hundred indictments are pending against various brewing concerns. The fines will aggregate over one million dollars. Wonder why the liquor interests object to votes for women? —The Four Hundred.

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WHEN THE KINGDOM OF CHRIST IS COME

THE teaching of nearly all people who have given the spiritual side attention, is that there is a movement on foot for the establishment of a new kingdom among men. This is especially brought out in the Hebrew scriptures. The Hebrew prophets looked forward to the time when a Messiah would come who would be the King in the Kingdom of God, but when Jesus of Nazareth came proclaiming himself to be that one whom they had been foretelling, they refused him recognition because they anticipated one who would set up an earthly kingdom.

But Jesus himself seemed to have a clear concept of his mission as the forerunner or the beginner of a new kingdom, a new ruling power in the world. If we read the New Testament with this idea before us we are surprised at the number of references to this kingdom. A cousin of Jesus, John the Baptist, was the herald or the one who preceded Jesus in proclaiming the coming of the New Kingdom, and his teaching was almost identical with that of Jesus. He said: "Repent ye for the Kingdom of God is at hand." He went about healing the sick and his object seemed to be a restoration of all things. So Jesus taught exactly in the same way: "Repent ye for the Kingdom of God is at hand," and he went about healing the sick and restoring men to a certain standard of wholeness, health and happiness.

In order to get a clear concept of this new kingdom we must know something about the constitution of man, because it must be founded on a new kind of man. The old man of the flesh cannot live in the new kingdom of God. Nor can this be built out of material things. It is a spiritual kingdom and all its foundations must be in the invisible or spiritual.

The mortal man when he inaugurates a great movement, calls a convention and gets together all the people interested and they vote on the proposition. But God builds from the unit to the mass. All nature's structures begin with a single cell, and that cell aggregates and grows and grows and produces the complete structure. Now this new kingdom, or mind organism, in which we are right now entering, began with the one man. "He called his disciples." He talked to the few, and the new ideas and relations of man with his God and his fellowman have gradually spread until the whole world is involved. The question with us is, what constitutes in man the necessary elements that fit him to be a member of this kingdom, and if he has not the elements developed, how can he develop them?

Does any nation today recognize Christ as its King? We used to put on our dollars "In God we Trust," but even that has been erased. And yet we are a very religious people. If we should go to

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our "City Fathers" and ask if Jesus Christ was recognized in any part of this city's government they would say, "No, we do not give any attention to religion." And so with our state and national government. In all the governments of the world you would be told that religion is tabooed.

Then Christ is not a very strong factor in the kingdoms of the world apparently, and yet there is a wild scramble very recently among men to be righteous. Where does that come from? It must have a cause, because everything has a cause. Is not the just idea of Jesus setting up its kingdom in the earth? The richest man in the world is trying to form a plan to have the government take his wealth and relieve him of the burden. When the rich young man asked Jesus what farther he should do to get into the kingdom, Jesus said, "Sell all thou hast and come follow me."

Is this the Christ setting up his kingdom? Is it not rather the forerunner, John the Baptist? It is the intellectual man making straight the way of the Lord. Jesus said, "The kingdom of God cometh not with observation," with this outer observance, the outer reform, and yet it has its place. John the Baptist was, according to Jesus, the greatest of those born of women, but in the Kingdom of God he was the least. The outer man, the intellectual, must give up all his goods, all of that which he thinks valuable, before he can receive the real possessions of the Mind.

Nicodemus came asking about the new man, the new state of consciousness, and Jesus said to him: "You must be born again." It does not make any difference how good you are intellectually, how close to the mark your life may be, if you have not gotten hold of this quickening power, this spiritual power, this new life, this something that grows within, your kingdom will not last. A healthy body is necessary to the new kingdom and when Jesus healed the sick he was preparing them for his kingdom.

We find that the people in the church are recognizing the necessity of health, but we question their remedy. Two hundred thousand people are dying every year of tuberculosis and a wide-spread fight is being made against the "white plague," and a recent Sunday was called Health Sunday. All the churches in the United States agreed on this day to study—I was going to say health—but they agreed to study disease. The ministers had been looking into the subject from the doctor's viewpoint and they told how the germs spread, and how to segregate the infected, etc., but not a word about the great Healer, Christ. The doctors doubtless also told the people how tuberculosis grows, how, contagious it is and how careful they must be, thus sowing the seeds of disease and fear in their minds. Making them stronger and healthier? No; making them weak and fearful.

Jesus Christ, the only real healer, explains that the real foundation of all sickness is sin, and that weakness of the constitution follows indulgence in sin. The only way to heal disease then is to strengthen

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the life force within man by taking away his sins. Then the power to overcome disease must come from a new consciousness of life and purity.

The doctors say that all you have to do to overcome tuberculosis is to eat plenty of rich food and breathe abundance of pure air. But Jesus said the life must be changed by a change of thought. Neither did he limit the health and life which he gave, to a generation, but that man should have eternal life.

This, then, is the foundation of the Jesus Christ kingdom—a planting of faith in the spiritual. The enduring kingdom must receive its forces from the Spirit, it must be formed of Spirit Substance.

You must build upon faith in the reality of the spiritual man.

God is Spirit and everywhere present. This is the starting point into the kingdom of Jesus Christ: "I have faith in Spirit and in spiritual life, in spiritual guidance, in God as a spiritual being working in and through me."

Then the next step is, put your selfishness away. There cannot be two in this kingdom. It is the Kingdom of God, and man must give up. The John the Baptist must give way to the spiritual man, Christ. You must realize that you are the Son of God and that that Son must be always active in you in love, life, and power. The kingdom is for the larger man—the personal man must be eliminated.

The next step is Love, universal Love. Not the love of earthly possessions, but a love of spiritual things. We must give up the flesh man and all his possessions, and, at the same time, lay hold of the spiritual man. Then we have everything, although apparently we may have nothing. This is a difficult proposition to those who think in material ideas. You must be able to get away from all thought of material things. "Love seeketh not her own"—"is not puffed up." She is not selfish. You cannot have selfishness and love at the same time. We cannot have this universal brotherhood unless you love everybody. We must love all, because we are all one. There must be in our consciousness a recognition of that universal right of all to all the possessions of the world.

Then there must be this inner growth, which is a fuller consciousness of that new life which comes with the entering into this Kingdom of Christ.

Then the facts are that there is a foundation to this world-wide movement for purer men and better things for all. There is something back of it all and the old conditions, diseases and limitations must pass away. And now the time is ripe for entering into this Kingdom; this attainment of the spiritual side of life; this growing of a new body, and everyone of you can enter in if you only will to do so.

No man is a failure who is upright and true. No cause is a failure which is in the right. There is but one failure, and that is not to be true to the best that is in us.—O. S. Marden.

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SOME THINGS THAT OUR TIME NEEDS.

This wide-awake age demands, not aping shadows, long-faced saints, ranting revivalists or cowled clergymen fashioned to order in theological seminaries, who bewail the sins of the Jews and Greeks and aim arrows of rebuke at the poor Hittites and Moabites; nor sluggish, stagnant conservatives who pray for the millennium and piously oppose the "new moon" out of a respect for the old, forgetting the Carlylean maximum, that the "old skin never falls from the serpent till a new one is formed." This age demands men and women, enthusiastic and full-orbed, who see in every soul a possible Christ, in every life a symbol-thought of God, in every well-timed bath a baptism, in every day a natural Sabbath, in every house a living temple and in every heart an altar of worship whereon the fires of love and devotion are kept as incense continually burning, making life's busy homes precious and sunny, something like the Syrian orange tree that bears in its bosom at the same time the fragrance of blossoms with the matured fruitage.

This age demands men whose warm blood, deep sympathy and great moral independence tell in torrent-like grandeur against political knavery and social vices and whose searching eyes flash, burning words convince, vibrating lips persuade and startling inspirations touch the heart's deepest affections, thus leading the soul to bow in devotion before the altar of Divine Truth.

These are our brave martyrs—the daring aviators and nestors of this twentieth century, speaking and living their highest thoughts, though the fire, the faggot or the cross face them.

Oh, we need great moral heroes who dare and do and who would die for heaven's glorious truth. We need great spiritual heroes all aflame with ode, with rhapsody, with lyric, uttered in tongues of fire, stirring the very depth of the inmost consciousness and arousing such conscience as duty undone; as spiritual life unlived; of a desired heaven here and now undreamed of, echoing in the soul's memory chambers of truth—more truth—higher truth—more brotherhood and more firm impulses of kindness, forgiveness, self-sacrifice, religious zeal and devotion to the divine principles of that God-inspired spiritualism that educates, sanctifies and saves.—Reason.

Love and live in Righteousness and the whole world yields to you. You are a blessing to the world, and the world is a blessing to you.

"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 become his heresy.—John Milton.

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HEALING THE SICK A DUTY.

We hear the objection sometimes that this religion would be all right if it did not talk about healing the sick—that we make too much of the body, and so forth. The truth is that the command to "preach the Gospel and heal the sick" go hand in hand, and wherever Jesus went He went healing the sick. Even the very night He was arrested and tried for His life and condemned He performed an act of healing. Wherever He sent His disciples He told them to go and preach the Gospel and heal the sick, and wherever the command to preach the Gospel went it was always supplemented by the words "and heal the sick." His last words, which give us the only definition of a believer given within the lids of the Bible, were, "And these signs shall follow those who believe."

One has the right to infer from these words that unless the person can heal the sick in accordance with Jesus' commands he is not a believer in the sense that He required. If you believe you can heal, and He said that we would do even greater works than He did because He would go to the Father and be an advocate for us.

The art of healing the sick through God has been lost to man for many centuries, and the world of Christianity has not been taught how. The Orthodox churches teach Christianity so far as they go, but they stop too soon. The true redemption is not only for the soul but for the body also, the whole man, all in God, perfect.

AFFIRM SUCCESS.

A persistent affirmation that you do possess the qualities which are necessary for your higher success, that you will develop them to their utmost strength, aids wonderfully in acquiring the desired possession. If you lack courage, if you are a coward in some part of your nature, gradually brace up your weak point by daily exercise. Like an actor, assume the part you would play with all the strength of your being, until you actually live his life and are surrounded by his atmosphere. Experienced actors tell us that they feel the characters which they impersonate; that, if they are playing noble, heroic characters, they actually feel the noble impulses, the strong tonic of heroism assumed; on the other hand, when they are playing mean, contemptible parts they feel mean and debased. There is everything in assuming firmly and persistently, the part you wish to play in life. Resolve and believe that you are manly, or womanly, noble, vigorous and strong. Never, for an instant, allow yourself to think that you are weak and mean and contemptible. After a while, you will retain permanently the character which you assume. —Success.

When I die I wish but two words written on my tombstone—"infidel" and "traitor." Infidel to a church that could be at peace in the presence of sin; traitor to a government that was a magnificent conspiracy against justice.—Wendell Phillips.

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AN EXPERIENCE.

Mrs. L. A. Gooding.

I have had some strange and lovely experiences since entering upon the study and practice of Christian Science. Some of the workers have asked me to write up one of them, so I will do so.

One day a lady with an ugly tumor on her eye called to see me for treatment. The tumor seemed a very real condition to me, very far indeed from the unreality I had been taught that such things are. But I faithfully committed the whole matter into the hands of "the Father," and treated her in Science. Two days after, she called again. "How do you do today?" I asked, of course thinking first and foremost of the eye I had treated, and secretly hoping, as all young Scientists do, that she would tell me she was getting better. "Look and see for yourself," she said, smilingly. I looked, the green shade was taken off—the tumor had completely disappeared. "Is it possible?" I exclaimed. "What did you do for it?" She was more astonished at my unscientific exclamation than I was. "Didn't you expect it would go?" she asked innocently. I came to my judgment with a jump. "Oh, yes, of course," I replied, straightening up with dignity.

Since that I am not so off guard when people tell me they are cured of their maladies by Christian Science.—Christian Science.

EVANGELICAL SPIRIT.

With this issue The News Letter enters upon a most important mission. In true evangelical spirit it is giving to its subscribers and readers a full course of lectures teaching the fundamental principles of Divine Healing, thus putting within the easy reach of people most valuable information.

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To ruminate upon evils, to make critical notes upon injuries and be too acute in their apprehensions, is to add unto our own tortures, to feather the arrows of our enemies and to resolve to sleep no more; for injuries, long dreamt on, take away at last all rest.—Sir Thomas Browne.

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POWER OF PRAYER.

"Prayer to the great God is ever profitable; at night it is our covering, in the daytime it is our armor. Prayer early in the morning is the key to unlock the day, and at night the bolt to shut in the night. Prayer sanctifies all our actions. Our actions are rightly directed by prayer. How to pray and what to pray?—in the Holy Silence and only for Love, Light, Guidance and Direction and a word or two of gratitude and adoration and a blessing to all beings. 'Good when He gives, supremely Good; not less when He denies.'

"O Almighty and eternal God of All! who art an eternal Father of Love to all, I love Thee, I love Thee, I love Thee! Lead me, direct me and guide me. I ask for nothing but Love, knowing if I have that I have All. Thy Will be done, not mine. Amen.

"Silent, simple Prayer with a few words, often made, is a great strength and power to man."

A lady who recently attended a course of lessons with us said one day after the class was dismissed: "I feel as if we had been defrauded all our lives. Why have we never been taught these things before?" She had been a devout communicant of the Episcopal church nearly all her life, and had suffered the most wretched bodily conditions for many years. She came into the class with deep lines of suffering in her face, and very much in doubt as to what she was going to hear or whether she could believe in it or not. It was when she began to understand the simplicity and grandeur of the Science, and found herself getting well that she made the above remark. She was perfectly healed during the course of lessons. So often we hear similar remarks. We have been defrauded. We all feel like asking, why has this beautiful philosophy never been taught to us before? but stranger still we ask (now that it is known and taught), why are so many wretched invalids allowed to drag out such miserable lives when the truth that would save them is so easily acquired? There are many reasons why. All are under bondage to something or somebody. "Who would be free themselves must strike the blow." When the Savior said, "Ye shall know the truth and the truth shall make you free," He didn't mean that we were to depend upon what someone else knew. We must know truth for ourselves; then we shall be free indeed. The time is really upon us now in which there is no reasonable excuse for people to be sick or in trouble, and if your spiritual advisers cannot point the way there are those who can. There are those who do not "bow the knee to Baal," whose lives are dedicated to the work of helping others to find the true way.

God is Good. God is omnipresent. Therefore, goodness is everywhere about me and within me.

No longer do I look for evil, for now I know only the Presence of Life and Love and Joy.

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CONDITION AND CONDUCT.

When an individual is miserable what does it most of all behoove him to do? To complain of this man or of that, of this thing or of that? To fill the world and the street with lamentation, objurgation? Not so at all; the reverse of so. All moralists advise him not to complain of any person or of anything, but of himself only. He is to know of a truth that being miserable he has been unwise. Had he faithfully followed Nature and her Laws, Nature, ever true to her Laws, would have yielded fruit and increase and felicity to him; but he has followed other than Nature's Laws, and now Nature, her patience with him being ended, leaves him desolate; answers with very emphatic significance to him, "No, not by this road, my son; by another road shalt thou attain well-being. This, thou perceivest, is the road to ill-being; quit this!" So do all moralists advise, that the man penitently say to himself, first of all: "Behold, I was not wise enough; I quitted the laws of Fact, which are also called the Laws of God, and mistook for them the Laws of Sham and Semblance, which are called the Devil's Laws; therefore am I here!"—Thomas Carlyle's "Past and Present."

"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 out of a man or woman who is afraid to think and judge for themselves."

"Money is a curse the moment it makes a man a cringing slave. Money degrades a man when it possesses him. Money is a blessing of blessings to the Christlike man who is non-attached to it, and yet possesses it."

OUR BOOKS

We have changed the advertisement of the book offers, and hereafter will sell the books independent of the magazine, entirely. The NEWS LETTER is $1.00 per year; there is no discount on that, and can be none, unless a person takes eleven copies and then he can have them for $10.00, but the books can be discounted where persons take them in quantities.

I will quote prices for the books, as follows:

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THERE IS NO ABSENCE IN HIM.

God Almighty is Omnipresent; there is no absence in Him. A thought given to a friend in South Africa, Japan or China is instantly registered; there is no distance, there is no time, but all's here and now in God Almighty. That is the thought that heals. It is the realization of the Allness and Omnipresence of perfect life and perfect good and perfect health. Now, my friends, I say unto you, study. That is all I can say to you. Then the Truth will force you to believe, and when you have this Truth, you will be emancipated; as Jesus said, you are free, and this Truth will make you free. Now I repeat, study. Take up the study now and continue until you know. The Truth is here and it is as easy to be understood as a primary book. All you have to do is to bring to the service of this study an honest heart and the desire to do good, and, as Jesus says, "Seek ye the kingdom of Good, and its righteousness, and everything shall be added unto you." May God Almighty bless you in this study. The Truth will make you free if you will only study.—From "Does God Heal the Sick?"

The power of faith is in the simplicity of faith. When a man believes in God with all his heart he has no more fear for anything but his own disobedience. Today, tomorrow and all the endless days are his. Life becomes a plan of God, and the heart rests in the power that shall fulfill it.—I. O. R.

"DONT'S."

Don't get discouraged when you hear
What people say about you;
Don't get the blues and drop a tear
Because they chance to doubt you.

Don't go around with troubled brow,
O'erlooking all life's beauty;
The folks that talk will suffer more
Than you, so do your duty!

Don't fret and fume and wish them ill—
Their lives hold little pleasure;
Send back a message of good-will—
'Twill serve to heap your measure.

Don't be discouraged, for the world
Will always criticize you;
Earth's dearest treasure is the few
True friends who love and prize you.

THE WORRY OF IT.

It is not the work, but the worry
That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the Wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!

Talk health. It is the best medicine. When people stop talking sickness, they will stop getting sickness. Talk health and stay well.

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TO ASK, TO RECEIVE AND TO GIVE.

Who asks not, the chambers are darkened
Where his soul sits in silence alone.
Who gives not, his soul never harkened
To the love-call of zone unto zone.
Who prays not, exists, but he lives not;
A blot and a discord is he.
Who asks not, receives not and gives not,
Were better drowned in the sea.
Ah, the asking, receiving and giving
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to ask, to receive and to give.

"Character, character, is what the world now demands in men as never before; it is what the world needs. Each aspiring soul must strive to build character, and thus help himself and the whole. The strongest and best character is constructed when we do not ask of an act will it help itself, but, is it a good and right act; is it a good and right act, that will injure none and help the All."

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he did not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—Emerson.

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SOME OF THE BLESSED.

Blessed are the defrauded who smile and go their way in peace, for they have entered into knowledge.

Blessed are the hungry who are hungry enough to find the dinner where God has spread it.

Blessed are they who do not keep awake at night in expectation of tomorrow's bad news. These shall have good news instead of bad.

Blessed are they who can give their neighbors a lift without being dragged into the pit with them. Such are the saviors of the world.

Blessed are they who recognize unity in diversity, for they do not consider their own pattern the only desirable one. Of such is the kingdom of knowledge.

Blessed are they who, not knowing that which seemeth necessary to know, are willing to wait until they find out. This is the kingdom of the plump and the jolly.

Blessed are they who can trace the process of progress even among the laggers and the strayers—better known as strayers. These are possessed of the vision of God.—Eleanor Kirk.

JUST SMILE.

If you can't do anything else to help along, just smile.

How can you smile when you feel so bad?

Screw your face the other way and see how good it will feel. You will soon get in the habit of it, and the smile will strike in. Some narrow-gauge folks may tell you that the smile should come from inside, and not be put off and on like a mask. Never mind them. Keep on with your lateral distension, keep on lifting your countenance instead of pulling it down—in other words, keep on grinning.

Some day you will look in the mirror and wonder how you could ever have done anything else.

When you see what the smile brings to you you will break the old sickness-compelling, death-dealing habit of groaning and fault-finding. Then the smile will come from within.

If you want to die—fuss.

If you want to live in peace and prosperity—just smile, and you cannot smile when you are fussing. —Eleanor Kirk.

Too many reformers make the mistake of trying to drag the whole of humanity along their own little footpath, thinking it to be the only sure road to the desired goal.

My friend, there are as many roads as there are individuals. In fact, each being must mark out his own course. The ledge that would safely carry me might crumble beneath your weight. There are times when the crowd may join you for a little way, but sooner or later you must part, each to follow the chosen route in the search for truth.

Here is where the weak man shows his weakness and the strong man his strength. To dare to stand alone and follow the light of conscience is to be truly courageous; and to be liberal enough to allow your fellow-traveler to depart from you and to enter upon his diverging way in peace and with a cheerful "God bless you" is the mark of a great soul.—Soundview.

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MANY NEW NEWS LETTER READERS.

The circulation list of The News Letter is lengthening out in a gratifying way these days. Within the past month many new subscriptions have been received. For a limited time fifteen issues of the magazine will be sent to each subscriber who pays one dollar, the usual price of twelve issues. The first of the Sabin series of lessons in Christian Science appears in this issue and the series will continue through one year, or twelve issues. The rarest opportunity is thus afforded of obtaining an education in Christian Science and Divine Healing. The publishers of The News Letter are striving in every way to render the magazine a most welcome and valuable visitor.

"Form a habit off throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear or deprive you of rest."

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.

PROSPERITY

By ANNIE RIX MILITZ

UNSOLICITED TESTIMONIAL

April 8, 1915.

Dear Mrs. Militz:—I take this occasion to write you a few lines to let you know of a wonderful demonstration which I had through reading your book on "Prosperity."

I have heard you speak a number of times, both here and in Alameda, and I have a dear friend who attends in Alameda and she made me a present of your book for Christmas.

As a foundation for my story will say that I am a correspondent in a wholesale house where there are six other employes. Have been with my firm ten years and receive $100 per month.

I purchased some property, on which I am paying installments and had several expenses attached to it, and on the 12th of January, this year, found myself with just $2 in my purse, which was not a good outlook for the year, considering the payments I had to meet.

I took your book and read, and studied it faithfully for perhaps two weeks, when my employer called me into the private office and informed me that he wanted me to continue my endeavors to increase the business, and that he would give me a check for **three hundred and twenty-five dollars** as a bonus for the year past.

This is something he has **never** done before, and to no one else in the office. So I feel I have been wonderfully rewarded for my faith in my supply being at hand when needed, as I needed it then. I treasure your book highly, and would not be without it, because it gives me such helpful thoughts, not only as regards Prosperity, but other Truth ideas as well.

I wish you continued success in your work.

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WAR.

That war is a nuisance, a calamity, a gigantic failure, all must admit and all do admit, except such as hope to gain through this ignominous business.

When the most advanced civilized nations of the world and the champions of the Christian religion cannot meet on some ground and stop this awful slaughter of humanity, it is surely a proof that enlightenment and electrified human intellect is no match for madness and brute force. Has reason lost its bearing? Is there no fulcrum upon which the human mind can rest and gain its poise? If you have lost faith in God and Heaven, and the hope of a future state is destroyed, it is better to be generous to posterity than to embroil the future in a state of degradation, disease and poverty.

YOU TRUST GOD FOR ALL.

The miraculous and wonderful healings that have been performed and are being performed all through the United States are almost innumerable, and yet our friends all around us, immersed in their belief of materia medica, let their fears and their prejudices drag them to death.

We cannot blame people for being thus blindly ignorant, blindly prejudiced; but to us who do see the light such conduct in our case would be incomprehensible.

This beautiful religion, in short, is one of perfect love, of perfect kindness, and it teaches us to take our brother into our hearts as we take ourselves. We are led to the thought that we must not do wrong to him. If we do we are not practicing what our Savior taught us. We take the doctrine as taught by our Savior and base our theology upon this Love, and God blesses us and gives us all the comforts and happiness of life. Instead of going through the world fearing that you are going to get into hell, you go through the world loving God and knowing that God loves you, and that God blesses your every step, and He gives you all. You do not have to worry, because you trust God for all, and you trust implicitly.

IF IT IS TRUE.

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 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 that emancipates mankind from all the ills incident to this material life. —Oliver C. Sabin.

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