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Washington News Letter

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MAGAZINE

One Dollar a Year

Oliver C. Sabin, Editor.
Washington. D.C.
·U·S·A·

Vol. XXIV. OCTOBER, 1918. No. 1

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Oliver A. Sabin Jr.

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Washington News Letter

PUBLISHED MONTHLY

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OWING TO WAR CONDITIONS.

In obedience to the wishes of the government, in order to reduce the weight of every publication of the United States which is transported by mail, also to conserve in the use of paper, several changes in the makeup of The News Letter will be noticed in the magazine for October.

There are four less pages than heretofore, thus saving one sheet of printing paper, and materially reducing the bulk and weight of the edition for the month.

In order to make up for this loss of printing space there is a reduction in the quantity of space devoted to advertising the magazine itself and the Sabin publications. Or, it may be more proper to say that the exploitation of the magazine and publications has been reduced to the least space possible to tell the story, having been compressed into displayed advertising form.

These changes are made solely

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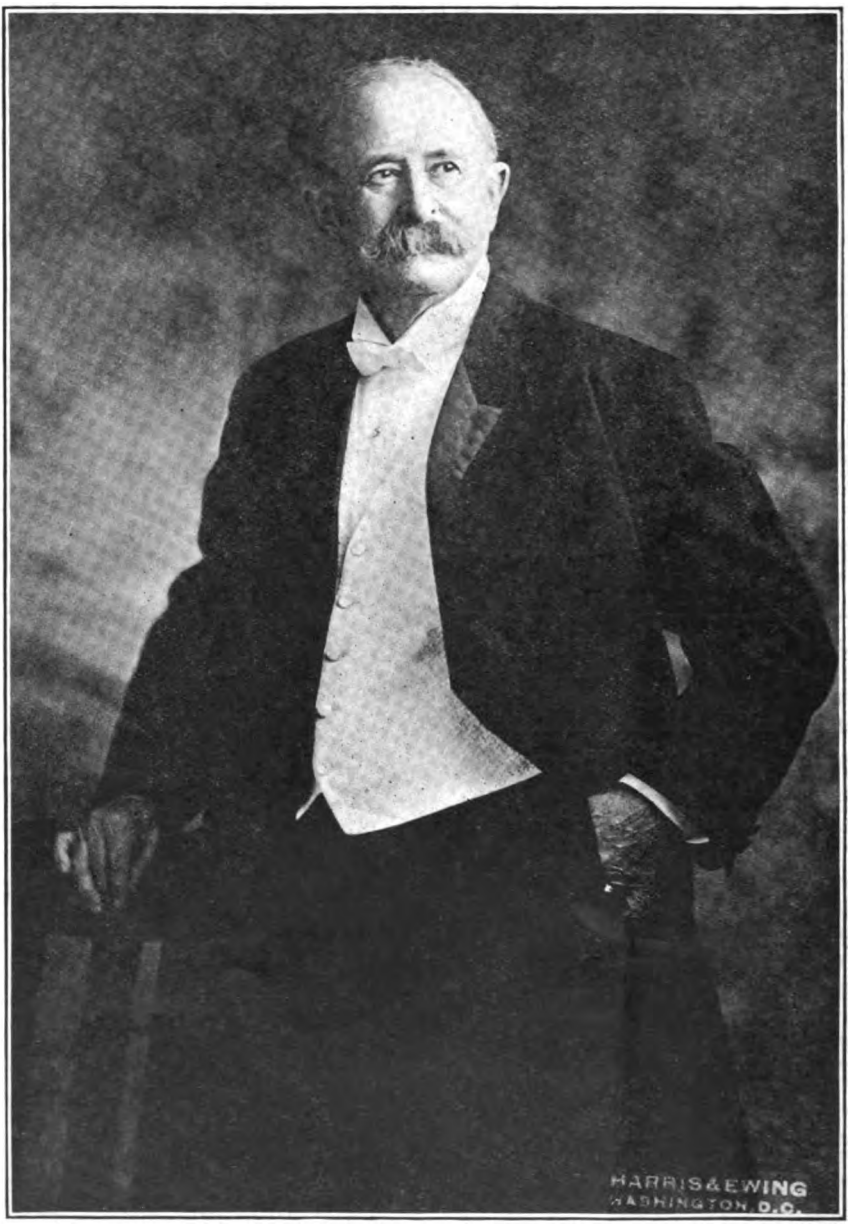

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for patriotic reasons in obedience to request of the Postoffice Department. They will continue no longer than the government considers it necessary to continue them. The management of The News Letter will see to it that there will be no loss of reading material to the subscribers of the magazine.

PROFITEERING VS. PATRIOTISM

The people are more than willing to suffer deprivation and inconvenience necessitated by war conditions. They gladly conform to the suggestions and regulations of the Food and Fuel Administrations, in order that food products may be conserved. They do not complain of high prices that are necessary. They submit to discomforts without grumbling in travel. But when these hardships are directly the result of greed, avarice and lust for gain, the limit has been reached. They will not, without just complaint, submit under the plea of "patriotism" when such conditions are caused by the robbery of merchants and others. The City of Washington is a striking example of vile profiteering in the necessities of life. Prices at the National Capital are higher than in any other city of the country. The profits reaped indicate larceny, petit and grand. The grasping ambitions of house owners have been checked, so far as government employes are concerned, by the enactment of laws which prohibit increases in rents during war time and the eviction of government workers who comply with the laws regulating the conduct of renters. The street car lines, whose cars are crowded to a disgraceful and dangerous limit, are seeking to raise their fares from six rides for 25 cents to straight five cents, and in spite of the fact that they are making more money than ever before and are furnishing rotten service, undoubtedly will "put it over" with the aid of the District Commission. The government's brain center of the war is being paralyzed by avarice, greed and profiteering which act directly upon the 100,000 or more faithful, hard-working servants of the people. If they complain the comment is, "they are unpatriotic."

Let Uncle Sam be your banker. He will use your money to bring the war to a glorious end and will pay you interest in addition to taking care of your finances. Buy bonds and stamps.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

October

PAULINA B. SABIN

Show me the way to that calm, perfect peace which springs from an inward consciousness of right.
Show me the way.
—Ella Wheeler Wilcox.

In your praying always pray for that which is good, and everything which is good is yours; and in making your prayers always realize that you have that for which you ask before you ask. That is the prayer which heals; that is the prayer which supplies; that is the prayer which gives you perfect harmony.

Happiness is a sunbeam, which may pass through a thousand bosoms without losing a particle of its original ray.—Sir P. Sidney.

Many are waiting for the coming of the Kingdom of Heaven on earth. Waiting ones, it is here, enter and enjoy. Live so that you will feel that you would not want a better life. Do not wait for the crowd to show you the way. Each one for himself or herself must enter the Kingdom, or come to a perception of the Kingdom within.—Exchange.

Take the Sunday with you through the week, and sweeten with it all the other days.

Keep out of the past. Let its mistakes, its follies and its sins go. Make today happy, virtuous and useful. Today alone is ours.

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.—Wildwood Philosophy.

I do not believe in any "next world." I think the next world is here; and I think when we leave our spiritualized bodies we will be freed from matter, and wherever we, as the image and likeness of God, choose to go, we will go with the rapidity of thought; we will go as thought goes and we will meet our friends here and everywhere; we will know them and we will love them; we will love them with the pure love that comes from God Almighty.—Bishop Sabin.

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THE SIGNS OF A GREAT AGE

Wm. E. Gibson.

EVERYWHERE there is indication that a change is imminent in the history of the human race. Thinkers of every shade of thought, of all civilizations, and of every religious sect or cult voice the belief that a Great World Change is now in the staging.

While the cause, color and end depicted by many differ widely, yet the fact of change is uppermost in the mind of each. Nowhere is this prophecy of change more clearly noticeable than in the conduct of the American soldiery.

It has become the duty of this Nation to take up arms in defense of those principles and ideals which gave the Nation its birth upon this continent, which fostered its development, and made it a dominant power among the peoples of the earth.

The Nation has drafted into military service men from every social strata, many hitherto indifferent, some positively reckless. Note the change that a few months of preparation for service has wrought in these men. The rough, rude, ill-willed sailor and soldier is no more to be seen. The American soldier and sailor, wherever seen at home, and from all reports from abroad, is a gentleman—a gentleman in the broad sense of the term.

He is ever courteous to women, respectful to his elders, dignified and gracious.

The drunken soldier is no more. The country has learned to value its boys in arms far above the revenue accruing from rum sales, and so has stopped the merchandise of rum for the period of the war, and when the war is over the soldiers, the sailors, and the people, having learned the blessedness of its absence, will banish it forever.

The war will cost much, very much, both in precious lives and property value. But many reforms have already been perfected, many are being perfected, and many other wrong tendencies will be dug up and readjusted.

If nothing more is gained by the war but the reformation of home, the country will have gained indeed.

But the gain is to be infinitely more. The reformation of the home and in the army life tends to make for efficiency, of course. The United States champions the cause of freedom for the peoples and nations of the earth, and gaining for all, it gains for itself.

The hardships of war and the losing of loved ones are mellowing the hearts of this Nation, bringing the people of all grades of society in closer sympathy and more spontaneous accord. Each feels to some extent the weight of the other's burden. This is welding together the people of all classes, colors and denominations into one cohesive unit of power, making for efficiency now and for solidarity for the future.

To some extent this work of re-

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naissance is going on among all of the allied nations, and even the enemy nations are affected by the Power and Spirit of Democracy.

Change, yes change, is imminent; change along all essential lines; change in the attitude of the nations toward each other. A united order of nations will come—each nation a factor in the order working for the common good of the order.

Society—the attitude of classes towards each other—must change, indeed, is changing. The strong must learn to strengthen the weak. The intelligent will scorn to profit from the ignorant. Justice will more and more hold the balances of life.

Change is imminent in religion. Those religious doctrines which make for and condone hatred and injustice, estrangement and separation among their devotees, must radically reform or be banished. They are the fruits of the great rejection and cannot survive the Light of this Day of God.

The spiritually awakened everywhere welcome this hour, with all its dark power, for they know that a clear sky lies behind the smoke and the clouds, and that when the storm has passed the Sun of the New Day will purify the residue, and the dews of the new heaven quicken life everywhere.

That nation and people which has stood for freedom and justice at home and abroad shall wear the crown of the world's honor and the adornment of heaven.

Consciousness of a righteous cause and consciousness of right conduct in that cause is the pass key to unlimited resources. He who has this key need fear no defeat, but woe to him who is armed with the key to wrong, for the doors he unlocks shall be to his undoing.

These are but signs of the coming great age, the Kingdom of God and His Christ declared and recognized among men.

How gradually has man come to a realization of the firmness of the Universe! He knew winds and waves and then gravitation and steam. Later he caught the finer forces of heat, light, and last of all electricity. Today, he is more than suspecting a cosmic energy as much finer than electricity, as electricity is finer than horse-power. And even now efforts are being made to harness this cosmic force. But finer than this cosmic energy is the energy of prayer. It touches on the ultimate, as it is of the nature of the absolute. As this is an age of electricity, another age that is now dawning is to be the age of prayer, an age in which a race will conduct all of its operations, not only under the guidance of God, but with a constant use of His power. This is prayer.—Albert C. Grier.

Be of good cheer. The day of judgment for the Huns is at hand. Pray for peace, but let it be a just peace that will give protection to all the peoples of the earth. The sunrise is near. America and united and purified religion, the religion of all the religions of the United States, are nearing the Grand Day of Victory, of Justice and of Peace. Trust in the Lord.

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CHRISTIAN SCIENCE

Chapter from One of the Most Noted of the Works of Oliver C. Sabin.

EVANGELICAL Christian Science may properly be defined as a system for the application to man's mentality of the Divinely revealed truth, that he is made in the image of God who is Spirit, and hence must be spiritual, and therefore not subject to disease, which is a mere delusion wrought by carnal mind in the material body.

All disease, all ailment, all sin and sickness of every kind and character, have their origin in the mental and never in the material. The material body is without sensation, is without life, is without Truth, is without God, and is without substance, because God is Spirit, and God is All in All; therefore, that which is not spiritual, or that which does not belong to the Infinite Mind and its infinite manifestation, has no existence, is not and never was. The belief of any kind of illness originates in the material mind, but it is in error, it is a falsehood. Touch this falsehood with the Truth and it vanishes, Truth destroys the error, and gives triumphant victory to the Truth.

One following these rules can absolutely prohibit unfriendly, unhealthful, and unpleasant thoughts from going through his or her mentality, admitting only such as are desirable and refusing to entertain the others.

We must bear in mind at all times that God is All in All, that there is but one Mind and that this Mind is reflected in man; there is but one Life and man's life—all life—is but the reflection of the one Life. There is but one Truth, one Love.

The apostle tells us that we live, move, and have our being in God. We are told that man was made in the image and likeness of God; we are told that God is Spirit, therefore our lives are spiritual and not material. The material has no dominion over Mind, because as the Psalmist says, "As for man, his days are as grass, as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more."

That is the finale of all material man. But the real man, the image and likeness of God, never had a beginning and never will end, and the Psalmist says of this man: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children."

This principle of metaphysical healing given us by God under fixed rules was existent and practiced by man centuries and centuries before the advent of our Savior on the earth. In fact, Divine healing has been taught since we have had any history of man, but for want of a better name we call it Evangelical Christian Science, because it was the

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Science taught by Jesus Christ our Savior. He it was who brought it to earth in a more practical form than it had ever appeared before, and He brought it as a demonstration and proof of God's love to man.

THE THEORY AND PRACTICE

may be illustrated in this way: If a fire should break out, the first thing one would do would be to obtain water as rapidly as possible and flood that fire; water being the opposite and the antithesis of fire. If the fire is a very large one, oftentimes it takes great quantities of water. Sometimes it will work around the crevices and hide for the time being where the water cannot hit it, but the persistent firemen continue until the water quenches the fire. So in Science practice, it is putting the water of Truth upon the fires of evil which destroys sin and sickness. Therefore, as water is necessary to put out material fire, and as a quantity of water is necessary to have on hand for that purpose, so it is for those who practice Christian Science; their minds must be stored with the water of Truth so that the fires of evil may be quenched when they appear. If this evil is not quenched at once, continue to deluge until evil disappears and Truth is triumphant.

Oftentimes the severest cases of diseases have been cured by simply repeating the Lord's Prayer over and over, often by repeating the 23d Psalm; often by the repeating of other passages of Truth, the evil will be destroyed. The writer, himself, remembers to have been cured of a very severe belief of sore throat by simply repeating the words "I am hid with Christ in God." The principle of metaphysical healing is that Truth dispels error. The error in the presence of Truth vanishes into its native nothingness and it never was. Truth dispels evil as light dispels darkness. Take a candle into a dark room, darkness is dispelled. The fact is there never was any darkness, it was simply the absence of light. So with evil; all evil is in appearance, it only belongs to this claim of materiality. You touch this appearance of evil with the reality of Truth and evil is dispelled and Truth is triumphant.

WHAT IT DOES.

Christian Science makes better Christians, better citizens, better husbands, better wives, better fathers, better mothers, and better children. It gives us a perfect knowledge of the Fatherhood of God and the brotherhood of man, because we realize there is but one Life and one Mind, that is God the Father; and that His children are but the reflection thereof. It brings us into a closer unity of brotherhood, gives more of Love and teaches us how to protect the rights of our brother as well as ourselves. We cease trying to keep our brother from cheating us in matters of mercantile transactions, but we look to it that we do not wrong our brother. All Christianity is based upon the two great fundamental commandments:

"Thou shalt love the Lord thy God with all thy heart, and with 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 command-

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ments hang all the law and the prophets."

HEALING THE SICK.

The great fundamental principle in metaphysical healing is that man was created in the image and likeness of God, that his life is spiritual and not material. God being Spirit and man his image and likeness one can readily understand why man cannot in reality have sin or sickness. The image and likeness of God is incapable of sin. The image and likeness of God is incapable of being sick, because as we are told by the apostle we are hid with Christ in God. Therefore, our lives being spiritual, living in the Father, perfect harmony, perfect purity must exist because there is no room for evil in the Divine Mind.

This underlying principle cannot be impressed too strongly upon the mind of the student, for upon it hangs all metaphysical healing and the superstructure built thereon. The material man is without life, without intelligence, without God, is as but the grass of the field, today is and tomorrow is not; but the real man, the image and likeness of the Father, is the reflection of the Divine Mind, the Life, the Truth, the Great Jehovah and immortal.

When one is attacked with a belief of disease he must not acknowledge the reality of such beliefs; he must not admit into his consciousness an agreement that there is illness or that there can be, and he must know and understand that man is spiritual and cannot have disease. Admit only such facts regarding your physical being as you desire to be true, deny absolutely all else.

Suppose the material mind comes up and tells you, I have a fever, and in corroboration of that belief, to the material sense, you see that belief develop upon your body, know that the material mind is a lie and that there is no fever in your body, there can be none; all is Mind, and matter is nothing, and matter cannot say I am sick, I am dying; matter has no intelligence, it has no Truth and all material assertions are false.

To bring this subject to a practical point let us suppose that the reader has a call from some person to come and treat him—say for fever—the healer goes to the patient and finds, to material sense, what is termed a raging fever, perhaps attended with delirium. The healer at once realizes in consciousness that the patient is the image and likeness of God, that this manifestation of material mind is false, that matter has neither causation, sensation, nor Truth, and the belief of disease vanishes and the material symptoms are dispelled as does the fog before the morning sun.

In making this treatment, while we do not give the formula to be implicitly followed, yet to those who are new in Christian Science the formula is of great advantage. You must know that the contest between materiality and spirituality must be met and overcome absolutely by selent reasoning and logical argument; that through the healer's mentality is transmitted the God thought of Love, of Good, which

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permeates and saturates the patient until all symptoms and material beliefs and materiality are banished and destroyed. As a lawyer before a jury would bring his arguments and his facts and array them and codify them in order to convince the jury, so must the metaphysical healer array his facts and logical conclusions and arguments with such irresistible force that error is destroyed and Truth is given its normal sway. In making this treatment, as before remarked, a formula is unnecessary, but in order to give the student an idea of the ground over which he must travel in order to control and destroy these material beliefs of evil I submit the following, which, if followed in substance or in fact with the proper realization and understanding, will destroy the belief in any so-called disease, because God is omnipotent, and it is God's work and God's plan for the destruction of error.

FORMULA OF TREATMENT.

The following is given as a formula of treatment which may be mentally used. In your consciousness you call the patient's name, or in some way designate whom you mean, and mentally talk to the patient as follows:

My dear brother (or sister), you must know that Spirit is the real, matter the unreal. In matter there is no Life, Sensation, Intelligence, Truth, Love, Substance, or Good for all that is is Infinite Mind and its infinite manifestation. God is All in All, and in Him we live, move, and have our being. The spiritual is the true, the material always false; the spiritual the real and eternal; the material unreal and temporary. God said let us make man in our image and in our likeness, therefore man was made in the image and likeness of God, and, God being Spirit, man's life is spiritual, living in the Father, and the material has no power over man. You being hid with Christ in God, therefore I declare in the name of Jesus Christ, my Savior, that man lives in eternal, perfect harmony, and none of the ailments and ills of materiality, or disease, in any form, can come near you. All such appearances are only material beliefs, which are false, untrue, unreal and do not exist and cannot exist. Man's life being a spiritual life, he living in God, moving in God, and being in God, it is impossible for him to be afflicted with any kind of disease; he lives in perfection, he lives in God and God is Love. Man lives in Love; is engulfed by it; it covers him and hides him as the waters of the sea cover the great deep; therefore, no kind of ailment can come near him to afflict him in any manner whatever, or can injure him in his body, in his character, in his happiness, in his material existence, or in his morals, and all beliefs of inharmony are but material beliefs and are false and absolutely untrue. Therefore this belief of (here name every kind of ailment and belief of disease the patient believes he has, calling each by name and denying each specifically), which mortal belief says you have, is untrue, unreal, and false, is not, never was, and never can be; for the spirtual man can have no illness; he is perfect, living in God. The material man is but a false,

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unreal, and material belief and has no Life, Truth, Sensation, Causation, Intelligence, or Substance. He cannot be sick, or have any ailments, therefore the belief of disease is unreal, not true; it does not exist and cannot exist, for the image and likeness of God cannot have illness of any kind or character.

The fact that your life is spiritual, that you live, move and have your being in God, that you are hid with Christ in God, that God does protect you and cover you with His feathers, and under His wings do you trust; His Truth being your shield and buckler, you must know that you dwell in the secret place of the Most High and under the shadow of the Almighty, and that the Lord is your refuge and your fortress; that in God do you implicitly trust, perfectly and thoroughly, without equivocation or hesitation; know that God is All in All, and that from Him comes every good and perfect gift. Therefore you have wisdom, you have spiritual understanding, you have righteousness, you have holiness, you have love, you have meekness, and you are endowed with all the characteristics which belong to a child of God. Living in purity your life is pure. The foundation from which you draw your inspiration coming from God, your life is a godly life and no evil thoughts can intervene, no fears, no desires for wickedness, no hatreds, no revenge, no malice can come into your consciousness; because God made all that was made, and all He made was good, therefore all of these beliefs of evil are but the beliefs of materiality and are false and do not exist, therefore your life is a perfect life, your life is a life of Christianity, your life is a life of love, your life is a life of Christian charity, you are a bright and luminous character that all who see you may love and know that you are a child of God.

Oh! God, our Father, in the name of Jesus Christ, my Savior, I ask that You hear me, that Thou grant my petitions and bless this, Thy child. Amen.

The Lord is your Shepherd and you shall not want, He maketh you to lie down in green pastures, He leadeth you beside the still waters, He restoreth your soul and leadeth you in the paths of righteousness, for His name's sake. Yea, though you pass through the valley of the shadow of death, you shall fear no evil, for God is with you. His rod and staff they comfort you. He prepares a table for you in the presence of your enemies; He anointeth your head with oil, your cup runneth over, for surely goodness and mercy shall follow you all the days of your life and you shall dwell in the house of the Lord forever. In the name of Jesus Christ. Amen.

Therefore, dear one, God's love follows you, the very hairs of your head are numbered; for a sparrow cannot fall to the ground without His notice; He keeps you constantly in His love, in His affection, in His heart; He is always with you, He is your shield from every danger and is a defense against every ill. You have happiness, you have joy, you have peace, you have contentment. No harm can come to you, for God does prosper you in every event of

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life; He guides your every step, your every thought, and directs your every act. He takes charge of and controls and manages your business and material affairs; He leads you in the paths of pleasantness, where all is purity, harmony, and contentment. You live in perfect harmony, perfect love, perfect joy, perfect happiness; and God the Father reigning over you, caring for you and blessing you in all the vicissitudes of your life. You must know that God is All in All, therefore all you have is good, and you can only have what is good. God is your supply, God is your fortress, God is your refuge. You can have no fear of evil. All fear is material mind, is false, untrue, it does not exist. You can have no fear, because you live in God and God is all powerful, you can have no fear that God will not sustain you, for God is your source of supply, your strength, your happiness, your joy, your peace. God is All in All, therefore there can be no fear no more than there can be disease, discord or inharmony.

Dear Father, destroy every belief of inharmony, restore this dear one to perfect peace, perfect joy. I ask, in the name of Jesus Christ, my Savior.

Our Father, who art in Heaven, hallowed be Thy name, Thy kingdom come, Try will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. Amen.

DO YOU TRAVEL ON GOOD ROADS?

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

Take your money out of your hoard pocket and put it into your liberty bond or war savings stamp pocket, and thereby help your country in her time of stress and strain. This will cost you nothing, and will fulfill your patriotic duty.

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THE END OF HEALING

The End of the Christ Healing is That Men Shall Become Healers.

Wm. E. Gibson.

HEALTH, like every other bounty of Divine Good, is not to be "cornered." Selfishness and pride, prejudice and greed cannot monopolize it. It is heavenly manna that spoils in hoarding hands.

The end of healing is to make healers.

He who is healed, or is on the road to health, should strive with all of his heart, wisely, of course, to heal others, to bring the bounty of renewing life and happiness to as many souls as possible.

Jesus the Christ healed men that they might become healers of men.

The healing of physical ills is but a fragment of the great healing. The healing of mental distortions is far more important, but not the most vital.

The healing of those soul diseases which separate man from the bounties of God is the thing most essential. The Spirit of Justice in the place of injustice brings the soul en rapport with the Divine Justice.

The spirit of Love instead of hatred throws Divine Light upon every effort to make progress—material, mental, and spiritual—rapid and easy.

The heart that is good draws to itself those things that are positively good. The pure and virtuous attract their kind.

The life that continually pours out streams of kind thoughts, words and deeds, becomes a reservoir that is continually being replenished with showers of kindness.

The soul that has been healed of its old ideas, of its old mental crustations and deformities, and has become fully imbued with the Christ spirit and life has power with God.

Such a soul has power and dominion over the environment for its own highest good, and for the best good of all who will receive the blessings of God through the channels of the Good.

Good is Eternal, being a characteristic of God. The Good stands in relation to God and men as the hands stand in relation to the human soul and other human souls.

The Good are ever the servants of God.

All healers, who are truly healers, are but the hands of God lifting up the weak, lightening the weight of the burdened, lighting up the path of all souls, sweetening the cup of life for the sake of the Good.

Every soul which has been healed and has realized the touch of Divine Love is bound by the law of reciprocity to extend that bounty to others in every way that opportunity affords. Else it must lose its hold on the secret ways to health

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and happiness and finally relapse into misery of body and mind.

You grow by what you feed upon, and add strength to mind and body by food and exercise.

If you have received you must give. If you have been helped you must help.

Blessings continue to come when the channels are not clogged by selfishness and the miser spirit.

A stream purifies itself in flowing. Stop its flowing and its waters stagnate, degenerate and poison both themselves and all who partake of them.

The world is in great pain and the true healer is in demand everywhere.

Hearts are being rent and torn by the conditions of war. Families are being torn asunder. Many rich in this world's goods are becoming poor. Many formerly poor are starting on the dangerous path to material wealth.

These conditions all make for disease of the souls of men, and demand the service in thought, word and deed of the Divine Healer.

The Real Healer is the mainstay of the hour, the inspirer of life in this day of death, the bearer of light in the darkness that precedes the day.

You are commanded and given the power to heal the sick.

Without Truth I know not how man can live. A cart without a crosspole, a carriage without harness, how could they be moved? To know what we know and to know what we do not know, that is understanding.—Sayings of Confucius.

SCRIPTURE CAKE.

Four and one-half cups of I. Kings, 4:22; one cup of Judges 5:25; two cups of Jeremiah, 6:20; two cups of Nahum, 3:12; two cups of I. Samuel, 30:12; one cup of Numbers, 17:8; two tablespoonfuls of I. Samuel, 14:25.

Season with II. Chronicles, 9:9; six of Jeremiah, 17:11; one pinch of Leviticus, 2:13; one-half cup of Judges, 4:19; two tablespoonfuls of Amos, 4:5.

Follow Solomon's Prescription for making a good boy and you will have a good cake.

"Search the Scriptures."

The spread of Christian Science was never before so rapid and effective as since the entry of the United States into the war. New churches are being formed everywhere and congregations increased. In harmony with Christian Science doctrine all religions are growing more charitable toward each other, creed lines are being rubbed out or unobserved, and all the people, regardless of sectarian differences, nationalities, conditions in life, race and color, are understanding each other more clearly. These times of trouble and suffering have brought all the population closer together than ever before.

Whosoever * * * shall not doubt in his heart but shall believe * * * he shall have whatsoever he saith.—Mark 11:23.

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LITTLE NICHES

Richard Wrightman's Book, "Soul Spur."

MY father's house was near a wood. One wild night, during a storm of wind and rain which shook the apples from the orchard trees and made the walls of the dwelling tremble, something came against the window of the living-room with startling impact. A boy's curiosity in unusual events is not to be denied, so with cap pulled tight to my head and the collar of my jacket turned up, I went outside to see what it might be. On the ground underneath the window I found a full-grown partridge, stunned and quivering. With the primitive thrill of the captor, tempered somewhat by pity, I bore the insensible bird to the woodshed and laid it in an empty pine crate. In the morning I went to view my prize, but the sight which met me was not pleasant. The partridge had revived from the shock, and in following its instinct for freedom had beaten its head to pieces against the top of the crate. If it had possessed the power of reason and patience, and not fretted under temporary confinement, I would doubtless have liberated it in the morning—it might have been back in the wood drumming upon its favorite log. But it aimed for liberty with unthinking aim and was killed into the bondage of death by its own discontent. It was only a partridge following its blind impulse, but it suffered the consequences of a mood which many humans indulge in to their ultimate sorrow, namely—a fretful rebellion against environment. The irk of a limited sphere of action or the hate of small tasks gets into their blood, and they beat their heads to pieces against the thing which confines them.

There are two sorts of discontent. The first of these is named Complaint. It is a miserable and cankerous state of mind which expresses itself in peevish desire to get away from our natural lot in life, to flee from the doing of near-by tasks, to leave our own acre for some one else to till, and go and try to find some other acre which we think will be pleasanter and easier, to evade conditions instead of dealing with them. The world's weaklings are all discontented in this particular way. They curse the rising sun and spill their sourness along the highways. The second form of discontent bears a sweeter name—Aspiration. It has no moan in it, no belittling of today's opportunity, no infidelity to difficult duty, no hankering to run away from the plow. It is constant and constructive. It does not knock down; it builds up. It breeds growth and onwardness. It is a spur in the flank and a star in the sky. Its passion is to be and become. It is always after more—more power, more efficiency. It makes a man dissatisfied, not with what he has, but with what he is—with himself; he does not like himself very well because he is sure he can be better; he bans stagnancy of char-

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acter and moves the deeps of his being in a steady flow toward the great sea of usefulness and truth. He belongs to the vital company of whom it has been said—"They go from strength to strength; every one of them appeareth before God."

These sons of aspiration—the children of this dear discontent—are the salt of the earth. They save and savor the life of every human community. They are calmly busy with the deeds of the present hour, and when, by industry and experience, they add skill to skill they are gratefully glad. They have made certain discoveries and thereby gained certain wisdoms. They have found that art is work, and that good work is always artistic; that though a necessary task may be menial it need never be mean; that the only way to adorn a profession is to practice it well; that fidelity in little things holds the promise of big things and the qualification to do them with honorable efficiency. These people are never hurried into promotion by their own itch to be promoted; they are propelled into it by the sheer quality of their work. Their steady procedure in the things that are set before them puts them in line with the beneficent laws of life which are built to see that every man gets his due. The very universe itself befriends and heartens them. Opportunity tugs at their sleeve and whispers, "Come with me!"

It is commonly supposed that the great work of the world is done by the world's noted men—its captains, inventors, teachers and financiers. Not so. It bulks too large to be the work of the few, and so is distributed in small stents among the hands of the many. The low-waged man, being the real producer, is the real king. When he stays at home traffic and transportation are paralyzed. The manufacturer may direct the tilting of oil cans over the driving-shafts of his machines, but he cannot tilt them himself. When all his Joes and Jims quit work he is a manufacturer no longer, but just a flustered person owning an idle plant. A publisher may make a hundred thousand copies of a newspaper, but they will be worthless in five hours if they are not scattered among the people by the grimy hands of newsboys stationed along the thoroughfares.

Thus, the worker in the obscure sphere is supreme. He is not tolerated, but needed. He has a right to move among his tasks with dignity and assurance. His prime responsibility is to himself—to fill his little niche as a man should fill it, to do his work with skill and honor, not as a drudge, but as a faithful servant of the interests of mankind. This is at once his duty and his gain, for his real pay is not in the Saturday envelope, but in the doing of the task itself—the spirit of the doing and the method of it. These, being right, lift him from the level of the tyro to the level of the artist. He becomes an accomplished man, badged, within if not without, with the insignia of the only rank worth striving for—the insignia of worthy achievement.

It is good to do little essential things with a hot heart, to tend small tasks with a fine zeal which makes the seemingly insignificant employment big and important. In an inn at Savoy there was a flight of stone

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stairs. They were very dirty stairs. They had apparently not been washed since the first man went up them. John Ruskin saw them and the sight smote his soul into indignation. Straightway he procured a bucket and a broom and scrubbed the stairs painstakingly. Was he less an artist for this menial service? No. He himself says that he never made a finer sketch than the one which that same afternoon grew upon his easel under the hands which had washed the stairs. Fundamental fidelities are the parents of art. No event of life is trivial, no task, however humble, is beneath the dignity of the high soul. Attention to the atom alone solves the mystery of the mass. The head of an Edison is habitually bent over microscopic particles which the world passes by. The cook in the kitchen feeds the queen, and if her cooking is good she is not less queenly than the queen herself.

There is a purpose in circumstance. Nothing in our lives is for naught. All things which have been given us —even our chains—are meant for our making, meant for the working out of our goodly destiny. Bunyan in prison, apparently cursed by sunless hours of solitude and loneliness, was a greater Bunyan than if he had been free to roam afield. The walls which shut his body in could not confine his soul; it escaped them and went out into all the world to lift to higher levels the hope and vision of mankind. The log cabin in which Lincoln was born lent its ruggedness and simplicity to the man himself, and has become a shrine which men approach with reverent feet as to some holy place which love and truth have glorified. The hard lot is ever the school in which greatness is taught, and the best scholars are those who perceive the purpose of difficulty and do not grow bitter as they grapple with it. The very genius of progressive living consists in a capacity to appreciate the day and what the day holds; to find in all seasons and events a divine conspiracy to refine the soul and make it a greater soul; to hail hardship with grim gladness and bless the hills which must be climbed; to look with kindly eyes upon every human thing; to accept with complacence the small circle of opportunity until it has been shown that we are worthy to move in a wider one. Along no other path may we come to our best and largest estate of being and serving.

For five summers I have employed at my Adirondack camp a French-Canadian who has never stirred thirty miles from the spot where he was born. His age is about forty. His frame—he is of small stature—has the peculiar litheness and grace which comes from lifelong fellowship with the out-of-doors. He can neither read nor write, but knows the secrets of the forest and the tokens of the sky. His speech, gained solely by hearing others speak, is weird and incorrect, but always expressive. One spring, on greeting him, I remarked, "Well, Constant, I am glad to see you." And he replied warmly, "So be I. It's ben a long spell sence we seed ourselves!" The rising inflection is in all he says and he essays all tasks, however unfamiliar, with singular confidence. When you ask him if he can do anything—something outside of his usual round—his in-

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evitable answer is, "I kin try." There appears to be no limit to his adaptability and skill. He rows boats, paints buildings, lays walks, digs wells, clears land, blasts rocks, makes gardens, grooms horses, mends harness, repairs utensils and implements of all kinds, fishes, hunts, shingles roofs, builds chimneys, harvests ice, erects outbuildings, and "logs it." The swing of his ax is a poem of motion and the great trees fall just where he wants them to fall and make their final way to the open fireplace without the misplacement or loss of a single ounce of energy. If a hook is needed, on which to hang a saddle or a scythe, he makes it in a moment from the crotch of a sapling. In every emergency he exacts quick tribute from the natural resources of his environment. From the crude materials nearest at hand he gets what is needed for him and me.

His name will never be known to fame, but his work abides because it is good work. He fills a little niche in a big way and sings while he does it. Often I watch him with a twinge of envy in my heart and say—"Why can't I do those things like that!"

THE SOWER

When we sow the seed of pansies,
Of phlox or mignonette,
We feel quite certain they'll be true—
They've never failed us yet!

When we sow the seeds of anger,
Discouragement and doubt,
We should not be surprised to see
The crop of weeds they sprout!

For verily our words are seeds
That bring forth of their kind;
And be they flowers or noisome weeds,
Their origin is MIND.

First the seed—then comes the harvest
In body and affairs!
Ah, well for him who guards his lips,
And only Truth declares!

ETHELIND LORD CAMPION,
San Francisco, Cal.

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CURE FOR POVERTY

A Chapter from "Christian Science, What It Is and What It Does."

THE claim of poverty, lack, and and want is as easily overcome in Science as is the belief of headache or fever. The editor of the News Letter has had most signal proofs of Divine love, Divine protection and Divine provision since coming into this beautiful thought, and learning to rely on the gift of God, who is the giver of all gifts.

The healer must thoroughly realize that God is omnipotent; that He hears and answers the prayer of all those who ask Him in perfect faith. I give illustrations. In our printing office the old printing machine which we had would not print our paper without muddying and mashing down the type of one entire side of eight pages, and the mechanism could not remedy it. We found it impossible to buy a new machine, because the factories were all behind with their orders, consequently our paper had to go out thus mutilated, so far as all human agencies were concerned. The editor of the News Letter, under these conditions, saw at once that God alone was the remedy. We therefore treated the situation, declaring that God's Truth could not be mutilated by an old iron press, and that error could not work to destroy the spreading of the Truth in that way. The result was that God answered our prayer, and the old press has worked as well ever since as if it were new, right out of the factory, perfect.

Another instance: A wire stitching machine we had to stitch the News Letter together would not work, because the only wire which we could get, after exhausting the former supply, was too small, and to mortal belief this wire would not stay after being stitched, and there was no other wire which we could get in Washington; hence, the News Letter must go out without being stitched, or else this wire must be made to do the work. I gave the situation a treatment, declaring that God's Truth could not be mutilated because of defective wire. I told the young lady at the machine that she would have no more trouble, and the machine immediately worked perfectly.

Another instance: A gentleman came into my office suffering from extreme want, and yet he was a man of education, character, a devoted member of the Baptist Church, and altogether a good man. I instructed him how to treat the situation, to avoid the difficulties under which he was laboring, and gave him a treatment myself. The result was that, in a most miraculous way, the very next day he obtained a position which gave him a good living.

I could continue these example ad infinitem, but I have given enough to show that God does take care of and supply the wants and necessities of His children—those who trust in Him. I quote the following passages from the Bible:

24. "No man can serve two masters; for either he will hate the one,

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and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

25. "Therefore, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment?

26. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?

27. "Which of you by taking thought can add one cubit unto His stature?

28. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

29. "And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. "Wherefore, if God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O yet of little faith.

31. "Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. "(For all these things do the Gentiles seek): for your Heavenly Father knoweth that ye have need of all these things.

33. "But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

34. "Take therefore no thought for the morrow; for tomorrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matthew 6.

"The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in His season, and to bless all the work of thine hand, and thou shalt lend unto many nations, and thou shalt not borrow."

"By humility and the fear of the Lord are riches, and honor, and life."

"Yea, the Alimghty shall be thy defense, and thou shalt have plenty of silver."

"The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing."

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."

"For he satisfieth the longing soul, and filleth the hungry soul with goodness."

"Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

"Thou openest thine hand, and satisfiest the desire of every living thing."

"Riches and honor are with me; yea, durable riches and righteousness."

"For the Lord is a sun and a shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly."

"If ye be willing and obedient, ye shall eat the good of the land."

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

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"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

"But my God shall supply all your needs according to His riches in Glory by Christ Jesus."

"The Lord is my Shepherd; I shall not want."

"Every good and perfect gift is from above, and cometh down from the Father of Light, with whom is no variableness, neither shadow of turning."

PERSECUTION.

The true Christian and Scientist will never be discouraged because of persecutions on account of his religious sentiments. In the dissemination of any new thought, bringing it before people who are not advised of its truth, naturally opposition must be expected. In all history there has never been any great idea advanced unless opposition has been aroused. Such has been the history of reform since the earliest annals, and we can not expect exceptions to be made in our case. The student of metaphysical healing must expect to have those arrayed against him who have been taught from earliest life that all healing done by Jesus was miraculous and done by the direct interposition of God. We know, of course, by actual demonstration, that the work Jesus did was accomplished according to fixed rules, and not by any especial interposition of Divine Love in any particular case; that is, in an unnatural degree. For Jesus told His disciples that they would do even greater works than He had done. He thoroughly understood the rules of Science.

Christian Science is that part, principle, attribute, or what you may call it, of God wherein Good destroys evil, and the result is absolute when the rule is applied. If we take the proposition, two and two make four, it is no more certain than is the metaphysical proposition stated in this way: Evil Good Harmony. The Good touching the evil obliterates the evil, and the result is Harmony.—Bishop Sabin.

FROM WITHIN.

No grafted grace bears sweet fruit season after season. Your growth and usefulness must be from within. You must attend to yourself—the deep-down self which is really you—the man within the body—the deathless human thing, somewhat divine, but only somewhat, which counts for good or ill. Nothing is so important as yourself—no fortune or circumstance so worth your thought and care. No game is so fascinating as that in which you move upon the checkered life-board the pawns of intent and resolve, coolly and with sheer desire to win against the foes of your spirit, and thereby command destiny.—Soul Spur.

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RAYS OF LIGHT.

W. E. G.

Justice is a magic jewel which if any man wear he defies a world of opposition.

A nation adorned with justice has its place and power in the Sun Eternal.

Adversity brings to light the real virtues of men as does fire separate the gold from the dross.

Oppose a wise man and you crystallize his wisdom; oppose a strong man and you certify his strength; oppose a good man and you advertise his virtues. But oppose fools, weaklings and the vicious and you add the weight of your folly to their depravity and sink with them into the mire of the ridiculous.

If you would be wise, strong and good keep your eye ever fixed upon the mountain tops where these gods reside; also deal with children as children.

He is the greatest conqueror who has first conquered himself. The first duty in self-mastery is to discover and subdue the menagerie within, to tame and put in absolute subjection the serpents, the lions, tigers, and peacocks of the lower self. To make the mind the obedient and faithful servant that it is designed to be and the body a real abode and not a stumbling block, is the soul's first task.

He who has conquered himself conquers his environment without a struggle.

The master wears the crown unconsciously and unintentionally wields the scepter to which men and conditions bow.

As a little drop of poison spoils the harmony of the body, so a little bit of folly blights the life of a child.

He who conquers the warrior for the sake of peace shall find peace and enjoy it; but he who, conquering the warrior, dons his armor, falls in love with it, and clings to it, is conquered by it, and becomes the enemy of peace and a pest to the world.

He is the greatest conqueror who wields the Sword of Truth, Absolute Truth, in thought, word and deed.

Thy Kingdom come,
Thy will be done
On earth as it is in heaven.

THE IRRESISTIBLE.

My Soul comes forth an Irresistible Power to express to all men God in the flesh, and nothing can interfere with its perfect manifestation.—Unity.

Be noble in every thought
And in every deed!
Let not the illusion of thy senses
Betray thee to deadly offenses.
Be strong! be good! be pure!
The right only shall endure,
All things else are but false pretenses. —Longfellow.

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THE DAY OF TRUTH

Voice of the Soul.

"TRUTH crushed to earth will rise again." This is the day of the resurrection of Truth in the ideal and of Truth in the manifestation. Falsehood and the false must go. They are the fuel that feed this fire of war, and it will feed the fire, and the fire will burn until men turn from falsehood into the ways of truth and true living.

Truth and the Spirit of Truth must now be honored in all places and in all ways.

In high station and in low places Truth, plain Truth, must be honored.

The heralds of the war must proclaim the Truth or hold their peace.

Falsehood is an abomination in this Day of God. It disintegrates the soul-force of the nation and undermines the reservoir of effective power. To paint in false colors the conduct of the friends or the enemies is to weaken the hand that must handle both.

In every heart there is a chord that vibrates harmoniously to Truth, and is as sensitive to the discordant vibrations of falsehood.

Tell the plain people the plain truth and you lift the nation to a plane of irresistible power.

Live the Life of Truth one toward another, irrespective of race, color or creed, and you lay an adamantine foundation for national permanency.

Practice Truth, plain Truth, in diplomacy and in all national and international intercourse, and you lay the foundation for a peace that shall utimately need no armed police to enforce conditions of peace.

The nations rejecting the light of the Divine Plan have blundered and fallen into the maelstrom of war.

All see the blunders, all recognize the need of a remedy. Many are grasping the means of remedy, many are turning to God in spirit and life, are throwing aside the false vestments of pride, prejudice and selfishness, and are turning to God in reverent love and to their fellowmen in justice and generosity.

The people will repent if Jonah prays. The country will be saved if the people pray in spirit and in conduct. The world will be spared if the nations, in spirit and conduct, meet each other upon the plane of simple Truth. Until then no peace for this world, no freedom for the nations, no happiness for the sons of men.

Truth, Absolute Truth, makes but one step to Eternal Good; but falsehood makes a chasm in which lie the valley of death and the regions of hell, where the fires of prejudice, selfishness, jealousy, hatred, and revenge increase in consuming power by the stream of humanity that flows willingly into it.

O, peoples of the earth! This is the day of God. The Kingdom, for

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which you have prayed and from which you have fled, has come.

Its light has blinded the children of the world, the children of darkness. The followers of materiality, blinded by the dazzling light of the new day, have lost their way, and in the blindness and madness of their delusion they are falling in death blows upon each other, not knowing their friends from their enemies.

America having heard the call for world freedom has answered with her sons and her resources. She is now fighting the battles of the Lord of Hosts, but only clean hands and pure hearts can hope to win in this day. All evil, corruption, grafting, profiting, in home institutions and in the armed forces, must now be cast out with iron will and determined hands; all petty preferments, all segregations and symptoms of prejudices in society, in office, in shop, and in religion, must pass with the evil of this day.

These are products of the night and can become only more and more corrupt under the sunlight of this Day of God.

Every department of the National Life must be cleansed and purified.

Justice and Fair Play in the home institutions as well as in the armed forces, must be supreme.

The nation must be organized for highest efficiency. Every individual must bear his full share of the burden.

He who grows rich in this day of trouble is a vampire of human blood, his wings must be clipped and his teeth drawn.

In plain terms this is the Day of Truth, the Resurrection of the Will of God. Falsehood and false institutions must fall, must perish. If the hands that have assumed the task fail, other hands will accomplish the task.

Blessed will be the state of that nation or those nations who, seeing and hearing, shall bend their attention and energies to the work in hand, and shall not be swerved from their course by any spirit of prejudice or self interest.

To absorb thought is to absorb lasting power. But if, when in the act of such absorption, anything annoys or hurries us, this power of absorbing thought is instantly destroyed. Our spirit ceases then to be the open hand receiving ideas. It becomes the clenched fist. It is then combative. It goes straight to whatever annoys or hurries it, and rages and frets around it. When we say "goes" we mean our thought as an element literally goes out to the place we are hurrying to, or the person who troubles. It is our strength of both body and mind that is constantly leaving us. We cease then to study. Repose and serenity of mind mean a condition of perpetual study; and, with such, a continual indrawing of strength. We can discipline ourselves to such a repose, until it can accompany and pervade all our efforts, so that we shall rest as well as work.—Prentice Mulford.

The end of life is to be like unto God, and the soul following God will be like unto him; he being the beginning, middle, and end of all things.—Socrates.

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NEITHER DO I CONDEMN THEE

HITHERTO few of us have had any idea of the destructive potency of condemnatory words or thoughts. Even among Truth students who know the power of every spoken word—and because they know it so much greater is that power—there is a widespread tendency to condemn the churches and all orthodox Christians, to criticise and speak disparagingly of students of different schools (as though there could be but one school of Christ), and even to discuss among themselves the failings of individuals who, in ways differing from their own, are earnestly seeking to find the Christ.

Let us stop and see what we are doing. Why should we condemn the churches? Did not Jesus "continue to teach in the synagogues"?

He did not withdraw from the church and speak of it contemptuously. Nay, but remained in it, trying to show people wherein they were making mistakes, trying to lead them up to a higher view of God as their Father, and to stimulate them to more truly righteous lives. If He found hypocrisy in the churches, He did not content Himself with saying, "I am holier than thou," but He remained with them and taught them a more excellent way, that the inside of the platter must be made clean.

IS THE SERVANT GREATER THAN HIS LORD?

Shall not we, whom the Father has called into such marvelous light, rather help those sitting in darkness, even in the churches, than to utter one word of condemnation against them? A loyal son does not condemn his father and mother because in their day and generation, with their then limitations, they did not grow up to his present standard. We do not condemn the tallow candle or old stage coach because we have grown into a knowledge of electricity and steam power. We only see that out of the old grew the new, and that the old was necessary to the new.

God, in His eternal purposes, is carrying every living soul on toward a higher knowledge of the truth, a more perfect evolvement of Himself through that soul. If some are being pushed on into the light of truth and consequent liberty more rapidly than others, shall they turn and rend those who are walking more slowly but just as surely on toward the perfect light? Nay, nay; but, praising God for the marvelous revelation of Himself within our own souls, let us lift up rather than condemn any who are struggling toward the light. Let us become workers together with God, doers of the law, not judges.

Let no soul who has been born into a knowledge of God ever dare again to speak or even think disparagingly of or to any who seemingly are behind him in spiritual growth, lest by so doing he be found working

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against God, who is Infinite Wisdom as well as Love.

JESUS SAID TO THE DISCIPLES,

after they had come into the consciousness of their oneness with the Father by "receiving the Holy Ghost," "Whosoever sins ye remit, they shall be remitted unto them, but whosoever sins ye retain, they shall be retained." O, with what mighty meaning these words are fraught in this new light which God has given us! See how our speaking, aye, our very thinking of the sins or mistakes of others fastens these mistakes upon them as a reality.

Strong, positive thoughts of condemnation sent to one by any person will strike that one with the physical sensation of having been hit in the pit of the stomach with a cobblestone. If he does not immediately rouse himself to throw it off —as he easily can by looking into his Father's face and saying over and over until it becomes reality to himself, "Thou God approvest me" —it will destroy for the time being his consciousness of perfect life, and he will fall into a belief of weakness and utter discouragement quicker than from any other cause.

TO THE PURE ALL THINGS ARE PURE.

We read that the eyes of our God are too pure to behold iniquity. An absolutely pure person sees not licentiousness in another. A wholly true person sees no falsity in another. Perfect love responds not to envy, fear or jealousy in another. It "thinketh no evil." Jesus said, "The prince of this world cometh and findeth nothing in me"—that is, nothing to respond to anything in himself. So, unless there is something within us which responds to sin in others, we shall not see it in them. "By thy words thou art condemned, and by thy words thou art justified." The moment we begin to criticise or condemn another we prove ourselves guilty of the same fault we are giving recognizance to.

All condemnation springs from looking at personality. Personality (Latin, persona, a mask) is the outward appearance, not the real self. That any of us utters a word of condemnation of another is the surest proof that we ourselves are yet living largely in the external of our being, the personality; that we have not yet risen at all beyond the plane of those to whom the pure Nazarene said, "Let him who is without sin among you cast the first stone."

Just in proportion as we return unto God, as we withdraw from the external to the within of ourselves, keeping our thoughts centered on Him who is perfect, will we lose sight of personality, of divisions and differences, and become conscious of our oneness with each other and with God.

We are one always and forever, whether we realize it or not. Knowing this, do you not see a new meaning in the words, "Judge not, that ye be not judged"?—From H. E. Cady's "Miscellaneous Writings."

"Youth is not a time of life. It is a state of the mind, a temper of the will, a vigor of the emotions, a freshness of the deep springs of life. Nobody grows old by merely living a number of years."

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THE PASSION FOR TRUTH

Annie Rix Militz, in Master Mind.

Trust you to Love, and never think to fear him,
Follow you closely the light of his white flame.
The trail is safe, his lamp is trimmed and burning,
Hold you the pass-word of his Holy Name.

Love's torch is fed with smokeless oil of gladness.
Love holds his beacon high when hearts are true.
Trust Love, the trail is safe, the way is shining.
Believe in Love, who burns the light for you.
—Clare Shipman.

LOVE is the master passion, "the grand passion" the French call it.

For it, man will sacrifice all that he is, all that he has and all that he hopes to be and have.

And his devotion to his love is admirable or otherwise according to its object; and though the object seem most low and despicable, the fact of a loving that death cannot quench, for which the lover would lay down his life, calls forth our admiration and even our deep respect. For God is Love. And when our love is for the high and noble things of life, then is it mighty to uplift us and make us like what we love.

Within every human breast is the love for Truth, waiting only to be recognized in order to become the absorbing passion of one's life. But it is not known as a love for Truth —it seems to be simply an eagerness for knowledge of all kinds, from the mere idle reader of the daily newspapers, dominated by curiosity, through the ranks of the seekers after education, on through the book-lovers, who haunt public libraries, to the profound philosopher and scholar, who searches the mystic heights of God and the depths of undiscovered and elusive nature.

Until man knows what is the nature of the Truth he is seeking, he cannot understand his own yearning nor find the satisfaction his whole being craves.

What is Truth? Is it knowledge of things material or of this earth? Those who think it is, are spending their lives in accumulating facts and statistics of the history, the kingdoms, the laws and events of this world. And this they call education, and those who go into the depths of earthly knowledge, they call scientists. Are they satisfied? On the contrary. The wisest among them are the humblest, declaring that the more they know, the less they feel they know. And most of them become agnostics, having concluded that nothing can be surely known.

And this is the truest position which the finite mind can take, that what it knows is never sure, and the most that it can know is that it

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knows nothing. It cannot know God and God is the only one to be known. The finite mind cannot know the Infinite nor the things and ways of the Infinite. Therefore we abandon the finite mind, and give ourselves over to the Infinite Mind to let its thoughts think through us, since only God can know God.

WHERE CAN TRUTH BE FOUND?

Is it in some sect or some sectarian doctrine? Can it be found in some corner, and with an exclusive class of people? God is Truth, therefore Truth must be omnipresent and universal and man can find it everywhere, unlimited and unconfined. No church possesses it exclusively, no personality can keep it from the world. It cannot be hidden from the one whose whole passion is to find it. "And ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13).

It is the heart that has but one love that finally attains the object of its love sometime, somewhere. When the object of that love is material or personal then time and space must be surmounted. But if the love is eternal and changeless, it will mount up to heaven, to the realm eternal and unlimited and there possess the immortal substance of the beloved object, one with it forever and ever. If the love is for Truth, time and space cannot interfere, but the lover will grow like his beloved Truth, until he at last knows himself and can say like Jesus Christ, "I Am the Truth."

Only God can teach a man the whole Truth, God within him. A passion for Truth leads you to God within who then guides you into all Truth. "And they shall be all taught of God," quotes Jesus Christ from Isaiah 54:13, and then He adds "Every man therefore that hath heard and hath learned of the Father, cometh unto me" (John 6:45).

This is the straight path to the whole Truth, the Absolute Truth, and wise is the lover of Truth who enters it. Jesus Christ had the full message which he proved that He had by His works, His life and His mastery over death. No one, before nor since His time, has lived in the eye of the world so perfect, consistent and powerful a life as He, and one of the proofs of its power is that it is better understood today than ever by the greater number of people, and it is being accepted as the most scientific solution of the problems of life. Whoever will eat and drink the words of Jesus Christ; that is, make His words their very own, will find the Truth within, and finding it there, will find it everywhere.

The difference between our religion and the other churches is that we make everything real, we trust absolutely, and we let God do the leading. I never think of planning or scheming for money, I would not think of such a thing. I turn my planning over to God Almighty, and the plans are all made, and I carry them out as they come to me, and as I am directed by God's leading.—Bishop Sabin.

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HELPFUL THOUGHTS FOR THE DAY'S TRIAL

Selections—Republished by Request.

KEEP in God's presence and remember His purposes.

Love God ever more and more and the guiding angels who help us.

Overcome in thought, speech and act.

Be happy and untroubled.

Put out our hand in the "perfect touch" of sympathy wherever we find response.

Remember God's promise and revelation to our individual souls in the perfect silence.

Do our work well and seek God's guidance in every detail.

Seek ever the Divine Consciousness as an abiding presence to think, speak, and act through us.

Fly to the Silence as a home and refuge when out of harmony.

Suggest good continually, and above all seek to externalize the Divine Image through cooperation of every function and attribute of being.—Practical Ideals.

Duty and its fruits.—Kindly actions begun from a sense of duty blossom into affection and afford some of the sweetest pleasures earth can bestow. Active industry, at first painful and arduous, unfolds our powers, and comes to be the source of keenest satisfaction. Purity of though, word and deed, sought at first from a knowledge of its righteousness, comes at last to be the natural air which the spirit loves to breathe.

"I know not in history an individual so easily comprehended as Jesus Christ; for nothing is so intelligible as sincere, disinterested love."—Channing.

Not a leaf has ever fluttered down into the dust and perished there but has helped to enrich the earth's soil, and not a lowly life in all the past has been lived purely and nobly but the world today is a little richer for it.—J. R. Miller.

"Let us then labor for an inward stillness, an inward stillness and an inward healing; that perfect silence where the lips and heart are still, and we no longer entertain our own imperfect thoughts and vain opinions, but God alone speaks in us, and we wait in singleness of heart that we may know His will, and in the silence of our own spirits, that we may do His will, and that only."—Longfellow.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 13:10.

"It is not what he has, nor even what he does, which directly expresses the worth of man, but what he is."

If you are true to God, you will find that there is a life of the soul that pales all others in its exceeding glory.—Robert Collyer.

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"The happiness of your life depends upon the character of your thoughts; therefore watch well over them, and entertain none that are contrary to purity and truth, so that if your soul were laid open there would appear nothing but what would bear the light, and call up no blush."

There is but one true, real and right life for rational beings, only one life worth living in this world, or any other life, past, present and to come—and that is the Eternal life, which was before all worlds and will be after all are passed away—and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words, good deeds—the life of Christ, and of God.—Charles Kingsley.

There is only one way by which more power can be obtained, and that is by waiting on the Lord in confidence, in obedience and in patience. In this attitude of heart we shall change our strength, daily getting new strength, and getting more—perhaps consciously or perhaps unconsciously—until the day of testing comes, and find that in the time of stillness we have been endued with "more power."—Rev. W. Y. Fullerton.

When ye pray, do not say I, me, mine, but we, us, our. Not my Father, but our Father. Instead of teaching in abstract phrases the duty of intercession, the Lord so weaves it into the structure of this prayer that no man can use it without becoming a priest and pleading for his brethren.—F. B. Meyer.

In the time of Jesus, the spirit was at hand, and it continued to perform wonders for centuries; but when the Christian church began to seek temporal power and establish a kingdom in league with the ways of this world, the spirit departed, and miracles ceased. In a few souls, here and there, during the succeeding centuries, there were manifestations of higher power, but the way was not prepared for the great coming. But now, the spirit is at hand again, and with greater power than ever; more souls than ever before feel its power and discern its glory; and there never was a time when so many souls could demonstrate the life and presence of the Most High. But what shall we do with the promise of the hour? Will we perform a few miracles, and then seek to convert the spirit into worldly power, as the early Christian church did? Will we commit this same wrong and grieve the spirit away as it was done in that age? Will we do this, and defer the great awakening to another thousand years hence, and possibly plunge the whole race into centuries of darkness because of our sin against the spirit? Centuries and ages are in our hands; what we do with the light and the power that is now in our midst will determine the destinies of hundreds of nations and millions of souls for many centuries to come. Do we realize the magnitude of our position? Do we realize our divine responsibility, and are we going to demonstrate our power to perform the great task placed before us? These are questions we must answer now. We are our

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brother's keeper; we are responsible for the joys as well as the sufferings of the race; and what we do for the race will return to us after many days.—Eeternal Progress.

A BARRAGE OF PRAYER.

The Senate has passed a resolution calling for daily prayer in behalf of the nation, its fighting sons, its cause. It is proposed that men and women everywhere and of every faith pause at the hour of noon to pray.

There will be those who will speak scornfully of this proposal. Let them keep to themselves their unbelief. Millions of Americans will welcome the idea because it gives national expression to the truth that spiritual values are the supreme concern in this war and that spiritual forces must have their part in winning it.

In a little folder issued by some loop business men who have been meeting daily for prayer an incident is told of the early days of the war:

"When the telegram announcing the French victory over the German hordes at the battle of the Marne in September, 1914, was delivered to the English war department, Lord Roberts, who was in Lord Kitchener's office, said, 'Only God Almighty could have done this.' And Lord Kitchener said quietly: 'Somebody must have been praying.' "

The same folder quotes General Foch as saying concerning prayer: "We shall be saved by it, and it will not be the first time in this deadly struggle."

The brave soldier is rarely an unbeliever. He comes in such close contact with the stark realities of life and death that he feels the need of God. If these men, who plan their battles in terms of man power, of guns and shell and airplanes, find place for prayer as a factor in fighting for a righteous cause, what civilian dare oppose his little three-foot shelf of intellectual doubt?

Some emphasize the objective value of prayer; some make more of its subjective value. The particular theory is of small moment. The vital thing is recognition of the spiritual significance of this great conflict. With a few exceptions, all of us, whatever be our creed, can find common ground here.—Chicago Post.

The foregoing, from the Chicago Post, is a fitting preface to the demonstrations of the power of prayer that follow. We who have for these many years been silent witnesses of the results of prayer in healing the sick and poverty stricken, and in all ways bringing wisdom and joy into the lives of men, are rejoicing because of the spiritual awakening that is evident among people everywhere.

For nearly thirty years we have been publishing in this magazine letters testifying to the mighty power of prayer and we know that God's arm is not shortened; He can do anything for one who asks in prayer believing.—Unity.

Man is not the creature of circumstances; circumstances are the creatures of men. We are free agents and man is more powerful than matter.—Disraeli.

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THE SONG OF THE CHRIST.

Ah! the dear and drowsy summer,
Ah! the warm and golden summer,
Ever welcome, welcome, welcome,
Each sweet, sun-lit, moon-lit moment,
Each gladsome, gladsome, gladsome,
All the light, and flowers, and zephyrs
Murmuring through the trees, and
Whispering songs of gladness, songs of glory.
Whispering of a world all lovely
Whispering of a God all loving,
Glorious, gladsome, tender-hearted.
Full and full of loving-kindness,
Pure and powerful, royal, kingly,
Who shall come and sit beside us,
Who shall whisper softly to us,
Who shall with His care surround us
All, and leave no room for danger,
Error, darkness, sin, or sorrow.

Ah! the wondrous glory of it!
Ah! the gladsome glory of it!
Ah! the happy, happy moments!
Ah! the laughter of the waters!
Ah! the singing in the treetops!
Now the world can know no sadness,
Now the world can know no sorrow,
Now the world can know no danger,
For He leadeth by still waters,
Leads and wipes away all tears.

Into every house He enters
Where the door is opened to Him,
Enters radiant, pure and holy,
Stays if He is giv'n a welcome,
Stays and brushes down the cobwebs,
Opens up the darkened windows,
Searches every gloomy corner,
Changes it into a palace,
Fit for e'en its kingly sov'reign,
And the heartier His welcome ·
Statelier will be the palace,
Loftier will be the inmate
Numerous will be its lovers,
And as one who from the fabled
Fountain drank and lived forever
So one gazing on this palace.

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

All is of God! If He but wave His hand,
The mists collect, the rains fall thick and loud;
Till, with a smile of light on sea and land,
Lo! He looks back from the departing cloud.

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LOVE

THE GRACE that we should strive to increase is love. It is the refining power that lifts one above the earth and casts off the gross things that hold him down.

Love is supreme among all the graces of the spirit in the most proper sense. This is the fire our Savior came from heaven to kindle on earth. It is one of sweet, tender union that makes glad the heart in the kinship of man and his Creator. Of this we have an illustrious instance recorded in the sacred volume, that the soul of Jonathan was knit with the soul of David, and Jonathan lived him as his own soul.

And God so loved the world that He gave His Only Begotten Son, and through love became poor that through His poverty we might inherit the riches of eternal life.

Love is to be directed to the double object of God and our neighbor. It is the highest part of the divine image in us. It is the most satisfactory thought of the Deity, and more expressive of His blessed nature than any other single attribute.

THE MOST PROPER CONCEPTION

that we can form of God is love, directed by infinite wisdom and exercised by omnipotent power. All things are present to the knowledge of God, and His power and possession; but love is essential perfection, and in God alone do we see the supreme manifestation of the highest conception with the sweetest powers of love, that is ever presented to the mind, and it is the productive principle of all Good; it transforms and infuses the Divine temper into the soul.

In the acts of other graces we obey God; in the acts of Love we imitate Him. Love gives value and acceptance to all gifts and graces and their perfection. It comforts the afflicted, relieves the indigent, and gladly directs those who want counsel. It is the vital cement of all mankind. In the universe of conversation reciprocal kindness is the blood and spirit of society.

Love gives a charm and makes the circulation of the spirit through every fiber, and tones and electrifies the heart, and thrills as it fills every minute part of our being.

WITHOUT LOVE IT IS IMPOSSIBLE TO PLEASE GOD;

with it we are His accepted children, and heirs of God and joint heirs with Jesus Christ, our Elder Brother.

"Though I have the gift of prophecy, and understand all mysteries and all knowledge; though I have all faith, so that I could remove mountains; though I give all my goods to feed the poor, and my body to be burned, and have not love, it profiteth me nothing." It is but the sacrifice to vanity, the offering of mortal mind to please the vain emptiness of materiality.

THE WIDOW'S MITES.

It is not the richness or the great intrinsic value of a gift, but the love

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of the giver that makes it acceptable. This is illustrated most beautifully in the poor widow's two mites, which were made by Love of burnished, shining, and dazzling splendor, and its beauty has not faded through all the ages, and its luster has not grown dim with the lapse of time. It was so brilliant an offering that it caught the eye of our blessed Savior, and his lips spoke words that ran tingling to the stars and circling the earth, and have echoed from the loftiest mountains and the deepest valleys, and over sea and land to every kindred tribe and tongue—"She hath given more than they all." These words were spoken to show the appreciation of the All Good, the great God, of sweet love and devoted and unstinted consecration. Her offering, cast into the treasury of the temple, was of far more value in the Lord's estimation than the rich offerings of silver, and of gold, and of precious stones; for she gave her heart brimful of love. This is what imparted

THE GREAT VALUE TO HER GIFT,

and made it as immortal as the Love that sanctified it. If gifts are made by the willing mind and loving heart, the offering is accepted according to what he hath not. He may be a pauper, draped in the habiliments of sorrow from the crown of his head to the soles of his feet, with the dogs as his only messengers; yet with Love in his heart he is esteemed worthy by the Father to have a convoy of bright-winged angels sent from the halls of glory to escort him back to his native skies.

LOVE IS THE PERFECTION OF LAW,

the sum and substance of every precept. All virtues—prudence, chastity, temperance, fortitude, benevolence—are only Love diversified by other names. Liberal Love gives to the poor, relieves the suffering in body, mind, and estate. Patient Love forgives injuries, prays for our enemies, and with fortitude bears the burdens that are laid upon our shoulders. It is the end and perfection of the gospel, as it is the bond that unites and fastens with invisible bands, and strengthens the soul of all Good. It is love to God that draws forth all the active powers of the soul, and, in obedience to this love, the very soul is led into entire conformity to His nature and obedience to His will, and raises us to a far greater intimacy of holiness than the clearest knowledge of precepts and rules can do. Love never faileth, thinketh no evil.

TERTULIAN SAID,

"He is the best Christian who most seldom falls and speedily rises." Nothing so gives us the power to remain firm and bear the great burdens laid upon our shoulders with fortitude as to be filled with love. It is an inspiration, and causes a man to laugh in the face of sorrow, and turns its dark chambers into a lighthouse of day; to drive away the voice of mourning and bring the voice of songs and rejoicings. It is the power that subdues mortal mind, and strengthens the good within us. It is the something that enables us to realize that God is within us, the hope of glory comes to us, the joy that is divine and the

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power which enables us to love our neighbor as ourselves, to pray for those that despitefully use us, and to say with a voice echoing the sentiments of the deep recesses of the soul, "Father, forgive them; they know not what they do." It is indeed the fulfilling of the law. It chases away all evil and puts it beneath our feet. It is the light that comes from the face of our Savior and illuminates our pathway, until we need not the light of the sun nor of the moon, for the Lord God will give us the light of Love that shall grow brighter and brighter until the perfect day. Let us live in the spirit of Love; let us think on lovely themes, or a life of love. Ours is a mission of love; and of all people that live there is none that is so fully taught the importance of living a life of love, unmixed with error and freed from all dissimulation, as the Christian Scientist. God is Love—Love is God.

KNOWLEDGE IS POWER.

"Does the trouble lie in the want of faith, and that virtue of virtues—patience—whilst waiting results? It would further seem that one cannot demand or even appropriate the nature of I Am without first gaining those virtues."

Again and again must it be said that the scientist works from knowledge and not from faith. We learn that I Am is limitless in every direction, and that an unbounded belief in that limitlessness makes it visible to the eyes. That is the base of all the work done. Every fit of temper is cured through knowing that man is limitless love and wisdom, and knows no anger; every headache through understanding that in Being there is no inharmony, and by putting one's self in that mental attitude; every illness cured is cured in the same way—jealousy malice, envy and dislike through the knowledge that a Being already full of Love and perfect in every detail cannot envy another. He puts himself into that attitude mentally, and stands by it until it is expressed or manifested.

If a man has eight hundred thousand pounds invested at three per cent,. he knows that there must be a certain sum in the bank for him. He draws out that sum, not through faith that the money is there, but through knowledge that it is there.

Even so is it with those who have learned what it means to say I Am. They know that within themselves is an exhaustless power, an unerring Wisdom, an enduring Love, and a life which never ceases. They know that when they say "I" it is the same as saying, I am Wisdom, and Love, and Power, and Life. They know it, and know that because of it they can make their conditions correspond to that claim, "Knowledge is Power, indeed."—Alma Gillen.

Dust by its own nature can rise only so far above the road, and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.—H. W. Beecher.

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A MATTER OF "PRINCIPLE."

When a man and woman marry the affections they bear each other represent the real capital with which they start life. It is their "principal."

Immediately after marriage one of two things happens: Either the principal is increased by the interest it draws, or it is diminished by the daily drafts made on it.

Accumulation is the order of the day. Why not take advantage of the prevailing instinct to insure yourself against marital bankruptcy?

"As to the means?" Simplicity itself is an involved process compared with them. You take the original love you bore your husband —or wife—on the day of the wedding. Then you begin to pile up interest.

Every cheerful "good morning," every repressed inclination to grumble; every time you hum; every little gift you buy, and last, but oh, by no means least, all the words of praise you speak—all of these are available assets.

If from a material standpoint it is "a disgrace to die rich," is it not equally true that, from an ethical standpoint, it is a deeper disgrace to die poor in those qualities which have made for the human happiness of one's chosen mate?

It has been shown how one may increase his stock in trade of joy. Of the other side of the question, how best to deplete it, nothing need be said.

There are those who, with the ripened judgment of mature years, are standing aghast at the ruinous drafts presented over their signatures. They are Love's bankrupts —and they know it.

Such will lay down this paper with the thought that, if read ten or twenty years ago, this article might have been effective. Now it is too late.

Long ago the account was overdrawn.

They have no balance.

To those it should be said (with all reverence) in His name create one.

Take pleasant memories as a nucleus for the new account you are to open with happiness. If your wife or husband evinces surprise at your altered course, why, place a marked copy of this paper with artful artfulness where he or she will be sure to read it. Ninety-nine times out of a hundred you will be cooperated with. At any rate, the experiment's worth trying, and let's balance our books today.—Mary Vaughan.

Plato, it is said, after writing his philosophy, made the remark that "I have hid it so deep that those who follow cannot unravel it." It seems that Plato has had his imitators in a certain class of writers upon metaphysical subjects. They have apparently sought mysticism covering the beautiful Truth as taught by Jesus Christ, which heals the sick. But God has blessed me in this, He has enabled me to teach the Truth and teach it in plain language in a way that has been the means of giving the freedom—giving Truth to thousands and thousands of earnest seekers.—Bishop Sabin.

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THE HEALING POWER OF LOVE

IN THE word "love" is blended all the harmony of the Universe. The infinite life of man, the culmination of all experiences, is the outcome of the divine expression, Love. Holy and angelic, the nature who stands radiant, clothed in the garb of pure white love. Peace eternal, wisdom in its fullness, and joy inexpressible is the gift of the Spirit of Love. Man in his lower nature has no conception of the healing power of this magic word, for the selfish nature cannot understand the higher meaning of this God-like attitude of the soul.

To love unselfishly, wisely and purely, is to reach a plane of consciousness far up the mountain of eternal happiness. This word of four letters represents the four points of the compass, North, South, East and West; it looks in all directions, and in its great meaning embraces everything. Without its warming power, manifested from the center of all life, then life itself would cease, and chaos infinite would reign supreme. Being then the mainspring of God's universe, it represents all there is of life. In every leaf, shrub, and plant, in every root and budding flower, the great spiritual power of love is expressed. Holy, indeed, the attributes of love; what divine thoughts spring from the nature endowed with this inspiring life!

God's presence manifests in man through the pure love expressed by him in every thought, word, and deed. We climb the golden stairs of truth, wisdom and power, when love warms us into radiant life, and when its divine essence fills our being we walk in gardens clothed in richest verdure, an emblem of the inner world of heavenly beauty. Rich experiences come to the souls who truly love. Deep within the recesses of man's inner life, there springs a fountain pure and clear. This fountain, whose source is the infinite love, is ever sending forth the waters of perpetual life. What treasures rich are garnered when this life of love is lived. In fact, this is the only life, for that which seemeth life, without it is a dream of only death. To love divinely means to live throughout all time, and in the arms of God's eternal peace; to rest in works of richest blessing, wrought from out the heart's inspiring harmony called love. So live, then, in thy higher self, thy heavenly home, and in that great compassion of the soul, send out from thence thy blessing to mankind. Thy brother walks the earth and needs the manna sent from far above, so do not hesitate to live the life of purest love in usefulness and strength. Speak words of kindly cheer, and do for all what thou dost feel is best.

Thy heart is prompted from the inner light of rays effulgent bright —that is the voice of love. Thy hands will work with ardor strong when love doth mark the way, and

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earth will be to thee a paradise of love and peace divine. No landmarks then will need to guide thee here and there, for where thou goest ever in front will go the star of inner power and light. They pathway deep with fragrant flowers is strewn when thou dost pave the inner heavenly road. Every thought a gem of wisdom rare will be when thou canst leave thyself as mortal man and on the plane of universal life send out to all a wave of warmest purest love. Such souls as reach this higher life of doing good to all are given power to serve in many ways in God's great plan; your place will surely then be found, and you will truly live a life of use and happiness; thine eyes will radiate the inner light of soulful love, thy voice will echo deep the music played in heavenly courts, and in thy touch the healing power of love will go to banish ills and raise the dead to life. For what is Life but God, and what is God but Love? The dead are those who have not loved. So in thy magic touch they feel the thrill of holy love, and quick respond, and warmth and life are there.

Your world of careworn men, and women, too, who seek to find the peace of God in vain pursuits, are really dead to that which vital is, for what have they except the chaff to feed their starving souls? They need thy loving words and greeting warm to lift them up to harmony and strength. The healing power of love must save the world throughout all time, and every age great souls have taught the use of love. Its magic power has raised the fallen race to higher thought and holier deed.

We all are one in Truth; no separate life exists. The world of love includes the whole, and all are cared for; yes, the very least are there within the loving arms of love so strong. When man in ignorance deep would live far apart from other men, and only recognize the few who harmonize in thought with him, he closes then the door of useful life, and shuts himself without the gate of heaven. For if he lives the life of love, he sees the good in all, and every soul embodied on the earth is still within the fold of God's great universe of life. A narrow life is that which would exclude from out the heavenly way the soul which by another path will reach the fullest peace and joy. We cannot know, and must not judge, the struggles deep which others feel. Their way is right, or else the plan of universal life is wrong. They may not seem to us as walking by the way our feet would go, but we can only love them more, and in that love, a brother's love will bind our souls as one, and then within our inner life will spring that perfect flower of peace and love divine.—Unity.

The action of the soul is oftener in that which is felt and left unsaid than in that which is said in any conversation.—Emerson.

Don't take your troubles to bed with you; hang them on a chair with your trousers, or drop them in a glass of water with your teeth.

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SPARKS OF TRUTH.

W. E. G.

The day of the cross has passed; this is the day of The Christ.

The day of rejection has closed and its fruits are decaying in the night of ignorance that precedes the day of the great awakening of humanity to the soul consciousness of the Risen Sun of Truth—the Kingdom of God Within men making radiant the Kingdom of Good Without.

Having eyes, open them and see. He who has eyes and refuses to use them is responsible both for that error which he committed in ignorance, and for that ignorance which kept him from doing good to the profit of his own soul and to the uplift of the souls about him.

He who uses his outer sight, or his inner sight, for selfish ends shall lose the essential one at the moment of dire need, and in his blindness shall walk the path which his selfishness made for others. Thus he shall walk until the pain of his feet awakens the love of his heart. When love becomes the light of the soul and the lamp to the feet, the eye can see the Kingdom of God and the feet tread in the Paradise of Peace.

The soul has three sets of eyes and may be blind in one, or two, or all three—the material eye, the intellectual eye, and the spiritual.

The material eye is that physical organ of sight that makes pictures of material things and lays them up for the use of the soul. The intellectual eye deduces conclusion from these pictures or the report thereof and creates artificial images, which may serve either to profit or to pain.

The spiritual eye is that power of seeing resident in every soul by which that soul may see and become cognizant of conditions beyond the realm of materiality, and that transcends the deductions and conclusions of intellectuality, absolutely.

The physical sight cannot atone for the defective intellectual sight. The physical and intellectual sights combined cannot atone for spiritual blindness. But spiritual awakening illumines all the rest. The awakened spiritual eye sees in all directions at one and the same time. It is an organ of light, of beneficence and bounty. He who sees with the Eye of the Spirit sees all as good. For those things, states, and conditions which savor of error or evil carry in themselves the chastening of the offender and cause the "prodigal" finally to return.

The error may remain for a moment of time or for ages, but it will punish to the profit of the soul, until the day of return. It is obvious that he who neglects to strive for the awakening of his spiritual sight deprives himself of his greatest blessing, and chooses to feed upon the sour grapes of the wilderness, to the bitterness of his soul. While the gates of the Garden of Blessing and Bounty are flung wide open he sees them not. Open now your Spiritual Eyes for you have the Will and the Power. It is yours to use them.

As with the eye so with all seven windows of the soul. Through each the soul has the three-fold means and power of taking knowledge. He

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who sees with the eyes of the spirit, hears with the ears of the spirit, tests all things with the senses of the spirit, shall see as God wills that he shall see, and understand as God designs that he shall understand.

Souls are both dependent and independent. Each soul must depend upon other souls for that which it desires and others have in evidence; and for what it receives from others it must return a just balance to the individual from whom benefit has come, if possible; otherwise to the human family. As truly as each soul is dependent upon other souls, so truly also is each soul independent of other souls.

Each soul is an independent Spark of the Spirit Fire, or rather the manifestation of this Fire Eternal, and each is endowed with power to build a physical temple distinguishable from every other physical temple in existence; and to rear up a mental servant in that temple who can serve in no other temple at the same time. In this respect the soul is independent.

The soul is independent in its progress towards the goal of life, but dependent in its attitude towards other souls along the path of progress.

Justice and charity towards all is freedom from attachment to any. Non-attachment keeps the feet in the straight path and makes progress in peace.

Desire the greatest gift, Spiritual Light. Strive for the highest good, God's Plan for Humanity.

Let neither pride nor prejudice, priest nor gold, keep you from your own.

"The fool hath said in his heart, there is no God." He shuts his eyes to light, and severs the cable which moors the bark of his understanding to the shores of truth, and he goes adrift upon the sea of time. He cries, "I am God! My Will is supreme." This "I am," without chart or compass, is ever headed for grief. Beware of the "I am" power without the chart and compass of God. The chart of Divine Plan and the compass of God's Will are the only stays in the time of storm. And the storm surely comes.

True happiness is in the consciousness of having followed Truth, no matter what the cost. Your effort for the good of others may be rejected, and rebuffed, and you made to suffer pain.

It is better that you "cast pearls before swine and they trample them and rend you," than that you keep from the hungering sparrow a single crumb of spiritual bread that it is in your power to give. It is better, by far, to be the subject of sacrifice than the cause of sacrifice.

The nations are weighed in the balance of the seas of existence. It is righteousness and justice against selfishness and prejudice.

Those nations and peoples who, in spirit and conduct, are striving for the highest good of the greatest number of the human race will win the day and keep to the surface of

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the sea; but those who strive for selfish ends shall be swallowed by the waves, shall perish in time and in place.

That nation which makes the greatest sacrifice for the greatest good of the human family shall hold the station of greatest exaltation. The individual or the nation has the presence of God with it, and the power of God is on the side which has the moral courage to contend for Right for the Sake of Right, thus giving the lie to the lie that "Might makes Right."

The last great battle of the passing ages is being engineered by the supreme skill of the age. Beware of the new inhuman schemes of the Children of the Doctrine of Might. Right will win, and those who champion Right must seek Light from God, the Source of Right, or perish with the followers of Might.

Mortal Might leads to night, but human Right leads to Light. He who builds upon Right builds upon a Rock, but he who builds upon Might builds only upon the sands of the receding waves, and his house is an easy prey to both winds and waves.

All hail the coming Kingdom of God. Peace on Earth and Good Will to Men. Peace on Earth and Good Will to Men? Yes! Peace.

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

No, the only thing to be afraid of is Fear. Be afraid to be afraid.—San Francisco Bulletin.

TRUST IN THYSELF.

I Am—

To have profound faith in my True Self.

To have faith that is strong, vital, positive, powerful.

To have absolute trust.

To have all conquering courage.

To have deep, powerful confidence.

To have self-reliance—absolute assurance.

To have true conscious knowledge.

To be brave.

To be wisely fearless.

To be constant.

To be unwavering.

To be absolutely true.

To have profound conviction.

To radiate, inspire and contage: Courage, Trust, Calmness, Wisdom, Inspiration, Poise, Self-reliance, Enthusiasm, Assurance, Determination, Harmony, Safety, Self-Mastery, Conviction.

To have positive, powerful persistence and perseverence.

To have calm, continuous insistence.

sistence and perseverance.

To always have wise patience, especially with myself.

To direct myself with a hand of steel.

To have absolute, vital, Divine determination.—Helena J. Martin.

"When we put ourselves into right relation with God, with truth, and the laws of the universe, all things are working with us and for us. Then, having nothing, we possess all things."—J. F. Clarke.

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A LETTER TO EVERY SOLDIER.

Columbus, Ohio.

Dear Soldier: I address this letter to you because we want you to know of a truth that God saves His people, who put their trust in Him anywhere and everywhere.

Listen, dear One: It matters not where you are at this supreme moment, whether you are on land or sea, whether on plain or prairie, whether on lightning express or in the privacy of your own room, whether in the camps of America or the trenches of Europe, God is with you there. "Will God indeed dwell on the earth? Behold the heaven nor the heaven of heavens cannot contain Thee."—I. Kings, 8:27.

The Great Fatherly Presence is all around about you wrapping you in His love and Presence and filling you life with His own Divine Life. The poet has put it thus:

Speak to Him thou, for He heareth and
Spirit with spirit doth meet,
Closer is He than breathing, and nearer
than hands or feet.

It is possible for you to be so wrapped in the All-Surrounding Presence and so filled with the Spirit of God that you become immune to harm. It is possible for you to pass through the lines of the enemy and escape the death-dealing missile with God, for "with God all things are possible." With Him there are no impossibilities.

Was not Daniel saved from the jaws of the lions though in the midst of them? The same God saves you? Who can stay the arm of omnipotence? What can hinder His salvation?

The greatest joy of my life has come to me from a realization of the Truth of the words of the Apostle: "In God I live and move and have my being." Beautiful thought for your realization and mine and all the world beside. In constant touch with the Divine!

I pray that you may catch the spirit of this truth. What a constant stream of blessing it will open in your life. New life will pulsate through every fiber of your being. You will feel the nearness of our Father as never before. He is never absent from his children and we are all the children of God. Christ taught us this truth.

In the 139th Psalm we read these beautiful words expressive of the omnipotence of God: "Whither shall I go from Thy Presence and whither shall I flee from Thy Spirit? If I ascend up into the heaven Thou art there; if I make my bed in hell (the grave) behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea even there shall Thy hand lead me and Thy right hand hold me."

How precious the consciousness of this Truth. In the glory of the morning, in the glow of the noontide, in the hush of the evening, in the stillness of the midnight hour, waking or sleeping, the Fatherly Presence abides.

Not alone does Omnipotence form a bulwark of strength round about you; the Spirit of God dwells within

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you, thus doubly fortifying you in the day of battle and all the days.

The Christ gave us these words vibrant still with Life: "Lo, the kingdom of God is within you." Again he said: "Lo, I am with you always, even unto the end of the world."

This is the "harvest time." The true and the false are being separated—the sheep and the goats are being arrayed on the right and left hand side of the Father. Choice is being forced upon us; and O! how essential it is, that we array ourselves on the right side.

There is something eternal within us every one! Little as the world may think of it, a spiritual test is being executed. It is an individual test. Each one must stand it alone. The last day prophecies are now in fulfillment. Christ's kingdom waits. The Holy City hangs just above us waiting to come down to earth. In order to fit ourselves for citizenship in this new kingdom there needs be a daily spiritual preparation and training.

Now just one word, dear One, before closing this letter to you, with regard to this spiritual training. In order to fully realize the abiding Presence it is necessary on your part that you give some little time every day to prayer, meditation and affirmation. You may have but a brief waking hour; spend a portion of it alone with God. Herein lies your strength. Shut the world out of your thoughts and take with you into the silence such thoughts as these: "I will not fear the foe. He cannot harm me. God is my All-Surrounding Good, my defense and deliverance." God only! Nearer to me than hands! Closer to me than breathing! "In Him I live and move and have my being." "Lo, I am with you alway, even unto the end of the world." Think these thoughts in the silence and repeat them audibly and the very God of peace will defend and deliver you in the day of trial.

Trusting that the Truth may set ten million lamps aglow with the Christ love, I am yours in the same faith that I proclaim unto you.—Jeannette F. Love, in Unity.

THOUGTS BY HENRY CLAY HODGES.

Womanhood is advancing toward the throne of her Divine Kingdom, where she will stand side by side and heart to heart with a more Divine manhood.

Principles of a higher order are beginning to operate; and a more rational conception of freedom is changing the face of society.

Equality before the law has become the watchword of all civilized countries.

Great thoughts and great emotions have a place in human history which no historian has ever given them.

Events are rapidly forming themselves in accordance with the New Age that is dawning.

So many are "lost" in the mountainous ignorance of their unprogressive consciousness.

Prayer is as much a law of the mind of man as gravitation is a law of matter.—E. E. Jenkins.

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THE LIGHT OF THE WORLD.

Man is constantly seeking for light, no matter what his station or sphere of life. He realizes that ignorance is darkness and that in such a condition true happiness is never found. Only the lower orders of the brute creation shun the light of day and seek the dark, unwholesome places. Man understands that light is essential to the noblest growth of both the body and the mind, and as a natural sequence darkness is antagonistic to all the better conditions for which he may be seeking, and to which he has the divine privilege of attaining. The light which penetrates the atmosphere with its electric and invigorating force is as essential to existence as air, food and water. If the light of the sun is a positive necessity for man's physical existence and development, what shall be said of his spiritual being? The light shed abroad in the heart and soul of man is the wondrous engine through which is evolved the higher or spiritual forces that raise mankind above the animal kingdom and make him but little lower than the angels. This is the true light which lighteth every man that cometh into the world.

In other words, the manifestation of the Spirit which was in Christ Jesus, and this is the light of men. Mankind is now seeking with greater zeal and earnestness than ever before for this true light, "before which pain, disease, poverty and suffering shall speedily fade away, and soul and body shall rise to the grandeur of noble manhood and to the realization of a more perfect life."

When the overshadowing rays of the "light of the world" shall penetrate man's inmost being and shall become the energizing principle and all-potent agency in guiding thought and action, they shall attain to heights of wisdom, knowledge and power which shall fit them to become even as St. Paul said, "Sons of God and joint-heirs with Christ." This is not a mere phantasy of mind, for vast numbers throughout the world are daily bearing witness to the wondrous power resident in mind through the recognition and unfoldment of this spiritual and diviner self, resident in every human soul.

It is apparent that there is, then, a certain and secure pathway by which the man of courage and unfaltering determination may emerge from the darkness of ignorance and sin, from disease and suffering, and escape the dismal consequences which are sure to follow in the train of his errors of thought and deed, a divine plan by which man, whatever his failures or mistakes may have been, may become enfranchised, unbound and free, with the strength to stand in his greater manhood and in his divinely inherited birthright "as a child of God and joint-heir with Christ." This pathway will become consciously revealed to man when he shall truly enter his princely estate, acknowledge his divine sonship, and recognize and assume the inheritance of power which shall enable him to overcome darkness and disharmony and to manifest the Christ spirit, which is most truly the "light of the world." Then he will have put on the "whole armor of God," so that

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he shall stand against the wiles of the devil and be endowed with strength to "wrestle against the rulers of the darkness of the world." —Practical Ideas.

The sun will shine after every storm, there is a solution for every problem and the soul's highest duty is to be of good cheer.—Emerson.

AS A MAN THINKETH.

"Who am I? What am I?"—inquiries vast,
That my inner consciousness asketh of me.
An answer is given; thus Holy Writ has't:
"As he thinketh in his heart, so is he."

STARTING FOR FRANCE

A cheer for our brave defenders—
Our Knights of the Holy Grail—
As consecrated to the right
As though clad in shining mail.

With heads erect and measured step
They bravely march away—
Your dear lad, and my dear lad—
We wouldn't bid them stay.

Just dear sons from out our homes,
In the flush of their golden youth;
Going to help brave martyrs fight
For Liberty, Home, and Truth.

We've fondly loved and cared for them;
But with years what changes come!
Now they have a monster to subdue,
To make safe and free our home.

We are eagerly watching for our own,
And treasure each last bright glance,
When your dear lad, and my dear lad,
Are marching away for France.

But loving thoughts will follow them;
Your heart and mine hold the prayer
That God will safely guide and guard
Our loved ones "over there."

ELECTA D. WILLIAMSON,
Brooklyn, N. Y.

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NOW.

How small it looks. Just three letters. N-o-w—Now—the present moment, the present second. Spell in backward. W-o-n—Won. Spell it another way, beginning with the middle letter. O-w-n—Own.

This is the absolute truth. The reason the individual has not conquered the negative conditions which lead to sickness, poverty and death is because he has not "won" happiness by "own"ing himself and living in the Now. He has devoted himself to the past or the future, and in these domains there is no home for any living creature.

The present atmosphere is ours to make use of. We cannot breathe the atmosphere of the past nor of the future. The atmosphere of this moment contains our proper pabulum, and if in our sorrow over the past, or our haste to realize future benefits we ignore the food of the present, starvation is our portion.

No one who is in a hurry can properly breathe the breath of life. Neither can an anxious person nor an angry or timid person. Many people live in chronic fear. They do not know the meaning of breath. They grasp and gasp, and after awhile the supply seems to give out. But that is a mistake. Ignorance alone is responsible for the seeming.

From neglect of the Now, the race has literally starved to death. With material food the people have glutted themselves, but material food is not the real food. The breath of life is the true pabulum, and in the proper use of it this moment lies our salvation; for "now is the accepted time and now is the day of salvation." Common sense is only another name for wisdom. By living in the Now we shall get wisdom and understanding also. No one was ever wise who spent his time in reminiscence or in the endeavor to pitch his tent in the future.

He alone is well on the road to the kingdom who has won liberty by owning himself. Such a one abides in the Now.—Eleanor Kirk.

LA SUICIDIO.

I did not know that I was dead!
White roses bloom about my head,
And calm hands clasp across my breast
As friends come in their mourning dressed.

I did not know the dead must lie
So mute and cold as pride passed by;
That false tears shed, and forced smiles give
The conqueror's claim to those who live.

The dead may rise to realms on high
Where sham and shame no more shall cry
Their farewell forms of mockery;
Thank God that I, at last, am free!
—Rose de Vaux Royer.

It is not sufficient that we should be kind and liberal to the poor; for the poverty we seek to relieve is due in part to unjust conditions which our daily conduct, if it is not guided by the "spirit of pure wisdom," may be helping to intensify.—Sunshine Bulletin.

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FIGHT THE GOOD FIGHT.

Fight the good fight with all thy might;
Christ is thy strength, and Christ thy right;
Lay hold of life, and it shall be
Thy joy and crown eternally.

We are fighting today, not the great menace of German might, but its inner meaning, the power of materialism. By the cutting down of ideals, and by the substitution of the doctrine of matter, has Germany prepared and selected for herself the position of adversary, and thus has she become the great symbol of materialism against the supreme power of Spirit.

What is holding back the German hordes, what is the greatest asset of the defending nations? It is none other than Spirit, the vast, perhaps unformed belief in the power of clean, pure idealism, to save and protect its own. Is it not the great power back of the men who have so gloriously said, "They shall not pass?" The brutal might of matter shall never trespass upon the bounds of our ideals, our belief in our land and the spirit of our people. Is this not the only power to save, this wonderful, inner illumination which held, when no training, no preparedness was at hand?

This vast struggle is the birthroes of the new race. The enormous, seething mass of matter is being transplanted, to give a place for the new clean race of Spirit in which the brotherhood of man is an established fact, not a theory. How could it be otherwise, when in every survivor of this struggle, is there born the knowledge that the Spirit within, he doeth the works? According to the predominance of the Spirit is each man preserved. Truly, it is the survival of the fittest, the survival of the true; to each combatant is the struggle the same, the striving of matter to be the real power, and to each shall come the final supreme dominion of Spirit.

Each man is chosen; the greatest privilege of life is his to prove to the world and to himself that he is of the Spirit, Substance of the Father, untouched save by the Spirit of himself, eternal, gloriously the Son of God. To the one who fails to know this, or fails to make it known, will come hard experiences. That the world itself is not material, but the outward and visible sign of Spirit, the Kingdom of Heaven. Think of the twofold, glorious privilege, O ye who partake of this struggle—the casting of yourself upon the side of God, and the absolute demonstration of supremacy in yourself. Do you think that a man who goes into battle with this knowledge could be injured? Nay, a thousand shall fall at his right hand, but he that hath the mark of the Lord on him is preserved for all time, whole, glorious, eternal.—Dorothy Hatch, in Unity.

"So God created man in His own image, in the image of God created He him; male and female created He them.

"And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

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PRAYER.

What is prayer, and do I believe in it?

To the question, What is prayer? I think that the old definition that "prayer is the earnest desire of the heart," is as good an answer as we can find. And yet we need to consider it a little more in detail. We used to believe that prayer was a petition, more or less urgently made to a being of omnipotence, somewhere outside of and above us, who through our importunity could be induced to change the way of working out his plans for us. And yet we were taught that God was unchangeable, "the same yesterday, today and forever." And so went on groping in darkness when the light was at hand, if we only knew it and had opened our eyes to see it. We have now learned the power of thought, and know that desire is first thought, which is dwelt upon till it is constantly in our minds, and the power created by these thought-waves, or vibrations, becomes a force, which in addition to thankfully claiming the thing so much desired as our own now, is sure to bring the answer, and we have that which we wanted. In the gospel of St. Mark 11:24, Jesus says, "Therefore I say unto you, what things soever we desire, when ye pray, believe that ye receive them, and ye shall have them."

We have never rightly understood the meaning of these words, and the power contained in them when used understandingly. In I. Cor. 14:15, it is written, "Pray with the spirit, and pray with the understanding also," which to me means that we are to understand that it is the Spirit within us which doeth the work. We are composed of body, soul (or mind) and spirit, and one of the Swamis said that through the physical came temptation, which the mind recognized but was unable to resist and which sent the appeal to the Spirit to come to its aid in resisting or controlling the physical. This teaches that only in the spiritual, or higher life, is there the perfection we are looking for, and I believe in that prayer which is a constant communion with the Spirit, or the God in us, which causes us to spiritualize all things, even the common details of our everyday life, and live in the glory of Divine light, life and love till it shines through us upon all who come in contact with us. Let us sincerely endeavor to live up to the best that is in us, then will our prayers be praised and thanksgivings for the wonderful goodness of God whose image and likeness we are.—Jennie H. Croft.

We have our secrets, but guard them as we may, it is not long before others have them also. We do much talking without words. I once knew a man who did his drinking in private and his reeling in public, and thought he was fooling everybody. That shows how much easier it is for one to fool himself than to fool another. What is in a man's heart is on his face, and is shortly written all over him. Therein is a mighty lesson.—Irving Bacheller, in Eben Holden.

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WORDS OF CHEER.

The more Godlike a man becomes the more cheerful he is, and the more words of cheer does he sow.

"A soft answer turneth away wrath; but grievous words stir up anger."

The mild and sweet, soft voice of the God-loving Christian, is that voice which is free from malice, anger or jealousy; the tender voice which voices real words of cheer.

"Put away from thee a forward mouth, and perverse lips put far from thee," and speak only tender words of cheer.

Words of cheer thrill not only the soul of the hearer, but equally the soul of the speaker, because they are God's words.

"The mouth of a righteous man is a well of life, but violence covereth the mouth of the wicked."

And violent words are cruel words, and cut deep into the heart of thy brother; words of cheer gladden the soul and the heart.

The meek and gentle master could speak words of cheer to the sad and sorrowful. Children of the Eternal God, who is the Loving Father of All, why speak harsh, bitter, cruel words to thy brothers and sisters?

He that speaks a slander is not speaking words of cheer, and is not helping to bring about the Kingdom of God here and now.

"The tongue of the just is choice as silver."

Love thy God, and soften thy heart, and speak only blessed words of cheer.

The lips of the pure in heart soften sorrow and sing glad songs of cheer, which are heard in the Angel World.

"Heaviness in the heart of man maketh it stoop, but a good word maketh it glad."

What a beautiful world this will be when all speak good words from hearts purified?

Words of cheer are music to God and the Angels; they are messages of life.

THE LAW OF DEALING WITH MEN.

Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as men cannot deal with bees without being careful. If you deal carelessly with bees you will injure them, and will yourself be injured. And so with men. It cannot be otherwise, because natural love is the fundamental law of human life. It is true that a man cannot force another to love him, as he can force him to work for him; but it does not follow that a man may deal with men without love, especially to demand anything from them.—Tolstoy.

"Praise may puff up a shallow nature, but it always brings something of humility to a deep one. It is not the flash of scorn but the light of love that reveals us to ourselves and stirs us to our best effort."

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TILL DREAMS COME TRUE.

The hills are fused with heaven
and the fires of sunset-glow;
The substance and the shadow
meet where the roses blow;
The wild earth holds communion
and kinship with the sky—
The immemorial granite
and heather-bloom, near by.
And, half-discerned, a ghostly group
of dandelion heads
There, seem to resurrect old dreams,
as dusk the day-light weds.

The night is made for dreaming
strewn with its silver stars
And moonbeams, brightly gleaming,
that swerve the sword of Mars.
A brotherhood is breaking
across the world again;
And love of kind is waking
within the hearts of men.
A force on earth is dawning
triumphant with its wars,
And soon will come the morning
of victory for our cause!

It would be always morning
with sunshine in the heart.
With hope and cheer, and not a fear,
we play our daily part.
And we will do our dreaming
beneath the skies of blue,
And work away through night and
day
until our dreams come true.
—Rose de Vaux Royer.

I have the peace of God, for God is my peace, and it passeth all understanding; even my flesh resteth as my thoughts soar upward on the wings of spiritual tranquillity.—Hanah More Kohaus.

THE POSITIVE MAN.

The world stands aside for the man who has a program, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play; to stoutly assert the possession of whatever you lack. If you are deficient in courage, staying power, pluck, or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you—that you should possess them, and that you do. Then you will strengthen your success position wonderfully. Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Stoutly affirm that you can do the thing. The moment you harbor a doubt of your ability, that moment you capitulate to the enemy.

Every time you acknowledge weakness, deficiency, or lack of ability, or harbor doubt you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him; that he can never accomplish it; that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never rise higher than his confidence. —Success.

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THE TRUE IDEAL OF LIFE.

Is it high or petty? Each soul can ask: What and who am I if not an heir of eternity? My ideal of life must be as large and lofty as possible to be worthy of me as a child of the Eternal.

I am a citizen of my native city where I live. I am also a citizen of the State, for I live in the state. More than this, I am a citizen of this Republic that I live in. Yet further, I am a citizen of this world as I am a dweller therein. But finally and most of all I claim citizenship in the Infinite Universe as I am a native and an inhabitant of the universe. I am here and have come here in God's way and by His means, and by His grace I am to go on, I believe, living and learning, experiencing and unfolding and enjoying, serving and being served, blessing and being blessed forever. I conceive that I have been involved in His Universe from all eternity and I wish and expect to be evolved to all eternity in His Universe. I refuse to accept or to entertain any conception of my destiny of less dimensions or of a less exalted character. That, it seems to me, is the destiny of every child of God.

Why all this quibbling and doubting and mere hoping as to our immortality! I take God for granted and His eternalness for granted. Why can I not take myself and that I am eternal for granted? Nor does it seem to me that I am rearing a baseless fabric. I reason from the principles of the New Thought, the higher conceptions, the greater light now dawning upon men. Their declaration is, man is eternal. Nothing less is worthy of the Infinite Parent and nothing less can be in store for His divine offspring. Nothing less than such an ideal of life can we well hold as such offspring. —Practical Ideals.

Death itself and the longer or shorter duration of life depend entirely on adaptation. Death is not an essential tribute of living matter. It is neither necessarily associated with reproduction nor a necessary consequence of it.

Death is to be looked upon as an occurrence which is advantageous to the species, as a concession to the outer conditions of life, and not an absolute necessity essentially inherent in itself.

Electricity is the basis of life. Properly understood, it may some time offer to man the means of prolonging life indefinitely.

In a series of fascinating papers the German biologist Weissman sought to prove by scientific deduction that in unicellular structures—animals of the lowest order—no such thing as death takes place. He also concluded that death is not a natural but an acquired habit, so to speak, which became fixed in the world of life at a definite time in the history of life phenomena.

At any rate, it is not a discouraging thing to think about—New York World.

Start each day with God, work through the day with God, and end the day with God, and then all your days will be joyful days of splendid success.

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CHRISTIAN SCIENCE TREATMENT.

We thank Thee, dear Father, for this realization of Truth that has come into the world, that our minds and hearts are open to receive it; and we see, dear Father, that there is no belief of evil in our hearts, and no belief whatever of sickness, or of poverty, or of death, but we utterly deny all of these evil conditions, because they are false and have no semblance of the Truth, and no reality, but are the vain imaginings of our mortal minds, and can be put from us with the greatest ease, and we do put them from us, and we do realize that Thy Truth is over all and fills all; and that in these circumstances there can be no evil, no poverty and no sickness, or anything that will tend to harm or destroy our bodily structure.

We realize that we are spiritual beings, living, moving and having our beings in God, that we are created in the image and likeness of God; and that all our functions are perfect; that the spirit does animate our entire beings; that we put forth a perfect being, a perfect form; that we are the image and likness of Thee, dear Father.

Therefore, we have freedom, love, happiness, joy, peace, prosperity, plenty; and we can lack for nothing, because when we know Thy Truth, we know that the Universe is filled with plenty, and with abundance, because it is filled with Thee, and Thy love. Everything we have is of Thee; whatever abundance we have is from Thee and all things are from Thee and of Thee. We thank Thee that these things are so, in the name of Jesus Christ, our Savior.—Albert O. McLaughlin.

AH! FORGET IT!

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slanders you have ever heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for today, and write upon it for sweet memory's sake only those things which are lovely and lovable.—Anon.

Go to your work and be strong, halting not in your ways,
Balking the goal half-won for instant's dole of praise.
Stand to your work and be wise, certain of sword and pen;
We are neither children nor gods, but men in a world of men.
—Kipling.

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SIMPLICITY.

People are always looking for mystery. They want to develop great, deep furrows of gray matter in their craniums. They look bored and keep their finger on their temples when talking. In short, they want to be it. I dislike shattering dreams. I know there is much good in the so-called occult, but our greatest people were our simplest. Simplicity properly applied is greatness. Look at the immortal Lincoln. Every time I see his statue in Lincoln Park I think of his noble example. When I think of George Washington, refusing a kingdom that future generations might profit by his simplicity, I think of what is to be gained by studying these great men. Even Christ was so simple that he has never been understood! Every great man or woman of history who really aided humanity was simple, their wants were few and their happiness great. Money, after all, is not all to be sought. The simple men and women, progressing and happy in bodily cleanliness and mental calm, are getting more out of life than these talented, deep-browed men and women who pose as philosophers.

We don't understand the mystery of life and of death, because it is too simple for our complex brains to grasp. We are battling in the dark. We are fighting each other and ourselves. We are looking for a light that is emanating from our very midst. What we seek is here. But we have to get ourselves into a condition to realize it.—Lloyd Kenyon Jones.

THE SINGER AND HIS SONG.

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

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

AN AUDACIOUS GUESS.

"The lions never touched Daniel when he was thrown into their den."

"Maybe," ventured the painfully precocious child, "it was meatless day."

"Bruddahs en sistars," said old Parson Sparks, "if the church bell attracted lak the dinnah bell, de pews would be filled in two minutes after de fus' ringin'."

You cannot run away from a weakness; you must some time fight it out or perish, and if that be so, why not now and where you stand? —R. L. Stevenson.

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WHAT SPIRITUALITY MEANS.

The other day I spent several hours in a house with two people whose one endeavor in life is to be spiritual. They talk about spirituality. They call themselves spiritual. They attend a summer conference devoted to spiritual things, where everything else goes to wrack and ruin. And, I verily believe, they could go out of their way to meet pain and sorrow for the sake of growing spiritual thereby.

After these people had talked for a while, a caller came who never makes any pretensions. She is simply a sweet-tempered, warm-hearted, whole-souled woman of the New England type. Her remarks were bright and cheery, and referred to events of minor importance. She said nothing about spirituality. Yet her presence was a gracious relief.

Why? Because the spiritual people were high-strung. Their presence was wearing. One felt inclined to rush out and breathe the fresh pure air.

The cheery woman brought an atmosphere of restfulness. She probably possessed more spirituality to the square inch than the others will win by ages of high-strung zeal.

It is to be doubted if any high-strung, emotional person has the first intimation of what spirituality means. Such people are chiefly interesting as pathological cases.

If to be spiritual means to neglect everything else, then let us never be spiritual.—Higher Law.

One is the sun in Heaven, and one, only one, is love also.

THE LAUGH CURE.

The Rev. Frank Crane, of Chicago, says:

"Man is the only animal that was made to laugh, and as science teaches that laughter is a sure boon to health, it is a sign for us to substitute excessive drug-taking for laughter.

"Laughter increases the blood circulation.

"It enlarges the heart.

"It expands the lungs.

"It jiggers the diaphragm.

"It promotes the circulation of the spleen.

"I once knew a man who laughed so much than when he died they had to cut his liver out and kill it with a club.

"Beware of theologians who have no sense of mirth; they are not altogether human.

"Keep your chin up."

"The idea of true benevolence is giving out. As we express the great combination of principles which are God, what can we do but to give out? Benevolence is the giving forth of that which is within us; it is a giving of ourselves. Many of those who have blessed the world with their benevolence have been what the world calls infidels, but they gave of the good within them, and it did not fail to do its work.—Mrs. Yarnell.

I am strong in the Lord. "All things work together for good to them that love the Lord." We conquer discord without by harmony within.—Henry Wood.

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remains for the present at least at

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ALTHOUGH the cost of production of all printed periodicals has been greatly increased and is steadily advancing, the publishers of this magazine recently decided that the subscription price will not be advanced at this time. The advanced cost of paper, printing, postage and distribution will be absorbed by the management, and dependence will be placed in the result of endeavor to enlarge the subscription list by

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HEAVEN.

Man is learning that he must live in heaven here and now, with God and the Angels here and now, before he may expect to live in heaven there or anywhere, with God and the Angels. If we could be saved from darkness by what we believe or what we profess to believe, we would be in the glorious heavenly state immediately. But that is not the law. We must live, and do, and work, and love our way into the Kingdom. In a word, we must earn heaven by righteous living before we can enjoy it. We must win it by deserving it. You cannot get something for nothing in either the spiritual or physical world. As a matter of truth all of us are living in heaven, but some of us are asleep and dreaming and hypnotizing ourselves and do not know that the Kingdom is within us and all about us. Wake up! Rouse thyself! The Kingdom is here!

"Ye shall know them by their fruits."—St. Matt., 7:16. Build on sand, and the house falls; build on a rock, and it stands. Build a character on Love and Righteousness, and it is fine, beautiful and enduring; build it on selfishness and meanness, and it is a low, ugly and shiftless character. The Law is Law. Two and two always make four. You reap what you sow. There is no magic way to health, peace and success; there is only law. Noble living makes noble lives. The eternal Sun shineth in the pure open-hearted God-fearing man. The harvest is rich to him who sows seeds of love and righteousness.

THE GOLDEN RULE.

Say, you self-righteous business man, did you ever hear of the Golden Rule and thinking about practicing it in your business transactions? If you didn't, you are a chump. Yes, we know you think there is a modern Golden Rule that is better: "Do the other fellow, or he'll do you," but that is a mistake. No, you wouldn't steal a horse, or a cow, they would be too hard to conceal, but remember that the era is coming and is almost here when everything will be renovated and the only truly successful method of doing business will be the Golden Rule under which we will all work, for others as well as ourselves. Then we will observe the Golden Rule in Spirit and in Truth and no longer will the question be asked, "Am I my brother's keeper?"

A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far-reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man to be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word and helping hand whenever opportunity offers.—Rev. George H. Hepworth.

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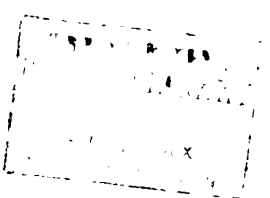

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THE CLOSING OF THE CHURCHES.

The religious element of the countrve has, quite unanimously, protested against the closing of the churches during the prevalence of the Spanish influenza. Among those who have spoken for the religious elements are the leaders of Christian Science, the cardinals and bishops of the Roman Catholic Church, the bishops of the Episcopal Church, eminent divines and workers of the Protestant churches, and rabbis and other leaders of the Jewish Church. The News Letter devotes much of its space in the November issue to an able editorial on the subject of the closing of the churches, first appearing in the Christian Science Monitor, and thereafter reproduced in full-page form by many of the metropolitan dailies. The thoughts thus expressed have been printed in other forms many times in the past by

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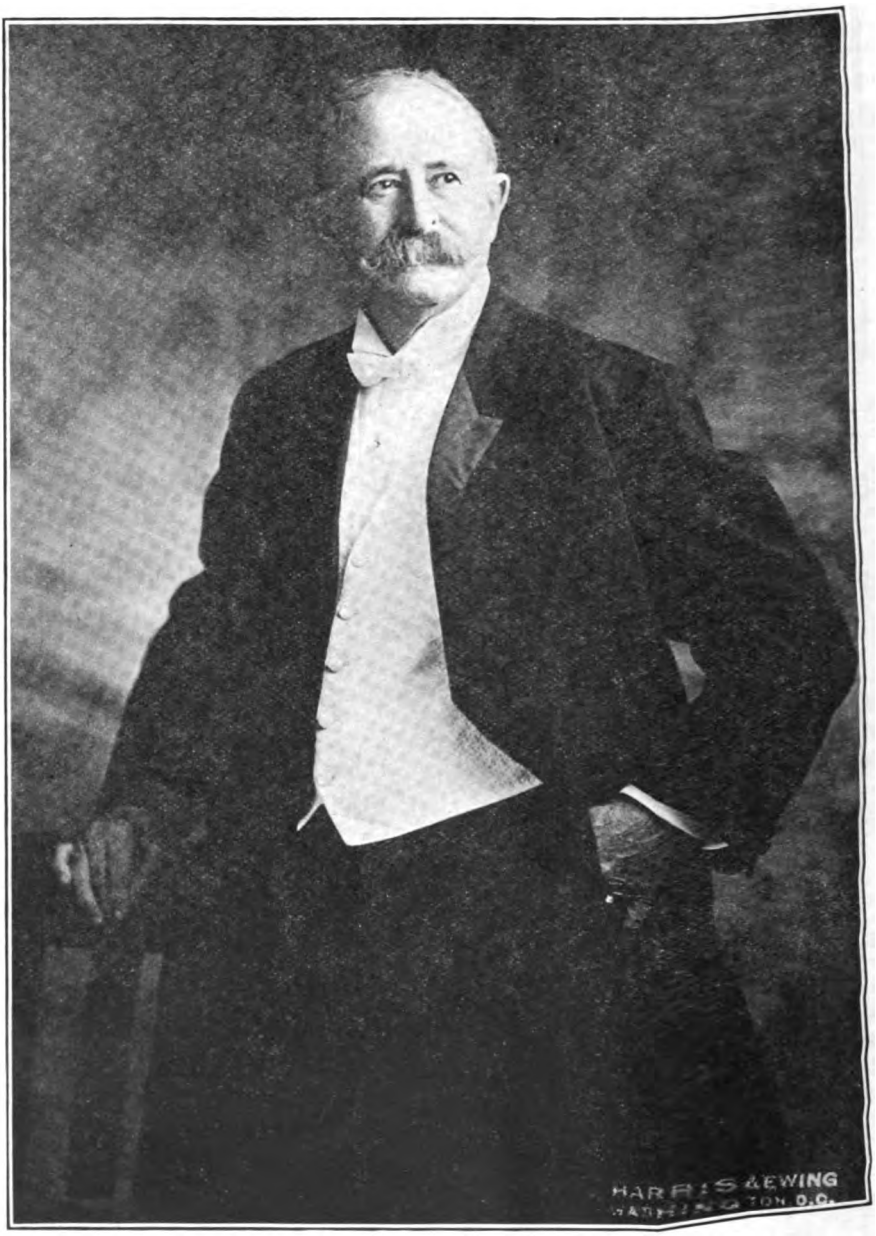

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the News Letter and their consideration strenuously urged upon the readers of this journal. The expression of such thoughts has done much to allay the public apprehension during the prevalence of the epidemic, so-called, and has saved many lives and much suffering.

THANKSGIVING DAY.

Thanksgiving Day is just ahead of us. As a nation we have a wonderful opportunity to offer thanks. The grand developments in the war are sufficient to evoke our gratitude to God. Our wonderful success in our war for the liberation of the human family from despotism, cruelty and oppression could scarcely have been expected a year ago. The crisis seems near at hand. The end must come soon, and it must be an overwhelming victory for the cause of Justice and Right. And those of us who have lost our sons on the battlefield or in the hospital have cause for Thanksgiving that their precious lives were given for the freedom of home and native land and for the welfare of the entire human family.

This is a good time to renew your subscription to the News Letter; or, if you are not already a subscriber, to add your name to the list of those to whom the magazine goes every month. In no way can you so easily lend your influence to the propaganda of Christian Science.

Why not send a copy of the News Letter to the member of your family on the firing line in France? It will be a constant reminder of your remembrance and love. Its work of Faith and Trust will do him good.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

November

PAULINA B. SABIN

You can be just as much in the silence with God when you are amid throngs of people as if you were on the mountain top. To obtain harmonious vibrations with God and with man, find the calm, spiritual center and stay there at all times. It does not depend upon the conditions of externals. It does depend upon your own condition. Go to this center and you are at peace with all the world and there are no inharmonies.—Albert O. McLaughlin.

The Kingdom of God is within you. You can have it here today. It rests with you whether you have it or do not. The only Kingdom of Heaven you will ever get is the Kingdom of Self-Consciousness.—The News Letter.

Hold persistently and calmly to your ideals and in time they will be realized and fulfilled, and then new and higher ideas will come to you. In this way, from one ideal to a higher one, we progress. To be discouraged or give up an ideal means more than to stand still—it means retrogression.

The hour is come when men's holy church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier church shall come whose covenant word
Shall be deeds of love. Not credo then—
Amo shall be the password through its gates;
Man shall not ask his brother any more
"Believest thou?" but "Lovest thou?"

Love is the ethereal medium pervading God's moral universe, by means of which are propagated the motions of His impulses, the heat of His grace, the light of His truth, the electricity of His activities, the magnetism of His nature, the affinities of His character, the gravitation of His will. In brief, love is the very definition of Deity Himself: "God is love; and he that abideth in love, abideth in God and God in him."

God Almighty's hand cannot be measured. There is no staying it. He will heal everything. Let your Faith be strong. There is no little healing. If He heals one little thing He will heal all. There is no miracle in His healing the sick or raising the dead. There is no measuring His power and His strength. All you have to do—realize the conditions. Then you can "Speak the Word" and the healing is done.—Bishop Sabin.

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"PEACE ON EARTH"

Wm. E. Gibson.

THE DAWN of that great day of Peace on Earth is now near. The end of the Night of Ill Will is close at hand. Prejudice, false pride and greed for material possessions have combined to intensify the darkness of the closing hour.

Prejudice, false pride and greed are the characters that spell Ill Will in the lives of men. They are the opposite of Good Will, and make for contention, strife and wars.

Men have long since planted, in their own hearts and in the hearts of their fellowmen, these seeds of evil. Long have they watered and cultivated them, and now the harvest is in the stage of reaping, and the human heart is rent and in sore pain because of this harvesting of tears and bitterness, blood and death.

BUT THE HARVEST MUST BE REAPED.

The human race is now learning from the final teacher—Consequence—and in the great school of Experience, those lessons which Divine teachers imparted long ago.

This great orgy of blood and death is becoming irksome, even to those who have profited in a material way by the conditions of war.

The will of men is now rapidly changing from the "ill" to the "good." Good will precede peace, much as the light precedes the rising sun. Men the world over see the consequences of working against each other, instead of for each other, and to the comfort and well being of each other.

MEN NOW SEE CLEARLY

that prejudice, pride and greed are but arsenals for the discomfort of society; that justice and square dealing are the only safeguards of peoples and nations. No family can enjoy peace and prosperity for a long time while some members enjoy the cream of good things and others are poor. No association of people can long enjoy tranquillity while a part of the association lives in luxury and the rest of the order struggles with poverty. No class of men can rest at ease for any great length of time, while other classes suffer discomfort.

No nation can hold its place in the sun, if, by holding it, it keeps other nations away from the bounty and blessings of equal opportunity and equal advantage.

JUSTICE, SIMPLE, PLAIN JUSTICE,

is the great law. Justice, temppered with generosity, is the merciful law.

Let men and nations robe themselves in justice, house themselves in justice, and guard themselves about with sentinels of justice and square dealing.

He, whether man or nation, who is clothed in justice is proof against all storms, and will overcome when forced to the combat.

The House of Justice is proof against all attacks. Its walls are

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adamant, and defy bombardment. In all lands there are the ancestral owners, or share owners, of large wealth, who live luxuriously, flaunting in fine liveries, building palaces wherever they desire for the comfort of their families and friends, while the men who toil daily to grind out this surplus wealth can scarcely own a few square feet of land and a cottage.

A READJUSTMENT

is in the staging. Men know that winds and waves shift sands, and that houses built upon sand bars are the easy prey of winds and waves; so they must now seek rock-bottom foundations.

The laws of nations and governments

MUST NOW BE SO REFORMED

as to disinherit no member, whether individual or nation, of his just share of the family dower, and at the same time make it impossible for the weak to suffer discomfort at the hand of the strong.

The people, all of the people, must own all nation-wide enterprises. After paying justly for the brain, nerve and muscle needed in operating such enterprises, the surplus must flow to the common treasury to be used for the general good of all the people. Then Capital and Labor, with their constant combats, will cease to be. All will be laborers in the true sense, working for the common good, and all will be capitalists in the true sense, each reaping through the common treasury equally of the surplus of the operation.

REFORMATION.

Reformation, in the schemes and plans of governments, states and nations, must now speedily follow, that revolution may be avoided. Reformation is the sane course. Reform and readjust so that no just cause for disgruntlement among the peoples, races and classes of the several remaining nations can be found.

REVOLUTION IS INSANITY,

and while it will result finally in the great end, it must of necessity leave discomfort and disgrace in its path.

A new era for the world is at hand, and it is becoming for the leaders of all peoples and nations to so reform all laws and systems of laws, the spirit of all institutions, and the methods of operations, so as to foster Good Will among the peoples of all nations, races, classes and stations.

Men must not let personal ambition or private interests stand between them and their full cooperation in all that tends for the well being and contentment of all people.

If a dog is dangerous to the comfort of men, they muzzle or chain him. If a cock is a nuisance, you cut off his spurs. If a bull becomes spiteful, you dehorn him. In short, by law and common consent, you make it impossible for ill-natured animals to disturb the peace.

In like manner you must henceforth deal with men.

If an organization of men operates enterprises to its profit and pleasure and at the expense and to the discomfort of other men, the

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laws must have the power, and the people the courage, to disband the organization and reform the methods of the enterprise.

If a class of people insists upon unjust practices against other classes, the people in mass must take the weapon of power from the offenders.

IF A NATION SHALL ASSUME TO BULLY

the other nations by the might of its armed force, and in prosecuting its designs, shall trample upon law and order, the rest of the family of nations must not only subdue and thoroughly chasten that rebel, but must so maim his power as to make it forever futile for that nation to assume the role of offender.

To this end, and to this end alone, must armies be maintained for the future. This is to safeguard all people until the Spirit of the Kingdom of God shall manifest itself in the lives and conduct of men of all nations, races, classes and stations.

The Spiritual Kingdom has come, and is now working for the redemption of men and nations from the prostitution of things of material nature to evil designs against themselves and their fellowmen—that the Spirit of Good—ever Good, may manifest only good throughout the material kingdom of earth.

Every man who has a prompting of Good Will to all peoples and nations, is a ray of light from the sun of truth and righteousness, and is leading forth the day of "Peace on Earth."

Let no man hide his light under a cover, lest the light for guidance become the cause of his discomfort.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Let your light so shine that men may see light and works—not the lamp only—that they may give glory to God, not to you.

"My Father is greater than I." He doeth the works, He speaketh the word, not I. My Father and I are one when my personality is lost in His divinity.

THE ART OF FORGETTING.

Plutarch records that when Simonides offered to teach Themistocles the art of memory the latter said: "Teach me rather the art of forgetting." How much the world needs to learn that art. Paul spoke of forgetting the things that are behind. We should forget our mistakes and failures, so far as these cause discouragement. We should forget our successes if they cause pride or preoccupy the mind. We should forget the slights that have been put upon us or the insults that have been given us. To remember these is to be weak and miserable, if not worse. He who says he can forgive but he cannot forget is deceived by the sound of words. Forgiveness that is genuine involves forgetfulness of the injury. True forgiveness means a putting away of the wrong behind the back and remembering it no more. That is what God does when He forgives us, and that is what we all must do if we truly forgive.

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INTELLECTUAL AND SPIRITUAL UNDERSTANDING

"SPIRITUAL things are spiritually discerned," and cannot be discerned any other way. No matter how bright, or how well developed and trained you may be intellectually, if you are not born again, born of the Spirit, you will never understand the Bible, nor be able to apply its teachings to your everyday life, or derive any great benefit therefrom.

Intellectual understanding is that understanding which man obtains from courses of study and systems of education which have for their basis various secondary sources of knowledge, instead of the one primal source. The intellect looks outward to the realm of things; searches hither and yon for its knowledge, instead of looking within to the realm of Spirit; its idea being to gather and store up knowledge for future use. It is dependent upon other intellects which have already acquired the desired knowledge, and stored it in college curriculums, books, the minds of teachers, etc. To these it goes instead of to the true source of knowledge—the fount of Divine Wisdom hidden within the depths of man's own being. "If any man lack wisdom, let him ask of God, who giveth to all men liberally."

Understanding obtained in this way cannot be said to be true and positive knowledge. Information would be a more correct term. Information may be true and it may not. Being told that something is true, and knowing it to be true, are two vastly different propositions. It is possible to become very highly educated intellectually, and yet possess but little real knowledge. Diplomas do not impart knowledge to nor bestow understanding upon their recipients. It is altogether possible for a man to go through all the systems and branches of study prescribed by the human intellect, to learn his lessons well and be able to recite them at will; to sincerely believe everything read in his text books and taught him by his teachers; to pass an excellent examination and leave school with high honors; his pockets stuffed with diplomas and his mind crammed with all manner of information, and yet possess but little real understanding; but little actual knowledge. He may be literally loaded down with information on all sorts of subjects; actually burdened with intellectual learning; he may have all the encyclopedias at his finger tips and all the lexicographies at his tongue's end, but until he has gone out into the everyday affairs of life, put his learning to a practical test and proven its truth, it is not real knowledge to him. It may be true, but he does not know that it is true.

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And right here is

ONE OF THE GREATEST MISTAKES IN THE TEACHING OF THE CHURCH

today: From one end to the other this broad land is polka dotted with institutions of religious training. Out from these institutions go thousands of preachers and teachers, their minds crammed with a lot of old stale theological junk to be passed on to the public; to mold the minds and shape the destinies of men. Whether or not it be true, makes little or no difference. But few ever stop to question, test or prove it. It has been handed down from generation to generation, for hundreds, or possibly thousands of years, and they pass it on simply because it has been passed to them.

If the progress of the world, the development of the human race, the unfoldment of the mind of man, the advancement of science, had been held down to the level of theology, we would still be living in log huts, figuring out our problems on the backs of wooden shovels, and traveling by way of the rapid-transit ox cart. There would not be an express train, trolley car, automobile, electric telegraph or telephone in all this fair land.

While intellectual education has made a world of progress along these lines, yet, in a strictly spiritual sense, it is as blind as ever. Instead of teaching man to understand the spiritual meaning of the Scriptures, which would enable him to apply their teachings to his everyday life, and be immeasurably blessed and benefited thereby, it is doing just the opposite; leading him farther and farther away from it. Intellect does not know the spiritual meaning of the Scriptures, and cannot teach it.

SPIRITUAL UNDERSTANDING IS JUST THE REVERSE

of all this; it is that understanding which man obtains through turning the attention from the without to the within. Hidden within the depths of man's own being, is an ever-flowing fountain of true knowledge, wisdom, intelligence, understanding. When he has found this fountain and unified himself with it, flows forth through his entire being, illuminating his mind and consciousness with an inner knowing; a spiritual knowledge; a knowledge revealed or unfolded from within, in much the same manner that the beauty and fragrance of a rose is unfolded from within.

Finding this fountain, is simply coming into conscious contact with that infinite, omnipresent mind, spirit, life, love, good, we have learned to call God. God is everywhere; within and without. But a specific point of contact, of individual recognition, of actual union therewith is necessary. This point is found in the innermost recesses of man's own being. When he has found this inner fountain, he has tapped the source of all knowledge, wisdom and understanding. And if true to the "still small voice" heard there, he will have no more need of resorting to secondary sources and means of knowledge than he has of resorting to means of artificial light after sunrise. As the sun, being the source of light, does—if its rays are

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unobstructed—render unnecessary all secondary means of light, so does this inner source of knowledge, when found and appropriated, do away with all necessity for any secondary means of knowledge.

Understanding obtained in this way is

TRUE UNDERSTANDING.

It is in no way colored or modified by intellectual conceptions, or different meanings attached to words by different persons—as is the case with intellectual education as it is passed from mind to mind—but is received in its virgin purity. Since true knowledge consists of being conscious of Truth, when the Spirit of Truth—that All-Wise Intelligence—teaches or leads a man into Truth, he knows it is Truth; that is, he is conscious of it. The Spirit awakens, transforms, reveals, makes known; this is spiritual understanding.

This does not mean that the intellect, the faculties of mind are to be set aside as useless; they are to be quickened, redeemed, lighted up. Then they become willing and obedient servants to be used by the Spirit; avenues for the expression of Divine Wisdom. When you come in touch with God in this manner, you will become conscious of His Presence all about you and within you. He will deluge your soul with a flood of light that will teach a thousand times more than all the intellectual schools and colleges on earth. It will arouse your dormant faculties, awaken your sleeping consciousness, unfold your mind and enlighten your understanding as nothing else will or can. Here it is that you will make the acquaintance of the Spirit of Truth; and "When he, the Spirit of Truth is come, he will lead you into all Truth." Not into a hopeless tangle of beliefs and opinions; not into creeds and dogmas, catechisms and rituals; not into commentators and self-styled authorities, but into Truth; into knowledge, wisdom; into Divine and spiritual understanding; an understanding that is unmarred by the mistakes and misconceptions of mortal mind. A babe graduate of this school can confound the would-be wise heads of the highly polished institutions of learning set up and governed by the human intellect, if that is all they know, which is usually the case.

There is a more excellent way than the way of the intellect: It is the way of Spirit. "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding." And "his understanding is Infinite." When man realizes his oneness with the Intelligence of Divine Mind; realizes that his understanding is from God, he becomes free from all limitations of the intellect. He knows as God knows.—W. L. Peters, in Morning Light.

Be not disguisted, nor discouraged, nor dissatisfied, if thou dost not succeed in doing everything according to right principles; but when thou hast failed, return back again and be content if the greater part of what thou doest is consistent with man's nature.—Marcus Aurelius.

Hate is death; and Love is life,
A peace, a splendor from above.

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REFUGE IN GOD

Wm. E. Gibson.

FEAR nothing, be very courageous, know that God is surely the rewarder of them that diligently seek Him. God is to be found; He is very near with power to heal all of your diseases. He is the Brazen Serpent now reared up in the wilderness of material worship and mortal thought.

All who look up to God in the Spirit of Truth and in the Truth of Justice and Good Will to All mankind "shall overcome the world" and the wickedness thereof. The spirit of epidemic has no power over the man or woman who rests contented in Conscious Oneness with the All-Knowing, Ever-Present and All-Powerful God.

Disease, first and last, are creations of mortal mind, and the antidote for all diseases is the Spirit of Truth manifest in life and conduct.

If you preach the Truth and Live the Lie you build for yourself a lifeboat that will not weather the storm. But if your deeds and life among men constantly declare and depict your conscious oneness with God, the All-Good, you have power to cast out the devils of diseases, to stave off the waves of epidemics, to sweep pestilence before your feet. "Though a thousand fall at your side and ten thousand at your right hand, it shall not come nigh you," or those dependent upon your strength.

Nay, O, peoples of the earth! this is indeed the day of God, nothing shall survive of the old passing day but that which makes for Good—Peace and Good Will to Men.

If you would avoid the final storm take refuge in God—in Good Will and the spirit of justice to all men.

If you would avoid the waves of epidemics, enter the Ark of Conscious Oneness with God.

If you would escape the pestilence that will surely "stalk at noonday," you must hide yourself in the pavilions of Infinite Good. Gird your heart with the vesture of good will, and clothe yourself with the robe of righteousness in the Spirit of Truth and in the deed of service among men. Selfishness robs man of strength to reach the Rock of Refuge in the time of storms.

Prejudice brings adverse winds that drive him from the harbor of safety. Greed weighs down and overburdens and foils escape from the gathering storm.

God is the All Good, and all His designs are good. But man, having limited power to design, has designed much to his own discomfort and to the discomfort of his fellow-men.

Those revealments of nature, discoveries and inventions, are all of the bounties of God given for the blessing of men. But men, diseased by prejudice, pride or greed, have prostituted these blessings to curses. They have opened the horn of bounty at the wrong end. They are moving forward backward, and, standing in their own light, cannot gather the sweet fruits for the sharp thorns.

O, peoples of the earth! face toward God in Spirit and Service, that the light of Infinite Good may make plain the path for your feet and the

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fruits for the gathering of your hands.

Worldiness and worldly wisdoms surely lead to pain, bitterness and death. Why persist in this path of certain desolation?

In this day the ends of the wicked shall be cut off. Their designs shall lead them to the precipice, their selfishness shall goad them on to death.

Indeed this is the Beginning of the Day of God. Ultimately nothing is to be seen in it but God.

Much of the human family, failing to heed the word of God, failing to turn to God in spirit and conduct, must perish from the face of the earth.

Those institutions founded upon human selfishness even now are crumbling at the bottom.

Those systems of laws and of social ethics hitherto swayed and bent about by the will of pride and greed are already breaking and falling apart. The unswervable line of light, a ray from the Rising Sun of Justice, is the lifeline and the only refuge in this day of the world storm.

Seize upon justice, O, people of the earth! Seize upon justice with all of the resident power of your soul, and let your conduct blaze with GOOD WILL TO ALL MANKIND.

Epidemics are mortal creations. Is God fighting against man? A puny thought. He fights against himself who conceives such idea. God IS and Law is a characteristic of His being. This law is peace through Good Will in word and deed among men. Move your lifeboat in harmony with this law and you are master of the waves, being en rapport with the Eternal; but run contrary to this law, and you are troughed in the waves and severed from the Almighty Power, you perish within reach of safety.

You have power to kill any epidemic and to sweep out of existence all pestilence and wars.

Here is the secret: Turn to God in Unswerving Faith and Absolute Trust, and to your fellow-man in the spirit of justice and Good Will. Then, looking to the Place of the Rising Sun, declare with simple childlike faith: "I deny the power of any epidemic, pestilence or spirit of disease to affect me or mine in any way. I live in conscious Oneness with God, the All Good, and deny the power of any kind of opposite of Good to thwart the will of God. I thank God for Conscious Oneness with Him in Spirit and Life and do pray that the children of men may be constrained by the Spirit of Christ to come to the Glory of God in the Day of the Servant of Glory."

Frequently speak this prayer loudly, but constantly live it. It is a Life Line to the Rock of Refuge in this day of storm. Only those who seize upon it can be saved by it.

Those who looked upon the brazen serpent of the day of Moses were saved, the proud and indifferent perished.

Let them pass in joy. The world shall be a better place in which to live for their passing. Salvation is at hand. Take refuge in God.

Nothing is greater than God, nothing is higher than Truth. He that cannot reason is a fool; he who will not is a bigot, and he who dares not is a slave.—Mental Advocate.

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PEACE.

In that wonderful fifth chapter of the Scriptures according to St. Matthew, and referred to as the Beatitudes, or Jesus' Sermon on the Mount, we read in the ninth verse, "Blessed are the peacemakers; for they shall be called the children of God." In Paul's second epistle or letter to the Corinthians, he says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." In Exodus 4:12, God speaks to Moses and bids him go forward, saying: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." In St. Mark 13:11, Jesus bids his disciples to be governed strictly by the Holy Ghost. He acknowledges this Divine Mind or power when he says: "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me (St. John 5:30). He again refers to the Ego or Father in St. John 14:10.

In preparing this article the writer is governed absolutely by the Divine Mind. It is just as possible and just as reasonable to get one's instruction from this source as it is for a pupil to get his or her instruction from a worldly teacher. This statement may seem to some to be unnatural or supernatural, but it is divinely natural. It is an established Truth that the activity of Divine Love and the eternal energy of Truth, will do more for the salvation, the preservation and the peace of this nation, and the whole world, than all the battleships, submarines, airplanes, munition factories and all engines of destruction or defense, that can be devised in a million years. When old mortal mind is through struggling, when the supremacy of the Divine Mind is realized and acknowledged, instead of bloodshed and strife, there will be love, peace, and joy; and fellowship and quietness will reign supreme throughout the globe.

We do not know, at this time, how these events will be worked out, since "God's ways are not our ways," but we do know that Love is the liberator. Let us all hold the thought of peace and in the words of our Master: "What I say unto you I say unto all, Watch." (Mark 13:36.) This does not mean anxiously watch, but it means watch the Divine plan unfold. Paul says, "About nothing be anxious." Events do not happen, they occur. Everything that takes place or becomes manifest, as we say, is all prearranged because of the seed idea already sown in consciousness. In the fourth verse of the fourth chapter of Paul's Epistle to the Phillipians, he says: "Rejoice always for the Lord is at hand" (that is, rejoice right in and through everything). Paul wanted to make this thought more emphatic when he said, "Again I say, Rejoice." So let us rejoice, knowing we have won, even though the events are not as yet manifest. In the eleventh chapter of the Scriptures according to St. John, Jesus thanks the Father even before Lazarus was called forth from what the people supposed was the dead. So let us give thanks and

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be grateful, knowing that victory is omnipresent. A familiar hymn seems most appropriate at this time:

God made all his creatures free.
Life itself is liberty.
God ordained no other bands,
Than united hearts and hands.

So shall all our struggles cease,
All God's children dwell in peace.
And the new born earth record,
All is Love and Love is Lord.

We can then say:

"No more the roar of battle sounds
For Love and Truth the world surrounds."

—Edward S. Allen, in Weekly Unity.

THE SOUL'S TRIUMPH.

A woman of fine character, a great actress, had to do the housework for a large family when hard times came. She had the artistic temperament that loves the ideal, the aesthetic, and finds its highest joy in mental work. The menial drudgery of housework was irksome and repellant to her. She understood the workings of certain psychic laws. She knew if she faced her daily round of never-ending and exacting cares with sullen, rebellious discontent, she would deplete her life, and brutalize herself, and be irritably tired at night and inharmonious all the time. She knew also if she approached her work in the negative, spiritless attitude of dogged endurance she would enslave herself and destroy her spiritual grace and become a mere working machine.

She resolved to master it. She made it an art. As she really disliked housework temperamentally, she did not feel the thrill of joy in perfect accomplishment that genuine housekeepers who love their work do, but she experienced a glow of satisfaction in labor well done, and she felt the comfortable upliftment of spirit we all feel when we have triumphed when the odds seemed all against us. She could not help occasionally thinking, after days of especially tiresome cares, "I will never be able to act with grace, subtlety or fineness again." She would sometimes look regretfully at her hands, roughened with kitchen work, and wonder if she could ever use them again with facile ease in expressive gesture.

Lo! when she returned to the stage her work was finer, more convincing than it had ever been before. "The gray angel of success," as Drudgery, not inappropriately, has been called, had not forgotten her faithfulness in executing the small, uninteresting details of housework, nor the cheerfulness and courage with which she faced the distasteful labor. Among the priceless gifts that Drudgery gave her was perfect poise. In mastering disagreeable duties she had gotten hold of herself.—Dorothy Quigley, in the Church Invisible.

He will not send thee into a wood to fell an oak with a penknife. When He calls thee to work thou never didst, He gave thee strength thou never hadst.—John Mason.

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GOD'S CHILDREN

WHEN God by the Psalmist said, "The world is mine, and the fulness thereof," He claimed His legitimate property, for is not the world the legitimate property of its Creator? and are you not a part of that legitimate property? Certainly you are. If there is a Creator that made you then certainly you are his. He has a right to the disposition of your life, the same right that He had to make you, to bring you into existence, and the recognition of that right will bring you into a consciousness of him who said, "Ye are mine." And when you have come into a consciousness that you are His by inalienable right, then you may ask the question: What is there for me, for self is the dominant factor in all conscious existence? And when you answer that question you will also answer the question: What am I? The correct answer to this question is: I am the life, the thought, the legitimate offspring of Yahveh Elohim, the God and Creator of this system.

Do you love your children? Have you not seen a loving mother who would sacrifice everything, even her life, for her child? She inspired that love, she inherited it from her Father-Mother—God, and she was capable of embodying only a very diminutive part of it. How much greater is the love of Him from whom you came? Then can you lose anything by giving yourself to God, by giving your all to Him? I will tell you what you will lose, you will lose your sorrow, your sickness, your anxiety and all the ills you have sought and found by a perverted life, and you will find peace, love and joy. Jesus called His Father's house that has abundance of everything—riches unlimited, treasures untold. These you find when you return to the Father, when you realize the meaning of the prayer taught us by the Lord Christ, "Our Father, who art in heaven," and then in worshipful reverence say, "Hallowed [sacred above all things] be thy name." Stop for a moment and think what this means.

When you were young and had a father and mother; you had a home and were provided for; you had no cares, no anxieties. You went out from that home, failure, disappointment, sickness and many evils assailed you. In that condition did you think of the father's house from which you came out? Your father and mother claimed you as theirs. Have you not heard them say, "This is my child"? You did not think it a great hardship to be owned and claimed by them, because their claim was not a servile one, but a loving claim, a claim of a right to love you, to nourish and to hold you as a special treasure above all others and to do everything in their power to make you happy.

How much more is this true of our Heavenly Father when we return to the Father's house and realize that He is and that He is the pre-

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server of all those that put their trust in Him. For the world has rushed on and on until there is no more faith in God nor in his revelation. The people are saying: The world is ours and we shall make it what we please. But, alas! look about you, there are men stronger and wiser than you and they have gathered the wealth of the world, they hold it in their right hand and they say to you: "You have got to be my servant." They say even to the government of the United States: "Do thus and so or I will break you up," or "If you do thus and so I will withdraw my wealth and you will starve." These men do not love you, they love themselves and power, they love to rule. Rebellion is rife in the land against such power, and what will be the end thereof? Surely "evil shall come upon thee; and thou shalt not know the dawning thereof; and mischief shall fall upon thee; thou shalt not be able to put it away; and desolation shall come upon thee suddenly, which thou knowest not." It does not require the eye of a prophet to see that this is true, that this is rapidly coming upon us. We believe that every intelligent man and woman in the land realizes this, and why it is so? Because they have forsaken the Fountain of Every Good Thing and have been chasing the bubbles of fancy. No wonder God by the prophet exclaimed, "O, Israel [prevailing prince], thou hast destroyed thyself; but in me is thine help * * * * where is there any that can save thee in all thy cities?"—Bible Review.

PERSHING PAID FOR PIG.

The French papers delight in anecdotes of the good relations between the American soldiers and the peasants. One of these stories, with which General Pershing's name is coupled, is printed this week.

"A big American automobile tore through a French village on its way to an American camp," says a Lyons paper. "Unfortunately a pig belonging to an old peasant woman strayed into the path of the car and was killed. The old lady was heartbroken. But a few days later a letter came for her, inclosing a check for 100 francs, and saying how sorry the writer was for the death of her pig.

"The signature was that of General Pershing."—Deer Trail Tribune.

If we lay broad and complete foundations for society in justice; if we devote the acquisitions of science to the well-being of men; if we permeate our social philosophy with the spirit of Christ—His kingdom * * * is sure to come. If the universe contains, as the very centre of energy, the conditions of a perfect social state, this fact is the fundamental truth of religion, that of the Divine Presence. If it does not contain these concurrent possibilities, we weary ourselves to no purpose, we labor against conflicting forces far too strong for us, and shall be pulled in pieces by them. If we see this light, we shall easily walk in it, and it is the conjoint light of science, philosophy and faith."—John Bascom.

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"HEAL THE SICK"

Wm. E. Gibson.

EVER the Christ commanded men to go forth to heal. The descent of the Spirit of God through man and among men is expressed in the highest ideals and noblest conduct of those who realize its presence. Ever it tends to correct the cropping out of improper ideals and also the developing of erroneous conduct among the people.

Improper ideals make for disease. Erroneous conduct is but the breaking out of the disease, or the coming into evidence that which is present in essence.

In a general way men regard as disease that which disturbs the physical harmony. Of course, all disease to be so regarded is mental.

Sometimes the effect is in the body primarily. Sometimes in the mind primarily. Sometimes its effect is in and upon the individual. Again it is social, affecting many, disturbing the harmony of great numbers of people. Too often whole nations are diseased, because of erroneous ideals of conduct, and national discord and inharmony arise constantly as a result of these ideals and the resulting conduct.

Sometimes these erroneous ideals are written in the constitutions of the national machinery; sometimes it is the unwritten sentiment of the people. The erroneous ideal is always productive of conduct that produces friction and discord.

Ever the Spirit of Truth and Right, the Christ of God, is working among men to constrain from wrong tendencies in ideal and in conduct, and to point out the higher way, the Way of Light, Truth and Peace.

Every soul born to the consciousness of the Spirit of Truth and its work for and among men, is by virtue of the consciousness of that birth, or the realization of the truth, a commissioned healer.

Some such souls deal primarily with individual cases, striving to remove the mental errors and thereby restore harmony to the physical body—cure its aches, pains, burns, hurts and bruises. This is altogether fitting and proper.

The mind must be healthy, strong and vigorous in every way in order to manifest the most perfect physical health, and to overcome accidental injuries, as well as to avoid and ward off all such.

Some souls in their struggle to improve the social conditions of men by correcting erroneous ideals, blotting out of existence erroneous conduct, lose sight of their own physical condition, and while doing wisely and properly the great work of the Christ promptings in them, they suffer mental unrest and often physical torture. This is no sign of fault with the healing power, but rather, being centered along one line, another is neglected.

Some souls devote their powers to healing of the national diseases, striving ever to correct erroneous ideals in the life of the national politics, policies, economics and ethics.

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Often these persons sacrifice fortunes, station and even life itself.

Such are healers that have the well-being of others at heart. They pour out their soul powers freely and generously that the lives of others may be blessed with health of body and mind; that social orders may have the greatest degree of harmony; that the nation might be blessed with peace and prosperity.

Today the healer in all lines and in all stations is demanded as never before. The world is upset. A pestilential war is racking the brain and nerves of all nations. Disease is everywhere in evidence. Whole cities, towns, and large areas of territory are in ruins, mere graveyards of their former glory. Family ties are severed, never to be reunited. The classes are jostled together as if by earthquake. The once very high have suddenly become poor, and many hitherto poor have gathered wealth out of the ruins of war times. Unhappiness and disease, epidemics and irreligion are in evidence on every hand.

"The harvest is ripe," reapers are needed. The world is in pain, the Christ calls all to service who will serve unselfishly, in the spirit of genuine brotherly love and good will toward men.

"He healeth all thy diseases," He crowneth with loving kindness and tender mercies all who put their trust in Him, for He is in every soul, to will and to do of His own good pleasure, if that soul commits his way to Him, and trusts and serves.

Heal the sick; neglect no opportunity to speak, sing or write the healing word. Correct in every way within your power the ideals and tendencies which make for discord and unhappiness among men. Let no possession, position or station prevent you from the discharge of this noblest duty of your life. Every follower of the Christ through Jesus is a commissioned healer, and in some line of healing he must make good, else his commission is bartered for naught, and the light of life burns low.

Send out daily and hourly waves of healing thought, healing prayer and the healing power of faith in the triumph of Truth and Righteousness over the false pride, prejudice and greed now filling the cup of all nations with bitterness.

Sing to the four winds of the earth the Healing Melody, "Peace on earth, good will to men."

Peace in the heart, peace in the home, peace in society, peace among the nations. The greatest power among men is the power of Love, and you have a bountiful dowry of it; take and use that which is your own to the glory of God and to the good of men.

All true healers are servants of God, through service to men. True service is true worship; all other worship is waste of time.

Go forth and heal the sick.

God will not make himself manifest to cowards. He must greatly listen to himself, withdrawing Himself from all the accents of other men's devotion—even their prayers are hurtful to Him, until He has made His own.—Emerson.

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THINGS TO BE REMEMBERED.

Remember that good will is a great asset to the man who cultivates it within himself.

Remember that good will brings you more real happiness than you can buy with money.

Remember that anybody can radiate good will. It is only a matter of making up your mind to it, and then persistently filling your mind with thoughts of kindness and love. Start with the idea that it is possible for you to express good will at all times, and impress upon your mind that ill will is not necessary or natural. Call to mind some acquaintance who radiates a great deal of good will. Does he not attract friends and good things? Determine to make good will a permanent part of your life, so that you will express that same power of attraction. Watch the results in your own self and affairs and in your associates, until you have proved to yourself that the practise of good will is valuable.

Remember that good will is God's will. When you are expressing good will you are letting God manifest Himself through you. Christ came to show men the value of good will. The angels sang: On earth peace, good will toward men." Good will signifies that the will is guided by goodness and that expresses love and kindness toward all men and creatures. Good will is more powerful in producing lasting good results than the dominating will of a Napoleon. In good will you have a mighty force for the production of health, happiness and prosperity. Through good will you are able to turn hard conditions of life into blessings. Good will never condemns; good will does not gossip; is not jealous, envious, selfish, fault-finding or peevish. Good will places the will far above these conditions in the realm of realities, where it laughs at the appearances of evil and rejoices in the truth that all is good.

"A MAD WORLD, MY MASTERS."

Jesus of Nazareth Himself declared, "Ye shall know the truth, and the truth shall make you free." If the truth will not free man from microbes, it will not free them from anything at all. Now it is perfectly certain that if the truth about Christianity exists anywhere it exists in the Bible, and that one way to learn this truth is through the churches consecrated for the purpose of promulgating it, and not by closing their doors in token of their impotency. The church which closes its doors practically proclaims its impotency, and the admission is a terrible one when it is made in the hour of a nation's need. If the arm of the Lord is so shortened that He cannot save, what is the good of the siren whistles to call people to prayer every day at midday? Is it to be supposed that prayers for the success of Truth in war will be more successful than the prayers in the churches for freedom from influenza? Let the sirens shriek on week days, but the churches be closed on Sundays. Surely it was a wise man who once said, "A mad world, my masters!"—Monitor.

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MAN'S DOMINION

Hold to God's Promises in Their Entirety and You Will Be Rewarded.

MAN has dominion now, just as he ever had it. All of God's children were created with equal rights and equal powers, and the one that had it at one time, has it today. The same dominion is given to all of God's children.

Man is the architect of his own fortune, absolutely. He can have dominion, or he can lack it; that is, he can have the exercise of his dominion, or the demonstration of it, or he can entirely lack it. He can have affluence, or he can have poverty. He can have sickness, or he can have death. He can have harmony, or he can be inharmonious. He can be surrounded with happiness, or he can be surrounded with misery. It is with him whether he will or whether he won't.

If you want dominion there is only one way to get it, and that is through Love. That is the key that unlocks it, that will give you dominion. Now, if you haven't love, you can't have dominion. No person in all the world who has any hate in his heart has any dominion, except through brute force, and that kind of dominion is no dominion at all. If you want dominion, if you want the exercise of it, you must love.

Our Savior tells us that we have no credit if we love only our friends. All persons love their friends. It is a pleasure to love your friends, but the love that gives you dominion is the love of your enemies. Love those who persecute you, and who despitefully use you. Show me a human being who has hate in his heart for anybody and I will show you a person who has not the least particle of dominion, because hate and dominion do not go hand in hand; and only through love is dominion's demonstration brought forth to you.

Man lacks the exercise of his dominion, because of his lack of love. If he wants dominion he must have love. He must seek, must ask and knock, and all will be added unto him. Love God with all your mind, might and strength, and love your brother as yourself. Upon these two hang all the law of the prophets. In other words, this is the fulfillment of all man's duty. Love God, and love your fellowmen, and with that you have dominion, perfect.

In the development of this dominion we are governed by scientific methods, just as in the development of anything else. The man or the woman who says: "I have not this and I have not that, I am afraid I won't have it," cannot get any dominion by such talk. It is the person who stands on the premises that God made, who holds the truth that when God makes a promise it never fails, who obtains dominion. Job, when all the world was apparently gone from him, and when they wanted to destroy him and make him think that there was life, Truth, substance and intelligence in matter, said: "I will maintain my integrity," denying and denouncing that the possibility of there being sensation in matter. That is what he

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meant—that spirit is all, and matter is nothing and he would not bow down to that Moloch of matter, even though they slew him. That is the material out of which men are made who have dominion. They are the ones that hold to the truth of the promises of God.

Let the person that has not a crust to eat, a shirt or a coat to his back, or where to lay his head, hold to the the Truth that God Almighty does provide, and he will never want; he can't want; it is impossible. Hold to the promises that are made. That is the thought that gives dominion. If you stagger or doubt along this line, then you fail and your dominion is gone. Remember, always and forever, that God's promises are absolutely sure, and when you have the promise you can rely implicitly upon its fulfillment, and the faith absolutely will give you dominion through the practice of love.

CHANGE.

Autumn is here! Flecks of sunshine and of beauty intermingle with the shadows of its passing glory. The spirit of change is always before us. By the imperious ruling of life we are led onward. We may not know the law, but we must obey it. Time and eternity are one in the ultimate order of Being. Man may not know and words will not portray the aisles of glory of that future, always awaiting us, always out beyond! "Heaven lies about us in our infancy," Wordsworth tells us; but we gravitate away from the beauty and the sunshine of hope into the sordid and mechanical grooves of material gain. But ever the little cry leaps up in the heart, the joy that existence was given to us that we may express the marvel of life.

The clinging tendrils of friendship are ever creeping toward us, and the over-shadowing Presence with His unceasing, all-encompassing care is wrapped around us, that we shall not perish, but have Life Everlasting. In the knowledge of this majestic charge it behooves us to live rightly and to do good in simple ways and measures. The simplicity of the soul is revealed as a shining light and a guiding star. We must know that it is not the multitude of material possessions, but the few necessities that bless—accompanied with contentment. Goodness is, of itself, a virtue, revealed in the lovelight in the eye of a passing friend; and the kindliness of a courteous soul paves memory's paths toward the borderland of Eternity.—Rose de Vaux-Royer.

DO YOU "HOPE SO" OR "KNOW"?

"We know that we have passed from death unto life." Nothing disqualifies us for doing God's work more than a doubt as to our salvation. Mr. Moody used to illustrate this in this way: "If I were in the river and din't have a firm grip on something, I couldn't help anybody; I've got to get a good hold for myself before I can help some one else. There's no liberty, peace, rest, joy, power, until we have assurance."

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THE INFLUENCE OF FEAR

From Christian Science Monitor Editorial, "A Mad World."

AN EDITORIAL utterance, upon the influences and results of Fear, printed by The Christian Science Monitor, has been reproduced in bold type in many of the leading non-sectarian dailies of the United States, filling an entire page. Its dissemination has been most apropos in view of the prevalence of the Spanish influenza in all parts of the Nation.

This editorial expresses clearly the views of Scientists, and in other words states exactly the views so often and so earnestly advocated by the News Letter, and urged upon the consideration of the readers of this magazine. Extracts from the editorial are given below:

THE MOST PROLIFIC SOURCE OF EVIL.

"Fear is the most prolific source of all evil. Of course if fear were understood in its full metaphysical significance, it would be understood to be the provoking cause of all evil of every sort. But even from the ordinary point of view of the world, fear, when it communicates itself to numbers, is capable of causing greater disaster than any other phase of the human consciousness. The pagan philosophers realized that there was such a thing as the fear of fear, in other words, as they stated it, the fear of death was worse than death itself. Centuries later Shakespeare appropriated the idea and put precisely the same sentiment into the mouth of Isabella, in "Measure for Measure," and, indeed, any one who knows anything at all of history knows how disease was spread upon the wings of fear in the case of that awful visitation of the fourteenth ceuntry known as the Black Death, and again when a pestilence of a similar nature swept London in the seventeenth century.

MENTAL CONTAGION OR INFECTION.

"Some day the world will come to see that what it calls contagion is a mental contagion, and that what it calls infection is the infection of one mind from another. Orthodox medical practice today largely recognizes this, but it draws back from the logical consequences of its own admission, and endeavors to shelter itself in a halfway house, which is built partially out of mind and partially out of matter. Any person who has watched the ravages of such a disease as cholera in the East must know exactly what this means. The European sahib, going about doing his duty, and quite fearless of consequences, moves through the cholera camps with perfect immunity from the disease. But the native, stricken by this disease, lies down almost where he is overcome by it, whether in his house or by the roadside, convinced, in the suddenness of the shock and the confusion of his fear, that the moment has come from which it is useless for him to attempt to escape.

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FEAR SHOULD BE SELF-CONDEMNED.

"In such conditions it is surely obvious that the sanest treatment is to do everything possible to destroy fear. Fear in a Christian community should be self-condemned. Some nineteen centuries of reading the Johannine epistles should surely have effected this if Christendom is understanding what it reads. It is little to the point to say that fear is uncontrollable, for any person who has ever had anything to do with causes which produce fear knows that this is not the case. Probably every man who has made the sea his profession has been through periods of fear which he has had to overcome in order to gain that sereneness in danger without which he would be a liability instead of an asset on board his ship. Practically every man who has ever been into action on land can tell you something of the sickening sensations of the first experience of battle. But as time goes on the veteran rises superior to the fears of the recruit, and daily takes his life in his hands, with a calmness which shows that he has learned something at any rate of the dominion over fear. It is surely obvious then that in an hour of great fear, when the prevailing tone of the human mind, in the midst of the conflict of Armageddon, finds expression in an epidemic, that a Christian country should rather resort to its churches to relieve itself of its fears, than close their doors so as to sound the top note of human agony in a belief that God's hand is so shortened that it cannot save.

A GREAT FEAR HAS STRICKEN THE WORLD.

"Let any person who has been brought in contact with the conditions of today ask himself frankly whether it is not fear which is playing such fearful havoc in the world. Everywhere men and women are afraid. Afraid in the areas of war of a storm blast that may at any moment strike over them; afraid within the orbit of the air squadrons of the sound of the terrible engines whirring in the darkness overhead, and of hearing the bombs exploding all round; boys sleeping fearfully in the trenches, waiting for the summons to go over the top, and men and women sleeping in towns and villages, miles and thousands of miles away, fearful of what in that very moment may be happening to those whom they love; men and women at sea, waiting as it were for the explosion of torpedoes; or even men and women in immediate physical safety, wondering what effect the war is going to have on their incomes and their lives. A great fear has stricken the world, and it is little wonder if out of this fear there have emerged pestilences and diseases which have mounted on the winds of fear, and scattered their seeds in every direction.

WHAT SHOULD CHRISTIANS DO?

"In such circumstances what would it be expected that a Christian community should do? Would it not, remembering the words of the Bible that 'perfect love casteth out fear,' be to ask itself if there were not something amiss with its

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understanding of love which makes love powerless to overcome fear? And should it not naturally fling wider open the doors of its churches, confident that in doing right, by worshiping God, no ill could touch it? Have Christian countries so completely come to distrust the doctrines they profess that the 91st Psalm is no longer a protection against fear and against disease, against pestilence and against war: —'He that dwelleth in the secret places of the most High shall abide under the shadow of the Almighty. * * * There shall no evil befall thee, neither shall any plague come nigh thy dwelling.' Yet, at the very moment when the churches should be filling the minds of the people with peace, and reassuring them of the impotency of evil, it is proposed that these churches shall be shut, and that the admission shall be made that it is dangerous for men and women to congregate to worship God, for fear the Lord's arm is so shortened that He cannot contend with microbes. On the other hand, if people believe that God sends pestilence into the world, for the good of the world, what right have they to protect themselves against this pestilence, and to attempt by the drinking of drugs, by methods of segregation, or by any means at all, to prevent the anger of the Lord from taking effect? The very fact that all men and women endeavor to protect themselves against disease, at all times, is the proof, to any sane person, that in its heart the world does not believe that discord proceeds from Principle, that death comes out of Life, or that reprisals are the work of Love."

MATERIALISM.

Who thinks that breath and bread is the full sum,
And scoffs at aught beyond our coarser sense,
Let him give answer to his heart of hearts
To what dull end does Posey hold sway,
That gives to man the status of a god?
When sensitized by smooth, harmonic strains
That ope Perception's door a moment's space,
What undreamed deeds, undone, could ye not do
If ye achieve with pestle or with pen
The things ye look upon as ultimate?
Think ye the requiem of the soul is sung
And Wisdom's hands shall idle in her lap?
Not undesired are the ends ye seek.
An orderly abundance for each one.
But as the youth, with knotty problems solved,
Finds still more gnarled and abstruse yet to do,
So shall your science, with its labors done
Perceive the heights of Spirit, yet unwon.

—A. F. Gannon, in Now.

"Little deeds of kindness,
Little words of Love,
Make the world an Eden,
Like the heaven above."

O world, as God has made it! All is beauty;
And knowing this, is love, and love is duty.
What further may be sought for or declared? —Browning.

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"IT DELIVERED THE GOODS."

For reaching and helping the man in need of a friend The Salvation Army is one of the greatest, most powerful and most efficiently organized institutions in the world. There was a time when we were inclined to laugh at its little bands of poke-bonneted women, its bass drums and timbrels, its street-corner singers and exhorters—a time when its very modesty and humility, which are among the finest of its traits, conspired to make it almost ridiculous.

That time has passed, however, well before the great war emptied its vials of wrath upon the world. People had become acquainted with The Salvation Army. They had begun to learn what it was trying to do and how well it was succeeding in doing it. They had come to know it was the loving—not the censorious—friend of the friendless; that its business was lending a hand to the struggling and the fallen, and that it was amazingly expert in that business. It wasn't strong on creed and formula; it was careless about dignity; it was a poor self-advertiser, seeming to put its worst foot ever foremost; it was crude and blatant in its outward appearance, but its heart was kindled with God's loving kindness. At its head was one of the greatest organizers the world has ever known. And it delivered the goods. It was unflagging in its perseverance; it ignored and thrived on ridicule and criticism; it kept plugging right ahead, carrying in its own peculiar fashion the message of heavenly compassion and human sympathy into the dark and festering places of the earth. No man or woman was so entirely beyond the pale but that The Salvation Army was the same sincere and helpful friend.

Human sympathy and compassion —that was the magnet by which The Salvation Army sought to draw the dregs of humanity out of the gutter and nearer to God.

Now, with the storm of war raging, The Salvation Army is doing another and largely different work, carrying on among another class of people. It is ministering to the soldiers. Wherever they are it is. It follows them not to preach to them but to help them. And there is much evidence from the front, where the suffering and the need is greatest, that of all the agencies ministering to the fighting men The Salvation Army is loved the best. It carries a militant but ministering Jesus into the very thick of war. Its gentle, experienced, middle-aged women sew on the boys' buttons, mend their clothes and, with it all and best of all, mother them. Its doughnuts and pies and coffee are carried right up to the fighting front and dispensed regardless of the bursting shells that require of The Salvation Army it shall be an Army indeed. It furnishes the nearest thing to home—to the intangible things that make home dear—that can be carried to the boys whose homes are thousands of miles away.

The American people have learned that these things are true. The soldiers have not allowed them to remain unaware of it. And that is why, now that the first Drive of

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The Salvation Army for funds to support its War Work is about to be put on in Omaha, the strongest and ablest men of the community are lending it their hearty and united support. The whole people should combine to make that support unanimous. One thing that is very sure is that support will not be withheld by any father or mother whose boy is in the trenches or headed toward them. And those of us who have no boys or men of our own there fighting for us, who feel in utter humility of soul the overwhelming debt we owe to the dauntless heroes who stand in the trenches in our stead, surely we cannot keep closed our purses when The Salvation Army appeals for the funds which must support its ministrations!—Editorial from Omaha (Neb.) World-Herald.

LUCK.

Luck is of you own making. Luck means rising at 6 in the morning, living on one dollar a day if you can make two, minding your own business and not meddling with other people's; luck means the hardships and privations which you have not hesitated to endure, the long nights you have devoted to work; luck means the appointment you have never failed to keep, the trains you have never failed to catch; luck means trusting in God and in your own resources—a religion whose motto is "Help yourself, and Heaven will help you." Luck comes to them who help themselves and know how to wait.—Max O'Rell.

A PROPHECY.

A vision of the future arises. I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth.

I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and waves, frost and flame, and all the subtle powers of the earth and air are the tireless toilers for the human race.

I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth; a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall: a world where labor reaps its full reward, where work and worth go hand in hand.

I see a world without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn.

I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function—and, as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome shines the eternal star of faith.—Robert Ingersoll.

Service for others is just as essential to our real happiness and to our highest welfare as is the fact that we work for our own individual welfare. No man lives to himself alone. —Trine.

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DIVINE REVELATION

Suggestions from the Physical Spheres Serve to Teach Metaphysical Lessons.

A Chapter from "Christology."

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.

We learn from astronomical science that there are stars so distant from our earth that the rays of light which now reveal them to the eye of man must have started from them not less than thirty thousand years ago, although this light traveled down in its radiant flight at the rate of one hundred and sixty thousand miles a second. Hence, when such stars come within the range of our vision, we behold them not as they are, but as they were, for the rays of light embody the form of the surface that emits them. Yet those stars may have been casting their rays down for countless ages upon realms in God's vast creation, where a more efficient sun than ours kindled up the blush of the morning, when "the earth was without form and void, and darkness was upon the face of the deep."

It is thus with truth; it pursues its silent but ceaseless course in its divinely appointed orbit. That man has but lately discerned it is due either to his own spiritual limitations, or that he has not looked Heavenward, searching for it with the clear eye of faith which alone can pierce the earth-born mist of mortal error and enable us to behold the light of immortal truth shining beyond.

Many a person passing through an orchard has seen an apple fall from the branch on which it had ripened without noting the incident as of any especial philosophical value. It remained for Isaac Newton, with his clear intellectual vision and sublime thought, looking "through nature up to nature's God," to discern in the apple's fall and its quickened flight as it descended to the ground, the law of attraction of gravitation, which, as he demonstrated it, is the silent force that holds the earth and all the sister planets in their appointed orbits. Yet that law was existing and operating in all its potency "when the morning stars sang together" for the first time, before "the sweet influences of the Pleiades" were shed upon the heavens or "Arcturus with his sons" had begun their resplendent march in the meridian under the guidance of the Almighty.

Every housewife had for number-

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less generations noticed the lid of an iron pot rise as the water boiled beneath it, but the enlightened mechanician, James Watt, alone bethought him, on observing that commonplace fact, that the force thus generated, by resolving water into steam, could be applied to the uses of man. He thereupon exerted his inventive genius to devise a mechanical structure for utilizing steam as an attracting and propelling force, and the result the newly discovered force was the steam engine, which has revolutionized the world's commerce and, by promoting the freer circulation of the human family among each other, hastened the time when all races of men shall be bound together in fraternal peace, and shall not "learn war any more."

Galileo demonstrated the truth that the earth makes a diurnal revolution on its axis, and that the sun does not set daily, as it appears to do, but is almost stationary in its orbit, moving at the rate of about one mile in seventy-two years. For that, the upholders of a mouldy and nonprogressive system doomed him to a dungeon, where it is true that he recanted the truth he had declared, to relieve his limbs from their galling chains, but consoled himself for his falsehood by whispering to a friend that stood near him, "Yet for all this the earth will make a complete revolution daily on its axis, for God created it thus."

The great astronomer might well have anticipated the harsh treatment he received when he gave the lie to the faith of the majority, for error, like the wolf, dies biting hard, and every pillar in the sacred temple of Reform rests upon the breast of a martyr. We might multiply indefinitely instances of vital truths that vitally concern the welfare of mankind, being brought to light by earnest seekers after useful knowledge, who, when they sought thereby to enlighten their fellowman and lessen the sum of human suffering, met with dogmatic denial and most bitter reproach.

A great poet stated a historic fact when he wrote:

Truth would teach and save a sinking land;
All fear, none aid you, and few understand.

Happily, however, for man, a great truth that vitally affects his spiritual existence and teaches him his true place in the Divine economy, once revealed, can never be suppressed, for we may truly say of it, Its seat is the bosom of God, and its voice is the harmony of the world. Christology professes to teach no new principle, but propounds and demonstrates truths which are evolved, alike, both from natural and revealed religion, and well exemplified in the practice of the wise and holy men since the grey dawn of history.

The sovereign power of mind over matter and the potency of thought as a curative agent have been demonstrated for thousands of years, and up to this day, by the magicians of Egypt, the Magi of Persia, and the Brahmin and Buddhist priests of India. While Christologists are not to be classed with such sorcerers or masters of the Black Art, they recognize the fundamental truth or metaphysical fact which underlies the system these practice, the knowledge of

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which has enabled them to exercise apparently miraculous powers, while in fact they but applied the natural law of thought transference in making that which was only seeming, a mere mental picture, flung, as it were, by one mind upon another, appear to be real and operate on man's physical and mental constitution with the same force and effect as if it were an actual entity, visible to the corporeal senses.

Such demonstrations, which exploit unsanctified human knowledge and often pervert to base uses what is discovered through profound research into metaphysical science, are wanting one vital element that adheres in Christology and constitutes its identity, setting upon it the consecrating seal of Eternal Truth, as a system of Divine Metaphysical Healing. That element is perfect faith in the inviolable promise of Jesus Christ given after His resurrection, with the halo of Heaven encircling His brow, when He said:

"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 their hands on the sick and they shall recover."

This is a universal endowment conferred upon all believers in plain and express terms by Him who declared:

"Heaven and earth shall pass away, but My words shall not pass away."

Christology translates this into action, recognizing and asserting it as a vitalizing spiritual force for the healing of mankind, and not a mere dormant power.

This differentiates the Christologists eternally from those who exploit their assumed powers, relying solely upon what the poet Byron terms "the power of thought, the magic of the mind." The magicians who appeared before Pharaoh, when summoned by him to discredit and counteract by their enchantments the miracles wrought by Aaron, were doubtless of this class, and may reasonably be regarded as having in their achievements practiced the principle of thought transference. We must either assume this to be the case, since all the circumstances negative any assumption of a mere sleight of hand performance on their part, or impute to them miraculous power.

This, however, would violate the Newtonian maxim, which has been accepted by all authoritative modern writers on mental philosophy, that "We must never assume a supernatural cause to account for any effect that may be naturally assigned to a natural cause."

In the end they attested the sincerity of their conviction, that they had exercised not a feigned, but a real power, in their apparent reproduction to the eyes of the beholders of the first three miracles performed by Aaron, for when they failed to reproduce the fourth they openly acknowledged his Divine authority and at their peril "Said unto Pharaoh, This is the finger of God."

The great business of man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not, are only amusements.—Pliny.

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PECULIAR JEWISH CHARITY.

It Doesn't Seem to Know the Differance Between a Christian and a Jew.

All kinds of human beings give to charity. Ninety per cent are proud of it, and like to have it known.

The criminal in the condemned cell contributes something to the widow of the man who goes to the electric chair ahead of him.

Devout believers in any particular religion will give freely to the charity or to any cause officially indorsed by that religion.

The man who believes nothing in particular, or who denies everything, often contributes freely to charity.

There are many kinds of charity, many ways of giving.

Mr. Billikopf, of New York, speaking in Chicago in favor of all the war charities, Red Cross, Young Men's Christian Association, Knights of Columbus, Jewish Welfare Board, used a quotation from an old Jewish poet. We recommend it to all those that would call themselves charitable.

"If I won't fight my own battles, who will? If I will fight my own battles only, who am I?"

This means that he who does not fight for himself can't expect anybody else to fight for him. But, on the other hand, he who fights only for himself selfishly, is nothing.

It can be truly said to the credit of the Jews here and elsewhere that in their charities they live up to the saying of their old poet. They quote it themselves and others also. One brief statement will prove it to you.

The Protestants and Catholics of this country are, of course, a thousand times as rich as all the Jews combined, and richer.

Yet the Jews of this country have given to Protestant and Catholic charities at least a thousand times as much as all the Protestant and Catholics have given to the Jewish charities.

This is not written by a Jew, as readers perhaps know, and is not said in criticism of Protestants or Catholics. A man may do as he pleases. It is mentioned because it is truth, and ought to put to shame those that ignorantly and stupidly attack the Jews, not realizing their good qualities, hating them with the inherited hate of ignorance and prejudice.

It may also be said for the Jews who give more to others a thousand times over than others give to them, that in their charities they use up in "expenses" less than half the amount that other charities use in the same way.

That explains among other things the fact that Jews are not in the poorhouse. They give more widely. Their charity is spent more efficiently.—Brisbane, in Washington Times.

"LIVE SO THAT YOU BEAUTIFY YOUR NAME."

I think people make their names nice or ugly just by what they are themselves. * * * Live so that you beautify your name, even if it wasn't beautiful to begin with, making it stand in people's thoughts for something so lovely and pleasant that they never think of it by itself. —L. M. Montgomery.

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SOUL ENERGY

A Practical Lesson on the Reception and Application of Power from On High.

One who holds his purpose true to this higher end of life is creating new conditions that will ultimately transform all circumstances. There is no limit to that which he may accomplish. He holds the key to the unlimited stores of energy.

—Lilian Whiting.

THE process of receiving and applying Power from On High is very simple, as simple as a babe turning to its mother's breast for sustenance, and the steps are as follows:

1. Recognition (believing and knowing),
2. Aspiration (turning and reaching toward),
3. Inspiration (receiving or drawing in), and
4. Application (directing or concentrating).

Recognition is easy enough. A friend is walking by your side along the street, when suddenly he exclaims, "Why, there's so and so!" indicating an approaching person. You believe he is speaking truly, and look in the direction indicated by him. Recognition takes place in your mind, and you reply, "Why, so it is!" In a manner very like that, you come to recognize truth. I say to you, "The One Spirit of Life is the Source of all power and energy." And you, looking from my standpoint, recognize this truth as I do, and reply, "Yes, I see clearly that the One Spirit is the Source of All Power and Energy; the One Spirit is my spirit. My own Spirit is the source of all my power. I see it is so. From this One Spirit do I come forth from the Silence into 'material' expression. As Spirit I am the transcendent, formless, omnipresent Power and Wisdom; as person I am form of Spirit on the plane of matter. But I am Spirit, and have power to assume any form that I will. Spirit is the in-former of all things! Mind is the in-formed; that is to say, mind is the inner form of all visible things, and mind is formed and reformed by the Spirit. Such is the Power of the Source of Me; such is the power of the true 'I'—the Supreme Unit." Having recognized this source as the originator of your energy and power, you should find no difficulty in turning and returning to it for sustenance and support. It is through your aspiration to draw from it that you yearn towards, return and receive. You aspire to receive from it, and rely upon it to fulfill your every aspiration. Observe how the infant relies upon its mother's breast, again and again, for sustenance. His reliance is no figure of speech, for the babe actually and physically lies and re-lies upon its mother's bosom for food and repose.

In a similar manner do we actually and mentally lie and rely upon the bosom of Spirit to receive Spiritual sustenance and power; to fill our consciousness with increased power and energy for mental and physical activity.

An infant needs to feed and repose very often upon the maternal bosom;

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its capacity for holding food and the duration of its periods of activity is very limited.

This also is true of those young in spiritual unfoldment. They need to seek sustenance from and repose upon the Mighty Breast of Omnipotent Spirit very often.

But as the child grows, its capacity for food is greater, and the length of its active periods is proportionately increased; likewise as the soul grows in spirit; it is able to receive more at a time, and the lapse of time between the periods of rest is greater in proportion.

It is not unnatural to seek spiritual sustenance; on the contrary, it is as natural for a soul that has been born into spiritual consciousness to feed and repose upon spirit, as it is for a soul born into material consciousness to feed and repose upon matter. Both functions are natural and instinctive and very like one another. The babe on its mother's breast draws in the milk therefrom until he is satisfied; his whole activity is directed (at the time) in the effort of drawing in the milk into himself.

The soul's spiritual feeding is analogous to the baby's action on the physical plane. Activity in the external, for the time being, is withdrawn, and all effort is directed towards the in-spiration or in-breathing of the finer substance of spirit.

You may repose in spirit as a babe rests in sleep, by letting go of all your problems, cares, etc., as a child throws down its toys, resting and trusting absolutely in the power of spirit to care for you, and to bring you safely through the "maddening maze of things." You may imbibe this energy to such an extent that you will feel as though you were "stepping on air," so buoyant and light of spirit will you feel. This is what it means to "mount up with wings as eagles"; and the ease with which your tasks will be accomplished will be a never-ending source of joy, amazement and satisfaction to you.—William Morris Nichols, in Now.

THE TIME TO LOVE.

The only time when we can love is now, today. We can neither love yesterday nor tomorrow. There is only one day when we can love, and any opportunity lost today is gone forever. Other opportunities will arise, but those of today forever pass away. As there is an everlasting today, so is there an eternal tomorrow, and what we put off until tomorrow, we put off forever. As tomorrow is never with us, that is a convenient time to which to postpone our hate, and this will enable us to love today. .

If we think well of people, we should write and talk well of them now. We should express our love now, and avoid the habit of writing epitaphs. We ought to be glad that our friends are alive when they are with us, and not after they are dead. If words are not sufficiently convincing, let us act while others only talk. Let us give our flowers and bouquets to our friends today, and not wait until our kind attentions are meaningless to them.—Eugene Del Mar, in Fulfillment.

"To think aright is the sum of human duty."

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YOU MEASURE YOURSELF.

Always remember what you are. Always remember what your rights are; then, furthermore, always claim everything that is yours, never fail to claim. It is the coward oftentimes that gets whipped without ever striking a blow, he who runs at the first sight of the enemy. But the person who stands by and claims his rights, contends for his rights, demands his rights, he is the one who gets them. So in this. This worm of the dust business, keep that out of your mind. Look at these poor people who go into the churches and get down on their knees and tell God Almighty that they are worms of the dust; that they are hardly fit timber to be taken out and slaughtered in an ordinary slaughter pen. How absurd such talk is! What and whom are they talking about? They are talking about the image and likeness of God, aren't they? They are talking about God's children who have power and dominion. Now, is the child of God that has power and dominion to wallow in the dirt, debase himself, and be meaner than the dirt in the street? Every person you find that does that is simply nailing the lid down on his coffin, because as a man thinketh, so is he; and the person who makes himself out lower than the beasts of the fields, a worm of the dust; he is that, certainly he is that, because he thinks it, and as a man thinketh, so is he.

It is the men or women, the persons who stand upon their heels before God Almighty and claim their birthright, claim their childhood, claim their property, claim their happiness, knowing that God gives to those who ask and believe—they are the ones who get it, and the other fellow does not. As a man thinketh, so is he. A man sets up the measure himself. He is measured by the measure that he measures himself with.

Christian Science is based upon the love of God and of Jesus Christ, His Son; based upon the love of your brother as yourself. You love yourself; you stand up broadly and firmly before the world and say, "I am God's child." Those who want to scoff, let them scoff. If they do not believe that God heals the sick, we can't help it; it is their misfortune, but as long as God holds out the hand of welcome to us, we care not for the world and its criticism, because we have everything before we ask; because when we ask, we believe that we receive that for which we ask.—Sabin.

THE FLOWER OF FAITH.

Life is a garden fresh and fair,
Flowers are blooming everywhere.
Blooming, because they somehow know
The lesson of living, and how to grow.
Taking the substance from the earth,
Nourishing it and giving it birth
In form divine.

Learn we a lesson from the flowers,
To start to life in darkest hours
The germ of faith. To nurture there
In heart and mind this blossom fair
That bursts in radiance o'er the soul
With the glorious Christ the goal.
And heaven sublime.

—Z. Haselton.

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ALL IS MIND

GOD SPAKE, and it was done. God is Spirit; God is Mind; God is Love; God is Life; God is good; God is omnipotent, omniscient and omnipresent. That is, He is All-Power, All-Science, and All-Presence; therefore, man, being made in the image and likeness of God, is a spiritual and not a material being. There is one Life and one Spirit, and man is the reflection of this Life and of this Spirit, for we are told that we live, move, and have our being in God; therefore, being a spirit, our life must be spiritual in order to live in the Great Father of Love.

Those who would be successful in healing diseases through Divine Love, known as Divine metaphysics, must realize that we are but the reflection of the one Mind, and that all is Infinite Mind and its infinite manifestation, that God is All in All. They must realize that this one Mind is reflected by man, and that all is spiritual, and we are not material, for this belief of matter is but as the transitory breezes that pass and are gone. The healer must bring his own consciousness into the thought, into the understanding that he but reflects the one Life, the one Spirit, the one Love, and that he, upon whom he would mentally impress these thoughts, is a child of God, whose life is spiritual and not material.

"There is, therefore, now no condemnation of them who are in Christ Jesus; who walk not after the flesh, but after the Spirit."

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

"For if ye live after the flesh, ye shall die; but if ye, through the spirit do mortify the deeds of the body, ye shall live."

"For as many as are led by the spirit of God, they are the sons of God."

"God said, let us make man in our image and in our own likeness and let him have dominion over the fish of the sea, over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image; in the image of God created He him; male and female, created He them."

"And God saw everything that He had made, and, behold! It was very good."

"Walk in the spirit, and ye shall not fulfill the lust of the flesh."

"For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary, the one to the other, so that ye cannot do the things that ye would."

"If we live in the spirit, let us also walk in the spirit."

"That was the true light, that lighteth every man that cometh into the world."

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

"And I, if I be lifted up from the earth, will draw all men unto me."

"For by one spirit are we all baptized unto one body, whether we be

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Jews or Gentiles, whether we be bond or free; and have all been made to drink into the one Spirit."

"For we know in part, and prophesy in part." "But when that which is perfect is come; then that which is in part shall be done away."

"Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty."

"For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; for the earnest expectation of the creature waiteth for the revealing of the sons of God; for the creature was subjected to vanity, not of its own will, but by reason of him that subjected it, in hope that the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

"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."

"I thank Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

"Know thou the God of thy father, and serve Him with a perfect heart and with a willing mind."

"But he is one Mind, and who can turn him? And what his soul desireth, even that he doeth."

"And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind."

"So then with the mind, I myself serve the law of God; but with the flesh, the law of sin."

"Let this mind be in you, which was also in Christ Jesus."

"For to be carnally minded is death; but to be spiritually minded is life and peace."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name."—Christian Science, "What It Is and What It Does."

Life is just as hard as we make it. This is true, although you may not care to admit it, because prejudice and selfishness will not allow you to look beyond a single step. Hurl the rock as far as you may, it is the arm that hurls it that is made weak or strong by the exercise. "Laugh and the world laughs with you," weep and you will give every negative heart around you the blues. You cannot save the world. It is not lost. Have you not already discovered this by your contact with it? You cannot save your soul. That is not the work you have to do. It is not lost, nor is it in any danger of being lost. The Truth knows where it is, and the Truth will save it.

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THE EVOLUTION OF SABIN.

The Story of the Bishop's Transition Told by Dulin in 1903.

I remember, some years ago, when my brother Sabin here took his first step along the path of spiritual progress. We were associated in journalistic and political affairs, and it was my privilege to present to him the proof of a very remarkable case of metaphysical healing, wherein I had been the beneficiary.

The proof was positive and unanswerable. He was exceedingly skeptical concerning the method of its accomplishment, but sufficiently interested to try and disprove by philosophy and logic, the cause of my recovery. He believed that I had been deceived and with that tenacity and determination so characteristic of him, he argued against my contentions without satisfying himself, or convincing me. He shortly commenced a systematic course of study with the same object in view. He struggled for nine long months in the dust-bins of modern and ancient religious systems, and burnt the midnight oil pouring over pages of dead scholastics. His efforts, however, were not "love's labor lost," yet the labor brought many chastening hurts to his intellectual pride and self-esteem. His long experience among the worldly wise, and his wandering in the desert of spiritual unbelief had ripened his prejudices and hardened his material convictions.

It was at this stage of his mental suffering that the "pent-up Utica" of his soul burst forth and left him dazed though free. He had yielded up the ghost of false impressions. When the mist had cleared away, and the clouds had vanished, my brother, beside me, found himself in the presence of the Prince of Peace. His life from that hour has been along "the path of Light." He is following the example of Christ, doing the works of the Master, and is an active, walking monument to a dead and buried past. This statement is made in no spirit of flattery. I knew him as a man of the world, and I know him now as a man of God. He can rejoice with the Psalmist and say: "I will behold Thy face in Righteousness; I shall be satisfied, when I awake with Thy likeness."

Few there are who have not wandered through a "wilderness of woe." The mental anguish, the loneliness and silence of the tomb that precedes the spiritual birth, should be a welcome epoch in our lives; for this silence of the soul bespeaks the coming of the "pearl pink dawn" when man shall meet his Inner Self face to face, and learn that "The proper study of mankind is man."

We behold the warring hosts of men and our soul cries out in agony for Peace, Peace, Peace; and there is no peace, for turmoil seems to reign. This need not astonish us, for there is but one Peace, which the world awaits in agony and travail, and all yield up their earthly dreams in solemn gladness for—"the Peace that passeth understanding." How can there be Peace, my friends, when men look upon each other with hateful eyes and call one another enemy—when an imaginary

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line constitutes the difference between meum and tuum; for which men and nations will shed each other's blood. How can there be Peace at all, in fact, so long as the "Fatherhood of God and the Brotherhood of Man" is a mystery instead of a common principle of daily life? Peace is the glorious child of Freedom, born of the Soul, of Love and Self-respect. It recognizes the rights of others and is satisfied with its own.—Albert S. Dulin in the News Letter.

THINGS TO BE REMEMBERED.

Remember that a student of Truth should apply the teaching to his own thoughts, words and actions, instead of forcing his conception of Truth upon his friends. I have heard of cases where certain enthusiasts actually became angry and abusive when friends refused to apply the Truth as the zealous ones outlined it. This very attitude is a misconception of Truth. Truth represents freedom, love, kindness and toleration. So long as one endeavors to bind his friends he limits his own expression of Truth. The very lesson that he thinks is needed by his friend is essential to his own development. After the student has worked out the lesson in his own consciousness, and has become a living example of the efficacy of that lesson, he will be able to convince his friend of the Truth without coercion.

If everyone would endeavor to live the Truth instead of trying to drag others into the kingdom of heaven, more people would find Heaven. I do not mean that a word of advice, if requested, or instruction in matters pertaining to Truth, if it is desired, should be denied; but I do mean that meddling, interfering, patronizing, faultfinding, and nagging solicitousness which certain enthusiasts sometimes show toward their friends, should be overcome.

A word of Truth dropped, when needed, and encouragement and information given when asked for, together with a good example set, are ways of spreading Truth and happiness throughout the earth.

Do not antagonize your friends; do not argue about Truth; Truth is true, and arguments will not alter the fact. When a mind is ready for Truth, there will be no need of argument; simple explanation will be sufficient.—Unity.

Cardinal Manning, in speaking of the cruelty to animals, said: "We owe to ourselves the duty not to be brutal or cruel; and we owe to God the duty of treating all His creatures according to His own perfection of love and mercy." Dr. Newman Smyth says, in his Christian Ethics: "Cruelty toward the animal creation below man is to be condemned because of its inevitable immoral reaction on the man himself." Some wise and good soul has said: "When a man gets religion right his horse soon finds it out."

So many gods, so many creeds,
So many paths that wind and wind;
When just the one of being kind
Is all this poor world needs.
—Ella Wheeler Wilcox.

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MAN'S POWER TO FORGIVE SIN

Fillmore in Weekly Unity.

THE teaching of Jesus Christ concerning man's power to forgive sins is the least understood of any of his commandments. A distinct separation is made between sin and its effects, and the sin is treated in one way and the effect in another. When a man's sins make him ill, his minister recommends a doctor. The doctor treats his body as merely a piece of machinery to be patched up. No real healing takes place, because both the minister and the doctor are ignorant of the cause of the illness.

Jesus always connected sin and sickness as cause and effect. When the man sick of the palsy was let down through the roof of a house, that he might be brought before Jesus for healing, there were those present who expected the healing to be done in some mysterious way; and when Jesus spoke of forgiving the man's sin in order to heal him, they said, "This man blasphemeth; who can forgive sins, save God alone?" These men lived in a material world and saw everything from a material viewpoint. They did not understand that the man's sins caused his palsy. As a proof of man's power to forgive sin, and thus heal the effects of sin, Jesus said when the man was brought for healing:

"But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.

"And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

Jesus taught plainly that the mind was the originating place of every act. He said if there was lust in the heart it was sin, even though the overt act were not committed. All thinking people in this day accept without question, that the body is moved by the mind, and those who have made a study of mental processes have found that all the conditions of the body are brought about by the mind; also that there is a law of right thought, and that a departure from that law is sin, or "missing the mark," which is the original meaning of the word.

FORGIVENESS

really means to give up something. When you forgive yourself, you cease doing the thing you ought not to do. Jesus was correct in assuming that man had power to forgive sin. Sin is a falling short of Divine Law, and repentance and forgiveness are the only means that man has of getting out of sin and its effects, and coming into harmony with the Law.

But who can tell what the Law is? Only those who study man as a spiritual and mental being. Study of manifestation alone is futile; it leads nowhere. We must get at the

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cause side. All sin is first a mental concept; and the first step in forgiveness is a change of mind, or repentance. Some mental attitude, some train of mental energy, must be transformed. We forgive sin in ourselves every time we resolve to think and act according to the Divine Law. The mind must change from a material to a spiritual base. The Law is already fixed; there is nothing in it to be changed, because God is the lawgiver and does not change. The change is all on the part of man, and within him. The moment he changes his mind the Divine Law rushes in and begins the healing work.

THE LAW IS TRUTH,

and the Truth is that all is Good. There is no power and no reality in sin. God's eyes are too pure to behold iniquity, and he beholds man as pure spiritual being. The moment man realizes this, he puts himself in harmony with the Truth of Being, and the Law wipes out his transgressions. In this way he is healed.

Man began his consciousness through desiring to know, and in the process of seeking for knowledge he fell short. The sin was not in the desire to know, but in the disobedience and stubbornness of man in seeking knowledge in forbidden ways. Stubbornness and resistance to the Spirit will keep man out of forgiveness as long as he stays in that state of mind. This is the unpardonable sin. It is simply a willful closing of the mind against pardon and forgiveness. The only way to get out of this state of mind is to become meek and lowly in Spirit.

IN DENYING THE REALITY OF SIN,

send out your freeing thought to others as well as to yourself. Do not hold any one in bondage to the idea of sin. If you do, sin will pile up and increase in power according to the laws of mental action.

No one can understand how forgiveness sets the sin-bound soul and sick body free unless he studies mind and has some understanding of its laws. There is a universal thought substance in which thought builds whatever man wills. Thus right images mentally pictured become active through the power of thought. Man has unlimited power through thought, and he can give this power to things, or withhold it. If he thinks about the power of sin, he builds up and gives force to that idea until it engulfs him in its whirlpool of thought substance. Thus man forgets his spiritual origin and sees the human only. He thinks of himself as a sinner "born in sin and conceived in iniquity," instead of the "image and likeness of God." Man also sees the law of sowing and reaping, and fears his sins and their results. Thus fear of the Divine Law is added to his burdens.

THE WAY OUT OF THIS MAZE OF IGNORANCE,

sin and sickness is through understanding man's real being, and then forgiving, or giving up, all thoughts of the reality of sin and its effects in body. But we must recognize the unity of the race in Christ, and include all people in our forgiving. A good freeing statement is, "I do not believe in the power of sin in myself or in others." If one tries to free himself while holding others

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in the thought of sin, he will not demonstrate his freedom. No man can rise except as he lifts the race with him in thought. "I, if I be lifted up, will draw men unto me." As by one man sin came into the world, so by one man is it done away with. As all were included in the sin of one, so all are included in the righteousness of one, and every man stands sinless before God in Christ Jesus. Recognition of this truth shall make men free, and the greater the number who enter into the recognition and declare the truth, the sooner shall all men know that they are free from sin in Christ.

CHAPLAINS OF ARMY TO HAVE OVERSEERS.

To supervise the force of chaplains in the A. E. F., recently augmented in the proportion of one to every 1,250 men, a senior chaplain is going to be assigned for each army, corps, division and separate brigade, and for the headquarters and sections of the S. O. S. Authority for this is given in General Order 133.

It will be this chaplain's duty to exercise general religious oversight over the unit to which he is assigned, and to keep himself and his commanding officer informed of the moral and spiritual needs and opportunities within the unit.

He is also charged with submitting a monthly report to the chaplain's office at G. H. Q.

Failure in life is impossible to him who can say, "I can do all things through Christ, which strengtheneth me."—United Presbyterian.

INFINITE FREEDOM TO CHOOSE

God in you is Infinite life, Infinite love, Infinite freedom to do anything you choose to do!

And Infinite Power to do as you choose.

Do you think that Infinite life, Infinite love, Infinite freedom, either could or would punish you? It is unthinkable! It is you in your finite thought who punishes yourself.

In God you are absolutely free to do what you "ought" or to do what you "ought not." In God you are infinitely free to do either good or evil. "God's eyes are purer than to behold evil," and God's self is too infinite and too loving to punish you for something that He does not even see!

In short God leaves you infinitely free to make all the mistakes you choose to, and He knows that you learn by your mistakes as well as by your rightnesses.

And He knows that you live and move and have your being in Himself, and that through all things, whether good or evil, you come into consciousness of Himself, which is yourself.

Your identity, your individuality, is in God, who is Infinite love, Infinite wisdom, Infinite freedom.

Circumstances, conditions, ideas, are the raw materials which you are turning to beautiful results as you learn to use them.—Elizabeth Towne.

I believe in the presence and power of the One Mind, and it is in me substantial Intelligence.—Chas. Fillmore, in Christian Healing.

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SPARKS OF TRUTH.

W. E. G.

The most dangerous thing to the well being of men is much knowledge in the hands of men whose hearts are not attuned to the Will of God.

They conceive ideas and designs and invent plans, schemes and contrivances which, if left free, would bless both the contrivers and the world of their time; but they confine these revealments of nature—for all her children—to themselves with chains of prejudice, pride or greed, and this, in course of time, turns these blessings to curses; diseases the fruits upon the trees of production; sours the milk in the breasts, sets the children's teeth on edge, their stomachs acid and their hearts agog.

The inventions and discoveries of this day serve much in the place of the domesticated lower animals of former days; treated with good will and kindness those animals give up the last in their nature, but enslave them and you draw out the worst in their nature. The dog, for instance, given freedom and encouraged, becomes a most kind and helpful friend, but chain him and treat him cruelly while he is helpless, and you bring out the worst that is in him and make of him a most dangerous foe when he breaks his bonds, often resulting in rabies, when it becomes necessary to destroy the pet to avoid a pest.

But after all, Life is a great school, and Experience is the master preceptor that often wields the rod in correcting. No individual can escape his vigilance, no nation can evade his all-piercing eye. You must surely reap the effect of the causes you set in motion. If you would avoid the full force of the effect you must check the momentum of the cause. If a locomotive is rushing at full speed for the precipice and you, the engineer, are warned, you have at hand both the power and the means to avoid the crash. Your brain, your muscles, and the brakes will serve you; but if your amusement in the speed blinds you to signals, and your pig-headedness deafens you to warnings, dire consequences must surely follow.

In every cycle Divine teachers come—the Christ of God descends in a human temple to show men the straight path to the infinite good in this life and in all life; to enable men to avoid the wretchedness of the long, round-about road of experience.

These souls come revealing the way of the higher life, through men appropriating the plan of God in their lives and conduct. They also lay bare the straight line of the Law of God which, if any man follows, he is blessed for time and for eternity; but if man evades the spirit of the law, he loses his course, and the evil spirit of absence from conscious harmony with Infinite Good leads him in chases for bubbles and mirages—hopes that have no reality—cities that have no foundation. Absence from God is surely delusion.

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An individual who breaks his agreement with his neighbor—the law of his land—and ruthlessly and cruelly tramples the rights of others beneath his feet, becomes a public enemy, and the public, by due process of law, punishes such an offender by depriving him of the means of repeating the offense until such a time as reform is assured. A nation is a million times an individual. If it betrays its trust its damage to the community is a million times the greater, and the punishment should be always in due proportion. If a nation throws to the winds its treaty rights and plunges its armed forces against its unprepared neighbors, seizes their territory, destroys their towns and cities, overpowers their unprepared soldiery, murders and otherwise maltreats the citizens and helpless, such a nation, if admitted into the family of nations, should be deprived by that family of nations of all means of repeating the offense to the third and fourth generation. That nation which stems the tide of Might against Right has power with God. That power will increase in proportion as the name of that nation becomes, to the world, the Symbol of Right and Justice to all men. It increases the volume of its reservoir of internal power in the degree that its laws and ordinances are framed and executed in Justice and Good Will to all of its people, irrespective of creed, color or class. Its word shall sway the conduct of the world in the degree that that word comes from the heart of Justice and Good Will.

If nations and peoples are impressed with the knowledge that such a nation's words are free from the poison of prejudice, false pride and greed, its word shall go far towards shaping the moulds for the recasting of the laws and ordinances of the rest of the nations of the earth. Such a nation has been born, such a people are now opening their eyes. To such the supreme moment has arrived. Woe to the individual or clique of individuals who, in this hour of greatest moment, shall be found poisoning the air of this morn of the greater day with the spirit and activities of selfishness, prejudice, false pride and greed for personal gain.

How childishly simple are such souls. Selfishness is a wall of fire about one's life, the heat of which becomes more intense with the passing years.

Prejudice embitters the Water of Life, poisoning the soul more and more at every quaff.

False pride is an intoxicant that ultimately enslaves its subject and makes a mere beast of that which should be a man or a woman.

Greed is a cancer that eats away all of the senses, making blind the eyes, deaf the ears, and dead the feelings. The greedy soul is the most despicable character that plays upon the human stage.

Let the people flee from such a plague as from an on-rushing fire in the heath or the forest.

The present war is the firing against the fire of those hitherto consuming agencies. Let the people oust them from their consciousness

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and out of their conduct, that World Peace and Good Will to Men may become a reality the more speedily.

Oh! You grafters and greedy of the people! Do you not realize that you stand upon the ice of a cold day, that will speedily melt before the rising sun, and your gain sink in the deep water beneath, and very likely you perish in its waves? Nay, I tell you, in this day there is no safety but in God's way, Justice and Good Will to All Men.

Bless the Lord with all your soul —in reverent respect for his laws and ordinances, which are written crudely in books but plainly in the hearts of men—"for He forgiveth all your iniquities, He healeth all your diseases, He redeemeth your life from destruction, He crowneth you with loving kindness and tender mercies. He satisfieth your mouth with good things, so that your youth is renewed like the eagle's. The Lord executeth righteousness and justice for all that are oppressed."

He has made known His way to you—now conform your spirit and life to His way, that you may reap a bountiful harvest of happiness in your day and sow the seed of joy for posterity.

A grain of corn of today is the potential staff of life for the world a generation hence. The child of today is a potential philosopher of tomorrow. The tongue you teach to prattle today may speak the words that determine the progress of the world a few short years hence. Doubt not the future nor the power of God in you to will and to do of His good pleasure. Let His kingdom come out of you to bless the world about you.

The day of autocracy is now closing. Men will no longer bow to the arbitrary will of one man, nor yet the will of a clique of men.

The Banner of World Democracy, now unfurled, is to float over all lands and seas. This flower now bursting into full bloom beautifies the earth; and its perfumes bring hope and cheer to peoples of all climes and lands.

Its spirit is Justice and Fair Play. It tends to unity instead of discord. It makes for the highest good of each individual through the combined and unselfish effort of all concerned.

Many changes must now come. Let none disturb you. Having faced Justice, go forth to teach the world the scheme of "Government of the people, by the people, and for the people." And teach the nation by precept and pratice that the only safe path for the feet of mortals is harmonious accord with and response to the law of God.

It is light that must guide your feet—never mind the lamp.

It is food that strengthens and invigorates you—never mind what hands serve.

Light is eternal, lamps temporal; hands are momentary, but food increases the powers of life.

"Thousands of well-meaning but misguided folk are today gulping down medicine that has been invented and compounded by men who themselves are suffering all the pain and agony of disease."

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DIVINE AND HUMAN JUSTICE

The Awakening of the Soul to Realization of Its Own Divine Power.

THERE is a principle of Divine law, of love, of justice and power, that operates with unswerving fidelity and inimitable exactness throughout the cosmos. Owing to its Divinity it is seldom recognized for what it really is by the human senses. Men may break man-made laws with more or less impunity; and at the worst the penalty of detection is but a passing pain. But when men break the fundamental law, the Will of the Infinite Mind, there is absolutely no escape from the divinely appointed punishment. No explanation will avail; no excuse can palliate the inevitable consequences. This is the difference between Divine and human justice. This is the difference between the understanding of the law of life possessed by spiritual intelligence and the human intellect. It is the difference between the spiritual, the science of health and harmony, and the material science of medicine.

We must change the foundation of our understanding and beliefs from the quicksands of mortality's delusions, and establish them upon the rock of the inexorable laws that govern the universe. In the degree that we conform to this rule of action, we obtain our natural and Divine heritage; "the earth and the fullness thereof," including health, harmony, peace, power and immortality. This is the birthright that mortal man sells for a mess of pottage, and thereby loses his God-given power and dominion.

When the intellect of man recognizes the Divine law that created and gave it existence, it willingly submits to the government of spiritual intelligence. It then becomes the vehicle of the Infinite Mind and transmits to humanity the law of the Spirit of Life that was in Christ Jesus; the law of health and harmony, of peace and plenty, of power and dominion. This law is our Divine inheritance, common to all, in all alike. It needs only to be understood and applied for us to obtain the blessings that flow from its beneficent rule.

It is the transmission of this spiritual intelligence and understanding to the subconscious mind of the individual that awakens the soul to a realization of its own Divine power and quickens it with newness of life. This quickening of the Spirit imparts to the body a greater degree of vitality and strength. This is what the Master meant when he declared that, "man shall not live by bread alone; but my every word that proceedeth from the mouth of God."

That the spirit is life, we know; and we also know that the body without the spirit is dead. It therefore follows that the more of spirit we have the more of life we possess. The less of spirit we have, the less life, love, health, harmony and perfection do we possess.

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We can all recall in our moments of meditation, when we are passive and non-resisting to the Divine impulse within us, how we have been quickened by the spirit, how our whole thought and body seemed to glow with animation and love. In such moments the eye brightens, the brain becomes active and illumined, the body more light and buoyant, our surroundings seem more congenial and pleasant. It is then we radiate and reflect the Divine soul within us. It is the yelding of ourselves to the love of our own spirit —which is the perfect image and likeness of its Creator—that endows us with the Divinity of the Christ. For are we not children of God and joint heirs with Christ? This spirit is our own soul knocking at the door of our consciousness for admittance. It is the closing of the portals of our intellect to its entrance that transforms the immortal and Divine being into the mortal and carnal creature.

THE PRESIDENT'S REPLY.

The President's reply to Germany of October 23, 1918, lifts the United States and the allied nations to a plane of honor for which America was born, toward which her sons have headed and struggled, and back to which American posterity and forthcoming democracies will look with just pride and unstinted gratitude. "Unconditional surrender" is the just desert for Germany. Her sting must now be extracted for all time. Her power to repeat this thing must be cut off forever. "It must needs be that the offense come, but woe to that nation by which it comes."

The doctrine of "might makes right" must be given the lie. Might must now perish by might in the hands of right. It must be killed out and buried within the ruins of this war, and over its grave inscribed upon the "iron cross," "Henceforth be it thus to all who take this path."

The great heart of America has the greatest sympathy for those Germans who are honorable and liberty-loving, and when the sermon of "right by might of arms" is buried America will speedily set about to heal all wounds, but not until then.

In this respect the people of the United States are a unit, and as such, and to this end, will sacrifice to the utmost.

Be it known to the world that in this reply of October 23, 1918, the words of the President are but the steeled edge of the mighty wedge of democracy of which the whole people is the body, and behind which the force of all democracies are aligned.—W. E. G.

Love is humane, gentle, sympathetic, tender, kind; it builds up, repairs, soothes, nourishes, strengthens and sustains; it gives hope, courage, impetus; it fills the heart with gladness and the mouth with song.

We all dread bodily paralysis and would make use of every contrivance to avoid it, but none of us is troubled about a paralysis of the soul.—Epictetus.

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HEALING THOUGHTS.

True health and strength we know,
nor know in doubt,
When our true angels fire the false
ones out.

The entire personality of any man or woman is made up from past mental acts and attitudes.

The way to make a harmonious body is first to have a harmonious mind.

When we have performed a good act we lose all reward by blowing a horn about it; so all we have to do is to do right, and then let go the results, for the results are then sure to go right.

After going wrong once, people have to learn the Way of Life.

And since there is but One Way, it is important to enter early into the right understanding of life.

Do not pile up treasures of external things, but have everlasting treasures that are not subject to change.

God sustains and beautifies the field flowers that are to be cut down tomorrow. Much more will He clothe and beautify man, who is immortal.

You will always receive if you ask of God.

To judge righteously is health-giving, for you are judged as you judge, and Righteousness always produces perfect health.

First receive the truth yourself and then you will be able to impart its light to others.

An impure man, one who thinks impure thoughts, is the last thing on earth that should undertake to do "healing!" People are only in need of healing on account of evil thinking! Can an evil thinker heal?

Beware of false teachers that extol their powers, while inwardly unclean, unsanctified. First know them by examining the fruit they bear.

Offer your healing services when health is incorporated in your own body, from being comprehended in your mind.

"How can a corrupt fount bring forth pure water?" (Read Timothy 3: 1-8.)

Only by holy thinking can health be reached! Set that down.

And it cannot be sustained when reached if the thoughts return to dwelling on impure things.

Let us come forth into the pure, sweet, calm, White Light of Peace and Wisdom and be good—not for "the Redeemer's sake," but because it is natural. As children of Light we walk in the Light because we love it, because it is our Home. By so doing we prove our common Fatherhood as brethren of Christ. Then is the great Atonement fulfilled.

Be ye perfect—even as your Father in Heaven is perfect; be ye followers of Perfection even as children of one Father.

God does not need your help! We cannot add an iota to the riches and fullness of God! All He asks of us is to receive the overflowing bounties He offers us, but which until now He has had to stand at the door and knock to get admittance to give us!

Look out for God. Recognize, recognize, recognize!—realize.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in."

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein."

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"He that hath clean hands and a pure heart";—"He shall receive the blessing."

"There is no god but God."—The Koran.

"This is life eternal, to know the only true God."—The Bible.

"If one endure
In purity of thought, joy follows him
As his own shadow—sure."

Remember that our thoughts are our daily prayers. The fruits they bear, our answers to them.

"He that hath Allah for a friend.
To want and woe hath put an end."

"O for a muse of fire that would ascend.
The brightest heaven," always for meditation.—Shakespeare.

Heaven is a state of harmony, in which no unclean thing can enter. It is a condition arrived at by dropping every form of evil imaginings, and thinking and living only pure, true, beautiful and righteous thoughts, every day and hour.

In your highest moments select some thoughts to think during your trials you may have until a beautiful equilibrium is attained and Heaven is yours all the time.

Heaven is a condition. The only satisfaction its attainment.

COALS OF FIRE.

Once in a while the temptation to grumble seems overpowering. Back home or back of the lines where monotony often enters, some piece of drudgery or some sacrifice may bring out a complaint.

Whatever the temptation to grumble may be, take a look at this picture before doing so.

In the recent push to the Vesle a Yank outfit fought its way forward for six days, chasing the beaten Hun.

For six days it tackled machine gun nests, faced rifle and shell fire, and yet moved so swiftly that none of its field kitchens could keep up the pace.

So for six days, in addition to its many other burdens, this organization went unfed except for a few cold morsels dealt out sparingly to preserve existence. Yet when the first mess sergeant finally caught up with the detachment he heard no grumbling, no complaining, no bitterness of any sort. He found each man accepting his situation as part of the game he was playing, as part of the burden he had come to carry, as part of the sacrifice he had to make.

These men, facing death, injury, hunger, thirst and almost unparalleled weariness, had no complaint to offer when, for the greater part of six days, they were forced to go without food.

If they refused to grumble over their lot, who else, in the Army or out of it, has the right to do so?—Stars and Stripes.

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

And so pleasure comes not by seeking for it directly and regularly, but is the outcome, the natural outcome, of a well-regulated, and alert, progressive, unself-centered and useful life.—Trine.

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TO THE MARNE.

Marne! Thou thrice historic stream,
That slow meanders through Champagne,
If thou couldst tell what thou hast seen
Of peace and peril, joy and pain,
Tny sister rivers far and near,
Scamander of the Trojan plain,
Where flashed Achilles' mighty spear,
And Ilian lifeblood flowed like rain;
Oxus, where Alexander passed,
And sighed because the earth was small,
Ganges and Tiber, all at last,
Before thee would in homage fall
And worship at thy flood.

Upon thy banks the wondering Celt
Saw Caesar's golden eagles fly,
And Suessioni and Belgae felt
The conquering hand of Rome pass by;
And when the legions long had passed
To Goth-encircled Rome again,
Thy vale re-echoed to the blast
And battlecry of Charlemagne.
When Attila, "The Scourge of God,"
Back with his horde of Huns was hurled,
Thy bank it was which Clovis trod,
To succor France, for all the world
Again to shed her blood.

And now along the sedgy sward,
Our brothers, too, lie side by side,
Where four great nations stand on guard,
Whom race and tongue no more divide;
Where thrice the Hunnish waves have dashed
Like waves upon a granite rock
By furious storms and tempests lashed
And thrice been shattered by the shock;
Where countless men have fought and died
And laughed aloud at death and pain,
That such things might no more betide,
And thou shouldst flow unstained again,
And evermore have peace.

—From Stars and Stripes.

ALL THAT PERISHETH SHALL LIVE.

Twisted and curled upon the ground
The dead leaves lie;
The sparrow sends his twittering sound
From haunts on high;
And the wind moans in plaintive round
Pitilessly.

The rain folds in a pearly mist
The shimmering trees;
Their crimson etchings, once cloud-kist,
The coy winds tease;
Here Autumn's artist holds high tryst
As Summer flees.

All grey and empty is the sky
And drear as doom!
But in the mold and rootlets lie
New bud and bloom
Where Nature's beating heart will vie
With Resurrection's tomb!

—Rose de Vaux-Royer.

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THE SALVATION ARMY.

Go down to the end of "tin-can lane,"
Or the street of the houses of woe—
Down where poverty, squalor and pain
And the hell of misery show—
There you will find the Salvation Band
Like a light in the wastes of sin,
Preaching and practising—lending a hand—
'Tis the work of the Master they're in.

Not where spires of the temples rise high—
Not where the marble gleams cold and white,
But under the stars of the open sky
They're holding aloft the guiding light.
The big bass drum and the tambourine
Have, somehow, come to be glorified,
For the Salvation Army has come to mean
A force for good that can't be denied.

For our soldiers winning "over there,"
And our boys who are waiting to go,
To Salvation Army give your share—
The cause is worthy your help, you know.
The aid they give to the wounded lads
May save the life of your soldier son—
Then lend a hand, you mothers and dads,
That their service of mercy be done.

—Bill Stinger, in Los Angeles Herald.

THE WAY OF LOVE.

The Greater Love of which the Master spoke
He showed us in his life; he gave Himself
In loving service. "To find life, lose it!"
Said this Adept who knew the hidden truths,
The mysteries of Being, and man's heart.
"The way of service is the Way of Life!
I lead therein, and when you follow me
You shall not die, but pass through death to Life
Eeternal, here and now. All corruption
Shall put on incorruption; the mortal
Be lifted up to unity with God,
Wholly immortal and immune from harm!
Faith—Love—and Service! First to God in self,
Then to the neighbor as the self. This is
The Truth that frees—the Everlasting Life—
The Light that shines until the perfect day—
The Way of Love in which you walk with me!"

—Ethelind Lord Campion.
1109 Franklin St., San Francisco, Cal.

Earth crammed with heaven,
And every common bush afire with God.

—Mrs. Browning.

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OVER-COMING OR COMING-OVER

Mary L. S. Butterworth.

TO THE dear one who is going through what we call a severe trial or hardship, let me tell you not to mind it, that is, do not let your mind hold it, but dismiss it as much as you possibly can. There is something greater ahead for you for the overcoming or the coming-over to the Consciousness where Truth and the Reality of our being abide.

We must ever remember that for every cross there is a crown; for every loss, a gain awaits us; and for every sorrow the veiled joy is discovered, and all these are found when we discern, or innerly perceive, the "Place of Triumph."

When we have passed over these seeming difficulties, we then take a retrospect of the situation, and we on "awakening" say:

"I would not have had it any different, for in that very trial that I might call Gethsemane, all the time, I was being brought through this valley to my 'True Reality.'"

It is true that life does not consist in the abundance of things, but in living and acting the Christ and keeping about the "Father's Business," attaining day by day more of the Christ consciousness. The things are the temporary and the fleeting, but the "Word that was made flesh" and formed the You, of you, is the permanent and the lasting. For any to rob or cheat another, one must not forget they have cheated themselves first and worst. This "Word" that is You, is able to stand the so-called pang and pain of the thing; nothing can move you, or cause you to sorrow in the least, for you have found the Christ in you, and this, being "the Secret Place of the Most High," includes all your good.

The sooner you get a fuller consciousness or realization of these truths the more good will come to you. Do not think of yourself, "God knows what ye have need of," all you need to do is to live the Christ and refuse to see these experiences as a loss but as a spiritual gain that will last you always, and cause you to soar onward and upward.

God has called his own home, and this means you, your Real Self, and home is the heaven-state of Christ Consciousness, the mind of good in you, or the Divine Mind.

While passing through Gethsemane and our Crucifixion, we must ever remember the Christ in us is not crucified—only the mortal or human of us; but the Christ liveth and reigneth untouched and riseth out and above the mortal. This is why it is really no trial, because we see only the triumph or the spiritual gain.

In Reality nothing is ever lost, if we see it so, in Mind. "Where there is no vision, the people perish." Why? Because the mortal or false self, the error thought, keeps us from seeing the Real, and it blinds our vision of seeing or perceiving that which God intended—the Real, the indestructible and the enduring Life.

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LONG SILENT ORGAN PEALS.

Two Engineer Privates Volunteer to Clean All 3,000 Pipes.

This is the story of how two American privates lifted the morale of an entire French village without firing a shot.

The story developed when two American officers passed through the town in question. They dropped in to see the cathedral, one of the oldest and most beautiful in France. Much to their surprise, they heard the strains of an American love song filling the cathedral as they stepped inside. And the next thing they saw was a Yankee private at the organ playing for all he was worth.

The private had been an engineer student at Cornell, but he had also taken a deep interest in music, with pipe organ as a specialty. When he and a friend, another engineer private, came to the town, they found the cathedral and the unused organ, over a hundred years old but out of repair for fifteen years, much to the sorrow of the cure and the townfolk, who had once known the beauty and inspiring effects of the instrument.

JOB FOR A PLATOON.

The two Yank engineers at once secured permission to try to re-establish the ancient instrument, and when it was gladly given they went to work. In starting their enterprise they found over 3,000 pipes, some of them twenty feet high and a foot in diameter, that required clealing and other adjusting, a job for a platoon. Their only opportunity for work on the big organ was after 5 p. m., at the end of a hard day's engineering grind, but they stuck to the job.

Before they had finished, they removed from the different pipes a dozen ancient birds' nests, vast quantities of plaster and other debris and all the known varieties of dirt. By employing a sulphuric acid process, equally applied to each of the 3,000 pipes, they got the organ completely ready for use.

No one in town had believed there was even the remotest chance that the organ would ever play again. But one day the two Yanks told the cure that a concert would be given on a certain Sunday afternoon and at the appointed hour the entire village gathered, most of them still doubting that any such miracle would ever take place. But the miracle did take place and the organ today is one of the leading features of village life.

"I can't understand it," the cure remarked to one of the visiting officers. "We had made many attempts to have the organ repaired, but without effect. And then here come two privates from your army, and not only make complete restoration during their off hours, but, in addition, are able to play as wonderfully as they build and fight."—Stars and Stripes.

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

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THE OBJECT OF THE SCIENCE

What the Science Does—Substance of Scientists' Convictions.

Albert S. Dulin.

THE object of Evangelical Christian Science is to elevate Humanity, abolish superstition, destroy prejudice, correct traditions and free those who are physically, mentally, religiously and spiritually bound.

Its doctrine is predicated upon the Divinity of Man.

Its faith is based upon demonstrable and demonstration.

Its only law or creed is the "golden rule," to love God, love your fellowman, preach the gospel and heal the sick.

Its faith is based upon demonstrable and scientific facts; not in speculative theories, academic learning, or in teachers of religion; but in the nature of man and the good inspiration of love that flows from the universal consciousness.

The result of its teachings, the understanding of its doctrine bring to the individual, harmony and health, power and peace, wisdom and understanding. These are some of the fruits of the Spirit, and by the degree in which the individual reflects these attributes of Deity is measured the Spiritual Man.

To the seekers after Truth we spread the New Testament before them, and look for spiritual nourishment to flow as freely from its pages to the open mind, as the milk from the mother's breast to the infant that clings to her bosom.

We know that the sun is visible without telescopes, and that the colored glasses of sectarian instructors may impair its glory but cannot add to its brilliancy or its warmth. We cherish religion as it is reflected in nature and blazes from the heavens above us, shining into the hearts of humanity, needing no creed to define it, allowing no anathema to limit it; cheerfully greeting it wherever it may appear, recognizing our brother in the disciple of love, even though he may stammer in the recital of catechism, or stumble in the darkness of philosophical enigmas. We feel that this system of religious liberty can only be measured and judged by its fruits. It was by this token that the apostles knew their religion was universal, because they saw its fruits among the Gentiles who professed and practiced it. We believe this a better test of the activity and potency of Divine law in human affairs than a theological colloquy over predestination and transsubstantiation.

THIS IS THE SUBSTANCE OF OUR RELIGIOUS CONVICTIONS,

as well as a reply to those who impeach this system of healing. We point to the fruits of the tree to prove that religion flourishes better under the free air of Heaven, than when cultivated in sectarian hot-houses, or under the deadly shadow of State protection.

I have made these remarks for the benefit of those who may be laboring under the misapprehension that there is something mysterious and unnatural in this method of healing. This is the prevailing impression

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among many who have not taken the trouble to investigate the subject, or who have never resorted to it for physical or mental ills. The impression, however, carries no weight, except with the unfortunates who are afflicted with a superabundance of prejudice. The truth is, the teachings and practices of Evangelical Christian Science are no more mysterious or unnatural than the breathing of the atmosphere. That it has not been applied to the needs of the race for many centuries is due only to a loss of spiritual understanding in religious teachers. The natural law of health and harmony has never been altered; but the understanding of it disappeared when the priesthood abolished the spiritual conception of the "temple not made with hands," and substituted in its place the forms and ceremonies of a temporal power.

THE SON OF MAN.

In order to rescue mankind from his fallen estate, from ecclesiastical servitude and materialistic bondage, the Son of Man came forth from the bosom of the Father and demonstrated natural law by walking on the sea, stilling the tempest, healing the sick and raising the dead. He manifested the attributes of the real, or Spiritual, Man and gave us a practical illustration of the true nature, the power and dominion that are hidden within us.

He taught the multitude in parables, and by His superior wisdom and understanding of spiritual truths —natural laws—He demonstrated great power over the objective senses. He made the human body the servant of the Divine Man hidden beneath the senses. The people little understood His sayings, and attributed to all His parables many different meanings. Yet the common people received him gladly, for the simple reason that they were not overburdened with materialistic dogmas or worldly wisdom.

Now let us see why His doctrines were accepted by some and rejected by others. To many it will appear that He had some veiled purpose in teaching the people by parables. This, however, was not the case, as can be readily shown when we comprehend that the carnal senses cannot apprehend spiritual law. It was for this reason that He declared: "Marvel not that I say unto you, ye must be born again." Jesus thoroughly understood "the law of Spiritual Life" and He addressed His thoughts and language to the subconscious Spiritual Being, the hidden Ideal Self, that ever beholds the face of the Father. He stated great truths that the Universal Spiritual Man, residing in every creature, recognized but could not express on account of the shroud of materiality that enveloped their spiritual understanding.

The people,

THE PLAIN PEOPLE,

received His teaching with joy and gladness, for the very natural reason that the Divine nature, hidden within their own Being, responded to the touch of Divine love, that emanated from Jesus, and recognized in His sayings the laws of universal life and harmony. His was a case of the subconscious soul expressing universal Truths, and addressing them to the immortal soul of all humanity. The spiritual nature of the multitude was more sensitive than that of their rulers and religious teachers. The ecclesiastics of the Hebrew Church

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were jealous of their temporal power, and preferred the despotism and the husks of an inanimate creed to the dynamics and life of a spiritual religion. Hence, the cry "Crucify Him." The Roman rulers could not understand His doctrine, for the policy of that government, being founded upon brute force, had educated them in the direction opposite to nonresistance and self-sacrifice.

I shall not enlarge upon this aspect of our subject, but will briefly address myself to the progress of the good work and the freedom it offers to all mankind.

WHAT THE SCIENCE DOES.

In the first place, it liberates us from the bondage of superstition and fear, and this release is followed by the manifestation of health and harmony in the individual; for it must be borne in mind that the mystery of sickness, sin and death, has its origin in the ignorance of natural laws; the errors from which we suffer are the result of inherited beliefs, that have been handed down to us for ages past, and the mental suggestions of the present that assume that mankind is doomed to suffer sickness, sin and death. We pay the penalty for placing our faith in this falsehood, and pleading guilty before a phantom tribunal whose verdict is known to be nothing but death. This is the whole secret of the misery of the race, as well as the great mystery that shades the vision of men from a view of the Divinity within them.

"Next to doing things that should be done, is leaving undone the things that should not be done."

THE FATHER.

The blessings of our words do not stop with us, nor with the day in which they are spoken. They flash from mind to mind; they travel through the nights to other days, and wing themselves down the centuries. They grow in power by the addition of the faith of those they bless, until they become a mine of mental riches for the race.

Jesus invested the word Father with a beauty such as it had not known until this time. His message of understanding from the Father of life transformed the stern God of Jewry into the living Parent of all mankind. He took vengeance away from an exacting Deity and brought to light a compassion which is in nature like to the compassion of man, but far deeper, far more wide-reaching than any sympathy of man can be.

He illustrated the tendency of the soul to go away from God, then he canceled the shame and sorrow of the prodigal by the yearning eagerness of the Father to forgive and restore.

He made the Supreme approachable, lovable, companionable. He revealed God so like man and man so like God that his message has been the Good Tidings to earth. He opened a way to the Father so sure that those who could not hope to satisfy the law through works have swung wide before them the gate of that Love which fulfills the law, and through this gate the whole of humanity may enter into the more abundant Life which he announced and demonstrated.—Imelda Octavia Shanklin.

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TRUTH.

The Divine Love, the Principle of Christ, the Son of God.

Preaching the gospel and healing the sick are the two Divine methods of arousing the soul to the consciousness of its own spiritual power and immortality. It is by the transmission of the Word, or preaching the gospel to the subconscious mind that you are healed. Now the understanding that the spirit is God, a universal, omnipotent, omniscient and omnipresent power, encompassing and in all things both animate and inanimate, brings to us the realization of the unity and oneness of the soul life. So, when we address a patient, we speak to the same Christ that is in him, in you and in us. The consciousness of the Christ within you is the beginning of wisdom, and the application of this wisdom leads to perfect harmony and eternal life. As the Christ principle grows in your thought, the tree of life becomes manifested.

PILATE ASKED: "WHAT IS TRUTH?"

Let us see. Whenever you recognize in humanity one principle, common in all individuals alike, you have discovered a Divine Truth. For instance, the animal kingdom, including man, possesses a principle in life, to the degree that each creature can act and move of its own volition. This is one principle of Truth in action. The intuition and instinct of self-preservation is another principle of Truth operating along the lines of protection. The recreative instinct is a principle of Truth in the direction of the preservation of the species. The emotions of love and charity are a principle of Truth, whose Divine impulse results in unity of purpose and harmonious cooperation.

BUT TRUTH ITSELF IS THE CAUSE back of every principle that operates throughout the universe. To know Truth is to live in harmony with its principles. We must know something of the Truth before we can apply its principles or utilize its powers. It is the statements of the universal principles of Truth that gives us the understanding of the needs of ourselves and others, and the wisdom to apply the healing power to the wants of mankind.

I for one, would fall out with the beating of the heart within my bosom, did I not believe it to be the pulsing of Infinite Heart; but how else could it be heart of mine? I made it not, and at any moment it may seem to fail me, but if it be what I think, it can never deceive me.

Friends: If we have love for God and love for man, the universal Christ is conscious in us, for love, the Divine love that takes in all humanity, is the principle of Christ, the Son of God.

"That inmost you is a being beautiful, lovelier than stars or suns, blossoms or birds, mountains or seas; than violins or voices ecstatic in song! than maidens and wives; than mothers and children—beautiful in the beauty of holiness."

Hope in our souls is king; and we also say:
"The king never dies."

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MOTHER'S BREAD AT ARMY'S BAKERY

Punk for Fighters Waits 48 Hours Before Going on Train—Kneading Done By Hand, but Kneaders Wash Their Mitts in Special Chemical Preparations First.

From Stars and Stripes.

THERE'S a homey, kitcheny aroma arising from the six long, low, squat buildings over there by the railroad tracks, with the freight cars partially hinding them. Mess shacks? No; who would be cooking mess at this hour of the day? Fire? No; there's the M. P. on duty right up there, within good nose range, not a bit concerned.

To be sure, there's a fire in the six buildings. It's a fire that doesn't go out any hour of the twenty-four. For in them is kneaded, brewed and baked the daily bread of a group of six American fighting divisions.

Day in, day out, those fires are kept going, with coal, wood, anything kindleable. Day in, day out, the bakers and kneaders and toters of the finished product work in twelve-hour shifts, under the omnipresent blanket of heat. And in spite of the long shifts—which, as soon as more help comes from the States, are going to be cut down—in spite of the heat and all, those men are turning out in the neighborhood of 270,000 standard twelve-pound army loaves a week.

SIX COMPANIES ON JOB.

There are six bakery companies on the job in this particular place, only a fraction, of course, of the number of bakery companies now in France, busily engaged in producing the punk to feed an army that is growing like a growing boy and eating like two growing boys. In every company there are 101 men and two officers, the officers having been for the most part either master bakers in civil life or army bakers in the old Regular establishment.

Unlike many of the projects now being engineered by the Quartermaster Corps in the S. O. S., the bakery outfits are manned solely by Americans, no French or neutral labor being employed. Similarly, with the exception of the yeast, and the water, they use only American products in the bread. It is good American whole wheat flour, plus good American salt—then yeast and water, and much good American elbow-grease in the kneading, for all the working of the bread is done by hand.

No sugar is used in the composition of the bread. The recipe calls, roughly, for 160 pounds of flour to one and one-quarter pounds of yeast to two and one-quarter pounds of salt, plus about ten gallons of water. This batch should yield 246 pounds of baked bread.

WAITING FOR THE TRAIN.

But the kneading and actual baking of the bread, in firm, reliable brick ovens built into the sides of the baking shacks, fifteen to each shack, isn't the whole process, by any

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means. Once baked, the loaves are stacked on big wooden drying racks, and there kept for forty-eight hours before being put into the bread cars which swing in on the tracks right outside the bakery plant, and which swing out again to be hooked on trains and sped up to the ultimate railheads from which the army in the field is fed.

The loaves are kept forty-eight hours for the simple reason that fresh bread would get mouldy in transit; and once every twenty-four hours, as they repose in the drying racks, they are turned to air and dry them the more completely.

The bakery plant, furthermore, is amply provided against emergencies. In case a shell should make bread crumbs out of one of its precious shipments and the word should come back for more to duplicate the order, the plant would be ready. It keeps from 600,000 to 700,000 pounds of bread in reserve, and there is always on hand 1,000,000 pounds of flour, 20,000 pounds of salt, and 10,000 pounds of yeast.

SPECIAL STUFF TO WASH IN.

"Spotless town" has nothing on the bakery outfit. There's a special chemical preparation in which the kneaders and bakers must wash their hands before starting on their jobs, and their clothes must be absolutely clean, as must the woodwork on which the bread may be rested; the pans, and the five-loaf sacks in which the bread finally reaches its consumer.

Finally, in spite of the bigness of the plant, and the system on which it is operated, and the fact that it converts 8,000,000 pounds of flour a month into whole wheat bread, the human element isn't lost sight of. "We aim to turn out bread that is 'just like mother used to make,'" says the Quartermaster Corps captain in charge. "And if it isn't just like that, we want to hear about it."

CAUSE AND EFFECT.

In the Sermon on the Mount, we have the law of cause and effect stated in this way: "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The action of this law does not apply merely to those who believe in it. The conditions it names reach those who have never heard of it as well as those who are studying how to consistently meet its smallest demand. Heathen, pagan, Jew and Christian, shape from the invisible life essence the body, health, surroundings which each asks, and the law can truly be written from effect to cause, in this way: Whatsoever you have already received, you have already asked.

The thought asks, the mental habit asks, the ideal asks, the rigidly trained mentation asks. The whole life is asking, all the time. By pondering the words of Jesus until we have woven them into our very soul's life, we come to know how to ask widely. Then our receiving becomes a joy.—Weekly Unity.

I am one with God, and I am governed by his laws.—H. Emilie Cady. in Lessons in Truth.

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THE BREED OF BOOTH.

Salvation lad and Salvation lass,
Fearless of shrapnel, flame and gas,
Following on where Booth's great soul,
In the thick of the fight, has fixed their goal!

No time to preach and little to pray:
Four hundred boys in line today!
Poilus, Tommies, Canadians, Yanks,
Lads from the air and lads from the tanks,
Lads from the trenches and lads from the guns!
Treat them as mothers treat their sons!

Cheer them, spoil them, make them forget
That they are lonesome and grimy and wet!
Praise the Lord for the grace to drudge!
Pass out the cookies and hand round the fudge!
Boys, step up to the lassies' shelf;
Coffee and doughnuts—help yourself!

Night—and another task's done:
The pie-wagon starts on its front-line run.
Adjutant Paul to the outposts takes
Salvation tarts and Salvation cakes!
The Berthas thunder, the gas-bombs fly,
But—glory, hallelujah—the sweets get by!

Folks in our land of milk and honey,
The Salvation Army is short of money!
Turn your treasure into doughnuts for
The hungry boys who are fighting your war!
Boom! Boom! Boom! Let your coins come—
Drop your dollars on the big bass drum.

—Daniel Henderson, of the Vigilantes.

FROM "SUNLIT DAYS."

I hold that man alone succeeds
Whose life is crowned by noble deeds
Who cares not for the world's applause
But scorns vain customs outgrown laws;
Who feels not dwarfed by nature's show
But deep within himself doth know
That conscious man is greater far
Than ocean, land, or distant star;
Who does not count his wealth by gold.
His worth by office he may hold,
But feels himself, as man alone,
As good as king upon a throne;
Who battling 'gainst each seeming wrong,
Can meet disaster with a song,
Feel sure of victory in defeat
And rise refreshed the foe to meet.
Who only lives the world to bless
Can never fail—he is success.

—Henry Victor Morgan.

"All growth is from a center. All progress is through gradual evolution. If the center be touched, if the heart be changed, if the soul come to consciousness, the external result will follow."

Men are not influenced by things, but their thoughts about things.—Epictetus.

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News Letter

Subscription Price

remains for the present at least at

One Dollar

ALTHOUGH the cost of production of all printed periodicals has been greatly increased and is steadily advancing, the publishers of this magazine recently decided that the subscription price will not be advanced at this time. The advanced cost of paper, printing, postage and distribution will be absorbed by the management, and dependence will be placed in the result of endeavor to enlarge the subscription list by

Improvement in the Magazine

by which it shall be made more valuable and acceptable. Give us your aid by sending

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In no other way can you aid in the Demonstration of the Truth and assist in the propaganda of New Thought and Christian Science more effectively than by aiding in the enlargement of the News Letter's field of labor and teaching.

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WHEN CONSCIENCE URGES AND FEAR DENIES.

Our mistakes about ourselves and God are the only punishing power in the universe.

If we misunderstand God and our relations to God, and if we misunderstand our own natures, which God himself gave us, then we think the thoughts that punish; our "conscience hurts."

Conscience is really a habit thought, which we inherit from the race consciousness and then add to according to our own experience. When you were a child you considered many things wrong that you now smile at and consider as right.

Just so, the race in its infancy thought that a great many things were wrong that it now considers right; and it then thought a great many things were right that it now considers wrong.

So you see, race conscience and individual conscience is a matter of education through experience. The sense of "oughtness" is God himself speaking in us according to His nature and our intelligence; and His nature is our nature.

The particular thing about which God in us says "ought," or "ought not"—the particular things about which we have the sense of right and wrong, are matters of experience and education pure and simple. We do a thing at one time in our lives, and we get from within the sense that we "ought not" to do it; years later we do the same thing, and our consciousness within says we "ought" to do it. And vice versa.

So, to sum it up: God in you tells you what you ought or ought not to do at any given time or place, but it is your thoughts and your environment that fix the time and place, about which He says "ought" or "ought not."

It is you yourself who put the problem up to God within you. And it is your own thoughts that punish you, if you don't do what you "ought" to do.—The Nautilus.

THE USE OF THE TELESCOPE.

Through which end of the telescope
Do you view the ills of life?
Do you magnify, and thus give power
That is with danger rife?
Through which end of the telescope
Do you view the ills of life?

Through which end of the telescope
Do you view your blessings, dear?
Do you enlarge upon them till they
Bring you hearty cheer?
Do you search out the little things
Until they stand out clear?
Through which end of the telescope
Do you view your blessings, dear?

For much depends upon which end
Of the telescope we use,
Whether we dwell in God's sunshine
Or live in morbid "blues;"
Whether we prize God's gift of life
Or its proffered good refuse—
It all depends, dear, on which end
Of the telescope we use.

—Fannie Herron Wingate, in The Master Mind.

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Oliver C. Sabin Jr.

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Do your part in the propaganda of Christian Science, of the Truth That Makes Men Free, by lengthening the list of subscribers to The News Letter, and distributing the books of Bishop Sabin. Send a Christmas present to a friend, in the shape of a year's subscription, or one of the noted books of one of the most successful teachers of New Thought.

OUR WONDERFUL ARMY.

The greatest object lesson in all history is the record of the wonderful army of the United States. The manhood and honor of our noble soldiers and sailors in foreign lands standing out in bold relief against the black villainy of the enemy, glorify the United States, and excite the admiration and love of the peo-

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Oliver C. Sabin.

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ples of Great Britain and her possessions, and the heroic French and Belgians.

THE AFTERMATH.

What shall be done with the Kaiser? What shall be the fate of the degenerate who has been called the Crown Prince? What will become of the Hohenzollerns? What fitting term of execration shall be conferred on the unspeakable Hun? What just punishment shall be awarded to the murderers and ravishers of Middle Europe? These are solemn questions that shall be answered solemnly by the Allies and the United States.

The people of the United States were never before so knit together in friendship and love as they are today. The experiences of the war have swept away barriers of religions, classes and races. No sect, or class, or nationality, or race has a monopoly of patriotism.

If you have not already written a Christmas letter to your boy across the ocean, do it now. Despite the rush of mail, your message will be almost sure to reach him by Christmas—if you send it now.

Merry Christmas and Happy New Year! Who thought one year ago that less than twelve months would bring the world war to an end? What a wonderful victory for world peace and world liberty!

The prayers of all America will go to the Peace Conference with President Wilson and the selected delegates. May their work be successful in all particulars. The conference will be the grandest, most wonderful of all conferences in the world's history.

Oliver O. Sabin Jr.

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Chain of Golden Thoughts

December

PAULINA B. SABIN

Life—the narrow isthmus 'twixt two boundless seas,
The Past, the Future—two Eternities. —Moore.

We learn our virtues from the bosom friends who love us; our faults from the enemy who hates us. We cannot easily discover our real form from a friend. He is a mirror on which the warmth of our breath impedes the clearness of the reflection.—Richter.

Tell me not in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou are to dust returnest,
Was not written of the soul.

—Longfellow.

There are few subjects which have been more written upon, and less understood, than that of friendship. To follow the dictates of some, this virtue, instead of being the assuager of pain, becomes the source of every inconvenience. Such speculatists, by expecting too much from friendship, dissolve the connection, and by drawing the hands too closely, at length break them.—Goldsmith.

True happiness
Consists not in the multitude of friends,
But in the worth and choice. —Shakespeare.

Friendship, mysterious cement of the soul,
Sweetener of life, solder of society,
I owe thee much; thou hast deserv'd from me
Far, far beyond what I can ever pay. —Blair.

If you wish success in life make Perseverance your bosom friend, Experience your wise counselor, Caution your elder brother, and Hope your guardian genius.—Addison.

That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love. —Wordsworth.

For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right.
—Pope.

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CHRISTMAS

Of the Christian Religion—Love, the Precursor of Peace—The Greatest Christmas—For the Freedom of Men.

Wm. E. Gibson.

CHRISTMAS, the great feast of the Christian world, at once most solemn and most joyous, is in a very real sense the Feast of Good Will.

By the more pious and zealous of Christians it is begun with a show of deep reverence, and somewhat religious pomp, ending in expressions of joy of one sort or another. By the less religious it is a celebration of the Birth of Jesus, the Christ, with expressions of Good Will in the exchange of gifts with relatives and friends.

To those who realize the import of the Christ, the descent of the Spirit of God through the life and works of Jesus, Christmas has a real meaning, a meaning that transcends the shows of piety or the displays of joy. Such souls know that this descent has meant a most vital change in the world of mankind.

Old and crude religious systems have fallen and perished before it, and the civilizations, the fruits of those religions, have perished, too.

THIS IS THE WORK OF THE CHRISTIAN RELIGION

on the outer plane of its nature. Greater, indeed, is the work on the inner, or more vital plane.

Peace and Good Will was the angelic chorus announcement of the descent of the Spirit Christ.

The message of the Spirit Christ as embodied in the life, works and words of Jesus, was that of LOVE.

He admonished the people of the world to LOVE. "Love ye one another," "Love God with all your heart and your fellowman as yourself." He did the works of Love, deeds of kindness for the people. He lived the Life of Love, simple and natural, to God the Father, and to all men, loving no one supremely, and yet every one supremely.

He based discipleship upon Love. "A new commandment I give unto you that ye Love one another;" "By this shall all men know that ye are my disciples, if ye have Love one to another."

LOVE IS THE PRECURSOR OF PEACE

and the source of Good Will. Love, radiant, fervent Love, will crumble the stoniest walls about the hearts of men.

Love is the one and only key that will unlock the Kingdom of God within the souls of men.

His life was a beam of Love, His works were radiant with Love, His words proclaimed Love, and on the fateful night of his betrayal and arrest He declared to the world the direful consequences of a course opposite to Love.

Peter, zealous for the welfare of his Master, resorted to the use of

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his sword. Then came the warning, now so full of fulfilled meaning, "He that contendeth with the sword shall perish by the sword."

In every combat before and since that utterance the truth of it has been demonstrated, and last of all, the whole Christian world has been baptized in a sea of blood, death and ruin as a result of rejecting the program of Love and resorting to the means of material warfare.

The great battle of Armageddon has been fought, kingdoms have fallen, and others are tottering to ruins.

The consequence of rejecting the program of the Christ is obvious.

The spirit of might by right of arms has flung the lie into the face of its devotees, stripped them of worldly glory and made of them the outcasts among men.

Now the battle rage is hushed and the smoke is clearing away, the hearts of men, women and children the world over are looking forward to

A GREAT DAY OF PEACE AND GOOD WILL.

Truly this is the great Christmas period of the Christian cycle.

The supreme message, LOVE, went forth from the Spirit Christ through the life, works and words of Jesus. True Christians accepted and respected it, but the mass of nominal Christians rejected it and resorted to the means of carnal combat.

Let the world now rejoice that the lesson has been learned through the consequences that followed.

Let those who have eyes see and act with all the powers of their soul, act for themselves and for the blind—for the present and for all future time—act so that this cursed evil shall not again reap a harvest of blood and tears of the peoples of the earth.

Let this Christ Love permeate the hearts of men and nations, and the sword, falling from the hands of all, cease forever to be the symbol of national glory.

THE GREATEST CHRISTMAS.

Surely, this is the greatest Christmas period of the Christian cycle. The nations are wounded and suffering. Calls for help are coming from all battle-torn lands.

Now your gifts will meet a real need. Peoples on both sides of the battle lines are in dire need—need of food and bodily comforts, need of expressions of sympathy in a tangible way. They are in need, both the victors and the vanquished, for in a very real sense all have been conquered, nay, vanquished, by the common enemy, viz., material warfare.

Most of all, the people of America will celebrate this Christmas with a deeper sense of the real meaning of the message of the Spirit Christ to the world.

It is now obvious to all that had the program of Love been followed the present calamity would not have been possible. It is no less obvious that if the program is further rejected, there is no provisional law possible that can prevent a like consequence.

America went into the war

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FOR THE SAKE OF THE FREEDOM OF MEN,

that for which the nation was born; to give the lie to the lie that might of arms makes right of men. It took arms for the sake of Liberty, and crushing the tyrants, it has started the young and vigorous blood of democracy flowing in the lives of old nations, and out of them new and free nations are being born. It is America's good fortune and her Good Will to help these new nations start right, by giving them the needed help at the vital moment. All philanthropic, fraternal and commercial organizations are on the move to second the government in its forward step for healing up the wounds of war on both sides of the battle lines.

The great heart of the Christian world should pray now as never before—

SHOULD PRAY NOW AS NEVER BEFORE.

Pray in Spirit and Truth, for an international constitution that will make wars henceforth unnecessary and impossible. Pray in deeds of kindness and gifts and donations for the immediate relief of the afflicted peoples. No less fervently should it give expressions of gratitude, and Glory to God, that the truth of the Christ message of Love has been demonstrated through the consequences of rejection.

Henceforth let Christian peoples test and prove the fruits of the life of Love and Justice. Prove it in their lives, works and words. Let men who name the name of Christ resolve that henceforth prejudice shall no longer corrode the lamp of life, pride no longer smoke the globe, nor greed withhold the oil. That freedom, through Love and Justice, shall be the crown of honor adored by all.

The old world, the stage of preparation through the consequence of rejection, has passed—if men will it so—and a New World of Love, Freedom and Justice for all peoples, races, classes and stations, is now in the making.

It is "the New Jerusalem adorned with shining grace," and you are the jewels in its walls, if you elect to live the life of love, justice and devotion to the good of others. He who works for himself alone, becomes selfish, narrow, cold and greedy, but he who, in the Spirit of True Love, works for the good of others, becomes more and more generous. Ever he sows full-handedly and reaps bountifully that the sowing may be more.

DIVINE BOUNTY

is an unlimited reservoir, and every life is an outflow of that reservoir. Open the channel by serving fully and freely, and the bounty is ever pure and full, but greed piles up and hinders the flow, causing stagnation and disease in life and influence.

This is the Great Christmastide of the Christian Era. Hail it. "Rejoice with them that rejoice, weep with them that weep."

Give Glory to God and His Christ by love and whole-hearted service to one another.

Let love go out in life, works and words.

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Thus will the image of God, the Christ of Glory, be reflected in the mirror of your life.

All hail the Great Christmas! The ending of the old order and the beginning of the new—"Peace on Earth and Good Will to Men."

DOES EVIL EXIST?

Nothing Exists Except That Which God Created.

Does evil exist? I always take the position that it does not exist, that nothing exists except what God created. God created all that was created and without Him nothing was created that was created, and all He created was very good.

Now, we have the scripture for it, and I believe it to be true, because those who practice along these lines can heal the sick, and anybody who believes in the existence and in the reality of evil cannot heal the sick.

We know by another rule, that evil does not exist; by the fruit of the tree. Those who believe in evil can't heal the sick. Therefore, the fruit of the tree is bad.

Then another thought. God is good, all good, and all life. Being the Creator of everything He never created anything but that which was good. You can't get a streak of darkness out of a streak of sunshine, and the person who believes in the birth of a scrofulous child simply believes in the reality of matter absolutely. Such cannot heal anything, he has no understanding. There never was such a thing as scrofula, there never was such a thing as disease, except in material mind, so-called, and it itself is a lie from the beginning, was never, and is not, and the belief of evil is simply a lie of a lie. That is all. It is untrue, unreal, and does not exist; the person who realizes this to be a fact can heal the sick, and the person who does not realize it can never heal. There is the dividing line. Have you got the understanding? What do we mean by the word understanding? We mean the dividing line between the spiritual and the material. The spirit is all light; the material is all darkness, blackness, nothing.

The whole universe to me divides instantaneously. On the one hand, I see the light of eternal Truth and eternal Spirit, on the other, there is nothing but darkness and blackness —the absence of Spirit, the absence of Truth, nothing but chaos and annihilation; and with this realization you can heal the sick. But put the Truth on one side and error on the other and let them go hand in hand, and you cannot heal the sick.

The person who believes that there is life, Truth, substance and intelligence in matter, believes in the kingdom of evil, and he is on the highway to eternal death, going over the dam called death, the broad road; but he who believes in the one and only God, is in the narrow way, and he is going to eternal life, and has passed from death unto life, and shall never see death; and this practice of this Truth realized, heals the sick.—The News Letter, 1903.

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WHITE MAGIC

The Miracle of Life—The Magic of Belief—Work of Andress Floyd—The Art of Living.

Ethelind Lord Campion.

YOU REMEMBER how Maud Adams, at the close of the Prologue in "Peter Pan," leans toward her audience, seeming to draw it to her as she wistfully entreats "Say you believe in fairies! Oh, say you believe in fairies!" And you remember how in your heart welled up the old belief in enchantments, in the dear delights and mysteries of fairy lore, in giants and genii, in the tales that always ended "and so they lived happy ever after"—and for a brief moment you were back in the Eden of youth when life itself was magical, when always the unexpected happened, every hour of dreams or waking brought its miracle, and nothing was by any means impossible!

Every normal child believes in magic—and every grown-up longs to believe in it; and does, in his heart, though he calls it by some other name. One thinks that the magic of personal love will transform life for him, give him a new heaven and a new earth, and make of him a new creature.

Others name their magic wealth, or fame, or one of the other of the many external things men grasp for. Always he is disappointed, but always hope triumphs over disillusionment, always the belief in the possibility of good remains, the vital kernel of the dreams and aspirations of humanity; the grain no bigger than a mustard seed, which when believed in with heart, mind, soul and strength, and its significance rightly understood, lifts hope into faith, and thus becomes the magic that shall transform the world.

THE MAGIC OF BELIEF.

Slowly, surely, irresistibly, this magic of belief in the underlying Law of Rightness is penetrating and permeating the materiality of the human mass, and when man fully wakens to himself—returns in consciousness to his unity with God—then dawns a day of Real Magic, the strong and beautiful White Magic of God working His good through, and by, and with, his children.

Mother Nature has always been a wonder-worker. She drops the curtain of the night over the earth, and beneath its dark folds breathes the mystic incantation of the Spring—and lo! the seeming barren hills and fields burst into vernal beauty, fecund with life and promise. We accept this miracle of life renascent calmly, as we do all the familiar miracles of our everyday experience, forgetting that except by the grace of God, His wisdom and His

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love, sunrise and moonset would cease to be, the seasons fail, and this ball of earth crumble into dust and be no more anywhere.

WE ACCEPT THE MIRACLE OF LIFE in the human organism as a matter of course, as we accept it in the vegetables. Yet, unless God works here, as elsewhere, with the White Magic of His word, "Let there be" —the secret abracadabra of which has not yet been grasped by the scientist, with all his skill—unless in truth God Himself be father and mother, no child is born to the race, no soul presses into outward manifestation to demonstrate here his oneness with his Creator.

We accept as commonplace the inventive genius which within the last century has utterly changed this workaday world, and done much to further the coming of the brotherhood of man by bringing men more closely in touch in the external. Whatever lessens the strain of existence lessens friction, and we are infinitely closer to our brothers in thought and feeling and understanding, now that the railroad, the telegraph, the wireless, etc., etc., have annihilated distance and overcome duration.

The tremendous interest manifested all over the world in sociological conditions is one evidence of the leaven which is working in the mass consciousness (in spite of the seeming contrariness of war conditions) and points to the sure coming of that day when all shall realize that an injury done to one injures all, that the body politic cannot be whole if one of the least of its members be maimed or hurt.

NEARER AND NEARER TO THE TRUE GOD.

Science and scientific men are coming nearer and nearer to "religion," to the true God—so close, indeed, that those who watch and listen see that the difference is merely one of nomenclature. The scientist avers, "We are in the presence of an infinite and eternal energy from which all things proceed." The student of the Christ philosophy says, "God the Good is the only real presence and power in the universe."

The scientist has reduced all the so-called material world, all manifestations of life, to one substance; they name it ether—others call it God!

And the old fairy-land is barren and futile in comparison to that playground of fancy that the hardest-headed and most prosaic mathematicians love to gambol in, which they call the Fourth Dimension! No fairy, no giant, no fabled magician, ever dared invent or dream of such magic as the Fourth Dimension makes possible—and quite probable! Let men but play in thought about an idea long enough, and presently one comes forth who demonstrates it as true. "We secretly perceive toward a thing before we grasp it." Imagination was ever the handmaiden of the gods, and what men fancy might be true, some day becomes true in the objective. The exploitation of the Fourth Dimension, even in thought, brings us a

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long step nearer to that dominion which is our birthright.

Music, painting and sculpture feel the thrill and stir of new creative impulse; all the Arts today are more universally manifested than ever before, and more people love the beauty they produce.

AND IN THE WRITTEN WORD OF TODAY,

disseminated as it is to all classes, we trace more than anywhere else, the White Magic, the direct inspiration from on high. Almost every magazine has at least one story or article which speaks truth straight to the point. Many, many books are written which embody the message, some avowedly, some indirectly, but all not only feed the imagination, but form the tastes and ideals of thousands.

The Drama is again taking its place as an educator and an awakener, the place it was originally designed to fill. Many of the most popular plays and photo-plays deal with modern morals, many suggest the theory of re-incarnation and immortality, many show the working out of the law of good in the world, the pleasure as well as duty of loving the neighbor as the self, and touch upon all the vital questions of the day in a manner to make the public think.

THE WORK OF ANDRESS FLOYD.

But perhaps even more wonderful, more magical, more nearly working out the Christ principles, is the wide-spread work along humanitarian lines, the rehabilitation of the derelicts of life. Let Andress Floyd speak briefly of the work he is doing in a little town in New Jersey: "Throughout his long life Moses was the leader of his people, but it was in that day that he talked with God—face to face—that his countenance did shine as the sun. It was not when he slew the Egyptian, and, frightened, buried him in the sand; it was when he stood in the presence of Divinity—that Moses was most truly Moses.

"When the drunkard is in his sober mind, when the liar is speaking the truth; when the thief is giving honest measure; when the murderer is kind to his fellow—then, and only then, is the true Self finding expression."

This is the working principle of Andress Floyd, and with it he works a Magic like unto that practiced by the Nazarene some two thousand years ago, which, seemingly sterile for so long, is this day blossoming in countless lives and innumerable loving deeds the world over.

THE ART OF LIVING!

Think of all the restless, morbid, unhappy, complaining creatures the world over, who simply need a few primary lessons in this art of living. This is the art taught by Jesus of Nazareth, and the one that all the thinkers of the world are preaching today, in one form or another. This wide-spread awakening to truth and the transformations that awakening brings, is the White Magic that works miracles of love, happiness, and peace in human hearts—it is the oriflamme that men follow to victory over circumstances, conditions, their own natures, and finally over death itself. "The old order changeth, giving place to new."

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HEAVEN AND HELL.

The Day of Judgment—Heaven and Hell Are Conditions of the Mind.

Bishop Sabin: The man who dies in sin and iniquity, lives in hell before he dies. He is in hell before he is dead, he is in hell when he is dying, and he goes to hell after he is dead. Heaven is a condition of mind and hell is a condition of mind. Our Savior in the 17th chapter of Luke, gives a very plain statement in regard to Heaven, the kingdom of God. The Pharisees wanted to know where it was. He said, You cannot see the kingdom of Heaven, you cannot say Lo! here, or Lo! there; it does not come by observation, but it is within you. The kingdom of God is within, so it would be a condition of mind. The kingdom of God, or kingdom of Heaven, is nothing more nor less than the kingdom of harmony; and, if our minds are in a harmonious condition, with love for God and love for our fellow, we are in Heaven. If we are filled with hate, malice, vindictiveness, murder, thievery and rascality, and the condition of our minds is not in harmony with God, then we are in hell.

As to whether the kingdom of Heaven is a place of the hereafter, or hell is a place of the hereafter, my views are very well known. I do not believe in their being such places at all. I do not think there is any day of judgment. I believe the day of judgment is always and eternally now. If one commits a sin, that sin judges him now and keeps continually judging him until he repents. You must remember that. It is always in the now. He is not punished in the future or in the past, but he is punished now. Suppose a building was on fire, it would not be burned up tomorrow, but it would be burned up now when the fire was burning. It is always so with sin. It punishes you and keeps at it until you are destroyed. unless you repent. That condition of punishment is hell. The condition of happiness is reward, it is Heaven.

I think that spirits live on and live on, forever and forever, and I believe that our work when we commence to learn, is forever and for aye, going on and learning, walking up the ladder of kowledge until we get away beyond and dwell in the superconscious mind, the mind of God, and then we have all, and know all, because we live in God, and God is our Father, and He is in us and we in Him.

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

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THE PASSING OF THE CROSS

Wm. E. Gibson.

THE CHRIST must now be honored and adored by Seekers for Light, Truth and guidance. Long has the ss concealed the Christ. Long ough has it veiled the Christ from eyes of the soul. No longer must stand between man and the Es- ce of Spiritual Life.

The Christ was declared in spirit d conduct through the teachings d life of Jesus of Nazareth, and se who received the Christ be- me mirrors of Reality reflecting divine bounty and beneficence the words they spoke, the deeds ey did, and the spiritual influences ich emanated from them.

THE CHRIST IN JESUS

s the descent of the Holy Spirit ough a human temple to call men m the world of error to the way Truth. It was the word of God, de into flesh, speaking to human- , calling mankind from the wor- p of the dust, from the worship materiality and things of decay d dissolution, calling him to be- ld the Son of Reality; calling the rld to realize that there is a Su- eme Presence, Power and Wis- m, which Jesus, as the Christ eaking through the mortal tem- e, called THE FATHER. And y the Father? Because from this ernal Supreme Presence, Power d Wisdom all things have ema- nated. The creations have been but His handiwork. The conceptions, schemes, designs and manifestations have projected from and emanated from the source back of the appearance.

That men might the more speedily and readily discover the Divine favor, He reminded them that the essence of Divine favor is stored in the depths of every soul. The Kingdom of Heaven is with you. Find it there and you will find the Father's House—the Father's House of Many Mansions.

THE URGE OF THE CHRIST EVER IS, find the highest good in yourself and pour that Supreme Good out generously and unselfishly upon the world about you.

As a short road to this priceless discovery the Christ uged men to Love. Love God with all your heart and your fellowman as yourself. Love that Presence, Power and Wisdom which nature, in its material manifestation, declares and glorifies. Love that Reality which is testified of in every existence on the material plane. Love the all Good. Love it as father, love it as a child would love its father, upon whom it must depend for guidance, for food and clothing, for comforts and cheer. Then, love your fellowman as yourself. That God which you desire for yourself, desire also for your fellowman, for all other souls.

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"Do to others as you would have them do to you."

LOVE, LIVED,

becomes a light to your feet, a power to your life and a key that unlocks the mysteries of the ages and reveals the reality of God the Father.

This the Christ in Jesus commanded his followers.

So full of this Love should you be, He said, that if they smite you upon one cheek turn the other; if they demand your coat give them your cloak also. Resist not the world by material power, but overcome it by Love.

"Peter, put up thy sword. He that contendeth with the sword shall perish by the sword."

But this doctrine was contrary to the teaching and beliefs of that time. It became a cross-bar to the old doctrine of an eye for an eye and a tooth for a tooth. The cross laid the way of worldly justice.

Thus his doctrine and his manner of life cross-laid the doctrines and manners of the world. The people of the time of Jesus rejected Him for thus cross-laying their pet ideas and beliefs, their revered doctrines and ceremonies; and for His pains in their behalf they murdered Him upon a heathen cross of wood, a most fitting symbol of rejection.

Soon the spirit was veiled by the symbol, and men began, and continued, to worship the symbol instead of the spirit. Thus the symbol of rejection was respected and worshipped, while the Spirit Christ was rejected. Rejecting the Christ, men have gone on hating ravaging, murdering, warring with, and d stroying, each other. In every gr conflict of Christian nations sin the descent of the Christ in Jes men have honored the symbol of jection—have prayed God to h them destroy their fellowmen—a God has honored the truth of Christ by the testimony of actua that they who contend with sword shall perish by the sword.

Then you asked, was God in t war? and upon the side of wh nation was God arrayed?

God, the All Good, is not, a cannot, be a God of war. He i God of Peace.

THE NATIONS IN THE WAR.

The nations in the war were th nations who, having the divine pl rejected the spirit thereof, and their lives and conduct made the ter veils for all sorts of self schemes. They, having the texts truth, have gone on continually ing those things which were c trary to the Spirit of Truth, contr to the words of the Christ, contr to the exemplary life.

Now those nations which beca the custodians of the words a records of the deed and life of Christ in Jesus met in that aw valley of death, the Armagedd They met as a result of the reject where the symbol of rejection t of the spirit of the Christ, and eve where the symbol of rejection in evidence, and will continue in dence until the nations seek Christ and appropriate the Life

Was God in this war? The jection of the Divine plan brou about the war, and became the

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of correction in the merciful hand for the awakening of humanity—all men—to the consequences of the great error—the rejection of God's plan as revealed through His chosen speakers.

In this sense the war, with all of its horrors, was but the loud call of God to the nations of the earth. "Return to me! Return from the ways of error, misery and ruin; return from death and the jaws of Hell, dash aside the cross and see the Christ, whom to know is life, whom to see is to begin to live—to begin to live for the highest Good of all men."

GOD IS ARRAYED UPON THE SIDE of every nation which is arraying itself upon the side of the highest good in this hour of world's crucifixion upon the cross of rejection.

The day of the cross is closing, the day of the Christ has dawned.

Those nations and peoples who hate and practice revenge, those who sleep to hate and awake to rejoice in their night of hatred, though they be powerful and endlessly resourceful, they shall be consumed in the fire of their own kindling, they shall be devoured in the hell of their own creation.

That nation shall be helped of God which shall most unselfishly and generously help God in restoring the order of the world.

HOW CAN A NATION HELP GOD?

Does God need the help of man? Does God need man? Man is of the bounty of God, given of the good pleasure of God. Had God not needed man he would not have made him. God needs the help of man to better the conditions of the young and of the less thrifty of His children, to deal justly and generously with the weaker ones, and not to take advantage of their weakness and ignorance to the profit and pleasure of the strong and more gifted. God needs the help of man to make this world a better and happier home for the abode of men, and God unfolds the soul powers of men, enabling them to bring forth discoveries and inventions for the good of men.

THE REJECTION OF CHRIST in spirit and life has resulted in pride, prejudice and self-interest, which has created national and international conditions which culminated in this awful day of death and desolation.

Jesus the Christ was sacrificed, crucified upon the Roman cross for the sake of the truths He taught, the message of Peace and Good Will which He brought to men. Now the whole world is agonizing upon the cross of rejection.

That nation will triumph in which in spirit and conduct at home and abroad shall most completely exemplify the Christ; shall more and more throw off selfishness, prejudice and pride, and in simple sacrifice and complete devotion, take its share in the war for the highest good of all the nations of the earth.

THAT NATION SHALL BE CHOSEN OF GOD which shall make choice of the Divine plan as revealed in this Day of God, and making choice of that plan, shall weed out all known profiteers, shall pull the cover off and

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lay naked all deceivers and betrayers of the rights of the people, no matter what the station of the offender or what the standing of the sufferer.

This is the judgment of the closing cycle, and God, the Generous and Just, is arrayed upon the side of those nations and peoples who, in spirit and in the truth of actuality, are practicing and cultivating more and more justice and generosity.

Prejudice must be banished—prejudice in religion, in society, in business conduct, in race relations. All prejudices must go. They are the primary fuel for keeping this day of hell aflame.

GOD IS WITH THAT NATION

which is willing to make the last sacrifice, of death itself, that the principles of justice and square dealing to all shall be respected.

God is with that nation which is determined to teach the peoples of the earth that might does not make right, but on the other hand, that right makes might, for right is the source of might.

God is with that nation which is determined to continue the war until men shall desire war no more, and then shall aim, as far as possible in this day of the great judgment, to create those conditions among men which shall make war impossible.

Thus God is ever with that nation, fighting its battles at home and abroad, by land and by sea, in the earth and in the air—that nation which, throwing aside the cross of rejection, and finally the symbol, and finally accepting and following the Christ in this day of God, is laying the foundation of the new Kingdom—the united Kingdom of Nations, the United Religion of Nations, the united Society of Nations; the Brotherhood of Man and the Fatherhood of God, in spirit and in the conduct of life.

And today the hand of God is lifted against that nation, or those nations, who, in spirit and conduct, are striving to enslave the rest of the world to their ideas. He is the enemy of God, whether nation or individual, who practices injustice, hatred, revenge, or wields the club of prejudice of any kind. Such must perish from the earth, for this is the Day of God, the day of the establishment of Universal Good.

Henceforth there is no peace for the earth, no rest for men, until the cross is rejected and the Christ respected. Men must turn to the ways of God, and not lay their way across His ways.

JUST KNOWING.

With the sun and blue sky overhead
And the rustle of leaves 'neath my tread,
Upward and onward I wend my way,
Happy and bouyant this glorious day.
In God's bright sunshine and healthful air
Of trouble and worry I do not share,
Just knowing God, the Good is everywhere.

—Nellie B. McClelland in The Master Mind.

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THE BASIS OF CHRISTIAN SCIENCE

The Unfoldment of Truth—Christ's Revelation of the Law of God—Democracy and Autocracy.

Paul Stark Seeley in a Lecture in Washington.

"CHRISTIAN SCIENCE presents to the world, not a new denominational dogma, but the eternal truth about God, creation and man, based on reason, logic, and demonstration," said Mr. Seeley.

"It asserts that an ever-operative law of good, which is superior to every phase of evil, exists, and that this law may be understood and used by man to overcome every evil condition with which he may be surrounded.

DEFINES SCIENCE.

"Christian Science has been defined by Mrs. Eddy," the speaker continued, "as the law of God, the law of Good, interpreting and demonstrating the divine principle and rule of universal harmony.

"Universal harmony is surely what the world is desiring, what you and I want in our daily life and all its relationships, for universal harmony excludes all evil, discord, sickness and woe. Christian Science presents, interprets and demonstrates this law of good so that who will may presently enjoy its unlimited blessing.

CONSCIOUSNESS AND BEING.

"Whatever may be our shade of religious thought we can readily agree that we are; that is, that we exist and have being. Life is a fact to us because we think and have consciousness. Our consciousness in our life realm.

"Since we can all agree that we are; that is, that we have consciousness, let us next consider what is the origin and cause of man's consciousness. An answer to this important question must be an answer to the question, What is the origin of man? Man and his consciousness are one.

"Reason tells us that the cause of man must be intelligent, that intelligence indeed must be its primary quality. A moment's consideration shows us that intelligence, if found only in mind, is the native substance and essence of mind. Indeed mind and intelligence are inseparable, synonymous; and it is therefore intelligence, or mind, that Christian Science accepts as the rational and primal cause of man.

"Wisdom of course characterizes intelligence or mind and its entire expression, or creation. This statement leads us to see that goodness, unity and harmony—the expression of wisdom—must characterize mind and its expression. Evil, discord and distress betray absence of wisdom or entire unrelatedness to real mind or intelligence. Erring human thought is not real intelligence, and bears no relationship to God.

MAN EXPRESSION OF GOD.

"If God be divine intelligence or the altogether good mind what is the

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true status of man? We all know that mind is manifest only through its ideas. Therefore, the true status of man, the creature of intelligence, is the idea of mind, the individual expression of God, the offspring of intelligence, or the son of God, as the Bible puts it.

"The real man is not a physical organism that like a jack-in-the-box appears and disappears. He is the creature of mind. Matter is mind's opposite, never its partner or medium. Man does not live because of matter but in spite of it. Matter is not the creator, destroyer, or arbiter of his being. Man does not live by sufferance of evil, but by decree of God.

" 'Ye are the temple,'; that is, the consciousness or expression, 'of the living God,' said Paul. You and I and all ideas of life are the only agency of divine expression. We cannot change or abandon our function or relinquish our responsibility.

MATTER OPPOSES SPIRIT.

"Looking into the consciousness of mortal man we find a very different concept of God, creation, and man than that which we have been considering. This concept makes matter to be cause from which man seems to be evolved by a material mind which operates through matter. Man is a creature of flesh, sinful, corrupt and perishable instead of the expression of God, perfect, pure and eternal. In this corrupt, material concept is found division, strife, sickness, grief, fear, injustice and hell.

"This mortal sense of creation which makes matter its god would subordinate divine intelligence to mortal ignorance, supplant all-powerful good with all-mighty evil; supersede the ever-presence of good which is Heaven with the ever-presence of evil, which is hell. Which of these concepts of creation is true, the material or the spiritual? Both cannot be, for each is the exact opposite of the other. 'I have set before you,' said the prophet, 'life and death, blessing and cursing; therefore choose!'

"This is the demand that is pressing you and me and all mankind today, a demand that will never cease untli we have chosen and chosen right, aligned our thinking with the true cause, divine intelligence and its law.

UNFOLDMENT OF TRUTH.

"Since the first faint ray of spiritual truth dawned in that state of individual consciousness which we call Adam, there has been going on in the consciousness of mankind a gradual mental progression out of the darkness and grossness of materialism into the light and spiritual truth.

"This period of 6,000 years since Adam has been for mankind a period of gradual growth into a clearer concept of God, intelligence, and the operation of His law in man and the universe. Today we live in what students of the prophetic scriptures agree with practical unanimity are 'the latter days,' and Christian Science is here to interpret the 'latter days' as the time when good shall be demonstrated to be supreme and eternal, and the end of the world of material belief to be at hand.

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CHRIST'S WORK.

"A little less than twenty centuries ago there was given to mankind, through the consciousness of the man Christ Jesus, a fuller and more complete revelation of the law of God and its operation in human affairs than had ever before been manifest to mortals. The sick were healed, the sorrowing comforted, the dead raised, all in direct contravention of the world's—that is matter's and the human mind's—sense of law, but in direct fulfillment of God's law, for said Jesus: 'I am not come to destroy, but to fulfill.'

"For Himself Christ Jesus claimed no supernatural power. In His works He saw but the natural operation of the law of God, intelligence, operating to maintain the integrity of its creation against the encroachments of evil belief.

"The truth taught by Christ Jesus, based the Christian era and made manifest to men the fatherhood of God.

SEPARATION NECESSARY.

"Christian Science blesses mankind by showing the practical way to demonstrate harmonious being. Christian Science teaches that the salvation of mankind from evil and mortality consists in the separation in consciousness of the false material sense of God, man and creation from the true sense of God and man as spiritual and eternal, dividing between Adam and Christ.

"Mrs. Eddy says, 'Hold thought steadfastly to the enduring, the good and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts.' This admonition helps us to recognize the force of Jesus' great statement of the one way by which life and freedom are attainable when in twelve words He stated the law of God for man's complete salvation thus, 'Ye shall know the truth, and the truth shall make you free.'

DEMOCRACY AND AUTOCRACY.

"All government is primarily mental. Democracy is that government expressed through the consciousness of all or the larger part of the people. Autocracy is government by the will of one or a few. Democracy is the certain evidence of mankind's mental growth away from the domination of material force and human will, and his progression toward that true government which is found in the one altogether good mind, the common intelligence, source and ruler of all.

"Autocracy, whether it be found in national councils, religious or medical hierarchies, or in the thought of individuals, is but evil's claim to power. It is the carnal mind which is ever the enemy of God. Autocracy is the lie about God's government, for it is the rule of human will, recognizing no law but its own selfish desire. God's government is the rule of universal intelligence, impartial and just to all.

"The rule of human will violates the rights of conscience, stultifies moral and spiritual growth, and confines within the prison walls of material sense the lives and thoughts of individuals, sects and nations.

"The goal toward which the world

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is progressing through its anguish and suffering is the one universal democracy, the theocratic democracy, wherein all men are governed by their common parent, mind, unvarying intelligence, and its law."

EVIL IS, ONLY BECAUSE WE THINK THAT IT IS.

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

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

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

If thy desire it be
To see
The times prove good
Be such thyself, and surely know
That all thy days to thee
Shall, spite of mischief, happy be.
—Milton.

Kind words are the music of the world. They have a power which seems to be beyond natural causes, as if they were some angel's song which had lost its way and come on earth.—F. W. Faber.

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THE NEW AGE

The Road to Self-Destruction—The Spirit of Democracy—The Great World Congress—A Common Code of Ethics—The Future of Humanity.

Wm. E. Gibson.

THE peoples of the earth are now at the dawn of a new and wonderful age. You stand upon such a foundation of possibilities as never human beings stood upon before.

A century of discoveries and inventions exceeding by far the dreams of all former centuries of recorded history is the wonderful platform upon which you now stand. Materiality has yielded to mentality many and wonderful contrivances. And, saddest of all, these bounties, given for the blessing of men, have by wicked men been turned into curses. The greatest powers for production have been used for destruction.

The greatest inventors and developers of inventions and discoveries, deranged by successes, lost to Truth in the delusions of selfishness, prejudices and greed, discarding Right made virtue of Might and turned these revealed powers for good into wickedness.

Alas! through this prostitution the whole world has learned an important lesson, namely, he that resorts to material means of warfare leads directly to the road to self-destruction. Justice and genuine friendship are the only safe course for peoples and nations. Those who have borne the heart and brain-strain of the great war, as well as those who bore the heat and smoke of the conflict, are all resolved that if possible this curse shall no more come to the world.

Kingdoms are dissolving and falling to pieces, and more are on the eve of destruction.

THE SPIRIT OF DEMOCRACY

is sweeping the world. A united order of nations must speedily come forward. A world congress, based upon the broadest principles of justice and friendship, must soon be formed. The reformation must take cognizance of the rights of all classes, from the humblest toiler to the most renowned. Laws must be so framed that the poor and laboring class shall not be forced to work the longest hours for the poorest pay, to eat the poorest food and wear the shoddiest clothes, for which they must pay the highest prices.

The laws must be so reformed that the burden of paying the extra taxes shall not fall most heavily upon the man at the bottom rung of the ladder.

Hitherto it has been possible for the commercial chieftains and princes of finance, when taxed, to make the next lower class pay the penalty; and that class the next lower, and on down the scale until that class is reached, below whom there is none, and this last class at the bottom rung of the ladder must pay the uttermost farthing. There is another and better course, and the Great Congress

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must find and enforce it or fail to heal up the wounds of ages. The Great Congress must take cognizance of the rights of all races, colors and peoples, meting laws of justice and friendship to all alike, realizing that all are of one common parentage; that all are brothers and sisters in one great family, whose common Mother is the earth, and whose one Father, God.

A COMMON CODE OF ETHICS

Truly the Great Congress must find the old landmark. A common system of laws regarding the internal and external conduct of nations must be born and speedily developed to working maturity. A common code of ethics must be adopted. A common religious concept must be grasped by all nations and peoples; and most essential to all of these is a common language. It matters very little what language (the English is loose enough to be easily grasped by all), just so there is a language which enables the people, all of the people of the earth, to converse freely and understandingly. The great change will require time, and the unselfish service of the best hearts and brains of all nations and people. The change must of necessity entail some hardship in all lands and on the part of all classes.

But trivial will be the pain and travail of the world if by that pain and travail shall come forth to bless the earth the Child of Peace and Good Will to Men.

The Christian world has bled, indeed, and all the rest of the world have felt the pangs of the cruel day. Men from all nations, races, ranks and stations have been sacrificed upon the world's altar for freedom. Men of all religions, denominations and cults have bled and died together. All went down together struggling bravely for a common cause. Now, let all resolve to rise together in the Spirit of Justice and True Friendship.

LET THE NATIONS RESOLVE

"that their dead shall not have died in vain," that the words, declarations and proclamations of the champions of democracy and harbingers of freedom and world peace shall be living and ever increasing realities, and not empty lies.

That the lurid art craft of the easel and the press, the conjurers of the might of death and ruin, may speedily give place to the day of sanity in art and all allied suggestions.

Peoples of the earth! know you that this is indeed a momentous period in the world's history; that never before has such an opportunity come to the sons of men. The conduct of the representatives at the Great Congress is fraught with

UNTOLD CONSEQUENCES FOR THE FUTURE OF HUMANITY.

Wise procedure in the framing of just international laws, in the initiating and suggesting correct national and social laws for the internal well being of the several nations and the proper correlating of the allied interests of the several nations is of paramount importance.

Any loophole of selfishness, prejudice or greed in this respect, or in any respect, will prove a rotten timber in the bridge that spans the chasm between the old and the new, will squander your opportunities and

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retard the peace of the world. "The harvest is ripe. Pray ye the Lord of the harvest" that He may send into the field laborers able and willing to save the day.

The sun of the old day has set to rise no more. The dawn of the new day is at hand. It is fraught with great and glorious things, a new Heaven and a new earth is in its store. It is with you to turn this heaven into hell, this day into night, to make the immediate future greater than the past for weal or for woe.

Choose ye the better part.

A SPLENDID THING.

It is a splendid thing to be a man,
just now—
A man with brawn and courage,
who can fight,
Or one with brains to make the
proper plans
And chart the courses that will lead
to victory.
Again, it is a wondrous thing to be
A man of means—with money to
push on
And aid and speed the work in
every way
Where funds are needed. I am not
a man.
And yet it is a splendid thing, today,
To be a woman—one with brawn
to go
Right in the face of our inhuman foe
And nurse the soldiers, feed the
fighting host,
Drive ambulances, and do every-
thing
One sees needs doing! It is also fine
To be a woman with sufficient brain
To help the men in all they under-
take
And then suggest another thing or
two
Worth undertaking! And again,
the last,
A woman's money is a needed thing,
And it is something well worth liv-
ing for,
To give a fortune to a suffering
world,
That in the future years it may be
free
From every menace that would dare
repeat
This war's grim horrors! It is won-
derful
To be alive and part of this great
work
Of helping on a true Democracy—
One that shall be a pure, unques-
tioned state
Wherein no trace of past injustices
To man or woman, humankind or
beast,
Shall ever more defile the Stars and
Stripes,
The chosen emblem of our liberty.
And, whether we be born a man
Or born a woman, we have chance
to die
True patriots, all—and this, per-
chance, may be
More precious even than our splen-
did lives!

—Lurana Sheldon, in N. Y. Times.

Rightly viewed, no meanest object is insignificant. All objects are as windows through which the philosophic eye looks into Infinitude itself. — Sartor Resartus, Thomas Carlyle.

Your soul makes your body just as the snail makes its shell.—Charles Kingsley.

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THE COMING UNIVERSAL PEACE

William Yeats More in Power.

THIS basic subject is now being discussed as never before in the world's history; therefore, it is but fitting we should analyze Peace from the inner as well as its merely outward aspect. The old adage, "In times of peace prepare for war," may in today's new light be inverted thus, "In these times of murderous war, let us lay the foundation for a permanent, continuous peace."

Peace is the normal state of man, because attuned with all that is highest and best; while war antagonizes, and is a flagrant discord to all that is good and God-like.

War is an abnormality, the apex of barbarism, founded on the antiquated brutal instinct that "might is right" and that the only secure title to real or personal property is in the personal prowess of the possessor, or in alliance with his ever-armed tribal associates.

Civilization, while discarding many savage practices, yet retained armed forces, and continuously invented greater engines of destruction up to the present war culmination, and is really a stand for the perpetuation of militarism; but will surely eventuate in its abolition; as said the Teacher, "He that taketh up the sword shall perish by the sword."

Supplementary to the negotiations of our government, there are several associations in this country cooperating with like agencies in other lands which will, we believe, lead to permanent peace, and a world-wide disarmament; a realization of the millennial dream of the ages, when in very truth, "The lion shall lie down with the lamb." Our country has taken the initiative in this movement, and will have all the preliminaries outlined ere the warring masses wipe their blood-stained hands to sign the perpetual peace pact, which will be the parabolic "Chaining of Satan for 1,000 years," but we trust that never again will the "dogs of war" be let loose.

The gospel of the Brotherhood of Man is beginning to bear practical fruit; for as long as mere dogmatic faiths swayed the world, they meant very little in everyday life; but now all the common thoughts and incidents that make or mar our happiness, are analyzed and the effects measurably realized; proving beyond question that we live and are governed by mathematical laws, as said Jesus, "As ye sow so must you also reap."

It is this better understanding of the natural, as opposed to the supernatural, that is bringing our world towards and into the millennial dawn, and future historians will dilate on this time of the renaissance when the white dove of peace at last displaces the war vulture.

Those of us favored to live through the next decade will find it a time of more historic interest than in any former century of the world's progress. Our geography will have to be

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revised, as also changes noted in prevalent economics, political and financial systems; practically entering into a new world.

Such are the probable immediate changes, all brought about by a better understanding of peace, rather than an enforced war measure; brother conceding equal rights to brother.

The evolution of man in this racial period has been slow, but steadily upward; each century's progress clearly showing some distinctive achievement, and the reflective mind cognizant of this will say with Emerson, "God screens us evermore from premature ideas; our eyes are holden that we cannot see things that stare us in the face until the hour arrives when the mind is ripened—then we behold them, and the time when we saw them not is like a dream."

Thus will the higher consciousness of earth be quickened, so that above and beyond signed treaties of peace, within the heart of every man will be a reflex of Emerson's firm conviction when he exclaimed, "O my brother, God exists! There is a soul at the center of Nature, and over the will of every man, so that none of us can wrong the universe; it has so infused its strong enchantment into Nature that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts—this takes faith, we need only obey."

In view of all this unfoldment, the armies and navies of earth must fall off as encumbrances, for which we have no longer any use; the knowledge of life forever removing from our mentality all destructive and deadly thoughts towards our brothers, and we realize that those war engines were but externalizations of fear and hate. Now is the time of fulfilling Isaiah's vision of "beating our swords into plowshares and our spears into pruning hooks; learning war no more."

This certainty is a crucial period in earth's unfoldment, and that will have tremendous influence in moulding individual lives towards and into the great white way of Purity, Truth and Wholeness: bring to our consciousness as never before the truth of the affirmation, "God, Love and Life are One," and as I am Life, therefore "I and the Father are One."

Even a partial realization of the Unity of Life will redeem the world from ignorance, fear and hate; bringing humanity out of the darkness of Egyptian bondage, up into the glorious freedom of our God-given heritage, so grandly voiced by Jesus, in words of benediction, "My peace I give unto you, not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." These words were the natural utterance of one on his exalted plane, whose advent was heralded by the angelic proclamation of "Glory to God in the highest, and on earth peace, good-will to men."

Strange, is it not, that it has taken the world 2,000 years to come even to a slight comprehension of this God-message of peace, together with the Son-ship privileges it entails!

A knowledge of Peace and its accompaniments is all we require to cross the threshold, overcome the animal, and metamorphose into the Christ-man, where with Jesus we can

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truly say, "The Father and I are One."

This attainment is not only possible, but an imperative life-condition with which all, without exception, must comply; and it lies with us whether it be easy, natural and lovely, or strenuously compelled by and through hells of agony, the result of friction and non-compliance with the Laws of Life.

Marvelous Gospel of Love, that leaves out not a single soul, be he high or so-called low—saint or sinner: brothers alike, Sons of the One Infinite Father!

What a transcendent thought! that all, without exception, come into that "peace which passeth knowledge," a Unity which is a foregone predestination of the Omnipresence that lives and moves in us all, as well as in every sun, moon and planet, in the universal galaxy: All in One, and One in All!

We have entered this stage of peace comprehension, soon the war-blight will be but a dim nightmare memory of the steadily disappearing brute supremacy, prevalent for thousands of years in this racial period. The dominant thought of earth will change from war and conquest to Peace and Brotherhood, and the salutary effects of this will be seen in every sphere of life, outer and inner.

Truly, this long-predicted time will, in a sense, be the "end of the world," the old world of fear and hate, and there will be practically a new creation, with Courage and Love the dominant principles: fear of God displaced by Love of God: the fire which will burn up all trace of animal passion remaining in man.

Dismiss the thought that the Way of Life and Peace is too intricate, requiring an erudition beyond the average man to grasp and attain; not so; remember the words of Jesus, it only requires "faith as a little child" to gain the kingdom.

Therefore, let us here and now aspire to this normal God-like Peace, entering into the spirit of the New-day singer who gives us a simple keynote, not only for personal growth in abiding peace, but the most invaluable assistance we can render our neighbor, thus becoming an evangel of Peace and Good-will to men—"Just speak kindly":

"Just speak kindly—yes, speak kindly,
Every human heart must bear—
Bear enough of sorrows daily,
Bitter pain and anxious care.

"Just speak kindly—yes, speak kindly.
Add not to another's woe;
For each path is strewn with briars
In Life's journey here below.

"Just speak kindly—yes, speak kindly,
In your intercourse each day;
It will joy and comfort bring you,
It will help you on your way.

"Just speak kindly—yes, speak kindly.
Why not cheer the fainting heart?
Ev'ry word in kindness spoken
Always soothes the aching smart.

"Yes, it brings sweet consolation,
Quells the worst of passions here;
And prepares the Heart that's drooping
For some higher, nobler sphere."

"Heaven's reward is not to him who counts service, but to him who serves, whatever the cost."

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NOTHING NEW IN SCIENCE HEALING

God-Healing Has Been Going On For Many Years.

THERE is nothing new in the way of Scientific healing. There is nothing new under the sun. We do nothing but what Jesus Christ did. The hypnotists, the mesmerists, the spiritualists and that class of healers do very much as they did in those days, but they do not call themselves Christians or followers of Christ. I don't think we know anything new, or are practicing anything new. I think that everything we know was practiced a great many years before Jesus Christ came into the world in the form of flesh. I think for thousands of years this God-healing has been going on.

It was the only mode of healing for a great many centuries—the only mode known. The Greek, Esculapius, was the first one that history gives us any record of, ever attempting to give anything like a scientific treatise on what we call materia medica. He lived some hundreds of years before Christ.

Jesus Christ came teaching the doctrine of love, His new gospel, the good news to the world, and as an evidence that His ministry was of God, He healed the sick, "the signs following." He promised us, that all who believed in this doctrine of His, this new philosophy, this Christianity, this doctrine of love, could have the power in His name to heal the sick, by laying hands on them. I don't think that there is anything new in it. We are practicing the same thing. We lay hands on the sick and they recover. We do as Jesus did. It is the Truth which heals, it is the Truth which Jesus tought us. There is nothing new that I know of. We revamp old things. In the wide ranges of Science I don't know of anything that is new.

He who states that all healing left mankind about three hundred years after the death of Jesus Christ, states a falsehood. If the statement were made that at any time since the morning stars sang together, God-healing was not being performed by some one, such a statement would be false. God's power never was lost to mankind—it has always been the same.

The reason why healing, Divine healing, became almost annihilated during the dark ages, with only an honorable exception here and there, was because of the sins of mankind.

The first great sin that was committed by man, tending to destroy his healing power, through God, was the combination of church and state. Instead of making religion, the Religion of Love taught by Jesus Christ, the great beacon light to lead mankind, it was simply made a vehicle, by and through which politicians could obtain office, and men and women could obtain positions in society, and be recognized as belonging to the church of

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state. In other words, religion became a political machine, and wherever that was true men lost their spirituality. Wherever you see men or women turning from the straight and narrow path, you see them losing their spirituality; and in the degree that they lose that, they lose this power of healing. It is impossible to heal the sick through Divine methods, by Christianity, unless the man or woman is pure, unless honest, unless sincere. God never uses a tarred rope to do His work with. That is the reason that mankind lost the power to heal in a great measure; but there always have been those who healed the sick by Divine methods; their prayers have always been answered to a greater or less extent.

You do not have to be Evangelical Christian Scientists in order to be healers of the sick. You do not have to be called anything, you do not have to belong to any church, any clique or any cult, but all you have to do is to have the love of God in your heart; and when you have that, in the degree that you are free from all fear, with all doubt annihilated and cast out, it matters not how you address the Deity, you will get an answer to your prayer.—Bishop Sabin.

And the glory which thou hast given me I have given unto them that they may be one even as we are one. I in them and thou in me that they may be perfected into one that the world may know that thou didst send me and lovedst them even as thou lovedst me.—John 7:22, 23.

THE GARDEN OF THE SOUL.

Come, walk in the garden of the Soul;
The Light of God lighteth it.
And Christ, reigning within, brings every one
To final redemption—Freedom;
Where he perceives he and the Father are one.

When Christ within man reigns, then
The schoolmaster, The Law, has done its part.
Then Christ leads man into the paradise
Of the Soul—Divine Satisfaction.

The Soul in that recognition of its
At-one-ment with God,
Drinks long and deep from the Fountain of Life;
And man is merged into Love,
The Essence—Divine.

—The Lotus.

While considering the unchangeableness of God and of the Christ, it must not be forgotten that Satan is still the same, and that human nature is still the same. The experiences of God's people are identically the same in all ages—when they are true, steadfast and faithful, the very windows of heaven are open and blessings pour out upon them until there is not room enough to receive them. When they forsake God and trample His Word under their feet, the heavens are as brass, and calamities of every kind come upon them.—Leaves of Healing.

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THE GOAL

THE consciousness of each individual consists in the realization of himself through comparison of himself with that which is not himself.

By perceiving that I am not something else I perceive that I am. Without both these perceptions I can have neither. For that reason all thought begins in the positive affirmation, I am. Negatively stated, that is, I am not something else than I.

That which is not myself exists simply because I have divided the whole, the universal expression, into two parts, that which I am conscious of (that which exists in my consciousness), and that of which I am not conscious (that which exists outside of my consciousness). That of which I am conscious (that exists in my consciousness) is the individuality which I am. In the writer it is Henry Harrison Brown. That which I am not conscious of (which lies outside of my consciousness) is in reality the Unknown and is infinite. And to the Unknown men have always given the name of God. The known is my conscious self. The Unknown is the rest of the universe, and I call it God.

The Non-Me, that which lies outside of my consciousness, exists for my education. It is in order that it may awaken in me the consciousness of possibility of still further unfoldment and enlargement of my conscious self. The conscious self, as it comes into contact with the external world (the Non-Me) is constantly growing larger and the Unknown is growing relatively smaller, if such an expression can be used in regard to Infinity.

The object set before me is the complete and perfect knowledge of myself, and this can be reached only by a complete and perfect knowledge of the whole universe. My development is conditioned by, and keeps pace with, my knowledge of the Non-Me. The goal of the individual is therefore Infinity. When shall he reach that goal? When shall I know myself perfectly and when shall I encompass Infinity? At the end of eternity!

Hence the corollary I Am Immortal.

In all my dealings with the Non-Me, in all my thinking, I am only enlarging my conscious self. I am only developing the Sub-conscious into the self-conscious.

Let us follow this reasoning a step further. "There is one mind common to all individual men." We find unity in the universe in the fact that mind, the conscious and the subconscious, is all. Hence in all that I do I am dealing with Mind, which is All in All. Wisely then I will identify myself with all; will learn to be all in all. This is the secret of happiness, of peace, of health, of prosperity, aye, of Life itself. Jesus expressed this thought when he said, "I and the Father are

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one." I mean the same thing when I say, "I am one with all."

In this conception of Unity it is possible for us to identify ourselves with all. In this thought I am one with all history. I have lived as every person in all time. I did not then know it, but now I am learning it. And as I learn it, I will draw from that stored up sub-conscious race-memory, from that sub-conscious God-memory, all the developed power of expressing what I desire. Napoleon was an executive expression of the One Mind. All that the One Mind gained through him and his development is stored up in the Sub-conscious and is mine. When I wish, I may draw upon all that power which has been developed by him and all the rest of the race and stored up in the Sub-conscious. The Sub-conscious is the great storehouse of the race in which all the experiences and accomplishments of the race are stored up. They are there at the command of each one of us. Emerson says, "What Plato thought I may think," because the thought is not exclusively Plato's, but belongs to the One Mind, which I am. In expressing that thought I shall give it the stamp of my individuality. Every thought is but an expression of Infinity and will shape itself to the individualized Mind. This is illustrated by a story of Whittier. He lent a work by Plato to an old farmer, who, in returning it, said, "That man has got some of my ideas."

In the same way, in reading an author we find that he has some of our ideas. Frequently they are ideas which we have had but have not dared to express.

The whole purpose of nature is, as we have said, to develop the Sub-conscious into conscious. If we follow the road which this development has taken from the very beginning of the beginnings, until now it seems long. For from the Sub-conscious has come the diamond, then the lily, then the fox, and finally man. In man it has reached the physical end of the road. For in him the Sub-conscious has become conscious. But the road still goes on; it has not reached the end of intelligence. It will lead on and on till it comes again to where the diamond started. For the Self-conscious is to travel on and on in consciousness until it knows how it became diamond, and lily, and fox, and man. Day by day it is trying to learn, and is learning, how it did this. Chadwick, in his "New Science," says:

Upward, onward, striving still
through the elemental forms;
Cradled in the monster trees, rocked
by earthquakes, nursed by storms,
Out of weakness growing strong,
working still the heavenly plan,
Learning what the beast must do
ere he finds himself a man.

Never severed from my heart, never
parted from my side,
Still as in that later dawn in thy
bosom I abide.

And man, the Self-conscious, is learning this. Stumblingly and with great labor he has been slowly spelling it out in the great manu-

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script of God. And as he learns it he realizes that he is divine, imperishable, and infinite. He is daily learning that he is. He is learning to say, I Am. He is beginning to see that he must never admit even for a moment that he is not. He is learning never to put a limitation of any kind on himself, and to give no definition of I Am. For it is as impossible to define man as it is to limit God, Infinity, the universal expression, by a definition.

And every expression of the Subconscious which enlarges man's self-consciousness is a step toward his goal. It is a step toward a conscious unity with the One whom Jesus called "Father." Each individual stands on a point of consciousness that may be likened to any point of an infinite circle which we might call the circumference of God. From his point of consciousness he is every moment traveling toward that imagined Center which we term God, toward that great systole and diastole of the Universe which we like to think of as God whose heart beats are as our own. This thought is finely expressed by Rev. W. C. Gannett in his poem which he calls "The Highway." Its motto is "Whatever road I take joins the highway that leads to Thee."

When the night is still and far,
  Watcher from the shadowed deeps!
When the morning breaks its bar,
  Life that shines and wakes and leaps!
When old Bible-verses glow,
  Starring all the deep of thought,
Till it fills with quiet dawn
  From the peace our years have brought—
  Sun within both skies, we see
  How all lights lead back to Thee!

'Cross the field of daily work
  Runs the footpaths, leading—where?
Run they east or run they west,
  One way all the workers fare
Every awful thing of earth—
  Sin and pain and battle-noise;
Every dear thing—baby's birth,
  Faces, flowers, or lovers' joys—
  Is a wicket-gate, where we
  Join the great highway to Thee!

Restless, restless, speed we on—
  Whither in the vast unknown?
Not to you and not to me
  Are the sealed orders shown;
But the Hand that built the road,
  And the Light that leads the feet,
And this inward restlessness,
  Are such invitation sweet,
  That where I no longer see,
  Highway still must lead to Thee!

—Henry Harrison Brown in Now.

The way to be strong is to act on the credit of strength being given. Strength is received in the act of obeying. When the path of duty is clear, it is want of faith to continue asking for strength, and not to act upon it.—Sunshine Bulletin.

The worst effect of sin is within, and is manifest not in poverty and bodily deformity, but in the discrowned faculties, the unworthy love, the low ideal, the brutalized and enslaved spirit.—Edwin H. Chapin.

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THE MASTER'S ALINEMENT OF LIFE

THERE are supreme moments in the life of the race. There are supreme moments in the lives of individuals. The significantly supreme moments in the history of the race occur when some elemental and vital truth in connection with human life and conduct is given utterance to by some great prophet or seer, "open-windowed to God." The supreme moments in the individual life occur when such truths are realized, appropriated, and are thereby made to vitalize aspiration and life.

THE GREATEST SAYING IN THE WORLD'S HISTORY

was given utterance to by a comparatively young man in an Oriental town some nineteen hundred years ago. It was in a country at the time under the domination of Roman rule. He was a young Galilean, with but a very limited education of the schools, according to the manner of the times. He had been a country carpenter and He was also the son of a country carpenter. His family was of sterling worth, but very poor and of no special social standing or note in or about His native village. Notwithstanding these facts He had manifested from His early youth a great desire for learning, and had displayed a marked appetite for discerning the things of the Spirit. He worked with His father at carpentering, and together for some years they journey to and fro, in and through the adjoining districts of his native village.

He was pre-eminently one of the "common people"; He shared their burdens and came and went with them, and with them he smarted under the injustices, and at times the cruelties and even horrors of the then well-entrenched Roman rule. Before He was thirty He began to address little groups of hearers—to teach certain truths that had taken a strong hold on Him. He seemed to have possession of certain truths, and a certain unique and effective way of presenting them, in marked distinction from those of His time. His teaching, and especially His manner of presenting it, was in marked contrast with the custom of the time—and there was much custom then even as there is now.

For some timeHe had been speaking to these little groups of hearers that had gathered in and about the market-places, on the hillsides, and elsewhere, of a wonderful truth that had taken possession of Him, and that continually cried out for utterance. As time passed He spoke to larger and ever larger open-air gatherings and in larger places;—the crowds were increasing in size as the knowledge of His message and of His unusual way of presenting it became more generally known. We find Him now in many large places, among them the larger centers where some of the chief places of worship were located.

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The most striking feature of His method was that

HE CITED NO AUTHORITIES

for His statements, as was the invariable prevailing custom, but spoke always out of the fulness of His own mind and heart. This element was so marked that it even astonished the multitude—as had also His teachings.

It was a religious people, or rather its ancestors for many generations, even centuries back, had been, though the immediate ones to whom He spoke had lost, apparently, all religious sense, and its place had gradually been taken by a well-grounded system of ecclesiasticism in which dogma, the observance of form and ceremony, continual reference to authority, had taken the place of all spontaneous and of all active spiritual life. This seemed to be stationary, lifeless, dead.

This was so noticeable to this young Galilean carpenter-teacher, to whom His mother and father had given the name Jesus, that He had spoken of it often in their presence. It seemed to affect Him so peculiarly that He spoke of it in strong and, at times, sarcastic language, and always in condemnatory terms. In connection with all of His teachings there was a sort of frankness and independence in His manner and in His message that no one could fail to recognize and that no one failed to marvel at. It was so different from what they were accustomed to.

Particularly noticeable was this characteristic on the day He gave utterance to

A CERTAIN GREAT TRUTH,

which he put in such a form that it has become a statement of the greatest truth of all time. Numbers of questions had been asked Him as he spoke that day, some genuine and sincere, some with an effort to discredit Him, even to make fun of Him, partly perhaps because of His lack of standing and education according to the measure of the schools, partly because He was a Nazarene—one of the most "common" of the orders of the people of the time—primarily and unquesionably because His message and His manner of presenting it were so much at variance with that to which the people had been accustomed.

Then a certain lawyer arose and had his fling. A lawyer was a Scribe, an interpreter or teacher of the Ecclesiastical Law and observances—chiefly the latter. His question was: "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 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."

I have called this

THE GREATEST SAYING IN THE WORLD'S HISTORY.

It is so not because it was given form and utterance by this wonderful Galilean teacher, though the fact of its coming from Him, as His after

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life and influence have so abundantly demonstrated, gives it a tremendous weight. In its expanded form it is the basis of all religion and the basis of all idealistic and practical philosophy. It is revolutionary, in a constructive sense, in that it will revolutionize the lives of all who grasp and appropriate it, and when grasped and appropriated by a sufficient number it will revolutionize and reconstruct human society from top to bottom.

As He said so often in expanding it—It is the sum and substance of all religion. As He taught repeatedly also, it was the secret of His own wonderful and matchless life, and subsequently of His everlasting influence. The Kingdom of God has come nigh — the conscious union of the human with the Divine — open-minded, open-hearted, "open-windowed to God" — the voice of God speaking immediately to and through the sol of man, the one and only source of all divine guidance as well as of all inspiration: It is the conscious, vital realization of our essential oneness with the Universal Divine Life that is the source and the essential essence of all life. It is in essence the same as His injunction: "Seek ye first the Kingdom of God and His Righteousness and all these things shall be added to you," followed by the kindred injunction: "Neither shall they say, 'Lo here' or 'Lo there,' for, behold, the Kingdom of God is within you."

His teachings and His personality so astonished them and so enthused them, that they said,

"NEVER MAN SPAKE AS THIS MAN."

He vouchsafed no authority for His teachings because they were of such a nature that they needed no authority. They appealed so to the inner consciousness of the people, that they recognized, intuitively and at once, that the truhts He was uttering contained their own authority.

They had only to be heard for the consciousness of those who heard them to spring forward and recognize them as great personal and universal truths. We can scarcely wonder that the people heard Him gladly and went to hear Him again and again, and that soon great multitudes came. Why? Truth uttered simply, forcibly, impersonally, by one whose spirit has been touched by the Divine fire, arrests, captivates, impresses, and moves all honest men and women the world over and in all times.

The young Galilean teacher's vivid and thoroughly crystallized conception and presentation of the allness of God, and of the right and the duty of every man realizing and living continually in the thought of his oneness with the Divine life and power, reveals and releases the hidden springs of wisdom and insight and power within. God in the soul of man speaking directly—the seat of all authority and religion. It is the one all-inclusive

THING WHICH BRINGS ALL OTHER THINGS

as a matter of sequence. It puts man into such relations with God that it saves him from dead forms,

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as well as the fears and forebodings that these dead forms are usually built upon. It saves him from an ecclesiastical formalism that has so many times so hidden the light and stultified the soul, that the spirit of the living God dwelling intimately within if consciously and vitally realized, has found no recognition.

It is this great fundamental truth that was the basis of Jesus' life and that was the sum and substance as well as the crowning glory of His teachings. It is so absolutely universal in its application that it needs no authority other than its own inherent truth, to do for us today and for any age, what Jesus worked so ardently and so faithfully for it to do for those with whom He came into more intimate contact, and who listened directly to His teachings.—Ralph Waldo Trine in The New Alinement of Life.

WHEN YOU CAN HEAL THE SICK.

God is love, omnipresent, everywhere. So wherever God is, there is love, and He is everywhere. Therefore, there is love everywhere; and we live, move and have our beings in God, in love; it engulfs us, and so soon as we understand and realize that we live in eternal and perfect love, its beauties will be manifested to us in eternal life, eternal health and eternal harmony.

God is all wisdom. Wherever God is, there is wisdom. God is everywhere, and everywhere there is wisdom; and if we will only follow in the philosophies which He has left us and which we can learn scientifically, we can demonstrate this wisdom and become God-like as the image and likeness of God, and the limit to which these beauties can be unfolded to us is beyond the comprehension of man. It is with you and with me to develop the God within us until we will be like Him and see Him as He is. That is the doctrine which you must understand, and this is the philosophy you must teach and be taught; and when you understand that you are God's perfect child; when you soar above the necessity of knowledge, the necessity of information, and live in the land of the knowable, you will know as Jesus did, and then you can do as He did with the woman at the well; you can tell her everything that she did. Then you are as God intends you should be; and yet that is but the stepping stone of what belongs to man as the image and likness of God.

The first thing that we must know in order to understand how to heal the sick, is that God is everlastingly and unchangeably good; that God is everlastingly and unchangeably love; and that He is all power and all wisdom; and the next thought to be added to this is that man, the child of God, is His image and His likeness, and is perfect as God is perfect. You make that realization; then you can heal the sick.—O. C. S.

"Truth, honesty, courage and persistence are the qualities that win in every field of man's endeavor."

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THE SPOKEN WORD

From Miscellaneous Writings.

"WITHOUT the Word was not anything made that was made."

"In the beginning God created the heavens and the earth."

How?

Listen: "The earth was without form and void; and darkness was upon the face of the deep.

"And God said, Let there be light, and there was light.

"And God said, Let there be a firmament * * * and it was so.

"And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so.

"And God said, Let the earth bring forth grass * * * and it was so.

"And God said, Let us make man in our own image and after our likeness * * * and it was so." (Genesis 1.)

God, Infinite Power, might have thought about all these things till doomsday. He might have wished during an indefinite time that they were formed and made visible. Nothing would ever have been created in visible form had there not been the Spoken Word put forth into this formless ether. It took the definite, positive "Let there be" to bring forth order out of chaos, and to establish in visible results the thoughts and desires of even an Infinite, Omnipotent Creator.

To creat is to bring into visibilty; to form something where before there was nothing; to cause to exist or to take form that which before was without form and void. To exist (from "ex," out from, and "sistare," to stand) is to stand out. Being always is; existence (Latin, "existare," to stand forth, emerge, appear) is that which stands forth as a visible entity.

God creates. Because man was created or brought into the visible universe in the image and likeness of God, he, spiritually, has like powers with God; he has this power of creating, of bringing into visible form that which before did not exist. As God created by the Spoken Word, "without which was nothing made that was made," so man can create by his Spoken Word. In fact, there is no other way under heaven to bring into existence the visible conditions and the things which we each want.

Today it is agreed by all scientists —material as well as spiritual— that there is but one, universal Substance out of which all things are made. That Substance is Divine Stuff which, though invisible and intangible, is lying all about us as is the atmosphere we breathe. This Divine Substance is without form and void as is also this same physical atmosphere. It is waiting, forever waiting, for man to form it as he wills, by his Spoken Word.

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What is Liquid Air? It is compressed invisibility, is it not? It is invisible, formless substance pressed into form by a definite and continued process until it becomes visible and tangible. This God Stuff, Divine Substance, is likewise subject to the pressure of man's thought and word.

There are three realms in the universe: the spiritual, the mental, or psychic, and the physical, or material. These three, while in a way distinct, are so blended into one that it is difficult to know where one ends and the other begins. All created things which we desire, already are now in being in the spiritual or invisible. But, as some one has said, "Thought and the Spoken Word stand between the Invisible and visible. By the action of these two—thought and the Spoken Word—is the Invisible made visible.

When we desire anything—I use this word "anything" advisedly, for did not the Master in divine things say, "Whatsoever ye desire," "If ye ask anything," etc.?—we must take our thought entirely off from the visible world and center it upon God. We begin, as God began in creation, by speaking out into this formless Substance all about us with faith and power, "Let there be so and so" (whatsoever we want). "Let it come forth into manifestation here and now. It does come forth into manifestation here and now. It does come forth by the power of my word. It is done; it is manifest," etc. We continue this with vehemence a few moments, and then let go of it. This should be repeated with firmness and regularity, and with definite persistence at least morning and evening. Continue it, perfectly regardless of any evidence or want of evidence. Faith takes hold of the Substance of the things hoped for, and brings into evidence the things not seen.

The moment one takes cognizance of circumstances that moment he lets go of Faith.

Our spoken word first hammers the thing desired into shape. Our continued spoken word brings this shaped substance forth and clothes it with a visible body. The first action brings that which is desired forth from the formless toward the external as far as the psychic; the continued action brings it forth still further and clothes it with visible form or material body.

This was forcibly illustrated to the writer a few years ago. A lady, Miss C., had been for days vigorously "speaking the word" out into the great universe of Substance, of something she much desired. She had no confidant and recognized no human help.

One day she wrote an ordinary business letter to a friend in the country. This friend, on receipt of the letter, immediately replied, saying: "What is this strange thing about this letter of yours? When I took it from the postoffice it had the appearance to me of being covered with so and so" (the very thing which the writer had been shaping in the Invisible by her spoken word). "I opened the letter," she continued, "and for some minutes the opened letter took the form, to my sight, of a 'horn of plenty,' pouring out in unlimited quantity this

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same thing. Have I gone crazy, or what does it mean?"

Do you not see? The Word spoken alone in the silence of her own room by Miss C. had shaped and brought forth toward the external as far as the psychic realm the thing desired. The vibrations of her thought had permeated, all unconsciously to herself, everything that she touched. The friend, having some psychic power developed, saw plainly surrounding this letter the shape Miss C. had created, though it was yet quite invisible to the natural eye. It is needless to say that the continued Word very soon brought this shape forth another step into the visible world as a solid manifestation of exactly what Miss C. desired.

In this process, however, there are two conditions which must be carefully observed. One is, do not talk with anyone about what you are doing. Talk scatters and wastes all this precious Divine Substance; and what we want to do is to focus it. Much needless talk diffuses and wastes all of one's power. One might as well pierce full of holes the boiler of a steam engine, letting the steam ooze at dozens of pores, and then expect any power in the engine to draw the train. It is impossible to both diffuse and focus at the same time.

The other important condition to observe is to continue the Spoken Word. "Be not weary in well doing, for in due time ye shall reap, if ye faint not."

ALL THE WORLD WILL SING OF PEACE.

The day will come and we shall see
All joined in sweetest harmony;
When strife and turmoil all shall cease,
And all the world will sing of peace.

The followers of truth and love
Shall live upon a plane above;
Their faith and hope they will increase,
And all the world will sing of peace.

The heart, that hopes, will ever sing,
And rest and consolation bring;
Greed, hate, and envy will decrease,
And all the world will sing of peace.

Though war may picture ancient days,
And man with pride his arms displays,
For this, dear Lord, give us release,
And all the world will sing of peace.

—Eleanor Hope.

Universal Love—love for all—is the key-thought of the Higher Thought; it is the thought that gives healthy action to mind and body and helps to bring into the world peace, harmony and melody through right, true and just attitude of man to man; it opens the mind and heart to a consciousness of our true relation to God and man.

Jesus said, "It is your Father's good pleasure to give you the Kingdom."

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THE MANTLE OF LOVE

Wm. E. Gibson.

THROW the mantle of Love over the world of humanity. You who know Love, who know its healing balm, its unifying power, its gracious uplift—you are called to the great service of rebuilding the world, of making of it a more desirable place for the abode of men.

Fill the soul vibration with Love for All Men, All Nations, Races, Classes and Stations.

Love is the end of the Law of the Spirit of Christ.

Love was, and is, and ever will be the Messgae of the Christ to Men.

Love is an All-Powerful Characteristic of God.

Prejudice, pride and greed have greatly diseased the human heart, rent and torn asunder family ties and social relations, and has jostled together men of all stations. The high and the low, the rich and the poor have, alike, felt the pain of the great world war, with its entailed horrors. The hostilities have ceased. The armistice is declared. The great World Peace conclave is soon to sit. Let love go out to the ends of the earth, cover the nations with its mantle, that the Great Peace Conference may be covered with Love; that all of the acts, ordinances and laws of that conference may be born of Love, and productive of ever-increasing Love, Peace and Good Will among all of the peoples, classes, races and nations of the earth.

Oh, Children of Love, this is a period of greatest moment. The former cycle of time is now completing its registration upon its page of the eternities. A new cycle is beginning. Throw all of the power of your Love, your Good Will, into the spiritual vibration at this mighty moment. Become a potent factor in creating the material conditions harmonious to the Spiritual Kingdom of God on earth and of Good among men.

Love is the Mightiest Power of God in the Hands of Men.

It will heal the broken-hearted, bind up the wounds of all. It will lay aside the weapons of war and make all men friends. It will make allies of all nations, unify all classes and stations, and make of all men and women real brothers and sisters, true spiritual friends on the physical plane.

Love forgets the past, looks ever to smoothing out the path of life for each ensuing day.

The way of Love is ever forward and upward.

Send your share forward with all of the power of your soul—in the silence of the soul. Go into the closet of the soul, close the doors to the material, or outer world, and in that secret chamber pour out your balm, your Prayer of Love, upon the world, that the Father Who seeth

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in secret may reward you openly in giving you the realization of the Kingdom of God among Men.

Send out Love in your thought-waves over the seas of humanity; they will be soothing oil to calm the raging billows.

In your speaking speak the words of true Love for the great healing. In writing, write sentiments of true Brotherly Love

Oh, People of Love! from all the earth, bestir yourselves, become potent factors in helping your delegates and representatives at the Peace Conference.

It is now within the power and domain of man, and the time is opportune, to cover the centuries of time at one gigantic step, to transform the material world into a Symbolic Spiritual World of Holy Men and Women, souls stripped of all prejudice, greed and false pride.

Do your duty in spirit, thought, word and deed, and enter into the labors of your Lord Christ for the salvation of the world of mankind. The harvest is ripe. Hasten, laborers, hasten! You are many when you stir. "One is a thousand, and two is ten thousand" when you are in the vineyard of the Lord Christ.

SUBSTITUTE FOR QUININE.

You think you are bilious. Well, I should think you would be. What did you expect your stomach and liver could stand? You ought to be thankful that you got off with simply being bilious. The wonder is that you have any stomach or liver left at all, says Medical Talk.

What would I advise? Well, in order to stir up your liver a little and give you a slight gymnastic exercise, I would advise you to go and find the doctor who gave you 100 grains of quinine and give him a good licking; hit him with your hands; don't hit him with a club or shoot him. Just use your open hand. After you have done this right I would quit using tobacco. If not entirely, at least nearly so. Say a little after supper each day. Use no alcoholic stimulants of any sort. Let your diet be simple and plain. Avoid excesses. Avoid everything fried during the hot season. Eat much fruit; drink much water. Take long night's rest. Behave yourself.

JEFFERSON'S TEN RULES.

Never put off until tomorrow what you can do today.

Never trouble another for what you can do yourself.

Never spend money before you have earned it.

Never buy what you don't want because it is cheap.

Pride costs more than hunger, thirst and cold.

We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry count ten before you speak; if very angry, count a hundred.

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WHAT IS DIVINE HEALING?

Veni Cooper-Mathieson in The Healer.

WHAT is The Healer? How is the Healing Done? Who Heals?

They are but echoes floating down the ages of the same cry of the people who flocked around Jesus of Nazareth when He walked the streets of Jerusalem. Then the words were: Who is this Jesus? Where did He come from? Surely we known Him and all His kinsfolk? or, Sir, I would see Jesus.

In answer to such statements the Master's own words are the clearest —"I Am the Way to the Truth and the Life, no man cometh unto the Father but by ME."

"Who is my mother, my sister and my brother? He who doeth the will of My Father which is in Heaven, the same is my mother, my sister, my brother."

"He who hath seen Me hath seen the Father also," yet, "I of myself can do nothing, the Father dwelling in Me He doeth the works. I take the things of the Father and show them unto you."

These are surely plain statements, yet the nations of the world have misunderstood these words and have attributed all the God-Power to the one man Jesus of Nazareth—Son of Man—instead of to The Christ—Son of God—who dwelt in him consciously. They have worshipped the personal Jesus and despised and rejected the individual Christ which manifested through Him.

Jesus Himself recognized this and therefore said, "I must go away, I go to prepare a place for you." Go, that you and all humanity may have a pattern by which you will unfold the ideal Self from within your own souls, and thus is it He prepared a place for us to come into a recognition of our own divinity.

THE LAMP AND THE LIGHT.

We have, nevertheless, sat in awe-stricken worship of the lamp and ignored the light which shone through it, and this Light was the Light of the World. The Light is Good—or God—from the beginning of the Creation of forms, and it ensouls every living creature in a greater or lesser degree according to their receptivity. But some are like dirty lamps through which the light cannot shine and though the Light is one and the same, the lamps if not clean can give no light. Jesus was a beautiful lamp, Christ was the Light.

Now our bodies are symbolized by the lamps and our sins of thought and word and deed are the dirt or uncleanliness that mars the shining of the Christ-Spirit, or Light within. This when perfectly expressed through us is called Health—and our recognition of that pure Spirit —or God—within, becomes unto us

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The Divine Healer. It is the Son of God, which is the Father of Life of the Son of Man. So every man has his Divine Healer within his own soul if he will but recognize Him. This Healing is done by each one for himself and the process is by THOUGHT, and the application through the power of the living WORD. The Thought is the Medicine of the New Healing applied metaphysically, and the Word is the Operation which cuts away everything that is diseased.

"THE WORD OF THE LORD

is sharper than any two-edged sword, piercing its way till it penetrates soul and spirit, not the joints only, but the very marrow, and detecting the inmost thoughts, and purposes of the mind." Heb. 4:12. (Twentieth Century New Testament).

Herein we have the answer to the questions of the mulitudes; for The Divine Healer is the Spirit of Truth —or God—within our own souls, and it is indeed a detector of the inmost thoughts and purposes of the mind and verifies the words of Jesus, clearly, "As a man thinketh, so is he." "According to your Word so is it unto you." The application of this WORD in your everyday life sows the seeds of health and disease. "As a man soweth so shall he reap." Sick, weak, impure thoughts are seeds which you sow by the power of the spoken Word of your own mouth. "The word is nigh thee, even in thy mouth and in thy heart." Rom. 10:8. Sick, Impure thoughts of whatsoever kind they be, build impure or sickly cells in your body, and so by a conglomeration of these cells, disease is outpictured upon the body.

HOW IS THE HEALING DONE?

Why, by the same process as the disease was contracted. By thought. Every strong, true, healthy, pure, happy thought builds cells of a like nature in your body, and by a persistent thinking of such thoughts only, the whole body is built up into a temple of Health and Strength. It is a strong tower, which will resist the onslaught of the enemy of disease and also Death. "Jesus proved by His pure life that Sickness and Death had no power over the body of him who did not sin. The same power dwells in every man, and thus he may follow the Master and do likewise. Then he has found the Way to health and Life eternal, since only Sin earns the wages of Death. "But the gift of God is Eternal Life, through Jesus Christ, His Son," says Paul.

WHO HEALS?

The Spirit of Life within you, that never was sick, weak or diseased. The Creation of the One God or Principle of Life which was, is and ever shall be Only Good. This is perfect, as the Creator first declared it. It could not change its quality or character which was declared Good, Very Good. What then is it that is sick? The imperfect expression, or your own ignorant infant conception of that one Good. By using the God-Power through Thought, Man has changed the expression of that power, and has fallen into a lower or imperfect idea of himself. To put on the Lord

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Jesus is to re-present the One Life, and this is done by getting an Immaculate Conception of the One Perfect Man, the Son of God, or Spiritual Being within the Son of Man, or Human being. This is also done by Thought, or "Putting on the Mind of Christ, who thought it not robbery to be equal with God." Thus the seeming two—Son of God (called Christ), and Son of Man (called Adam when an infant, and Jesus when fully grown to spiritual manhood) become one and the same. This is the At-one-ment. The son of man becomes the Son of God. Then we are conscious of Life within and that Life is God, therefore heals all diseases of body, mind and soul. Our Immanuel, God with us, has taken the government of our lives upon his shoulders and the Son of God succours the Son of Man.

No person can be the Divine Healer only as he recognizes the divinity that dwelleth in him, as Jesus did. The personality is but the channel through which the Healing Currents flow. Christ alone is the Divine Healer, but a Jesus of Nazareth, or a Paul, or a Peter, James or John, and anyone who "will do His will shall know of the doctrine," and so may use the Healing Currents when they follow the Laws of Life and Love. Love Heals all diseases, and anyone who will learn to love their fellow-men as they profess to love God, may heal their own diseases as well as those of others. If you would be a Divine Healer beloved, then go and follow Jesus humbly and learn His Lesson of Life, "Love your neighbor as yourself." "As ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Learn to Love everybody and you will have no diseases. Love is the transcendent Healer. Love is God in You.

UNITY.

Forgive, O Lord, our severing ways,
Thy 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 wall 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.

At the bottom of all attainment is self-mastery. There is very little of any marked quality or that is of any lasting nature that can be accomplished without this underlying foundation.—Trine.

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PLAY THE GAME YOURSELF

William E. Towne in The Nautilus.

DO NOT try to avoid the solution of your own problems. Do not make a habit of depending upon others whenever an obstacle confronts you. To form such a habit is to lay the foundation for future mental, spiritual and physical weakness.

Power is developed by contact with the realities of life. Early in his life the normal individual begins to find pleasure and satisfaction in meeting and grappling with the realities of existence.

There are, however, thousands of otherwise normal people who, through certain mental inhibitions, limit their freedom of action and shrink from contact with the world of reality.

To such unfortunate souls the everyday world of reality soon comes to seem a harsh and unfriendly place. They resent and resist the natural conditions of life. They are grieved to find that they must needs earn what they receive in a world governed by eternal law.

In these people the power of the inner Titan is not united with the outer conscious life for the purpose of achieving definite objects, or performing definite work in the objective world of reality. Instead, the power of the inner Titan is largely wasted because of conflicting desires. They do not succeed in work which requires sustained effort because power is forever being diverted into dreams and phantasies to please the Titan.

A writer upon psychoanalysis has explained this in a single sentence. Speaking of those who have distinguished themselves by great achievements he says: "This is possible only if the Unconscious is, as it were, harnessed to the same plough as the coiscious life."

Many a spoiled child carries into his later life the habit of being ruled by the inner Titan, the unconscious, emotional self, and hence when he meets the world of reality he has neither the spiritual, mental nor physical power developed to grapple with it effectively. He is peevish and resentful that the world of reality does not always conform to the world of fancy which he has created within himself. He resents the fact that one must earn what he receives and that he cannot both eat his cake and have it. The habits of thought of the infant period of life persist in such persons. The unconscious is archaic and childish. It requires the directing power of the conscious will, and the purpose aroused by an interest centered upon some object or accomplishment in the world of reality to harness the power of the Titan and make one achieve really effective work.

The primal moving force in any accomplishment is desire. We do that which we really want to do.

If you are content to remain a

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spoiled child, to be ruled by the complexes which were created in your unconscious mind while you were still in the infantile period of development, then you will continue to withdraw within yourself in the face of obstacles, you will continue to refuse to take your place among the real workers of the world. And you will have to bear the penalty of inharmony, dissatisfaction, ailment and disease which nature pronounces upon those who resent and resist the laws of life and refuse to use the powers which they possess.

If you would live a life in which health, harmony, efficiency predominate, you must learn the art of co-operation—co-operation with your environment and the laws of nature as well as with your associates. This requires that you stand firmly upon your own feet and develop your innate strength of character. You cannot take your rightful place in doing the work of society until you have learned, in degree, to control and direct your energies for the good of all instead of using them entirely, as in the infantile period of development, for personal and selfish ends. The desires of the Titan must be directed toward productive work, not merely toward personal pleasure.

Not until you have developed some degree of self-reliance and learned to play the game of life for yourself, can you free to action even a small degree of the energy and power which is yours.

Experience takes time, and to be of value it must be gathered first-hand.

FROM MIND TO MIND.

We are all asleep in this world. The concepts of life are as mere dreams.—Sir Thomas Brown.

Dreams are but interludes which fancy makes; when monarch Reason sleeps, this music wakes.—Dryden.

We are all plunged into a languid dream, our eyes weary, our ears closed.—Ruskin.

Imperfection may reason back to perfection from whence it came.—Aristotle.

Natural intelligence perceives that there must be as much in First Cause as in its effect.—Descartes.

Thank God every morning when you get up that you have something to do which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues which the idle never know.—Charles Kingsley.

—The Builder.

AN AVIATOR'S PRAYER.

I leave the earth and take to wing,
And soar aloft in spiral flight;
The while I hear the angels sing,
And see afar celestial light.

For Thee, O God, I mount on high,
By aid of swift propeller blade,
Guide Thou my course until I die,
Embarked on this supreme crusade.

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THE GREAT RESTORER

NATURE has a wonderful way with her. With the gentle scourge of her own beauty and variable coquettishness she drives man back from his cruel religions and vain commercialism and then, with wooing languishment, comes softly and holds him in her arms. By endearment and caress she soothes him into sanity, and the pulsing of her eternal hope and power puts its throb and thrill into him and makes him again fit for life and the daily round. Upon her breast he finds the balm to change his ills to healthfulness. His body is at best a brief and fragile thing, but Nature lengthens its span and helps it to do its work, while his deathless spirit is made to leap and run by the wine of the hills and the calling voices of storm and star. No more a human wisp, bent by a touch or whirled by a zephyr, he rises and stands giant-wise and competent, enamored of duty and of life unafraid. When man says No to Nature and spits upon her charms—and some there be, alas, who do this thing!—he gets to be but half a man, feeds swinishly at the trough of sense, and makes himself content to build mere cities and heap up gold. This he may do through rage or greed or blindness, but whatever the cause, he is mocked by his memories and pitied by the grass of the field, every blade of which has fulfilled its life though it wither in today's noon-sun, for grass was made to wither—but not man! Into the hearing ears and the deaf ears, everywhere and always, whether we follow or refuse, comes Nature's voice constant and clear—"Come! I am the Restorer. Tap my veins and take my blood. Ye are my beloved. For ye, O Man, I am!"

A man in haste has no chance with Nature. You cannot hurry through a field or a wood and gather the waiting glories. Time and mood are the price you pay for what you get over the counters of the universe. You must become an integral part of the scene before the scene can communicate itself to you. A daisy is a patient thing, and only a patient person may comprehend the whiteness of its petal and the gold of its disk. Chaucer called the daisy the eye of the day, and you must meet it glance for glance if you would read the soul of the day and drink the wine which it holds out to you in the chalice of the hours. To a man mooded Nature-wise no occupation, journey, or companion holds a charm comparable to that of the naked day:

"The day itself wos glorious enough,
Needing no drape of travel or of talk,
And so I lay at reverent ease
Besides the shadowed walk,
And drank deep of the glory of the day,
And put my sighs and little sins away."

The agriculaurist, the market-

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fisherman, the profesisonal aviator, go, respectively, at the earth, the sea and the sky, for what they can "get out of it" in the way of a living. To such—if their aim be merely sordid—the universe gives chary heed, and only under stress gives up to them crops, fish and fame. Itself it withholds. That major compensation is kept, rare and inviolate, for him who seeks in Nature not a living but a life. This goddess is justly vain, and of a holy selfishness. She loves to be loved for what she is, not for what she bestows. To behold a sunset for the sake of the sunset yields a larger meed of rapture than to behold a sunset for the sake of a painting. Life for life's sake—with the purse forgot—is the law which underlies high living and great gaining. "What will ye have," asks Nature, "mine or me?" And he who answers, "Thee, not thine!" gets all.

We should learn to sense Nature not as a local landscape, whose beauties we fancy may be perceived in an hour, whose advantages may be exhausted in a year, but as a limitless realm of uncloying enchantment whose far-away hills and lakes are even nearby, even our own. If this be an art, let us gain it and need no transportation to better scenes. Henry Thoreau—the undying New Englander who said he considered it a greater honor to have a bird light on his shoulder than to have an epaulette placed there—considered himself a traveled person, though he seldom went beyond the limits of the village of Concord, and declared that if he sat long enough in one place the universe would pass by him in an entrancing procession of seasons and events, teaching him all that he needed to know and intoxicating his spirit with that wine of pleasure which is at once lawful and utter. Some of Thoreau's townsmen tapped their foreheads when he passed and exchanged sly glances of commiseration, but their descendants roam the book-shops to pick up old copies of Thoreau's first book and succeed in doing it—sometimes—at sixteen dollars a volume! In Thoreau's "Walden" you will find a simple recipe for contentment and happiness in quiet places, and "Walden" you may buy for a few shillings from nearly any purveyor of good books.

Within my view is a lad of ten, my little neighbor Dan, blithe, freckled and unschooled, but knowing, oh, so much! for every hour of every day he looks with wide and unfearing eyes upon the fields and the sea, unconsciously storing away in his small self the lore and counsel of the wise and friendly Earth. Just now he is on his knees in the sward gathering violets for his lady-love upon whom he waits with tender solicitude, anticipating her likes and planning simple pleasures in her behalf, caring not the smallest whit that she is two-and-a-half times as old as he, for love recks not of such disparities. It is not always violets he comes presenting, this shy and silent cavalier. Sometimes it is buttercups with yellow bells incredibly large, and lasting for days on the

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parlor mantel; sometimes a bushel of white and lavender lilacs; and simetimes a gay company of almost human pansies looking up at you gorgeous-eyed out of a shallow dish. Down in the fresh-water brook, which tries its best to sweeten the little salt river into which it flows, his goslings are diving and preening, or boring with their bills into the soft, moist soil; in a wooden pen, roofed with fine-meshed wire netting, his calico guinea-pig roots and scampers, or sleeps in the sun; in their pasture his pair of yearling steers, Buck and Bright, are grazing —the ones his grandfather broke for him as soon as they were old enough, so he might peddle vegetables among the neighbors, from his green cart with the crimson wheels — radishes, beans, lettuce and strawberries from the small and special garden which he planted himself; and down by the dock, in the little salt river, his eel-pots are set, with bread-crumbs in them for bait. "You see," Dan explains, "the mummychogs go in after the bread-crumbs, and can't get out. Then the eels go in after the mummychogs, and they can't get out either. Then ma fries the eels!" Happy little Dan! Soak your skin full of it—make it last as long as it can; and don't be a man till you have to—it isn't nearly so much fun.

If I could chronicle truthfully the doings in and about my acre—bloom, shine and song—the very page would rise and dance and the populace tiptoe to peep at the vital screed. But a pen is made of insensate steel and a writer, at best, sees inaccurately and blunders his vision. Nature alone can interpret herself, and then but to the few. For all she lives, but only he may take her who loves her. The romance of the earth and sky is still unwrit. We glimpse it dimly, then fail to set it down. But this I see: the yellow of the gold-finch against the cedar's green; the romp of fern-growth by the old veranda whose timbers stand the strain of time and rain for, lo, an hundred years; the aisle of arching elms, strong highway neighbors, whose interlacing roots and meeting tops proclaim a common sympathy and growth; and, half a mile away, over the waving grasses of the salt meadows, I see the crests of sapphired waves, decked white to wed the strand. And this I hear: the lowing of cattle waiting at the stanchions; the liquid notes of bobolinks in undulant flight over the fields where, in the low places, the royal fleur-de-lis lifts high its purple bloom; and from afar, sweetly insistent amid all the other sounds and voices, the whistle of the quail, of all birds the most disconsolate when no call answers his! And this I feel: the friendship of the grass and trees; the good cheer of the stream which skirts my land; the earth's warm motherhood; the benedicite of skies which stretch from hill to sea; and beyond all, and more than all, the thrill of the Fact that through all shifts of mood and season Nature keeps her poise, to example me and bid me be at peace.—From Soul Spur.

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THE MYSTIC'S CHRISTMAS.

"All hail!" the bells of Christmas rang,
"All hail!" the monks at Christmas sang;
The merry monks who kept with cheer
The gladdest day of all the year.

But still, apart, unmoved thereat,
A pious elder brother sat.
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried;
"It is the blessed Christmas tide,
The Christmas lights are all aglow,
The sacred lilies bud and blow.

"Above our heads the joy-bells ring,
Without, the happy children sing,
And all God's creatures hail the morn,
On which the holy Christ was born!"

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The gray monk answered: "Keep I pray,
Even as ye list, the Lord's birthday.

"Let heathen yule-fires flicker red,
Where thronged refectory feasts are spread;
With mystery-play, and mask and mime,
And with songs speed the holy time!

"The blindest faith may haply save;
The Lord accepts the things we have,
And reverence howsoe'er it strays,
May find at last the shining ways.

"They needs must grope who cannot see;
The blade before the ear must be,
As ye are feeling I have felt,
And where ye dwell, I too have dwelt.

"But now, beyond the things of sense;
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place.

"I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

"The outward symbols disappear,
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise.

"Keep, while you need it, brothers mine,
With honest zeal, your Christmas sign;
But judge not him who every morn
Feels in his heart the Lord Christ born!"

—J. G. Whittier.

Thy Law is now the standard of my life and I am peace.—Charles Fillmore in "Christian Healing."

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SPARKS OF TRUTH.

W. E. G.

Some men live only in days and dollars, in breaths and swallows. They are dead while they live and yet must live after death.

No matter how long you sleep, embodied or disembodied, one day you must awake. You may long shun the light of the sun, but ultimately you must gaze at the blazing orb.

You sleep, desiring to awake, and awake, desiring to sleep; so your days and nights are spent in unquenched desires. Nothing is complete, no cup is full. You hunger to eat, and eat only to hunger again; you have sought work and become tired of it, then sought rest and become tired of it; and so it will be all the days of the travail of the soul until, by desire and will, you seek the True Light and face the Orb Eternal. When you have faced it, recognized it and comprehended it you will have faced your true self. You will have returned from your wandering and met your true spiritual self. Hitherto you have been beside yourself, living in the realm of the animal senses, walking in the twilight of the soul-life. Henceforth you are lost to self and at one with the spirit. Then the ash becomes a spark of light, and the spark is ever a part of the flame eternal. Then, with the eyes of the Spirit in the Light Eternal, you see the Creator and His creations as All Good. All is Good. All that God the Father has manifested in the realm of matter is good, being manifestation of Spirit; all of that which is called Evil is man's creation. Man beside himself, man in the shadow of isolated self, man away from the divine center, which is the soul consciousness of the All Good, has created monsters and bowed down to worship them. Man has thrown about his neck chains of ignorance and superstition which for a time served as ornaments, but finally became chains of slavery that bind the burden of materiality about his back, bowing his head to the earth, turning his eyes from the sun of truth.

Every life is a lamp in which burns the true light. If the lamp is encased the light, concealed, shines in vain. Such a life is impotent, a mere plaything of chance, driftwood upon the Sea of Time; yet, if that driftwood should speak the universe would listen. If it should call, God would answer. If it should use its own power the heavens would add power thereto. When man truly knows himself he knows the true God. When man comes to himself he comes to his god.

Then is man God? No. God is the All Embracing. Man is contained in the All. The ocean embraces all the waters. The drop is of the ocean and of the same constitution. In the bosom of the ocean are denizens of many mansions. Upon its bosom ply craft of all designs; not so upon the drop. The drops make the ocean and the ocean make the drops. Every drop from the ocean has gone and to the ocean must return. Man is a spiritual being, a drop of the spiritual ocean. O! spark of the light eternal, why seek to hide away in the things of clay? O! add your light to the light of day.

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TO ACHIEVE SUCCESS.

"Success will come to the man who recognizes that genius lies in doing all the commonplace things of life well and promptly, and especially in doing them better than other people. A certain number of hours a day devoted to a given ambition will do more than any meteoric plunge for success in any field. Keep plodding from day to day and don't lose sight of the object."

William Meyer, another New Yorker, whose career began as a clerk, and who is now rounding into an international merchant with an income each year that is not far from $50,000, says: "Success must come to the man who will try to do things of life better than anyone else, and if he can't do that, do so much more than anyone else that he must be in demand. From $8 a week to $8,000 a year was a steady pull for me, and when I reached that mark I thought I was doing very well and was rather proud of my success, but I soon saw that if I allowed myself to be content with that I would go back because no one stands still; they either go ahead or go back. So I took a new grip on things and started ahead and I am in the same position today. I must go on. There are no secrets of success; success is an open book."

The following rules of life were formulated by an English statesman, name unknown:

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to overcome.
6. Treat failures as stepping stones to further efforts.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always be prudent.
9. The minority often beats the majority in the end.
10. Make good use of other men's brains.
11. Listen well, answer cautiously, decide promptly.
12. Preserve, by all means in your power, "a sound mind in a sound body."—B. F. Austin, in "Reason."

PROOF OF RIGHT.

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 works show that we are right.

MAKE THE REALIZATION.

When God created man He gave him power, He gave him dominion, and by virtue of that God-given dominion, man, through God, in accordance with His natural law, makes this realization, and God's law heals the sick. Therefore, all man has to do is to make the realization, and then the other is all done, because, by virtue of fixed laws, the healing goes on.

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BRANDS FROM THE BURNING.

W. E. G.

The creature to save whose life you endanger your own often turns upon you with vicious intent. The cur will snap friend and foe alike; the asp has no respect of persons; the maddened lion will turn upon his master; the angered bull will chase his keeper.

In every soul there is a sort of a menagerie, in which some one of the lower animal spirits exercises a dominating influence. What is true of individuals is true of peoples and nations. Only those nations and peoples are safe to deal with whose sense of truth, honor and appreciation of justice and friendship has risen above the mere animal desire and will, and partakes of the divine qualities of simple justice and friendliness.

Ingratitude is the most cruel dagger that can pierce the human heart! Individuals sometimes thrust it into the hearts of those who have most befriended them and sacrificed most for them. Associations of men sometimes turn this cruel thrust to the hearts of the truest and best, in order that the scoundrels may have the longer tether. Nations, through their political conjurors, too often turn this vicious dagger, Ingratitude, upon their most self-sacrificing and conscientiously honorable servants. He alone is great who, in the hour of the cruel thrust, can forgive, and give in return the greatest service, the most earnest prayer of the soul. The ignorant may be forgiven and the desired bounty not withheld.

There can be no peace upon earth until the nations, peoples, races and religions from all lands, climes and classes, unite in spirit and truth to create those conditions of national and international intercourse which offset all impetus toward war and discord. If prejudice, pride or greed enter into the platform an element of speedy decay is builded into the foundation, and those who sign their names and set their seals thereto simply become curses to posterity.

Pray that no spurious sham of peace terms shall leave an open door for another bloody drama, but pray that the spirit of True Peace may come to the world. Pray that God's will, which is good will on the part of man to his fellowman, may be done in spirit and in truth.

NO COMPROMISE.

There is no compromise between right and wrong; there is no compromise between good and evil, between God and sin, sickness and death. These three things 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.

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NEW THOUGHT AND PATRIOTISM.

In Boston, the International New Thought Congress is closing its week of sessions while many of our Western readers are perusing these lines, with a rousing, patriotic rally at the old Faneuil Hall, that century-and-more-old building, "the cradle of liberty," where Washington gave his farewell address to the Army of the Revolution.

In this meeting, the advocates of the true use and power of thought are proving that they are not mere negative and passive pacifists, those who would have "peace at any price." The peace that the New Thinkers must have is that alone which upholds right and justice, principle and honor. Their word is a two-edged sword for the errors that have deceived the world. "I come not to bring peace but a sword," said the Prince of Peace. His was not a non-resistance that supinely lies down before tyrannical oppression and systematic hatred of others.

Non-resistance is a positive and powerful method in the hands of the divinely skillful to annihilate warring and transmute one's enemies into friends by the right attitude and approach. And this wonderful dictrine is not understood nor rightly practiced unless error bows before it, and anger, cruelty, lust and all iniquity dissolve and disappear before its wisdom, love and fearlessness.

Victory through non-resistance is the only Christian victory. And thousands, whose minds are trained and whose hearts are true, are bulwarking those who have gone forth into the ancient ways of warfare, by a right thinking and loving, wherein there is no condemnation for those who "take the sword," but rather a "suffer it to be so now," a permitting because of ignorance of the better way.

Ours is not a blind neutrality wherein there is neither principle nor success. But it is an understanding heart that can even applaud the scourge in the Master Hand which drives from the world the rank and wicked system that exploits the weak and the poor in the name of God.

We have found a man, called "nations," robbed and beaten and left half-dead. We do not pass by on the other side, but even jump in, before the breath is quite gone, with our knowledge and our power, and pour the oil of a healing, co-operative an constructive spirit into the wounds, and press the wine of an optimistic, fearless, indomitable and unconquerable morale to the lips of a people who fight for the liberty of the whole world.

Bless the spirit of that patriotic meeting, O readers by the Western Sea, and send us the Word of Power, that the mighty consciousness centered there shall make so definite a mark upon the history of the victory of the right and the true, that even September 22 will become one of the great dates in the annals of the Universal Liberty of our world.

"And the gates of hell shall not prevail against it." Matt. 16:18.—The Master Mind.

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THE PHILOSOPHER'S STONE.

What was it, what is it?

A mystical, mythical substance supposed to have the power to turn all metals to gold. In dim Bible days and in more modern times the alchemists of all countries have sought it through the intricacies of science. Crucibles have glowed and cooled and midnight oil has burned on to sunrise in the eager search, and it is still the will-o'-the-wisp of the laboratory.

But the diligent experiments brought many other things to the knowledge of the seekers. Bottcher discovered the composition of delicate Dresden china; another man found the properties of unknown acids; another laid bare the secret nature of gas, and Roger Bacon hit upon the composition of gunpowder. These were all outgrowths of the breathless hunt for that unknown element that was to enrich the finder by turning the baser metals into yellow gold. An ancient legend says that Noah was commanded to hang the philosopher's stone against the wall of the ark that it might give light to the animals therein. Nobody else seems ever to have seen or touched the wonderful object.

And what is the "philosopher's stone" of modern allusion? It is that mystical quality of mind that sets us seeking—seeking everywhere—the better things of life; the force that lifts us out of the commonplace, even out of the slums of mental ineptness and teaches us the higher truths. It is the slayer of the ego within us, the generator of that spirit of acceptance that makes us neither expect nor demand more than is weighed to us in the scales of the fates.

The philosopher's stone? It is the spiritual quality that transmutes all the baser "metals" of life into the gold of a beautiful content, the touchstone of satisfaction out of which will come the perfection of a soul at peace with itself. Let us seek it far and near and day and night, like the alchemists of old; for those who seek it earnestly are the people of vision who see the intangible thread that spins forever from the humble flower of the field to the immutable stars of the firmament. And they know that the hand that holds the thread is the hand of all wisdom and goodness.—Memphis Commercial-Appeal.

THE POWER TO HEAL.

God never makes a change; everything is the one way forever and forever. If at any time during all the cycles of eternity God ever healed the sick, that power is here today a living power, and is to be used in the very identical way that it was in the first instance. There is no change, and there can be none, and we are not in position to doubt these facts, because the evidence comes to us daily from all over the world of these wondrous healings.

Think well about great things and know that thought is the only reality in this world. Lift up Nature to thine own stature; and let the whole universe be for thee no more than the reflection of thine own heroic soul.—Cervantes.

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I REMEMBER, I REMEMBER.

I remember, I remember
The house where I was born.

How wonderfully Hood in this poem awakens in a myriad of minds the fondest memories of the old home-place where one's youth was spent. How happy and alluring for a life-time those memories may be—how sacredly binding to standards of taste and work and enjoyment, of duty and service, in that early home! Provided it has enriched the young mind with its sights and achievements, its play and mental stimulation and social activities.

We older people are making those homes today. We younger people are beginning their development. The children who go out from them will do the remembering through many years to come, and will pass on those memories to their children—yea build ones of similar value and delight into their minds.

I remember, I remember
The roses red and white,
The violets and the lily-cups,
Those flowers made of light!
The lilacs where the robins built,
And where my brother set
The laburnum on his birthday—
The tree is living yet!

I remember, I remember
The fir-trees dark and high.

Yes, we will remember with unmixed and never-ending pleasure, with exquisite delight, the grass and flowers of the door-yard and the trees somebody set out—if they are there to stamp their soothing allurement on our minds. Why not build these beautiful memories now into the lives of our children, by planting those trees and bushes and flowers by such a plan and in such profusion as will build those memories big enough and fine enough for our children, for their life times. On as big and fine a scale as our houses are built and furnished, of as high a type as the car we drive.

But the finest of those plantings are so much cheaper and so much longer lived than the car and all our furnishings.

And these plantings may be in the humblest door-yard, may be a splendid setting to a cabin.

I will plant, I will plant the things I want remembered; I will build, I will build those pictures in the mind. It is done with a spade and with a few dollars or no dollars. It doesn't take a poet to do it, nor a rich man, either. Only one who has the thought and the fond anticipation of the things to be in fact and in memory.—Bloomington (Ill.) Pantagraph.

Here is a religion that is based upon the love of God and of Jesus Christ, His Son; based upon the love of your brother as yourself. You love yourself; you stand up broadly and firmly before the world and say: "I am God's child." Let those who want to scoff, scoff. If they do not believe that God heals the sick, it is their misfortune, but as long as God holds out the hand of welcome to us, we care not for the world and its criticism, because we have everything before we ask; because when we ask we believe that we receive that for which we ask.

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IF I COULD UTTER.

If I could utter all the love I feel
Surging within me for God's universe,
I think the very sun itself would reel
Upon its orbit, stirred by a strong emotion;
And all the stars as in a radiant ocean
Would in my heart their beauteous beams immerse,
If I could utter all the love I feel.

If I could utter my great love for all
The countless forms of upward-reaching life—
The vine that strains toward God upon the wall—
The patient ant, intent upon its duty,
The human, blindly seeking truth and beauty,
No longer would earth's creatures live in strife;
If I could utter my great love for all.

If I could utter love to all the earth,
So men would grasp the meaning of the word,
Then would each soul know its immortal birth—
Its mighty goal, its glorious beginning,
And there would be no sorrow and no sinning,
Nor anything but joy for those who heard—
If I could utter love to all the earth.

If I could utter my vast love for God,
Who set my soul upon its karmic course,
Who fashioned every way my feet have trod,
Who builded spiral stairs for my ascending,
Oh, then, would He bring my long path an ending;
And I would sing again into the Source,
If I could utter my vast love for God.

—Ella Wheeler Wilcox.

THE RULE OF RIGHT THINKING.

The rule to think right is this: Never think anything of yourself, about yourself, or about your affairs or your surroundings, except that which you wish to see realized in truth. If you want happiness, think happiness; if you want health, think health; if you want affluence, think affluence. Think that which you want and everlastingly deny that which you do not want. If you will follow this rule absolutely the last pang that you will ever suffer has passed. It is only in the degree that you have the power to comply with this rule that you have the power to be happy and the power to escape miseries.

The present era of thought has taken an intensely practical form, and in this metaphysical thought of God healing it has become practical in the destruction of disease, in the destruction of all the inharmonies which come up incident to material life; it is for us to treasure up these perfect systems, so that we can control our thoughts and thereby control our body and our affairs. This thought has become so practical that we can sit in our rooms at home and converse with our friends and patients in any part of the world.

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GOD DOES, THROUGH MAN, HEAL THE SICK.

In the last command that Jesus gave to His disciples He told us that those who believed would have certain signs following, among which are: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, the record shows this: that, in the first place, God healed the sick through Jesus Christ. We are told in the 16th chapter of Mark, when the order went forth to heal the sick, that in My name, Jesus says, you shall do so and so; and wherever the apostles went to heal any person that we have any record of, they healed them in the name of Jesus Christ of Nazareth. We are followers of Jesus Christ. He has set the way; He gives us the path in which to follow, and we are to do as He did, and do it in His name. Therefore, God does, through man, in the name of Jesus Christ, heal the sick.

In the first place, God healed the sick through Jesus Christ. Now He heals the sick, through man, in the name of Jesus Christ. You have no promise in any other way. God works through perfectly scientific and fixed rules. Then man has inherent power to heal through and in the name of Jesus Christ. If you wish to lay your hands on the sick, it will heal them with the spoken word, as Jesus healed. Wherever they did anything, we have the promise that we can do the same thing, the very same thing.

GET BUSY!

Don't start croaking.

This country is going on in prosperity.

They may upset thrones and regimes all they please in Europe.

We don't do things that way in this country.

When we aren't suited with things as they are we dust off the ballot box and put it into commission.

That's the American way. The peaceful revolution.

And business and jobs as usual.

Lots of things need change and mending. Don't forget that. For one thing, the common fellow is going to have more to say than before the war.

But free peoples like this know how to go about such jobs as ours without flying at one another's throats.

Of course, occasionally some big or little man looses a tornado of fiery words. We do it ourselves sometimes and our chest feels better afterwards.

Now we're going to be altogether too busy to bother with the brethren of the firebrand.

And we won't have any time to waste listening to croakers.

They told us it would take five or ten years to whip Germany.

Thanks be, our boys didn't believe it.

The croakers are discredited.

This is the hour for prosperity—for all of us Americans to make good times for ourselves.

Get busy!—The Washington Herald.

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LOVE, THE ALL-CONQUERING FORCE.

This power of love is something most wonderful. It is the greatest power; it is the only power, in fact. God never did anything except through love. All of His force, the engine force of creative power, is love. The power that we have here, if we have any power, is through love. If you want to heal the sick, you have to heal the sick through love. If you want God's power to rain down upon you and supply you, your heart must be filled with love; you must love the Father with all your mind, might, soul and body, and you must extend that love throughout the world and take in your neighbor; and your neighbors are the children of men; all of God's children are your neighbors, and you are not permitted to say this man is my neighbor and that man is my neighbor, and I will love only him. Didn't Jesus Christ denounce that kind of doctrine? If you love only those that love you, what credit are you entitled to? was the substance of what He said. Everybody does that. But you must love those who despitefully use you; love your enemies; love those who would injure you; love them; and then, when you come to do it, they can't harm you. See how perfectly scientific His commands are; because when you love that man who is your enemy you conquer him; you bring him to your feet and make him your best friend. Nobody on earth can injure you if you throw out the vibrations of love; nobody can fail to be your friend if you throw the vibrations of love at him, because love is the mighty force that conquers all.

THE HARVEST.

The grain is harvested, and now
Our eyes behold the brimming mow,
All golden in its wealth of soil
Resulting from our honest toil
With Mother Earth.
But what of other harvesting?
The fruitage blest that ever springs
From high hearts tilled with Hope and Love,
And watered by the Faith above
All other worth?

What gain have we in mind and soul?
What is the total of the toll
We've taken out of Spirit Lands
By toil of faithful hearts and hands
All through the year?
That is the harvest doubly blest,
In times war-stricken and distressed,
Increasing love's rich dividends,
And strengthens man to meet his ends
With Faith and Cheer?

—Edward Vance Cooke.

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 matters,
Let your thoughts be clean and high—
You can make a little Eden
Of the sphere you occupy.

—Selected.

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News Letter
Subscription Price

remains for the present at least at

One Dollar

ALTHOUGH the cost of production of all printed periodicals has been greatly increased and is steadily advancing, the publishers of this magazine recently decided that the subscription price will not be advanced at this time. The advanced cost of paper, printing, postage and distribution will be absorbed by the management, and dependence will be placed in the result of endeavor to enlarge the subscription list by

Improvement in the Magazine

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In no other way can you aid in the Demonstration of the Truth and assist in the propaganda of New Thought and Christian Science more effectively than by aiding in the enlargement of the News Letter's field of labor and teaching.

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ITALY AMONG US.

To the Editor of The Stars and Stripes:

As a newspaper worker temporarily engaged in another occupation, let me express my appreciation, both from a technical and patriotic standpoint, of the paper you are putting out. Particularly, let me express my approval in regard to your decision to limit, or eliminate, rather, the sport page. I think the papers back home would do well to follow your example.

I did not take part in the big push, as I was gassed the morning of July 15. But my company did.

Let me say, Mr. Editor, that some of the bravest and best soldiers in this Army of ours today are the sons of Italy. They have been Wops and Dagoes to us for years in the United States, but they should be respected brothers from now on. They are all wool and a yard wide, and they have a surprising conception of why they are fighting. There was a preponderance of them in my company, and they all were volunteers. My heart sinks when I think I will never see many of them again, but they shall ever live in my memory. One, my platoon sergeant, was the personification of faithfulness and willingness. For five days and five nights during and after the scrap at —— last April he had two hours' sleep. I take off my hat to him, and may God speed him on his way to the greatest reward.

Pardon my digression, but I felt I must say a word of praise for the Italians, the people to whom the Americans have given an insufficient meed for sturdiness of character, and, in this fight, a purposefulness which cannot be excelled by the most understanding.—W. W. Major, Second Lieut., Co. B, — Inf., Base Hospital No. 30.

WHO IS THE BELIEVER?

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 harm them; they shall lay hands on the sick, and they shall recover.

These things are being done, day in and day out, all over the world by those who believe. One can say, "I believe, I believe, I believe," but unless he can show the "signs following," as Jesus Christ promised he should, he doesn't know what belief is any more than he knows the gift of the Holy Spirit; any more than he knows what the new birth is; and all such claims of being a believer are but sounding brass and tinkling cymbal. His claim is false; it is false upon its face, because he hasn't the signs following. Unless you have the signs following you are not a believer. If you take the whole Bible from the beginning to the end this text is the only place where a believer is properly defined by the One who knew.

Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.—John 17:24.

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Oliver C. Sabin Jr.

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The News Letter wishes to every one to whom its message may come a New Year of prosperity and progress. It hopes that the Truth Which Sets Men Free may be realized in its perfection by every reader of this magazine, and that the News Letter's exposition and propaganda of this Truth may be more perfect and successful than ever before. The year just closed has been one beset by the difficulties shared alike by all publications, incident to war conditions. It is hoped that with Peace will come greater opportunity for effective work, greater accomplishment and more perfect results. A great deal of good was done throughout the year just ended in the relief of physical suffering an the greater suffering resulting from inharmony and mental sorrows. The News Letter bespeaks the counsel

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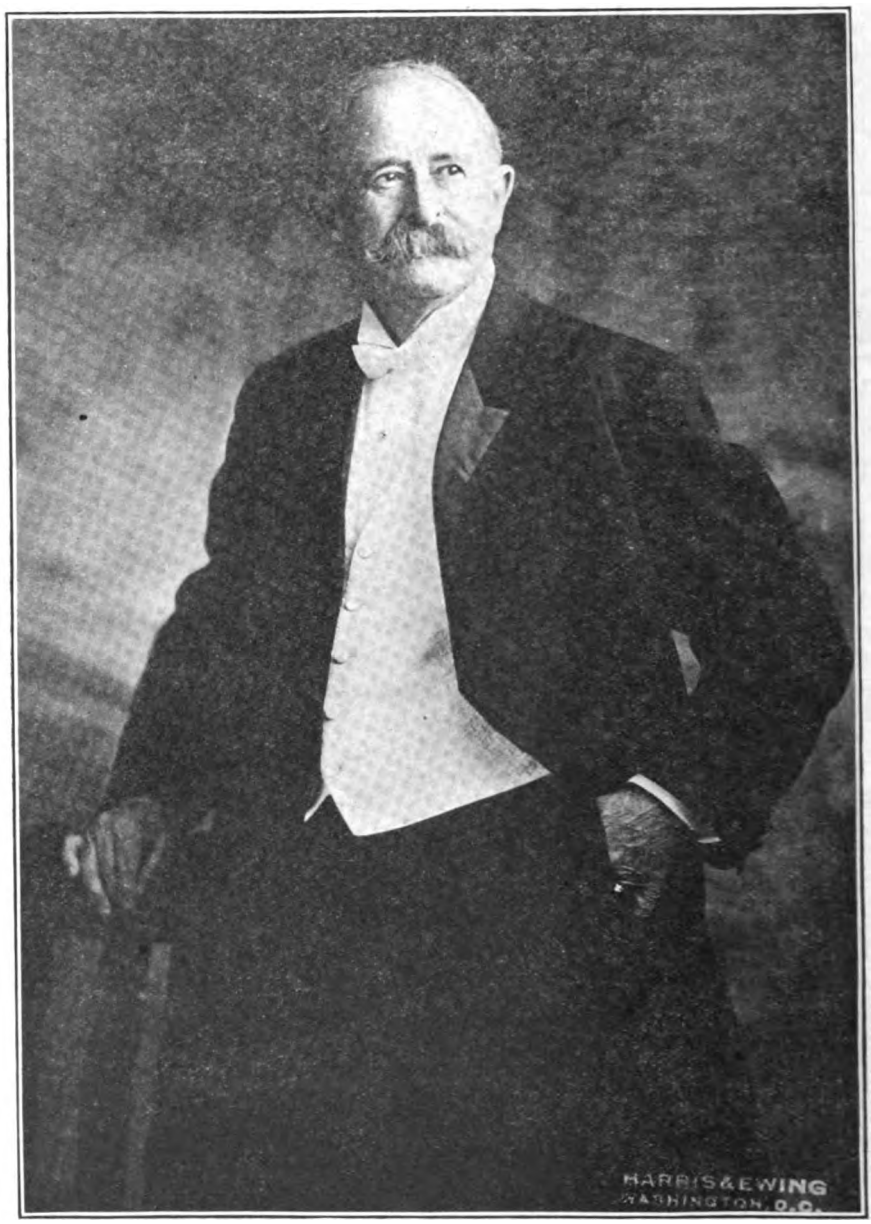

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and sympathy of its readers in every land. We shall always be glad to hear from them and to aid them in every way possible.

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You can do no better thing than to do your part to add to the News Letter's subscription list the names of your friends, with whom the magazine is not now a visitor. Every copy sent out means from a dozen to scores of new readers and potential students of The Truth. Do your part in the good work. We will try to do ours.

THE WORLD'S HOPE BEING REALIZED.

The grand spectacle of seven organizations representing the charitable efforts of the Christians and the Jews, and all the agencies of aid to the wounded and suffering, and to the soldiers of our land, and working as brothers to a common end, is the most wonderful experience of the world up to this time. Such a union of religious and charitable bodies of widely differing lines of faith and creed could not have been imagined before the world war. It is so wonderful that the world has yet scarcely awakened to the full realization. It is the climax of the hope of the world. A more perfect demonstration of spirit and aim of Christian Science could not be imagined.

The year 1919 will be the opening year of the most wonderful epoch in the world's history. It will mark the downfall of oppression and slavery, the exit of militarism, the liberation of the nations from despotism, the doom of the perpetrators of atrocities and inhuman practices. From the conference at Versailles will come the freedom of the seas, the manumission of the people from tyranny and warfare in which they have no part and no heart. Well may the world's song be, "Praise God from Whom all blessings flow."

If you have not the Sabin books in your library you should send for some or all of them at once. They are perhaps the clearest and most convincing volumes extant setting forth the doctrines of Christian Science.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

January

PAULINA B. SABIN

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul. —Henley.

Giving is a part of worship. Giving is a privilege that carries with its immeasurable benefits, for it looses one from the personal life, unifies him with the universal, and so opens him on every side, within and without, to the inflow and outflow of the life and love and favor and grace and bounty of God.—Edna L. Carter in Unity.

I look to Thee, then, God of Right,
My Refuge, my Fortress, my Delight,
Each breaking day.
No evil thing can me befall,
For Thou art Good and Thou art All,
Upon my way.

Father, Thou knowest the strength I need,
For daily thought and daily deed.
This Thou dost give.
To work for Thee, Thy children, too,
To love, forgive, uplift, be true,
So let me live.

Everything in man that does not recognize and acknowledge its source in God, must finally die to things spiritual.—Charles Fillmore.

I play my part and all is well,
No matter what the day or hour,
In blinding storm or gentle shower,
In face of imp or dragon fell.
—Henry Meade Bland.

There is no compromise between Right and wrong, between Good and evil; between God and sin, sickness and death. Sin, sickness and death have no part in God's divine economy. Man must free himself from them by grasping the higher selfhood within him. Know that we are the image and likeness of God. We must realize what it is to be this image and likeness. God is not sick, He has no death, and there is no evil in Him.—Bishop Sabin.

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CHRISTIAN SCIENCE

Its Part in the New Order of the New Day of Mankind

What Men Have Discovered—True Christian Science—The Common Property of All Men.

Wm. E. Gibson.

THE WORLD is putting on a new garment. The Sun of the New Day has risen above the horizon of human ignorance and superstition. Its rays are falling with like beneficence and bounty in all quarters of the world. The true seeds—the seeds of truth—in all soils are being quickened by the rising tide of a new springtime. The plants of the new order are rising amid the debris and decay of the old.

A NEW DAY HAS DAWNED.

Truly a new day has dawned for this world, a new cycle has begun, a new Heaven of Religious Ideals is shedding its bounty and spiritual blessing on all the sons of men. A new earth of human association—a new civilization—is being formed.

The rays of the sun of this day have quickened ready souls in every quarter of the globe. Many such souls, moved by this new life impulse, have organized remarkable schemes of education and systems of reformation, which have worked wonders in restoring men's souls to the consciousness of the Oneness of Humanity in origin and end; and "the renewing of their minds," i. e., giving men renewed consciousness of mental power over the material world, and also the healing of physical ills.

MEN HAVE DISCOVERED.

Men have discovered that selfishness, segregation and social relation are the main springs from which flow the poison and diseasing waters causing human suffering and social discord; and that all such springs must be sunken to cease their flowing by the consciousness of the Oneness of Humanity in Origin and End.

Men have also discovered that they have the power of mind to overcome and throw off these abnormal conceptions and painful burdens of the ages.

ERRONEOUS CONCEPTIONS.

They have also discovered that much of the physical diseases and inharmonies of the bodies and minds of men are born of these erroneous conceptions of life and human associations, and so have set about to correct these erroneous conceptions,

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that mental health may be the more perfect, and physical health the more complete in evidence.

Thus of the Spirit of the Age have been born the many movements for the betterment of humanity in general, the essential truths of Christianity have taken root in Brahmin, Buddhistic and other religions, the essential truths of other religions have taken root in Christian lands. The essential truths have proven to be the one same truth, only clothed in different colors.

THE SEVERAL SCHOOLS OF NEW THOUGHT,

popularly termed, have been born of the quickening power of the Spirit of the New Age. Some have centered in and radiated their light and power from certain statements of truth in the Christian Bible. Others have centered in certain statements of truth from other religious books and teachers; and yet others have woven together several religious schools of truth. So, have been born New Thought, Divine Science, and Christian Science—all born of rays of the one and same Truth, yet each apparently isolating itself from the others by certain terminology and scheme of organization. This is normal growth. Each seed of Truth has been quickened by the refracted rays of the same sun; each in his own valley is doing the work of the light that has come, but, as the sun climbs to the zenith and the direct rays fall on all, every valley will be lifted up, and every hill be made plain, and every child of truth will see—nay, does now see—that all are but "fruits of one orchard," "flowers of one garden," that all are watered by the same showers and bathed in the same sunlight.

CHRISTIAN SCIENCE.

You are here to think of Christian Science and its part in The New Order.

The New Order must, of necessity, tear down the walls between all religions, span the chasms between all races, and weave into one social fabric the interests of all nations. It must do these things; it will do these things, and infinitely more for the new Race—the Human Race—the World Brotherhood of Justice and Fair Play.

CHRISTIAN SCIENCE OPERATES

in the new order from the standpoint of the Truth as Revealed Through the Christ in Jesus. The Spirit Christ in Jesus was the Lord of Love, Jesus the Christ wielded the power of Love for the restoring of the souls of men to the consciousness of their oneness with the ALL GOOD; for the renewing of their minds, drawing their thoughts away from the old channels of error, and starting them into new channels of Truth and Good; and for the healing of their bodies through the renewing of their minds.

The Christ ever manifests God as supreme—supreme in essence, and supreme in the Manifestation of Truth through human temples; and teaches that all material manifestations are products of the supreme and subject and subservient thereto, that man is master over all creation beneath him in the scale of rev-

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elation, having power and dominion over all material creation.

The Christ in Jesus taught and demonstrated that nothing below man could master him when he elected to use his Divine Birthright, and that he had nothing to fear, no condition to bow to except such as he created. He taught and demonstrated that man is a spiritual being having mental powers unlimited when used in the light of Love and Fair Play; and great powers whenever used selfishly and wickedly, but limited by the rapid pursuit of retribution.

The Christ in Jesus brought the message of Love to the world with new vigor and vitality. He clothed the law of Love with a new vesture of power—the blessing of appropriation and the consequent cursing of rejection.

Think the thoughts of Truth in Love. Speak the words of Truth in Love. Do the deeds of Truth and True Kindness in Love, and you demonstrate the Christ life of Love, and you have power over your mind and body, over your environment and over your fellowmen, the Power of Love which worketh no evil, but only good to and for all.

Christian Science is regarded by many as merely a cult of professional healers, and truly there are many who are merely such under the name of Christian Scientists.

TRUE CHRISTIAN SCIENCE

is the truth of the Christ as applied by Jesus in his day, and by all who have risen in the spirit of the Christ since the day of Jesus. This Christ Truth, if you please, tended ever to correct the wrong religious conception in the dogmas and ceremonies, the wrong social tendencies in the intercourses of men, the wrong conceptions of men regarding the diseased conditions of their bodies and minds.

He taught and demonstrated that nothing outside of man was more powerful than that power which was resident in the souls of men. "The Kingdom of God is within you." The place and source of all Power that you can ever have need of, is within you.

He demonstrated the truth of that power in Himself by healing all manner of physical diseases; restoring sight to the blind, hearing to the deaf, speech to the dumb, reason to the insane. He demonstrated that this healing power was

THE COMMON PROPERTY OF ALL MEN

who would pay the price of Love to men and faith in God. He aroused His Disciples, many of them, to the conscious use of the same power, and they went throughout all the regions round about Galilee teaching and doing the things that He did.

He based the test of discipleship upon Love. "Ye are My Disciples if ye love one another." His command and final commission to His devoted followers was to preach the Gospel of Love and to heal the ill among men.

Following the Christ as revealed in the life and works of Jesus, True Christian Scientists seek to shed the fragrance of Love and True Kindness to the world, to throw off and out of men's minds those erroneous

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conceptions of religion, of morality, of ethics and social conduct which make for discord among men; to throw off and out of men's minds those erroneous conceptions of diseases and sicknesses to which they cling with such wonderful servitude, and yet fear with such devitalizing horror.

The Christian Scientist, realizing

THE ALLNESS AND PERFECTION OF INFINITE GOOD,

will admit of nothing approaching God in power, and no material agency of medicine, or anything else, to take the place of Divine Power in restoring order in the minds of men, harmony in their bodies, and peace in their souls.

The work of the Christian Scientists is the same as that of the Christ, in the days of Jesus, the Galilean, viz.: To bring men together by the power of Love on to a plane of human brotherhood and social interdependence; and to inspire men with unwavering Faith in God; a faith that will not only heal the social evils of men, but which will speak new health, vigor and renewed life to the minds and bodies wrecked by ignorance or indulgence in error.

THE DAWNING DAY.

Thus Christian Science is playing a most desirable part in the dawning day of the new order. And when the veils of Time are torn away and the curtain from the Holy of Holies is removed, and the rays of the Sun of Eternal Truth fall from midheaven, Christian Science will reflect its true portion of the true light.

As long as humanity is conscious of suffering through disorder and disease, men will seek healing power from without. As long as men, through human weakness, demand help of healers to restore them to normal health, just so long will there be supply of a sort. The aim of Christian Science is to take men at their points of greatest mental or physical weakness, or both, and to teach them subconsciously, then consciously, of the source of greatest strength and overcoming power, and that the gateway to this source of power is man's own inner self, the Divine Spark clothed in the soul of life.

"The Kingdom of God is within you," and the power to will and to do.

YOU CHOOSE YOUR OWN WAY.

The sun shines forever, but in order to get the benefit of the sunshine if it be necessary for your life, you have to get where the sunshine can hit you. If the sunshine was necessary for your life and you were to go and hide yourself in the dark, you would die. Why? Because the sunshine did not hit you. The sunshine does not hunt around in holes. God never forces a man to do anything in the world. You are absolutely free; you are created free, and it is no part of God's will to force you to do anything. You take the road that your intelligence leads you in and you are responsible for your choosing.

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NOTES ON MEDITATION.

I have been asked to give a few hints on the Spiritual Art of Meditation. In our prayers, or treatments, we are more or less occupied with declarations of Truth, whereas in meditation our aim and end is not so much to declare Truth, as to maintain that attitude of receptivity which listens for His Voice.

Meditation consists of three distinct points. 1. Preparation. 2. Reflection. 3. Conclusion.

The early morning is the best time for meditation, when the mind is fresh. But it is always advisable to read over the passage you are going to take for your thought before retiring. In this way all your intellectual work is done, and you have the text clear in your mind.

Begin with a treatment for spiritual perception, or such a prayer as: Grant us grace to be still enough to hear Thy Voice, to feel Thy Presence and know Thy Power, and realize we are taught of God. Try to maintain that waiting attitude of Samuel, when he said: "Speak Lord for Thy Servant heareth."

We then pass to the second point, namely, Reflection. Bring before your mind what you already know of the narrative. Be perfectly definite as to what particular point or aspect you would seek enlightenment on; such as your particular "assignment." Having done this you enter into the stillness, when the whole soul waits upon God. Do not try and think things out for yourself, keep your mind in the Center, and let the thoughts come to you. This may not be easy at first, other thoughts may crowd in; but silence them every time by reverting to your main object. Often the use of the imagination stimulates thought. For instance, think of our Lord, and consider His attitude towards the people or circumstances under consideration. If faithful in this waiting, it is surprising how thoughts flood into consciousness. One is never sent empty away. Love's response is so immediate that you cannot fail to get a sense of His Presence.

Finally, that your meditation should not end in mere vagary, sum it all up by definitely asking yourself: "What new aspect of this subject have I gained?" "What is God's special message to me today?" "How can I put what I have learnt to practical use?" Let your loving response be a quickened endeavor to serve Him better. Then close with a declaration of love or a hymn of Praise, followed by the seal of our Lord's own Prayer. Such a meditation should take about fifteen minutes. If only we could persevere in this daily Communion with God, it would soon have a wonderful effect on our lives. All day, thought lovingly reverts to the morning's fellowship, and the whole day becomes flooded with the consciousness of His Presence. We shall find that we are not contemplating a life spent in Palestine nineteen hundred years ago, but a life that is being lived in each individual consciousness today. For He has said, "Lo! I am with you always even unto the end of the world."—Ethel Tatham in Active Service.

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WAS IT TELEPATHY OR CLAIRVOYANCE?

Rose de Vaux-Royer, 144 College Ave., Lancaster, Pa.

"The little birds upon the hillside lonely
Flit noiselessly along from spray to spray,
Silent as a sweet wandering thought that only
Shows its bright wings and softly glides away."

OUR thoughts are like the birds; they fly out in many directions, or they come to us silently from the unseen, and we commune with them, often wreathing their beauty with a poetic strain, with its musical strophe accompaniment breathing the staccatto and pianissimo of life. Through the trained agency of this attribute, or the power of right thinking, the healing principle is put into operation, for if "God is Mind," then are we working with his implements; and more, much more, attention will be given to directing these agencies right at hand, when we understand their vital import.

The late Dr. Emile Bairac (a personal friend, President of the University of Dijon, France, spent many years in experimentation and scientific research before he published his two books, for which France awarded him the medal of honor and a prize in francs, "La Psychology Inconnee" (Our Hidden Forces) and L'Avenir des Sciences Psychique" (The Psychology of the Future), translated Fdk. A. Stokes, New York. In Dr. Bairac's chapter on thought transference, thought reading, etc., the author coins a word to express his idea, "diapsychism," literally the passage from soul to soul, designating the transmission of a psychological state from one consciousness to another. "Any communication whatsoever established between two minds." (Cuvier, in his "Lecons d'Anatomie," defined animal magnetism as communication established between two nervous systems.)

According to Dr. Wm. James,

It is here, without explanation or understanding of the governing law, I wish to relate a recent experience of my own, in which I was probably en rapport with the world-mind in its shaping of events. During the night of Friday, Nov. 8, 1918, I had a dream vision of being (although invisible myself) in the presence of the then Emperor William, when three attaches or officers of high rank or importance entered, in military regalia. They delivered a peremptory message to the Emperor and he seemed undone and resentful. All were standing during the interview, and as one held his helmet in hand I observed a lock of light hair fall on the forehead of a face fierce in expression. I awoke; it was so realistic it disturbed me. Upon returning to sleep I again had a vision of the Emperor as he sat alone with his royal and military paraphernalia all thrown aside, haggard and hollow-eyed, in mental anguish.

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what is life but a series of states of consciousness? We are influenced by our contacts, by sight, smell, taste, hearing and feeling—the exterior senses. There exists a sixth sense, the Interior or Vital sense, which informs us of the state of our organism, and guards, or locates, the various sensations—hunger, thirst, illness or health, etc., etc.

If this interior sense may be communicated with and counseled ("Be ye therefore perfect"), may it not assume intelligently the directing force, and reject the old thrall of illness, accepting the new statement of being, i. e., health, perfection, etc., and diffuse its radiations on all it had formerly held dominion over in its extensive domain?

On page 177 the author gives an incident of sensorial sympathy, and further on an instance of exteriorization of the sensibilities as discovered by Col. de Rochas (whom I also knew in Paris, at the L'Ecole Polytechnique, as an ardent spiritualist and scientific investigator).

In the former experiment the subject reflects the sensations experienced by the hynotizer. Dr. Pierre Janet reports: "Madame B. seemed to feel the majority of sensations felt by the person who put her to sleep. She believed she herself was eating and drinking, and distinguished the taste of salt and sugar when eaten by the operator or hypnotist."

The author progresses from sensorial diapsychism to intellectual diapsychism; the communication of sensation is resolved into the communication of ideas.

Under another chapter Dr. Bairac refers to clairvoyance, or "metagnomy," as supernormal knowledge, or knowledge of things situated beyond those we can normally know. He refers to perception as a special sense developed in certain individuals to place them enrapport with the radiations or emanations of things inaccessible to our ordinary senses.

A STRANGE DREAM VISION.

It is here, without explanation or understanding of the governing law, I wish to relate a recent experience of my own, in which I was probably en rapport with the world-mind in its shaping of events. During the night of Friday, November 8, 1918, I had a dream vision of being (although invisible myself) in the presence of the then Emperor William, when three attaches or officers of high rank or importance entered, in military regalia. They delivered a peremptory message to the Emperor and he seemed undone and resentful. All were standing during the interview, and as one held his helmet in hand I observed a lock of light hair fall on the forehead of a face fierce in expression. I awoke; it was so realistic it disturbed me.

Upon returning to sleep I again had a vision of the Emperor as he sat alone, with his royal and military paraphernalia all thrown aside, haggard and hollow-eyed, in

MENTAL ANGUISH.

A woman and a child appeared upon the scene, and I heard:

"This chateau is in the name of the Princess; I am safe here!"

Then he prescribed severe pun-

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ishment for someone. Others entered the apartment, bearing documents and blanks to be filled, and threw them on the table with the portfolios before the Emperor, and seemed waiting for his signature, while he sat hesitating and unwilling.

Then I awoke Saturday morning suddenly, with the haunting presence of the dream over-shadowing me like a reality.

I will quote here extracts from a paper "extra" of Sunday, November 10:

"London, Nov. 10.—Emperor William signed a letter of abdication on Saturday morning in the presence of the Crown Prince and Field Marshal Hindenburg, according to a dispatch from Amsterdam to the Exchange Telegraph Co. Before placing his signature to the document an urgent message from Philip Scheidmann was handed him. He read it with a shiver, and then signed the paper."

In my psychic interview I did not see the document signed, but felt the imperative necessity, the urgent demand, and the fateful disinclination with which the atmosphere was charged. (Proper allowance for the difference in time of about six hours, as accounted in the two hemispheres, must be made.)

The above is one of the instances that Dr. Bairac's book, in its many phases of research, is calculated to give some understanding of the laws in operation; so that which was once mysterious may become an open lesson, an occult or abstruse law merging into the natural. I will be glad to invite correspondence relative to the above.

[On November 10th, The Intelligencer, of Lancaster, Pa., published an "extra" in which it was stated the Kaiser was in hiding and it was not known where. This seems to attach significance to my dream of the night of the 8th as prophetic or of inter-astral connection.]

THE POWER OF PRAYER.

One of the most interesting and comforting thoughts in life is that the prayers of sincere believers are inevitably answered. This is not theory, it is a psychological and scientific fact. Regardless of the form of one's faith—and every intelligent being has some sort of faith—the demonstration in the material and mental worlds of answered prayers can no longer be denied. Whatever be the inspiration of prayer, and regardless of the source from, or the manner by, which it is answered, the truth remains that earnest desire is certain, sooner or later, to be realized. It is probable that the forces within man that cause him to worship and pray are the same forces that build for him a path to any point, object or condition in the universe with which he wishes to get in touch.—Los Angeles Times.

We are not to be burdened with responsibility for the result of the word. It is our obligation to speak; to speak truly, and without faltering. Our responsibility ceases with this. The Spirit in the world will take care of the manifestation.—Weekly Unity.

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YOUR THOUGHT ATMOSPHERE.

Every man makes a thought atmosphere, which has character and power proportioned to the ability of the thinker. In dynamics, power increases with attenuation; so in thought, power is great or small as the ideals are low or high. When you follow narrow ideals your thought atmosphere grows thin and contracted; but mental breadth enlarges and strengthens it in all directions.

"How can a man conceal himself?" asked Confucius. In the light of the ever-present thought-atmosphere with which he surrounds himself, he cannot. Nearly all people have the ability of feeling the thought-atmosphere of those they meet, and this may be cultivated until man becomes an open book, and the air about him is filled with his silent yet potent words, ever telling what he has thought.

The thought-atmosphere is a real, substantial thing, and has in it all that makes the body. We have a way of considering the things we cannot see as unsubstantial, and although we are told that we cannot conceal ourselves, we go right on believing that we can. Hence, it is good for us to know of a truth that we do carry about with us this open book of our lives out of which all men read, whether we realize it or not. Some people are good thought readers, while others are dull, but all can read a little and you cannot conceal yourself.

Also, your thought-atmosphere is constantly precipitating its slowly cooling words on your body and there it is seen of all men. But we can with a little practice, feel the thought-force of this atmosphere that surrounds us and gradually gain a realization of its existence as real as that of the outer world.

"Think on these things," said Paul. Think about Christ as a life-force penetrating your whole being. Try to feel that force as an energy pulsating through every nerve and fiber of your body. Then imagine you can see this life-force as a light lighting up every cell. Light represents intelligence, and when the light in you breaks forth into understanding you will know that there is a Spiritual Mind, as much greater than the ordinary mind as the sun is greater than the moon. In Him is life, and this life is the light of men. —C. F. in Weekly Unity.

"Be not overcome of evil, but overcome evil with good." This is the grand teaching. But the first step for us to take to get Divine Power to overcome everything is to send forth Love, and to pray to God without ceasing; that is, to keep God in mind constantly, in our daily life, in every little act we do. This is a world of labor, service and work, and we can do our work easily by thinking of God all the time, and will then do more and better work. If any other thought comes into our minds it interferes with our work. But the thought of God does not interfere with any labor, service, or work, but increases our power of performance. Good, loving men do much more work than those who do not love God.—Exchange.

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PRAISE GOD FOR PEACE

General Bramwell Booth, Salvation Army.

THE NEWS of an armistice which all can see will lead to peace must fill with gratitude every lover of mankind. No words of mine can adequately express the joy and the praise to God which we of The Salvation Army in every corner of the earth will feel in the conclusion of the awful conflict of the last four years. Dark clouds may still hang over the future, but today we can do nothing but thank God for peace. The war is ending amid the general downfall of those who hoped to profit by it and in a universal hatred, not of this country or that, not of this man or the other, but of war itself.

This is a hatred which is akin to righteousness; it is a half sister of love; it is a manifestation of the spirit of holiness. It is not given to us to see into the future. We know not whether the long-hoped-for day has dawned when wars shall be no more. We cannot tell how far the reign of universal peace has really begun, but we can see that a new and powerful spirit of aversion to the killing methods of settling disputes between peoples has taken possession of a large part of mankind.

Let us praise God for that. Let us do what we can to instruct and deepen it. Let us rejoice in the glorious prospect of this new good will among men, purchased for us at a cost of so much precious blood and so infinite a sum of agony. The war has been won by the invisible more than by the material powers engaged in it. The destruction of Belgium welded into one mass all the moral forces of Great Britain, and the heart of the Empire, feeling a deep wrong, moved its mighty arm. The destruction of women and children at sea revolted the whole spirit and conscience of the United States and, drawing its complex people into one heart and one mind, compelled their entrance into the conflict. Similar influences have been seen working in every land, in every section of the populations, in every one of the armies in the field, in every ship upon the seas.

Whatever else the victory of the Allies may have shown the world, it has demonstrated before the eyes of the whole human race that right and wrong are not the same thing; that just as righteousness, and not guns and gunpowder, raises nations on high, so unrighteousness and selfishness, in spite of guns and gunpowder, even in unlimited quantities, cast nations down.

Here is a lesson for all lands. Will they learn it? Will they look at home as well as abroad? Will they remember this great example of the failure of the men of might because they had ceased to be men of right?

Events of world-wide interest are taking place as I write. Thrones and dynasties are passing into dust. Men who were but yesterday august figures of authority and power are suddenly anxious to be seen and

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heard no more. Why? Well, for one reason, because the people who have trusted them have woke up to realize that their trust has been betrayed. The mass of German people have been victims of a great conspiracy; they have been misled and blinded. Multitudes of them no more desired this war than did the peoples of the Allied nations. They neither desired it nor approved it, nor would they have supported it but for the iron hand upon them all. This we can see written in the uprising of today. Betrayed and deceived they have at last discovered the truth and swept away their rulers. Let us pray God they may be kept from another servitude and saved from the horrid, appalling tyranny which has fallen upon Russia, and also that they may see that for communities as well as for individuals the old, old rule, "As ye would that men should do to you, do ye also to them," is both the way of happiness and the way to safety.

Yes, that is so, not only because it is the sure way, but because it is God's way. The will to love is greater than the will to live. The will to suffer for all is a surer way to lasting victory than the will to be over all.

Let us remember amid our rejoicings the mourners. The bells and the music will be mingled in many hearts with the memory of the dear voices now silent forever. They have lost that the world might gain. They have given freely that we might be spared. May God comfort them and let all who love Him share in the blessed work.

And now, my dear comrades of The Salvation Army, need I remind you that in our war there is no armistice, no cessation of hostilities? The days of peace will bring to us needs as great as the days of war. Let us all in fuller measure give ourselves to God for the bringing about of the true reign of righteousness in all lands and amongst all peoples. Forward, with the Cross of Jesus!

IT IS NOT EASY

To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To keep out of the rut,
To profit by mistakes,
To think and then act,
To forgive and forget,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining—
But it always pays.

—Ohio Educational Monthly.

A great thing is love—a great good every way; which alone lighteneth all that is burdensome, and beareth equally all that is unequal. For it carrieth a burden without being burdened, and maketh all else that is bitter, sweet and savory.—Thomas a' Kempis.

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THE DAY OF SOBERNESS

Wm. E. Gibson.

TRULY the day of soberness has come. Drunkenness of every kind must go. Some men are rum topers, some drug topers of various kinds, some are money topers, some are honor topers, some are fame topers, and very many are power topers.

All topers, all seekers of self or selfish gratification, belong to one and the same class, viz., drunkards of the wine of excess. The day has come when men must lay aside these vestments of the past. They are infested with germs of disease and social disorder, and lead speedily to physical death, and too often to soul discomfort.

Men are attacking these evils among themselves, feeling very keenly the need of casting them out. Rum is now the great objective. Simple judgment and common sense testify that rum is a dangerous luxury, most especially at this stage of development of applied sciences. Daily, hourly, inventions and mechanical devices and chemical combinations are being harnessed in the machinery of daily life, which speed up operations in shops and factories, and constantly accelerate the rate of locomotion on land and sea and air. The handling of many chemicals requires the greatest care and sanest judgment. The control in the many applications of motor power requires the sanest mental state of the operators, or serious trouble results.

Excess in rum or other intoxicants has wrecked more trains, sunk more ships, demolished more factories, than perhaps any other known cause. Objectively, rum has led its millions to death through accidents, and its tens of millions through brutalized passion to wanton poverty.

Men and women are regarding rum as an octopus evil that must be ousted from the sea of social life. Reason brands it a nuisance, an evil, an enemy. Common sense assigns it no place in the machinery of life. Morality ostracizes it as a culture-bed of human disorder.

Rum and its kind must go. Its doom is sealed. The hour of its death approaches. Yes, it must go, and is now going.

But here justice must not be forgotten. The men who have the inherited or acquired appetites for rum feel that they must have it, and cannot do without it. Of course, this is a ridiculous feeling, and is untrue. It is as ridiculous as the feeling of the inveterate who can lay aside his pipe or cigar while he works for hours in an institution where smoking is prohibited, and must have it every moment outside.

Many local prohibition laws are in effect in this country, but most of them are framed with loopholes through which the smart fellows can easily slip their rum in great quantities, while the ignorant run into the toils of the law.

Justice to all must be the spirit of all prohibition laws, or the law is an expensive failure.

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If the law is so framed as to allow the men of high rank and station, even the lawmakers and interpreters, to have their wine cellars and closets filled to their desired content, and then pinch and make a noise over the bootleggers and moonshiners who run afoul of the law in their efforts to have their rum—if the law is so framed as to permit these abnormalities, it needs recasting. Such a state is as irrational as it is to pinch the dice gamblers in the back alley while men of high station gamble in Wall Street, or on horse races, prize fights and elections, or in stocks on the markets, or whatever they desire, and publish the dealings through the common press.

O Justice! thou art the pen that must write the laws for the guidance of men. The pen of partiality sets snares for the feet of the ignorant, and bombs about the life of the states and nations.

Surely men of reason and common sense, even though the drink habit holds them in its grip, realize that the day has come for laying aside of rum as a beverage; that it is an enemy to perfect self-control, and especially now, when the means of travel and the sources of livelihood require the best service of brains, nerves and muscles. And surely, acting upon this realization, will rise in strength from all parts of Beloved and World-Honored America, and frame a national prohibition law that will have no loophole of injustice and partiality—a law which all of the people of all stations must respect or suffer the consequences in proportion to their culpability.

This is a part of the spirit of the age, and rising in effective power in America, will speedily sweep through the international alliances and peoples of other lands.

Can "Freedom-loving" and "hundred-per-cent" Americans, of the North, of the South, of the East, of the West, of this "land of the free and home of the brave," afford to forego this opportunity of giving the world another example of breaking the fetters of tyranny—of the tyranny of King Rum—and establishing a law of national freedom from its dominance.

Brave Americans are arising in their strength; proud Americans are coming together; true Americans are rallying their forces for the final blow to the common enemy, Rum. America outlawed rum and saved her armies, and her armies saved the world from military despotism. Surely the soldiers and civilians will unite and save the Union from the further reign of King Alcohol, and set the world an example and an ensample of freedom from the clutches of an expensive and brutalizing luxury.

Thus one kind of drunkenness will be ousted and put under the ban of sentiment and law. There are many others. This modern hydra has many heads. The Hercules of sentiment and law can cleave off at least one at a time, and if it sears well the place of cleavage with the firebrand of justice and fair play, the healing will be complete and harmony general.

Beware of partiality.

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BIBLE TEXTS OF HEALING.

"Give us help from trouble; for vain is the help of man."

"Oh, God; be not far from me! Oh, God, make haste for my help!"

"Our souls waiteth for the Lord; He is our help and our shield."

"God is our refuge and strength; a very present help in time of trouble."

"Verily, verily, I say unto you; he that believeth on me; the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

"And he sent them to preach the kingdom of God and to heal the sick."

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in me."

"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."

"Bless the Lord, O my soul, and forget not all His benefits; Who forgiveth all thine iniquities; who healeth all thy diseases."

"He healeth the broken in heart and bindeth up their wounds."

"But unto you that fear my name, shall the Son of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall."

"For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, gifts of healing by the same Spirit."

"And Jesus saith unto him: I will come and heal him."

"Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up."

"And the Lord hearkened to Hezekiah, and healed the people."

"And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and healed their sick."

"He sent His Word, and healed them, and delivered them from their destructions."

"But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

"Oh, Lord, my God, I cried unto Thee, and Thou hast healed me."

"The Spirit of the Lord is upon

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me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted; 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."

"If my people, which are called by my name, shall humble themselves, and pray and seek my face and turn from their wicked ways, then will I hear from Heaven, and will forgive their sin, and heal their land."

"I have seen his ways and will heal him; I will lead him, also, and restore comforts unto him."

"Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

"Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed."

"Return, ye backsliding children, and I will heal your backslidings."

"I will heal their backsliding; I will love them freely; for mine anger is turned away from them."

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for Thou art my praise."

WHAT MENTAL HEALING WILL DO FOR YOU.

It will teach you how to find the Great Physician within yourself, and, having found Him, to use His power for your own permanent healing of body, mind, soul and body.

It will teach you how to let go of old modes of thinking and speaking, casting them away as a worn-out garment, and will show you how to weave a new "Coat" of Skin —or robe of flesh—by the creative power of Thought and the true Word. "They shall all speak with new tongues."

It will teach you to have faith in that "Hidden Power" within yourself—the God Principle within; giving you faith in the power of "the Word that is nigh thee, in thy mouth and in thy heart the word of faith." "According to thy word it is unto thee." Learn how to speak the living word with authority, and so create the new conditions in your life which you so much desire to see manifest.

It will teach you to overcome all negative states of mind; bad habits, evil propensities, weakness of every kind—such as drugs, intoxicants, impure habits, and will instruct you how you may be ruler of your body, master of yourself, and develop your latent will-power. "Man know thyself."

It will teach you how to conquer poverty (which is a disease), worry, mental depression, passions, moods, tempers, impulses and emotions; how to be free from all bondage to the senses.

Mind is Master.

Thought is a Creative Force.

Conscious Law is King of Kings.

Words are Living Seeds.—Sister Veni Cooper-Mathieson.

The great problem is what to do in life and what to do with life; but to solve the problem we must know what to think about life, because action is always preceded by thought.—Efficiency.

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CHRISTMAS

Peace the Earth's First Christmas Gift—Christ Poor and Homeless—The Heart of Christmas—The Dawn of Peace.

Susan Q. Morris.

Bethlehem town is fast asleep—
There where the shepherds watch their sheep,
Out of the night the shadows creep;
But the lowly shepherds are not asleep.

Down in the town is a lowly shed—
There, to the Christ-child's manger bed
Shepherds, and three wise kings are led.
Brightly the star shines overhead.

CHRISTMAS greetings to you, dear readers and friends. May this be a Christmas-tide of joy to all! May this Christmas be marked in the annals of our lives and nation as the Christmas of peace!

With the true Christ comes the Christmas, and with it the earth's first Christmas gift—Peace. With "Peace on earth, good will toward men," as the song on your lips and the light in your life, you will become a co-workers with the Prince of Peace, whose coming upon the earth and into the hearts of men will abolish war, strife and selfishness, and establish the government that will have no end.

CHRIST'S COMING INTO THE WORLD.

Christ's manner of coming into the world was a surprise to the rich and those high in authority. They expected Him to come in great pomp, clothed in fine robes and sparkling jewels. What a contrast to the lowliness of his coming! But did it ever occur to you what an overpowering contrast was that between the noonday of Christ's departure from His Father's house—He, the Heavenly Prince—and the midnight of His earthly arrival? All of the riches, the glory, the power, the praises, the music, the love, adoration, and worship of the inhabitants of the Kingdom on High, sacrificed for His earthly pilgrimage. Sure enough, at his departure from His Father's house, the angels were out that night. In the sky especial meteors acted as escort. But all that was from other worlds. The earth made no demonstrations of welcome.

If one of the princes of this world goes on a journey, cheers greet him everywhere, the bands play, and flags wave him welcome. But for the arrival of this Missionary Prince of the Skies, not a torch flared, not a trumpet blew, not a plume fluttered. All the music and the pomp were overhead. Our world opened for Him nothing better than a stable door. His mission upon earth was among the poor, the lame, the blind, the sick who wished to be healed, the troubled ones. Christ

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loved them, and sympathized with them, and healed them, and saved them, which was more to them than gold.

CHRIST WAS POOR AND HOMELESS HIMSELF

during His stay upon this earth. The pigeon in the dove cote, the rabbit in its burrow, the bee in its hive, were better provided for and sheltered than He.

"If on windy day the raven,
Gambol like a dancing skiff,
Not the less he loves his haven
On the bosom of the cliff.

If, almost with eagle pinion
O'er the Alps the chamois roam,
Yet he has some small dominion
Which, no doubt, he calls his home."

HE TROD THE WINE PRESS ALONE.

But the Crown Prince of Heaven was homeless. Many authors have attempted to write His biography, but He condensed His autobiography into these simple words: "I have trodden the wine press alone." Paul, distinguished for so many utterances, might be memorable for this one saying, "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye, through His poverty, might become rich."

Christmas has become the day of days for the children. It is typical of love and peace and good will toward men. It is a day of giving and receiving, and of tender greeting. This Christmas will be different in many respects from any other the world has known. Now that the terrible world war is ended and peace is at hand, it will have a wonderful significance to all. Loved ones are returning home, families are being reunited, the world will soon be at peace. And for those whose dear ones do not return, there is the promise made possible through Christ's advent, of the final reunion.

THE HEART OF CHRISTMAS

is the joy of being remembered. God intended that the Christmas gift should be the symbol of affection that does not forget.

Shall we ever forget the sacrifice of those who have braved death and given their lives that we might live in peace and liberty? Or the sacrifice of those who have toiled in hospitals and camp and field and factory that the cause might live? Perish the thought that we should ever forget these sacrifices. But, dear ones, in what greater degree should we remember Him, the Lamb that was slain for us. He, whose birthday we celebrate, is our Savior and Redeemer. He suffered for us until there was no further depth of suffering to touch. Do we fully realize and appreciate this? There have been billions of dollars spent in this world war to destroy and rebuild; but who can estimate the value of that precious blood that was shed to save us. "He came that we might have life, and have it more abundantly."

THE DAWN OF PEACE.

And now that the last battle is fought, and the victory won, I turn to my Bible and I read that the blacksmith shop shall come into its grandest usefulness when the war-

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rior and the husbandman shall enter it side by side, and the soldier shall throw into the heart of the fire his sword, and the farmer shall pick it up a plowshare; and the straightest spear shall be bent into a crook at either end, and then cut in two; and what was once spear shall be two pruning forks.

At midnight, in a manger, the Prince of Peace was born. The Prince of Peace went forth to battle, even when He had no armor, no sword, no weapon of defense, and yet He conquered men; and nations trembled at His feet. Again the Prince of Peace has come. He is clothed in white. His sword is truth. His shield is faith. His helmet innocence. His heart is love, and His watchword peace. "Peace on earth. Good will to men."

THERE NEVER WAS A MIRACLE.

Always remember that there never was a miracle. Jesus Christ never performed a miracle in the sense that a miracle is something that is extra of nature. Everything which Jesus did and everything which all the world can do is to follow the beaten paths of God Almighty's unchangeable law. God does not change and cannot change and none of us can change His laws, but everything that Jesus did can be done and demonstrated along the lines of natural science. Therefore He walked upon the sea by virtue of natural science; He overcame death by virtue of natural science; and everything that He ever did do was by virtue of natural science. All that I can hope to do is to teach you these few rudiments and give you a stepping stone, throw out the life line, and then if you are so minded to climb the ladder, the ladder is free and God will take you by the hand and you need never stop until you have climbed into the realms of eternal glory and eternal happiness and eternal bliss.

AFFIRMATIONS FOR "I WILL."

I am Desire.
Under desire I have wished.
Under desire I have longed.
Under desire I have planned.
Under desire I have imagined.
Now, under desire, I DECIDE.
I WILL.

I have decided upon that which I desire.

I have decided that whatever I desire I can be.

I have decided that I am Power to materialize my desire.

I have decided that the Indwelling is power to realize desire.

I now desire to trust the Indwelling.

I decide that this desire shall be reality.

I am Life that desires.
I am Power that desires.
I am the Life that decides.
I am the Power that decides.
I am my Decision.

Desire and Decision open the way for Realization.

I will let Desire become Expression.

In this decision I find Peace.

O blessed Lord! how much I need
Thy light to guide me on my way.

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PROSPERITY AND POVERTY

Philosophies Underlying the Conditions and How Same May Be Regulated

Chapter from "Christology."

IN TREATING for prosperity you must demand prosperity just as you demand health. You must affirm that you possess it, because you have it. You have health. Why? Because, living, moving and having your being in God (perfection) there can be no such thing as disease, and every affirmation and realization of the truth of this protection works a miracle, so-called. You have health. Deny poverty and want. Declare that there is no lack; declare that you have all; declare that all belongs to you; declare that God gave you all. It is yours by virtue of your inheritance as the child of God, a joint heir with Jesus Christ, by virtue of your original rights when God created you. Declare that you have all; realize in your heart that this is true; and the wonderful results that will flow in upon you will be something that the material mind cannot grasp.

I know in my own experience that during all these years of my life while I was scheming and struggling for wealth, I was rich this year and next year poor, up and down, as all those are, in greater or less degree, who depend upon their own intelligence and work to obtain money. Since I have dropped scheming and have come into that love of God and perfect trust I treat for prosperity and God pours the money in to me, and I have all that is necessary; and I have no more care or thought, no more anxiety, no more worry about money than do the birds, about which Jesus spoke.

If at any time the old material thoughts come into my mind, I at once set to work and treat them out.

I DENY THEIR EXISTENCE;

go back to God; put my trust and perfect realization in Him and demand my birthright, and the proposition is always solved, and solved in accordance with the promises of the Bible, and against all lack or poverty. A person can be poor or he can be above poverty, just as he himself decides. This inward man, this child of God, this image and likeness of the Creator, has the power of omnipotence, unless it is denied by this material thought, which drags him down and down and down. Rise, therefore, to the dignity of the situation, rise to the necessity; know what you are and who you are; in the name of your Maker claim your rights and be satisfied with nothing else. That is the cure for poverty.

We must be careful in our conversation and also in our thought

NOT TO CONDEMN OURSELVES.

We must rise to the dignity of what we are—our true selves. We are the image and the likeness of God. We are endowed with dominion over all, and we have every power

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of God unless we renounce 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, headaches, 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 prophecy 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 that he is going to be destroyed with poverty. Can he succeed to affluence? Impossible, for he is weighted down with the burden of his convictions—poverty!

LET US LIVE SERENELY IN THE ETERNAL NOW.

Persons who spend their money for what they actually need and never pinch themselves have plenty; but the persons who are always in want and suffer from 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: In our fears we distrust the God who gave us all. It is because of 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.

Now is all there ever was or ever will be. We live in the now, hence let us be happy now. Have we enough to eat? Thank God, from whom it came. Have we health? Thank God for health. Have we happiness? Bless God for this happiness. Live in the now; live in the perfect realization that all comes from God and nothing comes from any other source. Every breath you draw comes from God. You cannot lift a finger or wink an eye except through power from God. You are absolutely the children of God, and in Him you live, move and have your being.

The best definition of thought which can be given, in my opinion, is this: It is mind in operation. Thought is something that is never still; it must have something to go into; it must have a home. Thought is not like a wandering meteor that goes from planet to planet seeking a home. A thought goes as direct as a cannon ball. It must have a lodgment and it has a lodgment. It is mind in operation. Consider the thought of the designer before he has constructed an engine. From the mirror of the mind he transfers the image to the blue paper of the draughtsman, and then comes out expression in the perfect engine—all the realization of thought. So with the architect; so with the writer; so with the historian; so with all of us that live by our thoughts. Our thoughts take forms, and those forms develop something for the upbuilding of man, or for his dragging down and our own destruction.

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IMPATIENCE AND WORRY.

What great wisdom lies in the old proverb, "He that is slow to anger is better than the mighty." Napoleon is quoted as making the remark that if he were able to keep his anger below his chin he could control his armies and consequently his enemies.

It is only our self-will that makes another's deed offensive and it is our egotism that is wounded by another's self-assertion. How utter foolish it seems to chastise ourselves for another's fault, for the arrow shot from the other's bow is harmless until our thought barbs it.

When the great Emperor Constantine was told that a drunken mob had smashed the head of one of his highly prized statues of himself, his courtiers expected him to rise in righteous indignation, but the famous man quietly lifted his hand to his head saying, smilingly, "Strange! I do not seem to be hurt in the least." He had control over himself, his temper was so genial that the friction of the world could not wear upon his sensibilities.

If we would strive to learn this, and remember that there are a thousand millions of human beings on this mundane sphere, each a world in himself, with an individual taste, ambition, love, will-power, culture, character, etc., different from anyone else, and that life is a ceaseless action and reaction upon each other of these different atoms and cells, we should practice more patience, control our anger, and above all cease to worry. How many spoil and corrode their lives with illusive worries and consuming cares. Everything about us seems opposed to worry and calls shame upon us. Nature with her beauty and unlimited supply is anxious to minister to our comfort and joy. Overlook the petty annoyances of life, of which the greater proportion is imaginary and unreal. There is so much to yield joy if we will only look for it. Overlook the trials and look upon the disappointments as opportunities to make you better and nobler. Endure the little trials, if such they seem to be to you, with brave spirit and patience, like the forests meet bravely the storms that come.

To lose patience, and to worry reveals a weak and small spirit. Have you ever removed any trouble by worry and impatience? Has not the opposite quality transmuted sorrows and afflictions into success and sources of joy and happiness? If you imagine things are wrong wait cheerfully, and they will straighten themselves to suit you. "The man worth while is the man with a smile when everything goes dead wrong." The Frenchman says, "Tout vient a lui qui sait l'attendre." The secret is to know how.—Joseph George Jacobson in Weekly Unity.

A WISH.

Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess my ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly.

—Thomas Elwood, 1639.

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COLDS: THEIR MEANING AND CURE

By Walter De Voe in The Healer.

YOU HAVE been taught of the healing intelligence of your subconscious mind, and that all things work for good, when suddenly you are faced up with a cold.

Do you recognize the good that the cold represents and rejoice in the activity of the healing intelligence? No. "Here is something to demonstrate over," you say, and go to work with your mind to suppress the symptoms. You may be able to exercise your will to that degree that you can tie down the forces which are pulsating through your organism, purifying it of impurities, but if you are unsuccessful do not let fear cause you to paralyze your sympathetic nervous system with some "cold-cure," because whether you suppress by mind or drugs you only delay the day of reckoning.

What caused the "cold"? You sat in a draught and the exhilarating tonic quality of the cool air stimulated your sympathetic nervous system, or you got in a psychic draught and the excitement of anger or a new spiritual awakening stirred the same nerves and quickened the nerve force, threw the stored up morbid matter in the cells into the circulation. The skin, kidneys and lungs could not throw off the impurities fast enough, so they sought an outlet through the mucous membrane. Dissipation, overwork, or any condition that lessens vitality results in increased elimination because when the power that holds substances in physical organization is weakened, less substance is polarized.

A cold is a physical house-cleaning, a "healing crisis," a cleansing process that, when recognized as good, and not drugged, leaves the body more responsive to the intelligence of life. Were the body not filled with useless and clogging matter, the mental or physical excitement would not increase the elimination of mucous and phlegm and there could be no pain, congestion and fever if the white corpuscles did not find work to do consuming impurities. If you paralyze the sympathetic nerves with drugs and suppress the wonderful cleansing intelligence, your body will retain the morbid matter and be further burdened with a poisonous drug; consequently the symptoms of a cold will slumber until your nature can gain the vital power to try again to throw off the accumulated impurities.

As the cleansing work is doubled, the crisis is more severe, and its life's activities are not recognized as good, but are continually suppressed, the outcome will be a chronic condition of disease which can be cured only by understanding and fulfilling the laws of life.

The pain, congestion, inflammation and mucous discharge of a cold are all efforts to relieve the cells and the circulation of impurities and to re-

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store normal conditions. These impurities may be present from one or more of the following causes:

Psychic poisons generated by lust, worry, anger, fear or any other mental disturbance; overeating or eating wrong combinations of foods; sluggish circulation through lack of exercise; devitalized blood from lack of fresh air, sunshine and earth radiance; inactive skin as a result of heavy clothing, which shuts out electricity and magnetism from the sun, air and earth; over-work, dissipation or any other condition that lowers vital resistance.

Drugs or serums cannot supply vitality, cannot make the skin tingle with the electric energy of renewed circulation, cannot fill the lungs and cells with atmospheric electricity, supply proper nutriment, or correct wrong habits of feeling; consequently they should not be used to remedy constitutional conditions of inharmony. Their use is contrary to all spiritual and physical conditions of health. Repent, turn again from these decoctions of ignorance to the Spirit of the Living God within and let it transform your mind and morals and cleanse your temple. It is cleansing the temple—let be! Have faith in its intelligence.

You can relieve the excessive elimination of effete and poisonous elements through the nose and throat by increasing the actviity of the other depurating or cleansing organs. The free use of hot water will increase elimination through kidneys, skin and bowels. If there is fever, stop eating and depend on hot water and fruit juices. Food only adds fuel to the fever. When the appetite returns let the diet consist of fruits and raw or steamed vegetables for a few days, and eat as little as possible.

Keep positive. Do not go to bed unless compelled to, but, on the contrary, exercise in the open air if possible or in well-aired rooms. Any exercises that are not over-fatiguing and which increase circulation and full breathing oxidize the blood and electrify the body and increase its power to cleanse and renew. Exercise when not overdone arouses the functions of the body to increased activity. Muscular activity of stomach, heart and bowels requires external muscular activity.

While steam or turkish baths do increase the elimination of many impurities, I cannot advise them because heat applied externally absorbs the electro-magnetic force from the body, relaxes and weakens vital resistance and thus interferes with and suppresses positive vital action which is seeking to restore health. On the other hand, the stimulating effect of cold air on the skin of the entire body, while it is being vigorously rubbed with a dry towel, or, in a person of greater vital activity, with a towel dipped in cold water, has a tonic effect on the skin circulation and electrifies the entire sympathetic system.

Feverish conditions can be kept within bounds and skin elimination is increased by applying a cool wet pack from arm-pits to hips, well wrapped in flannels to protect from chill until dry. Follow with vigorous applications of dry towel or with a cold sponge if reaction is good. Rejoice in the knowledge that

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Life does all things well and that your cold, understood and treated in this manner, will restore you to a greater degree of health. Your body will be purer, fairer and more vibrant with life than before the healing crisis.

The following thoughts will help you to recognize and increase the power of the healing life in your body:

My nature is pervaded by the free Spirit of Life. Every part is opening up to the cleansing influence of the Spirit.

There cannot be any congested condition in my head, throat or lungs, because all these parts are subject to the freeing Spirit.

My bowels, liver, kidneys and skin are working actively and intelligently to cast off all accumulations of useless substance.

The free Spirit dissolves all limitations from my nature and opens all channels for the unhindered operation of life.

I am a spirit of love, in tune with the love and harmony of perfect life.

I rest in perfect faith that all is working for harmony and health.

AN OLD GAELIC RUNE.

O, Christ! Thou Son of God!
My own eternal Self!
Live thou thy life in me;
Do thou thy will in me;
Be thou made flesh in me;
I will have no will but thine;
I will have no self but thee.
—From the Master Mind.

IF YOU WISH.

Reader, you can find the Truth if you wish. You do not have to take the word of any person on earth; all you have to do is to be honest with yourself and study, and in three months or less you will commence to heal the sick; you will commence to realize that God is All-in-All and that He is your Father, an ever-present help in time of trouble. The scales of ignorance will drop from your eyes and you will love and praise God as you never have, for you will understand.

We wonder why the sick, the lame, the blind and all poor suffering humanity continue to creep and hobble along earth's rugged pathway, when God's eternal love is holding out the helping hand to lead them in the light of eternal good.

We wonder how long this will continue.

Here is an open door to happiness and health on earth and a certainty of eternal peace and rest, yet we find many so steeped in ignorance, prejudice and bigotry that they shut they eyes and suffer on, being punished by their own sins. How long can these things be?

We are rejoiced that we have been favored with a knowledge of this great Truth. We thank Thee, O Father of Love, for this light, and pray for wisdom and understanding, to the end that we may so use this knowledge that some poor, suffering mortal may be led to seek this blessed Truth that is knocking at the door of this age and asking admission.

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THE PEACE THAT MUST COME

Wm. E. Gibson.

THE PEACE that must come, and will surely come sooner or later, must be based upon such conditions, and framed about with such understanding between all of the nations of the earth as will make friction and wars impossible.

If any nation goes into the Conference with the idea of gaining one iota of advantage over the other nations, and persists in that idea, and succeeds in corrupting the conferees to that extent, immediately the Conference will become a mere hotbed in which seeds of corruption are sown which will speedily send up gigantic growths of evil, to flower and fruit with amazing speed; and a worse condition will follow than the great war has brought.

Truly, this is the day of God. The Sun of Truth and Righteousness has risen above the horizon of ignorance and superstition. Men must open their eyes and, walking in the light of Truth and Right, must honor Justice and Fairplay above all things, or closing their eyes to the light must blunder, fall and perish.

Nations must now and henceforth honor Justice and Fairplay or be wiped from the face of the earth.

Henceforth there will remain no peace for the selfish, prejudiced and greedy among men. Henceforth peace and tranquillity will flee from that people who follow prejudice, false pride and greed. The end of national existence has already begun for that nation which stiffens its neck against the Kingdom of God in its Day.

THE LIAR CANNOT ENTER THE KINGDOM.

If men multiply the means of warring while they feign peace, they practice deception and lie in reality, and no liars can enter the Kingdom of God. True of individuals, true of nations.

The war has truly been a cruel scourge, but it was man's own creation. Man can resurrect this scourge and make it manifoldly more wretched. He can also create other and more subtle scourges, for he has the power. Knowledge is covering the earth even as the waters cover the deep. It denies itself to no soul, and becomes very dangerous in wicked hands.

O! that men the world over, might now and for all time, sacrifice their selfishness, prejudices, false prides and greed upon the Altar of Justice and Fairplay.

O! that men might profit by the errors of the past, be merciful to themselves and their loved ones of the present, and become gracious benefactions to their posterity, and lights of Truth to the rising generations.

THE HOUR OF FATE.

This is the day of great possibility. The Peace Conference will do great things, the hour will soon strike for the weal or woe of human society.

O! sons of God and lovers of

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Truth, pray that human will may now be lost in Divine Will; that the new heaven and the new earth may become a reality in the hearts and lives of the men and women of today.

Henceforth men must worship God in Spirit and in Truth.

Faith must take the place of fear.

Love must drive out all hatred.

Truth must chase away falsehood and deception.

All liars are abomination to God.

From all quarters of the globe the people must pray that God's will be done in the Conference. All America now prays that justice and fairplay, tempered with the generosity of brotherly love, may be the ruling spirit of all deliberations, and that President Wilson may become the pen of Power and the word of Justice and Fairplay at this most critical moment in the world's history.

Precedents must now be thrown to the winds, they are the dust and chaff of other days. The one thing needed is that the nations and peoples of the earth shall indeed have a "new birth of freedom;" "that governments of the people and for the people and by the people" shall become a reality the world over, and that the spirit of True Brotherhood may draw the ends of the earth together in one friendly tie of common interest.

When you live in the conviction that all things are working together for good, you will cause all things to work for good and you will understand the reason why when you begin to apply the science of ideal living.—C. D. Larson.

PERSONAL BLAME.

Blame yourself for everything that happens in your own circumstances that you do not like. Don't in any way attempt to blame God or your fellow men for it. Putting the blame on others is only contracting another debt which you will have to clear off sometime. We have our own field to cultivate and each one must do his own work. We should cultivate our best self; it may require hard labor on our part, but we must gain a victory over our besetting sins, whatever they may be. If all would do that we would be a law unto ourselves.

Have love; not love alone for one,
But man as man thy brother call,
And scatter as the circling sun
Thy charities on all.

—Schiller.

LIFE IS PLAY.

Life is not really "a trial of endurance;" it is a series of opportunities to encompass and express more of life.

But as long as you look at life as "a trial of endurance," it will be so to you.

When you look at it in Truth, as a series of opportunities drawing forth from within you a wider and deeper expression of life, then to you it will be that.

Life is an endurance of trials, or a free play of more life, higher, wider, deeper life, according to the way you look at it.

As you think in your heart, so are you.—The Nautilus.

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DO WE LOVE BUT ONCE?

Both the happy married woman and the disappointed unmarried one incline to this belief that there can be but one love in a lifetime. But they speak only from their own experience, which has held but one full-sized love. How can they speak for all the other women of the world? for the women who have large-heartedly loved twice, or even more, and who glory in it?

ONE WAY OF LOVING.

And yet there are cases where a single love has had extraordinary influence in molding a life.

Cases which have seemed very wonderfully to bear out the theory that there's but one love in a lifetime.

And there are cases, I believe, where a normal human love has been touched by the magic wand of imagination. There, I think, is the secret of the whole matter. It's the highly imaginative woman whose one great love lasts undimmed to the day of her death. It is the imaginative woman in whom a love of this sort comes to gleam like a golden thread winding through the plain-covered tapestry of a life that is actually filled with calmly contented marriage and happy motherhood.

In the heart and mind of an imaginative woman her one great love becomes so rarefied and transformed that it doesn't really conflict with any other human emotion.

Do you remember the story that Mark Twain tells about his mother?

Having married young, she spent a long life apparently in perfect contentment and peace. Both as wife and mother she seemed to have achieved unusually happy relationships.

And yet, when she was a very old lady, she persuaded her granddaughter to take a long journey with her to a city where she had read that a youthful lover of hers was to be seen.

They missed him, but the incident served to reveal the fact that this child love, so delicate, so unflowered, that the boy and girl had never even spoken of it to each other, had throughout four-score years dominated the imagination of this irreproachable wife and mother.

Women's hearts hold strange and secret chambers. It won't do to be too dogmatic as to what finds lodgment there. —Washington Times.

IT IS AS WE THINK.

Solomon tells us in his Proverbs that "As a man thinketh in his heart, so is he," and never yet was a greater truth spoken by mortal man. It is as we think whether we are to be builded up in our lives of holiness, of righteousness, of happiness and harmony, or, on the other hand, whether we are to be dragged down by the belief of evil, future catastrophes and present disaster until our lives are made to sense perfectly miserable, without one ray of hope intervening to break the chasm. This being true, it becomes of the first importance that our thoughts should be so directed that harmony will result and disaster be avoided.

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FOR MEN UNDER TWENTY-ONE.

This editorial concerns two very important subjects, the Freedom of the Seas and the Freedom of Thinking.

You will from now on, until the peace of Versailles is signed, hear a good deal of talk about the former, mostly from people who know very little about it.

But if you should feel obliged to discuss this question we suggest that you go to the library and look up something regarding a young man named Grotius who, more than three centuries ago, wrote pretty nearly everything there was or is to say regarding the question about which the most able men of a dozen nations are soon to begin an argument.

The interesting thing is that Grotius, when he wrote his great treatise on the laws of the seas, was only twenty-one years old.

He was, however, already one of the leading Latin scholars of Europe, having written commendable verse in the Roman language when he was nine years old.

He was a university student at twelve and internationally known at fifteen. At sixteen he was a doctor of law, and one of the cases which came to him was that of a ship's captain named Heemskirk.

This captain, representing the Dutch East India Company, had captured a rich Portuguese galleon in the Straits of Malacca.

The question arose as to whether a private company had a right to take prizes, and Grotius was given the task of the modern capitalistic lawyer—namely, to prove that corporations can do no wrong.

In the preparation of his case Grotius investigated the grounds of the lawfulness of war in general.

He claimed and proved to the court that private ownership of the high seas, either by individual or nation, could not be established, but that the ocean was free to all.

This doctrine he explained and demonstrated at length in the twelfth chapter of De Jure Praedae, a book which he wrote in 1604, when he was just at his majority.

In a broad way his conclusion was that

"It is the right of every nation to navigate the high seas without permission of or obstruction from any one nation, and that no group of nations has any exclusive right to the patrimony of all. Such is the rule and such is the practice of nations in time of peace. In time of war belligerent nations are, by the consent of all, permitted to give battle upon the high seas, to destroy the fighting forces of the enemy wherever found, to visit and to search neutral merchantmen in order to satisfy themselves that the vessels are engaged in a neutral, not in an unneutral or prohibited service.

The freedom of the seas, although limited by war, is not abrogated by it, and in time of war the freedom of the seas obtains, means and requires that neutral vessels may lawfully trade with the enemy unless its ports are closed by blockade declared and maintained in the form required by the law of nations; that if the ports are not legally blockaded,

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neutral vessels may still carry their cargoes to enemy ports, subject to capture and confiscation of the cargoes if they fall within the category of contraband and the neutral ports are interposed to conceal ultimate destination of the enemy."

That is the doctrine which up to now has been the basis of every international treaty that during three hundred years had involved the question of maritime laws. It is the center about which all the coming arguments at Versailles will revolve.

There is much more that you will read about Grotius. How he was a dramatist before he was a great theologian.

How, becoming involved in a religious war, he was at thirty-six cast into a dungeon with a sentence of lifelong imprisonment. How he spent his time in prison in translating from Greek into Latin the masterpieces of the Hellenic dramatists. How, with the connivance of his wife, who chose to occupy his cell with him, he escaped by being carried out of the prison in the chest in which his books had been brought in to him.

You will follow his entertaining career in half a dozen kingdoms until his death in 1645.

And always you will be impressed with the value of thinking.

There is only one absolutely free process of man. There is only one universal freedom, the freedom of thinking. No cell can limit thought, no punishment can circumscribe mind.

Grotius, intellectual marvel, as he was proclaimed by the great men of London and Paris and Amsterdam, had not in his youth half the facilities for acquiring knowledge that the schoolboy of Washington has today.

But he thought as he studied, and the habit of thinking, like any other habit, increases with practice, grows stronger with continuance.

And so when in the cables from Paris you read, in connection with the discussion of the great question of maritime laws, the name of Grotius, remember that his present importance is because three hundred years ago a boy as young as you are spent his time in useful productive thinking, and out of his thoughts evolved a definite and substantial theory which became an international law.—Brisbane in Washington Times.

THE TRUTH.

Truth is within ourselves; it takes
no rise.
From outward things, whate'er you
may believe.
There is an inmost center in us all,
Where Truth abides in fulness; 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; but to
know
Rather consists in opening out a way
Whence the imprisoned splendor
may escape,
Then in effecting entry for a light
Supposed to be without.

—Browning.

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MAN'S DOMINION OVER EPIDEMICS

Extracts from an Address Before the Unity Society of Kansas City, Mo., by Kate M. Nevill.

THE TALK with you this evening is suggested by the prevailing epidemic, which, surprisingly enough, is not being met by the world at large from even a mental point of view, much less the deeper one arising from a knowledge of life in its essence.

This Twentieth Century is so alive with theories concerning the power of thought that it does evoke some surprise when our papers do not fail to suggest every phase and manifestation of a disease which, as has been evidenced more than once in the present instance, had its due influence upon our weaker brethren.

We all hear, in these days, a great deal about the conscious and subconscious minds, but there are some very practical things which we are compelled to know about them, if they are to mean any more to us than just empty words. The subconscious mind, or perhaps better put, the subconscious phase of the one Mind, carries on all the involuntary activities of the body, and disease is functioned, no matter what we think in our heads about it, unless we succeed in putting over to our subconscious ally the Truth hidden in the words, "None of these things move me."

What we feel deeply sinks right down into the subconscious and gets to work, and unless we feel deeply in a higher realm of thought than the race generally, we become enmeshed in the race thought and reflect it in every part of ourselves. Yes, it actually gets further out than the body, for our circumstances are also a part of the sensible record of what we know. It is just out there in body and circumstances that we show what we are, and if we are a certain thing in manifestation it means that the subconscious has accepted the idea of that thing, and casts it into form.

Many people in the world, and in the New Movement too, go around with some tepid lukewarm suggestions of good health, intelligence, power, etc., to which the subconscious pays but little attention, except to accept the sum-total of their lukewarmness and interpret it in terms of negation, which leaves them open to every suggestion made with sufficient earnestness and feeling, and there is little doubt about the national earnestness and feeling in the present situation. Now is the time when people should poise themselves in positive thoughts of health and good-will.

There is a common level to which the race, as a whole, has attained, and generally speaking humanity is sensitive to what moves the race, and interprets in some form of bodily or circumstantial discomfort all the ideas of disease or inharmonies

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harbored within the race mind, though the form of manifestation may vary.

THE PURPOSE OF ALL METAPHYSICAL MOVEMENTS

is to lift humanity beyond this common level by changing its quality of consciousness, which in turn changes the quality of the body, making it unresponsive to the suggestions so rapidly accepted at an earlier stage of development. This is being done in two ways—i. e., by both physical and spiritual unfoldment. The physical is best known amongst us, because it merely employs the mind we so habitually use, but employs it in a new way; the imaginations, affirmations and denials being the well-known weapons of physical healing. But let us say right here that physical healing, though carrying one far beyond physical methods, cannot regenerate man, making him indefinitely immune.

The physical is tremendously positive, permitting us only to image perfect health, and constraining us to affirm what we desire to see manifest and deny anything that opposes that result; but it can only move so far, unless the basis of thinking proceeds from a deeper source than the human mind. The human mind recognizes good and evil and that good which is opposed to evil being relative, can, if imaged and affirmed, only produce a human result, and though it may be satisfactory in character, it keeps us constantly on guard, because from the relative standpoint our good of today is not always the good of tomorrow. However there is no doubt but that this method entered into with intelligence, does much for the individual, carrying him frequently to the limit of human life, enjoying excellent health, humanly speaking, because the constant suggestions of the conscious mind finally reach the subconscious in such a way that it automatically shuts out the smaller fears affecting humanity at large.

At this point, if we are to proceed further with our development, we must forsake the physical levels in order to gain the spiritual. Spiritual unfoldment is really man's ultimate aim, and is to result in complete bodily redemption. Man is to know Life in iteslf, and we have strong evidence of that destiny outlined for us in the first and second chapters of Genesis. In the first chapter we have the creation of man, embracing male and female, made in the image and likeness of God, and given dominion over all the earth. In the second chapter, we have Adam, the formed (not created) man, to whom was given the privilege of naming every living creature. To this day the Adam man has no dominion; dominion still resides with the created spiritual man, and until union is made with that Source, not believed in and hoped for, but consciously made, all the race must more or less submit to the dominion of things.

ILLUSTRATIVE OF OUR SEPARATION IN CONSCIOUSNESS FROM LIFE ITSELF,

I cite a point made by an English writer, who, using a box by way of illustration, showed that man felt himself independent of the destruc-

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tion of a box, or of all boxes in fact, because as long as he had an idea of a box (in other words, the subjective box) he was not seriously inconvenienced by the loss. But to go further, he was still able to repair his loss so long as he had the desire for a box, because eventually that desire would make itself felt in the imagination, producing the idea which stood at the back of the box in the first instance. But permit us on the other hand to take a flower: After its destruction we still have subjective memories, but with the annihilation of those we are left stranded, because the Life essence which was the basis of the flower's existence is beyond man's present power to grasp. When he does reach the level of Life in itself, he will create (not form), and will then produce flowers direct (if so desired).

There are innumerable instances, even in the Twentieth Century, of certain souls having made such an attainment, but these stories come more frequently from the far East than from the West. The Kansas City Star printed a series of letters a few years ago from the pen of a well-known educator who told some interesting stories of his three years' sojourn in India. One of these letters we reprinted in our Weekly Unity under the head of "A Display of Mental Power," and it gave several vivid instances of control over the forces of nature, as witnessed by the writer, in the person of one of the Holy Men of that country. In several talks with the writer I had his personal verification of what he felt was bona-fide phenomena produced as a result of high development, which is the latent possibility of all humanity, and is waiting to be called forth by those ready to make the effort involved in self culture. I am not seeking to influence your imaginations, but I desire to make real the magnitude of man's destiny. It is no small thing, but the greatest thing in the world.

THE INFLUENZA MICROBE

is practically outside the pale of consideration even with well developed psychical training. But where man has entered even to a degree into his spiritual inheritance, the mere word has lost the power to make even a ripple upon his consciousness. You ask how this is done? That is the instinctive question. Do you realize that here in this Unity School we are taking the first steps in that attainment? that we are knocking for admittance to the realm of God? It is done by scientific meditation. We hear a great deal about meditation, not always realizing that there are three stages of it, and that even these stages can be done very ineffectually. We have what might be called physical meditation, but that is not part of the development we have under consideration, because it includes only the day-dreamer and castle-builder. It is true that he abstracts himself to a degree from environment, but he is carried on by his dream, and is not in any sense master of himself. Psychical meditation is the next step, and is the first one to be considered seriously in inner development.

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IN ALL MEDITATION

there is a certain time set apart for being alone, and in both psychical and spiritual meditation the basis is man's spiritual origin, with this difference: that with the former the work is largely argumentative, filled with specific denials of what man is not and affirmations of what he is, accompanied perhaps by visualization of the state desired and an affirmation embodying that desire, whereas with the latter, man's real nature is realized and that realization only takes place under the condition of bodily, emotional and and mental stillness. Perhaps an illustration will make it more clear. In the first instance, the student gets physically still and relaxed, and then may lead up to the final step of his meditation by definitely denying the human manifestations such as hatred, anger, anxiety, doubt, grief, etc., and affirming the Truth of himself, as love, wisdom, power, which he can do logically, when he considers that man is in his real nature, Spiritual Being, and not subject to the limitations of the flesh. But so long as man merely talks about his real nature, no matter how earnestly, he is still doing mental or psychological work. He may take an affirmation like: "I am Wisdom," and may hold it with concentrated attention, and with faith in its power to accomplish results, but so long as he works from the human mind, the highest that is reached is an opening up of the psychical levels, which will pour down powers transcending those of his usual experience, and the increased inspiration may delude him into thinking the final step has been made.

IN SPIRITUAL MEDITATION

the whole nature of man, as we know him, is silenced, and though we may pass through the psychological method in order to arrive at this highest point when we do definitely begin the spiritual meditation, we actually lay down all thought, feeling, and acting, having alive in us but the one desire that the Creative Power may reveal itself in us. For the best result I have found it more satisfactory to recognize the Divine Life as speaking within me. Instead, then, of saying, "I am Wisdom," which might be the human mind speaking, I would say, "I am Wisdom within Thee," recognizing it is the voice of the Divine Self welling up from the Center, and in its presence I would endeavor to maintain the anticipatory, expectant, receptive attitude, voicing nothing of myself.

So often people deny that a change has taken place in them, because they feel no immediate effect, but more times than not the reconstructive work is being done, and they only are aware of it by comparing their attitude of today with the one they were able to take, say six months ago. We often gain flesh, which is a silent, mysterious process, and we do not know of our physical increase until we get upon the scales. The change in consciousness is just as silent and mysterious, and is often not registered at the time in our feeling, because as yet our feeling responds more to human

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states than to the Divine. We know in theory

THE DIVINE NEVER FAILS TO REVEAL ITSELF,

where there is readiness, and no matter what we feel, it is well to cast it aside and give whole-hearted thanks, which in itself is a means of opening the channel.

The spiritual method will bring both conscious and subconscious minds into tune with Principle, and when they function Principle, our bodies cannot manifest anything that is contrary to the nature of that Principle. Then we shall be radiating centers of health, and people shall be lifted into health by our very presence. Everything unlike that which we have become will fall back from the circumference of our radiation—powerless. This was the Master's attainment and it is the supreme call to every disciple. We have both a conscious and a subconscious will and they are to cooperate. Sometimes we hunger for something with this outside mind and the undermind is counteracting it all by a will of its own, which we have built in with our past feeling and thinking, and have never redeemed. Watch what comes up when you are off guard; watch your spontaneous feeling—not the one born after you have put on a lid and sat on it. Watch what comes up in the night when the conscious porter is not over active. These are significant of what the subconscious is still harboring. Spiritual meditation will gradually do its appointed work in bringing these two together, and then our immunity from disease, etc., will be an involuntary process. We shall not have to shut anything out. Undesirable things will not be able to come in for there shall be nothing in us to call them.

We hear many speaking

OF SPIRITUAL REALIZATIONS,

which, in final analysis, are nothing but psychological experiences. Here is a test: Are we beyond national, racial, caste, and family interpretation of life and events? I mean can we rise to an impersonal level where we are untouched in our decisions by any of these factors? Can we get to a place where we see Truth universally and not under the limitation imposed by our experiences as men and women? Men see life from one angle; women from another, and until we arise beyond both, including both and more, we are still moving in the realm of the soul. We might add in conclusion that, as an aid to growth, it is well to associate all our sensations, such as walking, working, breathing, etc., with some Divine Attribute, until we transmute the ordinary sensations into a Divine experience. This is prayer without ceasing. This is loving God with all our heart, mind, soul, and strength. This is seeking first the kingdom of heaven, and seeking that will, in a fuller sense than we can now realize, add all else. Such instructions are meant for those who are one-pointed in their search for the highest. But either method of development would inhibit the action of the influenza germ, though it must be confessed that the latter method would destroy him. Man is touched by error

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only when he confesses himself an ordinary human being with ordinary human feelings. But it is given man to claim his inheritance and come to know that "God has not given us the Spirit of fear, but of power and of love and of a sound mind."

THE COMMON PEOPLE'S COMMENTARY.

(Matthew 2:1-10.)

Just a Babe in Bethlehem the Wise Men came to see; they read about Him in the sky, thanks to astronomy. It is by looking upward that we get a deal of light that gives us the direction where our faith will end in sight.

The undevout astronomer, someone has said, is mad. To read the sky and not find God—well, that is very sad; for in the world's black midnight the watchful eye will see the Star that led to Bethlehem now leads to Calvary!

They took tickets to Jerusalem upon the camel-train; their business and inquiry seemed to give the king a pain; he'd not the slightest notion that a King had come to earth, or why these gentlemen down East should celebrate His birth.

Herod called up information just to get a line on things. Yes, Bethlehem was the birthplace of the future King of kings. He asked them when the Star appeared and told them where to go, saying, "Find out all you can; come back and let me know."

It's very strange the heathen should know more than certain Jews, and Herod thought so when he got that most unwelcome news. Now, there's the Jewish Scriptures, where some Jews never look, and wonder why the Gentiles fall in love with that old Book.

Well, business is their idol, and they do not read the sky—they have but one ambition—to make money ere they die! It's sad that many Gentiles are just like certain Jews—they're not the sons of Abraham, they don't respect his views.

And so the birth of Jesus greatly troubled Herod's crowd; they didn't feel their need of Him, for they were rich and proud. When Christ is born in any town there's trouble—so they say—for certain sinners love their sins and hate to break away.

Now, when these Wise Men left the king the Star was still their guide—they found the king's direction and the Star did coincide. Just so, when Heaven and earth agree, the truth is clear as day—we do know when we're walking on the straight and narrow way.—Uncle Charlie in War Cry.

PRAYER OF PLENTY.

I thank Thee Father for Plenty. I have all and abound. Thou art the Substance and Reality of all things. I am one with Thee. In Thee I live and have my being, and therefore I am the substance of all things necessary to the perfection of my life and work. Thou art the Substance of all things. I am in Thee, and Thou art in me, and therefore I am Substance. Thou art all; all is mine, for "All things that the Father hath are mine."—Ex. Unity.

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SPARKS OF TRUTH

W. E. G.

Love in its outward expression is that attitude of men toward their fellowmen which prompts Justice and Fair play on the basis of interdependence and neighborly kindness.

Love, in essence, is the effulgence of Infinite Good, The Light and Fervor of Divine Bounty and Heavenly Bestowals. It is God going out in service and blessings to His creation and through it for it.

Creation, all creations, are the products of Love, and at the same time expressions of Love, the end of which is to increase creation and to multiply Love.

He who knows Love, loves, and he who loves is in working harmony with the Spiritual Law and physical expression of the Universe.

This is indeed the day of God. The great orb of Infinite and All Comprehensive Good is now rising above the horizon of human ignorance and superstition. Its rays are touching all shores. Its light and heat are kissing all lands. Those who have sight see the light and feel the heat, and though the heat be intense, they know its meaning and end; but the blind writhe and pine under the heat.

Much of human blindness is voluntary. Men close their eyes when light is shed, and open them in the hours of darkness. Thus they call darkness light, and turning from the sun of day, follow the stars of the night.

Each soul finds that for which he seeks in Spirit and Truth—in the Spirit of Life and the Truth of Conduct, each reaps of that which he sows.

If one, in Spirit and Truth, seeks the highest Good, sows the best and purest seeds, he shall find the cup of his desire full; he shall reap bountifully. And in like manner, if one seeks and sows for ill, he shall surely have his fill.

He who faces from the sun seeks the night, but he who faces the orb is led by its light. There is a day of turning for all men. If rays of light fall around, the wise seek their source, but the ignorant fear and flee.

Face the Light, reflect and refract its rays; face it, and the Light itself will do the rest.

The Spirit of God is again brooding over the Ocean of Humanity, the waves of Divine Favor are quickening the Sea of Life. The Voice Eternal is calling, the Hand of Hope is extended. Answer, seize, and rejoice.

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FROM PLATONIUS.

(Extract from letter of Platonius, a Greek teacher of Truth in the First Century, to Flaccus, his student.)

It would be monstrous to believe for a moment that the mind was unable to perceive ideal Truth exactly as it is, and that we had no certainty, no real knowledge concerning the world of intelligence. It follows, therefore, that this region of Truth is not to be investigated as a thing outward to us and so only imperfectly known. It is within us. Hence the object we contemplate, and that which contemplates are identical; both are thought. The subject cannot surely know an object different from itself. The world of ideas lies within our intelligence. Truth is not, therefore, the agreement of our apprehension of an external object, with the object itself. It is the agreement of the mind with itself. Consciousness, therefore, is the sole basis of certainty.

The mind is its own witness. The wise man recognizes the idea of God within him; this he develops by withdrawal into the Holy Place of his own soul. He who does not understand how the soul contains the beautiful within itself, seeks to realize the beauty without, by laborious production. His aim should be rather to concentrate and simplify; and so to expand his being, instead of going out into the manifold; to forsake it for the One, and so to float upwards toward the divine fount of Being whose stream flows within him. You ask, How can we know the Infinite? I answer: Not by reason; for it is the office of reason to distinguish and define. This Infinite cannot, therefore, be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like; when you thus cease to be finite you become one with the Infinite in the reduction of your soul to its simplest self, its divine essence, you realize this union, nay, this identity.

RELAXATION.

Many people wear themselves out needlessly; their conscience is a tyrant. An exaggerated sense of duty leads many a person to anxious, ceaseless activity, to be constantly doing something, overpunctual, never idle a second of time, scorn to rest; such are in unconscious nerve tension. They say they have no time to rest they have so much to do, not thinking they are rapidly unfitting themselves for probably what would have been their best and greatest work in after years. Self-control of nerve force is the great lesson of health, and therefore of life itself. To understand how to relax is to understand how to strengthen the nerves. Hearty laughter is a source of relaxation, as are also all high thoughts, as those of Hope, Beauty, Trust, or Love. Relaxation is found in diversion.

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DESCRIPTION OF JESUS, THE CHRIST.

The following beautiful description of Jesus, the Christ, is said to have been found in manuscript written by Lucius Lentulus, President of Judea, to the Roman Senate:

"There is at present a man in Judea of a singular character, whose name is Jesus Christ. The Barbarians esteem Him as a prophet, but His followers adore Him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, His aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below His ears, agreeably touching on the shoulders and parting on the crown of His head, like the head-dress of the Nazarenes. His forehead is smooth and large; His cheeks, without a spot, are of a lovely red; His mouth and nose are finished with exquisite symmetry; His beard is thick and suitable to the color of His hair, reaching a little below His chin and parting in the middle like a fork; His eyes are large, bright and serene. He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being elegant, grave, and strictly characteristic of an exalted being. He is modest, temperate, and wise; and whatever the phenomenon may turn out in the end, He seems a Being of excellent beauty and divine perfection—in every respect surpassing the children of men."

YOU AND YOUR POWERS.

This moment give God your heart! This world is but a series of lessons. You are loftier than the mountains. You are deeper than the ocean. You are more wonderful than the stars; after their last rays have passed through ether, the light and warmth of your intelligence and your love shall strengthen and bless the universe. Fearlessly take the electric currents of thought and turn them whithersoever your God directs. Do not dare to pause, but let them play like lightnings under a motor-car, not to destroy but to heal, to construct and to move humanity toward its destination. Would you have instant perception of the way and the only right way to lead a sublime life? Then awake, and listen to the still, small voice. With you let there be no confused thinking, no mental starvation, no fearing, no doubting, no going to sleep. No, it is listen! listen! listen! and still listen! listen! listen! and forever listen! listen! listen! Seek for the Light though you seem to enter the valley of the shadow of death to find it. Remember it is but a shadow, and shadow is proof of light. Ask and you shall receive. Then turn your mighty God-given powers loose, and surely you must conquer.—Blanche Belmont Lerch.

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THE FULLNESS OF LIFE.

In reviewing our lives most of us can note various mile-stones along the way, each marking some radical change that had its effect upon the succeeding years. Those of us who were brought up in an orthodox faith, under the older and more austere training, were taught to give great importance to preparation for death. Religious publications were full of the teaching that eternal life could be attained only through the gateway of death, consequently, everyone must prepare to die.

What a blessed change, what a red-letter day in our lives when the full meaning of Jesus' words were made clear to us. "Now is the accepted time, behold now is the day of salvation." Also, "If a man keep my sayings he shall never see death." Our watchword now is "Prepare to live," for we have learned that life is eternal and that there is but one life. We are preparing our thought, our consciousness, our understanding, that we may realize the fullness of life here and now.

The idea that we may prepare to live to the fullest and freest eternal life right now is an inspiration. We know that if we prepare for a thing, we expect it. This expectation causes a more earnest and careful preparation. We concentrate our thought and energy upon bringing to pass this one purpose. So with this idea of unending life active in our consciousness, we prepare to live and to live in all of the fullness and richness which eternal life holds for us.

Our convictions have great weight in shaping our lives. Are we convinced that our convictions really do mold our characters and shape our lives? If so, we have hold of the secret of how to make our lives what we would have them. If we are convinced that if we think, speak, and know nothing but the Life more abundant which Jesus came that we might have, then life, health and wholeness are ours now and ever shall be. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Know, not shall know in some future life, but know now and know also that the true God is the giver of life that knows no death, neither can it.

FOR MEDITATION.

"In God we live, move and have our being."

"My life is hid with Christ in God."

"This is that bread which came down from heaven * * * he that eateth of this bread shall live forever."

"My words are Spirit and they are Truth, and they shall not return unto me void, but shall accomplish that whereunto they are sent."

Give as the morning that flows out of Heaven;
Give as the waves when their channel is riven;
Give as the free air and sunshine are given;
Lavishly, utterly, carelessly give;
Give, as He gave thee, who gave thee to live.

—Rose Terry Cooke.

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THE SECRET

ETHELIND LORD CAMPION,
1109 Franklin St., San Francisco, Cal.

Be still—still! Hush into calmness
The turbulent heart, nerves o'er-taut;
Whisper the potent word of "Peace"—
In silence are miracles wrought.

Be still and KNOW! The heart of Truth
Yields to no other key but this.
Past "reason" is the CERTAINTY
That opens wide the gates of bliss.

Be still—and know that I AM! Yea,
My Holy Temple is thy soul.
Acquaint thyself with ME—none else,—
And be restored—again made whole!

WHAT IS NEW THOUGHT?

It is looking at life with new vision,
It is finding the good and the true,
It is letting go every sad memory
That grieved or discouraged you.

It is starting afresh every morning,
Eager and joyous and free!
Knowing your life is your kingdom
To make what you will it to be.

God is the power you are using,
It is yours to direct and employ.
You cannot exhaust His vast store-house,
You cannot deplete or destroy.

The life that you are, is the God-life,
'Tis the life of youth and of power;
Yours to become ever greater,
Or, wantonly waste your dower.

Life is power, ever acting,
You make your success or defeat;
For just as you use, or neglect it,
You fail, or you grow more complete.

Rise, Prince of the royal household!
You are not servant, but son.
Assert your God-like dominion,
Decree, and lo, it is done!
—Louise Perry, in The Master Mind.

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BANISH GLOOMS FOR YOUR STOMACH'S SAKE.

That the emotions are closely connected with digestion we all know. But we do not always act as if we knew it. We may select the hour immediately following luncheon to interview a fat man, of whom we crave a favor, but at the same time entertain a whole brood of dyspepsia-producing thoughts.

In one of his numerous books Horace Fletcher describes an interesting laboratory experiment with a tabby cat. When the cat was annoyed and teased immediately after a full meal the process of digestion was completely stopped. When the teasing was discontinued and the cat gently stroked and talked to in soothing tones, digestion was at once resumed in a normal manner.

Nietzsche is reported to have said of himself, "No invalid has the right to be a pessimist. * * * The years in which my vitality sank to its minimum were those in which I ceased to be an optimist."

To keep healthy and happy the will must be invoked to arouse the mind from those pessimistic musings and absurd, unreasoning forebodings, into which most minds drift at some time or other.

Pessimism is largely a form of self-indulgence and is a luxury that few can afford if they desire health.

Resentment and hatred are emotions which should be well subdued if one would have his food agree with him.—William E. Towne, in Nautilus.

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 years 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 followship.—Jane Addams.

The only way to carry any great purpose is not on your shoulders, but in your heart. Carry it on your backs, and it will gradually wear you down. Carry it in your hearts, and it will lift you along.—Lloyd George.

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A FEW THINGS TO REMEMBER.

Remember—God made all. Are you looking for all or what was left —nothing?

Remember—You reflect God, and it is a sin for you to say "I suffer" or "I am sick," for by so doing you are saying God is sick or suffering.

Remember—Do not lean on your Scientist, but on God.

Remember—The All of God is Good, so the all of you is good.

Remember—All you see, hear, taste or smell is not of matter, but of God, for He made all that was made.

Remember—The gift of God is Eternal Life. The Wages of Sin is Death.

Remember—One is Dominion, the other Servitude.

Remember—Spirit is all substance, the rest "nothing."

Remember—According to thy faithfulness will it be done unto thee.

Remember—The pure in mind shall see God.

Remember—To see good without, it must be seen within first.

Remember—Anger, Revenge and Deceit must be met and overcome by Life, Truth and Love.

Remember—Go and tell no man of thy disease, but inform all of thy cure.

Remember—To spread the Truth is to remove the claims of error from your borders.

Remember Now thy Creator.

—W. J. Vinall.

How seldom do we find a soul still enough to hear God speak!

"FORGET IT."

The best and most direct way to get rid of undesirable mental conditions is described in the slang phrase, "forget it."

Ignore worry and fear thoughts and they and their effects drop away like a garment thrown aside.

To resist these thoughts of fear, worry, resentment, etc., is to breathe into them the breath of life.

Most of us cling to our desires with far too great an intensity. Learn to let go and flow with the tide, to co-operate with the laws of life instead of resisting them.

To exercise a reasonable amount of will power is good so long as we are upheld by faith and enthusiasm that we are on the right track and feel that we are working in harmony with the laws of life. But when we use our will to drive ahead in a way that ignores common sense and the laws of nature, we invite a cataclysm and over-ride that in our nature which guides us in the way of health and harmony.—William E. Towne.

WHAT WE CALL MIND.

What we call mind is a collection of powers organized for use by the self, and these powers are rightly developed only by the good, the true, the beautiful. If the feeling of goodness, or of trueness, or of beauty, is deep within the sub-conscious phase of the self, mind-life exhibits as mental health. Mental health is a universal right.—Frank Channing Haddock.

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HINTS FOR HAPPINESS.

Live simply and naturally, as much in the fresh air as possible. Exercise both mind and body daily. Avoid excesses of all kinds. A long happy life can only follow a temperate regular life.

Eat only when hungry, and then slowly and in moderation. Many of our ills are due to over-eating and to eating adulterated foods.

Avoid fear of every description. It is the greatest enemy of the race.

Never look on the dark side; take sunny views of everything. A sunny thought drives away the shadows.

Don't think of your age, but with the rising sun think each day of your life as just begun; remembering that every day has its opportunities and holds a prize to be won.

Remember always that true happiness is only found in Service for others, and usefulness is the rent you have to pay for room on earth, then don't get behind in your payments. If you do, you should not be surprised that the bailiff of Sickness and Disease comes into your house of flesh to demand restitution.

Never begin the day without giving thanks to the Giver of All Good and strike the first note of the Day with Prayer and Praise.

Affirm that "This day shall be a perfect day and I shall perform all I have to do well and cheerfully, I shall do unto others all that I would have others do unto me, I will give only love and good will to all that the Good in me may be glorified."—V. C-M.

DO THE THING NEXT AND TRUST GOD.

One of the biggest snares that we fall into is the temptation not to really trust God with what we say we have entrusted in His care. We are apt to want to manage things ourselves. If we manage our attitude toward everything we will be doing a good work.

If we are mentally planning and formulating as to how that money problem will be worked out, we are not trusting God. Usually we have tried our own methods on our problems before we have turned them over to God. The Power that made heaven and earth and everything they contain can work this problem out, harmoiously and joyfully. Our part is to go about our work, do the thing next and trust God. God will manage the fear and worry road.

May we let Divine Love deliver us from every snare and pestilence. Let usnot demand hard experiences, but rather let us keep close to The Source and grow spiritually day by day.

"There is a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

Study—2 Sam. 22:1-4; Psalm 124; Psalm 18:1-2; Pages 130, 156.—Daily Studies in Divine Science.

The Self of you is never sick, never afraid, never selfish.—H. Emilie Cady in Lessons in Truth.

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THE CHRIST CHILD.

There in the midst he stands—the little Child
Whom all men love but not all understand,
While in divided camps, unreconciled,
They strive about him, each an angry band.

In a few years he comes to man's estate,
This they know well and that he then will rule,
So each desires before it be too late
To fashion him according to his school.

Both would be Teachers; but suppose instead
Just for a little while they cease to teach,
And by the little Child themselves be led
To humbler thoughts and kinder ways of speech.

Suppose hot-headed partisans sit down
And note the quiet strength of being meek,
Suppose the mighty scorners cease to frown
And watch the grace God binds about the weak.

Suppose the men of passion and of pride,
As furious in their age as in their youth,
Cease from themselves and take the Child for guide,
If haply he may lead them into truth.

—Exchange.

WALKING WITH GOD.

Walking with God, oh! wonderful life,
Calm and serene in the midst of earth's strife;
Walking with Him, I am free from all dread,
Filled with His Spirit, oh! softly I tread.

Walking with God, oh! fellowship sweet,
Thus to know God, and in Him be complete;
Walking with Him whom the world cannot know,
Oh! it is sweet through life thus to go.

Walking with God in sorrow's dark hour,
Soothed and sustained by His infinite power;
Oh! it is sweet to my soul thus to live,
Filled with a peace which the world cannot give.

Walking with God, oh! may my life be
Such that my Lord can walk always with me;
Walking with Him, I shall know day by day
That He is my Father, and leads all the way.

—Maria Mitchell, in the Christian Herald.

We think in secret and it comes to pass,
Environment is but our looking-glass. —Amiel.

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THE SALVATION LASSIE.

(By C. Bevan, father of Chas. Alan Bevan, First Class Sergt., Sig. Corps, U. S. Reg., "Over There," taken from what he has told him.)

She is just a sweet-faced lassie;
A blue bonnet crowns her head.
Across it runs a ribbon,
Just a little splash of red.
It's marked with golden letters—
"Salvation"—plainly shown;
Her cheeks are like the roses
And the color's Nature's own.

And close behind the trenches,
While her nimble fingers fly,
She hands us boys religion
Mixed with coffee, cake and pie;
And, while a battle's raging,
You'll always find her near,
Giving comfort to the wounded,
Without a sign of fear.

While some poor guy is dying
That's forgotten how to pray,
She'll bow her knee beside him
And tell him what to say;
She'll tell him there's salvation,
No matter how much sin,
That there's room enough in Heaven
For him to enter in.

She takes the dying message
From the boy that had to roam,
And sends it to the mother
In the far-off Western home;
And while she's softly praying,
His head upon her breast,
There comes a smile across his face
Of perfect peace and rest.

So, till this war is over,
And after victory's won,
Please don't forget the lassie
And the noble work she's done—
The quiet, sweet-faced lassie
Whose blue bonnet crowns her head,
With the ribbon running 'cross it,
Just a little splash of red.

THE FIGHT OF LOVE.

I am shouting for war,
Praying for victory,
Rushing with my nation and my allies
That only a just peace can stop.

I love my brother;
As I spill his blood
I cry to God
To make him understand
A love he cannot comprehend.

Shall freedom, America,
Fall to a mad tyrant,
Democracy perish,
My children be slaves,
My wife crucified?

Sweet land of liberty,
I fight for thee,
And fierce my song,
My prayer to kill.

I kill tyranny, not you;
I love you, brother,
But I kill to save
My country, and the world and you.
—Harold W. Gammans, in The Nautilus.

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.
—Longfellow.

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LIFE

Richard Wightman in Soul Spur.

THE SUBLIMEST thing is life. It should be dealt with in the finest fashion—with intelligence, patience and skill. But we are prone to bungle it, waste it, fool with it, curse it, or neglect it altogether. Our prime folly is trifling with life. We shall outgrow the folly some day and crown life with our best laurel, but for a long season, I suppose, we shall continue to be cruel to ourselves and toss to life, from our bleeding hands, only a chaplet of straw. Loving surfaces and appearances better than life itself we shall have to take the wounds and heartbreak which go with such mistaken devotion.

Now this is neither a plaint nor a moan, it is a truth; and if salvation is to come to us from anywhere it will come, I think, from truth, for truth has been commissioned to make us free and we begin to know liberty at the same moment in which we begin to know truth. You say truth hurts; well, let it hurt. Its hurt is bliss compared to the hurt of error, and

OUT OF TRUTH'S HURT COMES HEALING,

and the twin of healing, happiness —happiness so pure that it will stand the test of the acid of sorrow and still be happiness. So when I say we are mostly fools in our attitude to life I do not mean that we are permanently fools—not that—but rather wise men in the making. We shall know better, though as yet we know not much.

I am going to make some assertions about life, assertions which slap in the face certain popular sayings which malign life and lead us to think wrongly about it. And these assertions are based simply on what I believe life to be, namely life—never death—never anything but life.

Certain things in the universe are undeniable, absolute, changeless in essence. Light, for instance, is always light; it is never darkness. It can never be anything but true to its nature; it can never be anything but light. Not for one instant do we confuse light with darkness, but, in our thinking, we have a woeful way of mixing life up with death. The newspapers speak of "loss of life." This is merely a convenient lie. Life cannot be lost. Once found it is found forever and must go from level to level, ever ascending. Human bodies may be burned by fire or drowned at sea, but human life itself is beyond the zone of natural perils. It has its foes, but they are not these.

We hear that "life is short." This slogan makes men hurry up to do both good and evil. It inspires feasting and levity, fasting and prayer. It tilts the rum-glass and makes the rich give to what they call "charity." It is a breeder of fear. But life is really long—the longest thing we know—and we should address ourselves to it, not

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in spasms of effort, but by sustained attention; not painfully, but in sheer joy of long existence. To be dowered with life is honor enough, but we go awry and do not see it so. We sin; the consquences of the sin —the sting of it, the scar of it, and the shame of it—appear in us and we hate ourselves and want to get out of life, want, as we say, to "end it all." Or we suffer, and we do not want to suffer any more; or other people do not suit us—they "get on our nerves" and dishearten us; or we lose our money and fancy we are "ruined." Then we think we prefer oblivion to what we are going through, and decide to wash our hands of life!

The suicide returns for a twelvemonth are just in and published—those relating to the United States, a region of civilization and enlightenment. It is carefully estimated that 12,517 people "took their lives," the favorite methods being poison, firearms and hanging, in the order named. The suicide rate is reported as being "decidedly excessive and on the increase." Besides these who actually took this step a much vaster number contemplated it. I personally know fifteen people who have spoken of suicide as something they were seriously thinking about.

Now, back of this mania to evade life, or get rid of it, there is a fundamental misconception of the meaning of life, and ignorance of the fact that the tenure or duration of life is not in human keeping. Whether we live or not is not a matter of our own whim. We are born into flesh willy-nilly—probably more than once—and willy-nilly we must keep at the task of existence whether we occupy this or that body for a season, or several bodies successively, or no body at all. If we have life once we must always have it and always deal with it, and our glory is that it is ours. Over our bodies we have some power to destroy, but our lives we may not destroy. My body is not my life. It is only the machine in which I ride around for a while as a man rides around in an automobile. I can smash it and get out of it, but I cannot smash my life and get out of that. My life cannot be poisoned with arsenic, shot with a pistol, or hanged with a rope. I cannot "end" it, even if I wanted to. Therefore I might as well accept it, try to understand it, and do the best I can with it, gratefully and patiently. For with the tenure of my life I have nothing whatever to do—that is fixed without any say of mine—but over the quality of it I have a certain jurisdiction; it wholesomeness and onwardness are to a considerable degree within my own will.

Those twelve thousand people who spoiled their bodies as you could spoil an automobile with an ax—how surprised they must have been, when their work of destruction was ended, to find that their life was still intact, with a different setting, perhaps, but with the same old problems, sensations, emotions, and the same capacity for happiness and suffering, and that they would have to go on with it after all!

It is not likely that the perishing of the body imparts to a human soul any sudden wisdom or special im-

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munity. A man, one moment after his body ceases to be useful to him through the decay and demolition which we call death, is probably just about the same kind of a man he was a moment before death happened—neither much better nor much worse, and only a little bit wiser. He has learned what it means to have his body go back on him, and that is about all.

WOMEN WILL GET VOTES.

Get all your money and bet it on this:

Congress is going to give women the vote.

The revolution in Europe is stampeding the Democratic leaders towards woman's suffrage.

Women in Germany, Austria-Hungary, Bulgaria and even Turkey will have the vote in the new governments.

A study of that first European revolution, the Russian one, justifies this statement.

In the forming of new governments the right of women to vote will not even be questioned. It will go without saying.

The party that prevents American women from having the vote, while women in the governments that have been turned toward democracy by the United States, have full voting rights, is not going to be beloved by American women.

A race between the Republicans and the Democrats in Congress to pass the Federal amendment to the Constitution, giving women full citizenship, is already under way.

If this Democratic Congress refuses to pass the amendment the Republican Congress will do so.

Party leaders on both sides have started out for the honor of granting the full vote to women.

It's a flareback of the German and Russian revolutions.

In revolutionary Russia, even Turkish women have the vote. There is a special election day for Turkish women, so that they may go to the polls without exposing themselves to the view of male voters.—The Washington Herald.

SELECT YOUR ROAD.

Are you going down with the great body of humanity, going over the precipice called death, bowing down to sickness, to sin and to sorrow? Or are you going to turn your face toward the sunlight of God's Truth and walk up the stairs of intelligence until you know the Truth, as Jesus says, which makes you free? If you select the proper road, God's hand reaches out to lead you and take you along the pathway, filling your every step with joy, with peace, with contentment, blesses you in health, harmony and plenty. God's blessings are here awaiting you.

"Men make religion a confused mystery in which to hide the wickedness of many schemes, while truth they handle with gloved hands. Formal religion pulls wool over the eyes of the ignorant, but the fire of truth burns away all veils and curtains."

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ONENESS WITH GOD

Miscellaneous Writings of E. C. Cady.

ONENESS with God is the only way of growth, of overcoming. It is letting "the same mind be in you which was also in Christ Jesus." We do not have, by some supreme effort, to draw this mind into us, but simply to let it. Our part is to take the attitude consciously of receiving, remembering first to "enter the closet" of our own soul and "shut the door" on all thoughts but that of Divine Presence.

Each individual soul has its own salvation to work out—that is, its own self to bring into visibility. This is not to be done by some intense superhuman effort, but by each one dealing directly with the Father.

Just as long as anyone clings to the skirts of another, so long will the manifestation of the real Self—God—remain weak and limited. Wait only upon God for the light you desire. He will tell you how to act, what to do. Trust your own inspiration; act upon it though all the world sit in judgment upon it, for when any soul puts aside selfish aims, and desires only to manifest the Highest, his life then becomes the Perfect One manifesting through him.

When you learn to let God manifest Himself through you in His own way, it will not be like the manifestation through anyone else. You will think and speak and do without previous thought or plan. You will be as new and surprising to yourself as to anyone else. "For it is not you that speaketh, but the Spirit of your Father which speaketh in you."

Oh, what supreme tranquillity we have when we are conscious that our thought is God's thought through us; our act, our word, God's act and word through us! We never stop to think of results; that is His care. We are quite indifferent to criticism of lesser minds (mortal thought), for we know whom we have believed. We know that what we speak and do is right though all the world be made wrong thereby. "What I must do is all that concerns me—not what people think," says Emerson. Then God in you becomes a law unto you and you have no longer need of external laws. God becomes wisdom unto you, ever revealing to your waiting soul more and more of Himself, giving you new and clear visions of truth, and indeed, "ye need not that any man teach you." You have no longer use for external forms, which are but the limitations of truth and not truth itself. Then God—the Infallible—shall be unto you and through you unto others, not only wisdom and understanding, but Love and Life and the abundance of all things needful.

Then shall you have at all times something new to give to others instead of looking to them to receive; for you will stand in the very storehouse of All-Good with the Master of the House, that through you He

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may pass out freely the bread and water of Life to those who are still holding up their empty cups to some human hand to be filled—not yet having learned to enter into all the fullness of Good for themselves.

O believe me, ye who seek Truth, who seek life and health and satisfaction, it is nowhere to be found until you seek it directly from the Fountainhead who "giveth to all men liberally and upbraideth not."

Begin at once to put aside all things and people which you have hitherto interposed between your own soul and the Great Cause of all things.

Cease now and forever to lean on anything less than the Eternal. Nothing less can ever give you peace.

ALCOHOLIC ILLUSION.

I have said that alcohol is a depressant. In reality, it is more than that; it is a tone motor paralyzant—at the same time a sensory excitant.

And here is the great secret of King Alcohol, the answer to that oft-asked question: "Why do men drink?" Alcohol distorts, belittles, magnifies every impression. It makes the impossible seem feasible, the dreamed-of thing a reality. The man in his cups sees things as he wishes them to be. His troubles seem to disappear; insoluble problems are mastered at a glance; the world is his. He has entered into the drunkard's heaven.

But at the same time the drug which so distorts sensory impressions and mentation has an inevitable paralyzing effect upon the motor expressions, the power to will and to do. Bodily skill is lost, the thoughts wander, the will power is dead. And yet the drunkard's estimate of his own powers and actions is always optimistic, egotistical, pleasing. Who of us has not in pity watched some drugged wretch making an idiot of himself, and all the time grinning a maudlin grin of vanity and self-congratulation.

This, then, is why men drink. It intensifies impression. It puts them into a state where without effort they seem to be achieving marvelous things. It makes a man feel stronger when he is really weaker. It makes things seem brighter when its very presence in his system is a menace to all his hopes, plans and prospects. Verily, "wine is a mocker."—John Knox in Health Culture.

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade—in all life, indeed—the children of God called by a Savior's voice, will wish to live in the common cause. They will live for the common wealth—this is the modern phrase. They will bear each other's burdens—this is the phrase of Paul. They will live the life of Love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His righteousness.—Edward E. Hale.

Respect all men who love God, Christ, religion, the Church, and Creeds; there may dwell in their souls and hearts a Light you know nothing about.—Frank Harrison.

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CULTURE.

A new culture is being born in the spirit of humanity, gentle, kind, caressing in its exquisite expression, which will bring into being a new form of civilization, extracted from delightful "good breeding" of long ago. The real, sensitive, noble "gallantry" that held sway among the nobility—not of wealth but of real "gentility"—which was a feature of life in our Northern and Southern States, brought in from the best of European experience—this is being reborn and will soon supplant the coarse form of culture of the last half century, which was bred upon a purely financial basis. It will overthrow the cold, scientific expression commonly known as "Kultur."

To be courtly is simply to be kind and generous in thought, word and deed. A true nobleman is one noble in thought. A gentleman is one gentle in the expression of words and acts, that they may not wound others. Real culture is from the soul, and carries with it a spiritual atmosphere possessing a dignity of nature, rather than that product of humanity symbolized by the foolish fop and tailor's dummy, the educated parrot and the artficial hobgoblin.

Culture is the transcendental expression of liberty. We can learn much from the good old grand-dames and grand-dads of America's "first families." We have lost that fine good breeding of theirs, but are finding it again in gallant intercourse with our allies. We are taking from Europe their best. Our democracy will be sweetened by the interblending of European mothers in marriage with our sons. A new America will arise demanding a clean democracy. Cleanliness is artistic. That which is unclean in thought or act is inartistic. True culture is nature in action, whether it be the plowboy or the silken exquisite. But for the farmhand to try to copy the truly city-bred man, or for the club connoisseur to try to pass for a plowboy, makes a muddle of discordant mannerisms which are universally obnoxious.

Truly, culture means every man in his place, and knowing his place. It is the unfolding of the individual man. A gentleman is nature-made, not a thing "built up." It is the Christ in man, infinite expression. Jesus gave us the key-note of all good breeding when he said, demonstrating a sweet and delicious culture: "Do unto others as ye would that they should do unto you." In this we get the true spirit of our allies. It is the new-born life of man, which friendship brings into expression, and which makes gentleman of us all.

Simplicity, child-like trustfulness, taking the place of suspicion and distrust, and of the abhorrent, coarse and police-like system of so-called civilization, will give us all the artistic sense of living and make every man a work of art. For Art is Culture.—Harold F. Palmer in Now.

Build today, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall tomorrow find its place.

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WHEN SHALL THE KINGDOM OF HEAVEN APPEAR?

IT IS recorded in the Apocrypha of the New Testament that when Jesus was asked: "When shall the Kingdom of Heaven appear?" He answered, "When the without shall be as the within." He had already taught His followers that the kingdom of Heaven is within you, meaning that deep down in the inmost depths of every soul is the kingdom of God. the kingdom of all good, the kingdom of Heaven, which is the kingdom of Harmony. Now, is it not strange that the supposed followers of the Christ have not realized more fully the significance of such a mighty statement? Why have not more of them analyzed and sought a solution of the problem? It requires very little insight or spiritual perception to know that it is a condition that is involved in Being and must be evolved before it can be manifest outwardly.

The question is, When shall it appear, or be manifest outwardly? or When shall the outward appearance agree with the inward reality? The outward appearance is too often the result of selfish ambition, envy, jealousy, greed, and the various unholy emotions that keep any thought of the law of harmony from consciousness; and the kingdom of Good is ignored entirely, and the unhappy conditions are multiplied by the friction that covers the seat of harmony deeper and deeper from any realizing sense of its presence.

Human nature thinks to regulate all things by human intellect, and man desires, human intellect, and human passions, rarely taking any account of a higher wisdom, or a higher plane of consciousness, but goes on with its daily indulgence in selfish ambition, greed for gain and jealous fears that some more lucky individual may outstrip him in the race for wealth; never dreaming that the daily friction incident to such a course creates a vibration that becomes a veritable hell of discord in the conscious mind, which finally produces a like condition physically by a shattered nervous system; and yet he does not take warning and seek satisfaction in a more rational way. To him the kingdom of Heaven is a far-off place, located somewhere in the skies, out of sight, and he considers this plane of turmoil and friction the only reality.

What a pitiful delusion! The soul so weighted with jealousy can never evolve the consciousness of the heaven within, nor realize that the kingdom of Heaven is "at hand," as is so often quoted from the teachings of the Christ.

THE DEVILS OF UNRIGHTEOUSNESS MUST BE CAST OUT

before thy kingdom of righteousness will appear. What are the devils of unrighteousness? Hatred,

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Envy, Jealousy, Malice, Criticism, Condemnation, Censure, Suspicion, Sensitiveness, etc.

Such are the unclean spirits that shut out the kingdom of Heaven from the consciousness of all who harbor them. By analysis you will notice that every one of those evil passions has its root in selfishness; therefore, selfishness may be said to be the prince of devils. It takes on so many forms of deception; it often appears in the garb of philanthropy; it wears the garment of generosity in some cases; it has its feelings hurt very often, and in many ways is a very discordant creature that belongs to the kingdom of darkness and ignorance.

Among the beatitudes, Jesus said, "Blessed are the pure in heart, for they shall see God." What is it to be pure in heart? Purity means that which is true and good and unmixed with evil, or uncontaminated by that which is impure. "In heart" means the very center of consciousness; and when that center is purified of all unrighteous thoughts and all unholy emotions, only the good will be recognized as real. That soul will see only God in every other living soul—not see God as person, nor with the eyes of flesh, but perceive the Divine reality in all things. His conception of what God is and of what man is will be immaculately Divine. Then is when the kingdom of Heaven will appear in all external conditions for him.

That immaculate conception of Being is what we all desire to reach. That purity of heart is the one essential soul experience that will reveal that greatly-to-be-desired realization of the kingdom of Heaven here and now. "Say not lo here or lo there, for behold the kingdom of Heaven is within you." It is waiting your unfoldment to make it appear.

TO THE POET,

James Terry White, author of "Gardens of Remembrance."

Oh, feed the famished soul with hope's sweet song!
Revision purple twilights filled with dreams
And tendernesses of old times, that seem
Anear, as memory's strain your arts prolong.

Some tiny thread of love that quivering lies—
Like distant chiming of the far sweet bells,
Or broken tinkle of a running brooklet—tells
Of that which lives beyond life's turgid ties.

Oh, Poet, with the happy lilt of song,
Inspire the world again with winsome lays
To link the present with the fond warm days
Of youth, when time stood still, and love was long.

—Rose de Vaux-Royer.

Everything changes. Everything must change. Nothing can live without change, because to live is to change. To resist change is to live less. To promote change is to live more.—Christian D. Larson.

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THINGS TO BE REMEMBERED.

Remember that you have no right to pass judgment on your friends. Remember that there is a great universal law of cause and effect which will bring every one his just deserts.

Remember that you should spend your energies in so improving your own life that no penalty will fall to you.

Remember that you can help your friends by showing them the Truth, but never by judging them.

Remember that often the very thing which we criticise in others needs correction in ourselves. We should, therefore, search ourselves when we see evil in others. If someone has been unkind to us, let us be kind to him, and also make a special effort to be kind to others. The great law will bring him a harvest of what he has sown. If we undertake to pay him back, evil for evil, we overstep our authority, and we also make ourselves liable to judgment for the part we take in the affair. We could just as well be doing something that would bring us a reward.

Remember that it is just as necessary for us to do good to those who ill treat us as it is for us to do good to those who are kind to us. Is it any sign of self-mastery when we are agreeable simply to those who have been gracious to us? Isn't it worth while to be kind to all? When you are kind to others you are kind to yourself, for you will reap what you sow.

Remember that evil brings its own reward and that evil methods do not destroy evil. Evil must be overcome with good.

THANK GOD.

Peace!
On the earth!
Goodwill to me!
The world war is over.
Our boys are coming home!
It is almost too good to be true.
The true is always good;
The good is always true!
In the world war of hate
We have learned to love.
There has been suffering.
Nature seems to suffer
In bringing forth life;
From the birth of man
To the birth of nations
Nature is in travail.
It is by the throb of hearts,
The hurt of souls,
That we are born again
Into the New Light and New
Thought;
Rejoice, O mothers of men!
Even though your sons are dead
I say unto you, Rejoice!
Be glad in your tears.
Death itself shall be destroyed
In the final victory.
There is only Life;
There is only Love.
Peace has come
Thank God!

—Mrs. T. J. Shelton in Scientific Christian.

Be still, and know that I am God.
—Psalm 46:10.

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THE GREATEST PROOF OF DIVINE HEALING.

Our creed is: Love God supreme, love your neighbor as yourself. "A new command I give unto you; love one another. You may know my disciples, for they love one another." Love is all, for God is love.

The greatest proof of the divine origin of our healing and our methods of treatment of the sick is in the wonderful transformations which occur in the minds of the patients and of the students who study. It may find them moral wrecks; abandoned to vicious appetites and given to immorality, dishonesty, cheating along the lines of carnal mind. By and by these evils commence to disappear, and the persons under treatment or study come forth honest, upright, pure-hearted, Christian men and women. The wickedness and rascality which marked their former lives have all passed away, and the love of God Almighty, love divine, has gone down through them and filled them, and they have become bright and shining lights in the world of morality, in the world of Christianity, in the world of open-handed charity, in the world of good and good acting.

Truly did our Savior say that a tree is known by its fruits, and if we are allowed to be judged in accordance with the fruit that is brought forth as evidence of the divinity of our cause, we ask for nothing plainer, nothing stronger, nothing more convincing. The love of God is our balm in Gilead; it is the leading thought which guides our feet and protects us along the pathway of life; and leads to center all in the two great fundamental principles, the love of God and the love of your fellow.

The love of your neighbor is not confined to this or that chosen one, but is carried out and becomes as broad as the Fatherhood of God and the brotherhood of man, taking all under its wings, and making a reality of this divine principle which makes us more and more like our Father in Heaven.—Bishop Sabin in Does God Heal the Sick.

HEAVEN IS HERE AND NOW.

The Kingdom of God is a condition of the mind. You can just as well live in Heaven here in the city of Washington before you die, as they call it, as you can "in the sweet by and by," which they sing so much about. I don't want any of the "sweet by and by" in mine. I want to be in Heaven here and now. I am in Heaven now, and God blesses me from one day's end to another; and He will bless everybody who trusts Him and who believes in Him. The trouble with the Christian world is that they don't believe.

OUR DESIRES.

Not only is our life largely determined by the nature and quality of our desires, but our accomplishments and attainments depend very materially upon the degree of our desires. The quality of desire determines in what mental path we shall travel, but the degree determines how far we shall travel.—William Walker Atkinson.

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Oliver C. Sabin Jr.

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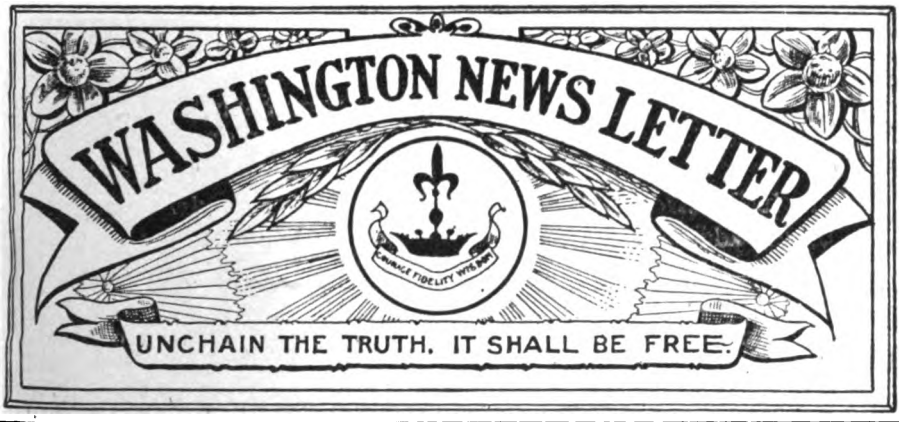

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THE BRAVE "COME-BACKS."

No braver fight can ever be made by any man than is being made by the many thousands of maimed and crippled boys who have come back to America disabled by the bullets, shells and bayonets of the Huns. They are doing wonders in their efforts to prepare themselves, despite the mutilations of battle and the impairment of their senses, for work by which they may become self-sustaining. Walter Reed Hospital, at Washington, is one of the numerous hospitals at which these wounded and disabled men are being brought back to usefulness in life. At this hospital the boys are publishing a weekly newspaper called "The Come-Back," which tells in a graphic way, with text and illustration, of the methods by which the work of salvage is accomplished. You can do no more patriotic or

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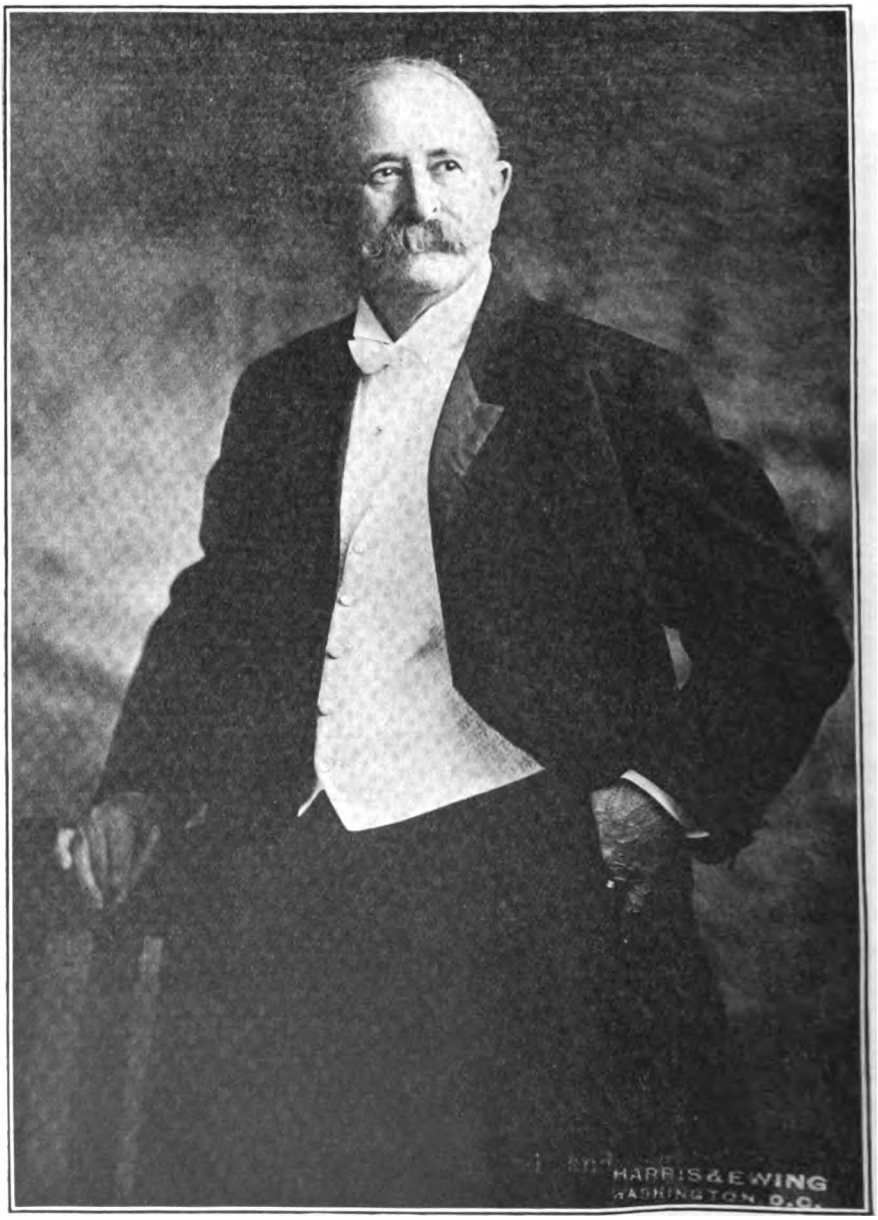

Oliver C. Gabin.

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worthy thing than to subscribe for this journal. You can get it by writing to the superintendent of Walter Reed Hospital. Do it now.

AMERICA'S INTERNAL DANGER.

The United States has been saved by the valor of its own sons and the Allies from the menace of the Hun. But who is to free us from the menace of our own people? Who will rescue the Nation from the greed and rapacity of the profiteers? When will our rescue be effected, and how? It would seem that the dealers in the necessities and requirements of life have combined to increase the burdens of life until life is becoming unendurable. Increase in cost of living grows apace. The increases begin at the farm and extend to the home and the dining table. The infection of profiteering has spread into every avenue of life. Not what the article is worth, or what it cost me, but what can I get for it, is the question with farmers, manufacturers, middlemen and retailers. America is in grave and growing danger from the apparently insatiable greed of her own people.

THE SABIN BOOKS.

The writings of Bishop Sabin have stood the test of time. They are growing year by year in the esteem of Christian Scientists. They have stood every test of criticism and are more popular than ever before. And this because they are the exponents of Truth, and have told, and are telling it in a simple, clear, logical and candid way. Oliver C. Sabin saw the Great Light and in its rays looked upon mankind. Then he spoke and wrote as few have spoken or written upon the greatest of all themes. He spoke and wrote with Inspiration, simply as one honest and candid man speaks and writes to another.

It was Emerson who said that things do not happen—they are pushed from behind. If you wish things to happen you must do your part of the pushing. Push in the direction of Right and Truth and the happening will be manifested. Begin to push right away and keep on pushing, trusting in the Lord.

We have not to think Peace, Joy and Harmony into the Universe. They are here already.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

February

PAULINA B. SABIN

God never works through a discouraged man.—Moody.

So long as we love we serve. So long as we are loved by others, I would almost say we are indispenable; and no man is useless while he has a friend.—Robert Louis Stevenson.

Dogma often awakens the deviltry, rather than the divinity within man.—Pearl Poindexter.

Let me work and be glad,
O, Lord, and I ask no more;
With will to turn where the sunbeams burn
At the sill of my workshop door.

Rich indeed is that man or woman who has abundance of charity and generosity as well for his foes as for his friends, for to him all are his friends, since all are valuable teachers in the school of life.—Gibson.

Our lives are songs. God writes the words
And we set them to music at leisure;
And the song is sad or the song is glad,
As we choose to fashion the measure.

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

Here is a science that will teach you how to avoid every inharmony, in other words it makes you the master. You are the slave today, slave to fear—fear of sickness, fear of poverty, fear of sorrow, fear of death, fear of the infirmities of so-called carnal mind. But this science transmits you from it and makes you free, makes you the master, makes you the controller.—Bishop Sabin.

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THE DAY OF GREAT HEALING

It Is at Hand—It Is Now—Your Opportunity Has Come—Sacrifice and Restitution—The Time of Healing in Which You Are Called for Duty.

Wm. E. Gibson.

THE DAY of Great Healing is at hand. The night of disease, born of ignorance, superstition, prejudice, pride and greed, is now drawing to a close.

The great Battle of Armageddon has rent the heart of humanity in many angles. The forces of the nether world are deepening the rents and poisoning the fissures. This is but the darkness that precedes the dawn; or, better, the dense clouds that overcast the morn.

The clouds must soon break. The sun now risen will purify the atmosphere, dry up the bogs and culture-beds of human diseases, and convert the causes of disease and unhappiness into conditions of health and happiness.

Until then—until the Kingdom of Heaven, now in the human heart, but veiled in ignorance and misguidance—until the consciousness of the true light dawns upon the world of humanity—until that day men must lend the balm of health and happiness to their fellowmen in every way that opportunity affords.

A thunderbolt from the clouds of human madness has struck the world, bringing death and tears, through war, disease and pestilence. In every land are there trouble and unhappiness, in every clime is there the cry for the healing of disease, the disease of bodily ills, of mental ills, poverty, friendlessness and nameless disorders.

THE DAY OF THE GREAT HEALING IS NOW.

You, whoever you are, that reads these lines, your opportunity is NOW AT HAND to help in the Great Healing, to help in some way to relieve the suffering of some soul; to help in making lighter the burden for some shoulder, to help in dispelling the clouds of misguidance from some minds, to help in restoring the order of some home, to help in bringing harmony in the place of discord, light in the place of darkness, love in the place of hatred.

Your opportunity has come to put your Lord's money to use—to put the best that is in you into active service that better may come forward.

Many humanitarian movements are calling upon you to help in some way to restore the order of the world, or to help in recasting the laws of peoples and nations.

He is most human who serves humanity best. He is most religious who serves his fellowmen most. He worships most who, in the spirit of service, works best for the good of others.

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This is the day of sacrifice and restitution. Place yourself unreservedly upon the altar of service; and pray that the new day may speedily dawn upon the human consciousness; that the new order may be cast in the mold of true freedom; that the new race may be born unfettered by the chains of ignorance and superstition that have hitherto bound men to shadows of materiality and blinded them to spiritual light.

HEAL

the blindness of men by bringing to them the consciousness of spiritual light.

Heal the deafness of men by bringing to them the music of true justice and fair play in the game of human life.

Heal the muteness of men by bringing to them demonstrable truth.

Heal the physical infirmities of men by bringing into their consciousness mental harmony.

O, what a field for healing! "Pray ye that the Lord may send healers into the field, reapers into the harvest."

The nations of the earth are assembling, through their representatives, to devise means whereby nations and peoples may live upon this earth in peace, harmony, and mutual helpfulness.

Many of these representatives come diseased with thoughts, ideas and plans born of prejudices, pride, fear, or greed. Let all who believe in God and the power of prayer, or affirmation, if you please—let all who love God, the All Good, and their fellowmen—pray for the spiritual health of the conferees. Pray that the future happiness and well being of humanity may outweigh all the petty prejudices, prides and greeds of the passing moment; that the dead past may bury its dead; that the child of justice and fair play, the Prince of Peace and Good Will, may be completely enthroned in the hearts and lives of all the peoples and nations of the earth, and that the Kingdom of Heaven may burst forth in Spirit and in Truth, from the lives of all peoples and nations, that the prophecy of the "Day of God" speedily become a vital reality.

ENJOYMENT WITH WORK.

A business friend of many year talking with the writer about takin and making enjoyment along wit one's regular work, said it was serious mistake in his early busines life that he did not combine mor recreation with the great amount o hard work that he did just as s much drudgery. In recent years h had learned this lesson and found great deal of enjoyment in and wit his business, which has prospere more than ever. This idea is ju as true and as good for the farme as for the business man. We ser ously wrong ourselves, and, mor over, diminish our strength and e ficiency when the whole thoug and effort is centered continuous upon nothing but work, work, wor

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WHAT IS FAITH?

It is breaking with an order of delusion and deception and error, and entering into the right vision of the Reality of Being. Do you not see that the office of faith is a fundamental trust in the integrity of God and the laws which have created and are recreating the universe in which we live? This new concept is not a break with the order of things; it is an understanding of the order of things as they are in God—an understanding through which we enter at once into the possession of the good of that perfect God as manifested in His perfect universe. To me this is revelation. The reason why faith heals is because it takes the soul out of an attitude which is at enmity with the law of Being and makes friends with the law of Being. If anything is wrong in our lives, it is because, somehow or other, the soul has tilted its sail athwart the breeze of God. Faith is the changing of the attitude of the soul toward God and His good. The wrong tilting of the sail has prevented His blessings from entering in upon us; faith makes the entrance of all-good absolutely necessary. Whenever the soul is turned toward God, whenever it sees God and His universe as He sees it and as it is, the good of that universe and the good of God must enter. Thus we see the connecting link that lies between the outer man and the operation of the law. God is not spurred into some new activity which He is not already performing; the soul of man has taken such an attitude toward Him that His good becomes an immediate asset. Jesus made the discovery that the Infinite Good sweeping through this universe is God Himself, and so there is nothing but good. Cancer, consumption, danger, accidents, and death are but distorted images upon the lens. There is only one way to rid the world of them. It lies in the readjustment of the lens of the soul until it reflects, not a false image, a delusion, but the perfect rays of God's radiant light. Father God, we thank Thee for the power which lies in the human soul to overcome all injury, all disease, all calamity, and to bring our lives into perfect harmony with the life and law of the All Perfect.—Rev. A. C. Grier.

Right thinking is the foundation of right living. To live the highest life of which we, as human beings, are capable, we must firmly believe, and live up to our belief, that we can, should, and must resolutely master our thoughts as well as our actions; and that we must control the mental pictures in which we indulge as much as the words that issue from our lips. As a man "thinketh in his heart, so is he." Thoughts generate feeling. When discouraged and depressed, lift up your chest, take an attitude of courage, and speak these words several times, slowly and earnestly, "faith, hope, courage." When sensitive over ill-treatment, take the correct physical attitude and say several times, slowly and earnestly, "love, patience, forgiveness," and see if you don't feel better.—H. F. Westford.

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THE CALL OF THE SPIRIT

Lou Woodruff Hines.

(Reprinted from the January number of The Master Mind.)

THE RAPIDLY changing conditions in the world today —from the conservation of foodstuffs in the home, through the social, commercial, and religious strata of life, even to the supreme sacrifice of human life on the battle field—bring to the mind of every thinker the question, "What is the lesson to be learned?" For there is a lesson for every nation, every creed, every group and every individual and it must be learned. It begins with the individual, extends out to the universal, and is not answered satisfactorily until the very Presence of God is found.

There is the man who, in his ignorance, flatly declares, "There is no God." He must be taught. There is the highly developed scientist who, after a life of research, says, "The best we can find is that life cannot be known or understood." He shrugs his shoulders with a "what's the use anyway" sigh, throws off the whole thing and passes into the change called death. He thinks perhaps there he will find the answer or at least rest from search. Not there is it to be found any more than in his earthly seeking, for only in man's own heart, freed from doubt and filled with the desire to know God, can man find his quest fulfilled, his search ended; for Truth is naught else than the Presence of God. It contains no isms, creeds, binding or leading strings of any sort. It is the essence of man's real being, omnipresent, only waiting to be called into manifestation by man himself, the expression, or pressing out, of this Truth brought forth by the voice of desire, which is prayer.

EACH MUST DO HIS BIT.

Each one from the greatest to the least, having learned his own lesson, must then "do his bit," enter into his part in restoring the world to a poised, peaceful condition, which can come only when all are practicing the Presence of God. There is no one who, having first made his union with God, cannot speak that word of understanding to his neighbor, either silently or audibly. As one goes about his daily work in places of business, the silent word of truth can be spoken, the lesson taught.

Do not try to teach that which was your lesson, for perhaps their may be different, but give the understanding that life in all its perplexities and paradoxes—the answer to the eternal, "Why," can only be found by turning to the Divinity within one's own self. As you teach this, hold for them the realization that there is Divinity within, because you have found it there.

Can you not see the glorious victory when this army of individuals

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thinking correctly and in unity, begins to mobilize and take the field? They are backing up the men and women who have been called to do their part at the front, and are preparing to take up the work where theirs stops. Now, where do you stand? Are you going to enlist, wait to be drafted, or be a spiritual slacker? There are only these three classes. The call of the Spirit is sounding throughout the world. The cantonment of God covers the universe. The commanders are awaiting their followers. Active work is begun. The call comes to you individually, now. Are you ready? If so, step out at once by saying in the silence of your own soul, "Lord, here am I, take me."

Take the instructions of Paul for your preparation and

"PUT ON THE WHOLE ARMOR OF GOD,"

an armor so perfect that there is no chink or crevice, through which an arrow of materiality or personality can penetrate. Using this armor prepared for you by the Master and Leader, Jesus Christ, you come forth triumphant. It has a "breastplate of righteousness," which is right thinking, and right living. The "loins are girt about with truth," the truth that God, the law of good, is all powerful. The "feet shod with the preparation of the gospel of peace" are the understanding that the good news of peace, eternal, is found through knowing God as the reality back of every creation.

"Above all taking the shield of faith," which indicates that the most important part of your protection is the faith of God. This faith so knows the nothingness of sin, sickness, arrows of personality, or even darts of material bullets, that they are absorbed and become harmless. "Take the helmet of salvation"—let your headpiece be not alone a housing for limited, material intellect, but also of the knowledge that all is infinite Mind, for this knowledge is salvation. Last but not least, when you have on this impenetrable armor, you go forth with the "sword of the Spirit," which is the "Word of God." Could ever a soldier be sent out better prepared? It lies with you to become that soldier, now and at once.

Perhaps some procrastinating soul or some slow-evolving scientist says, "This cannot be done at once. We have found it to be a fact that so far everything has needed to move slowly, evolving from one state to another. It will take generations to bring about this ideal condition." Yes, it will take ages if we go about it as we have done heretofore. There is a way, however, which eliminates time, evolution, all man-made, and therefore man-limited, methods. This is the consciousness which enabled Jesus Christ to say to the water, "Be wine," and it was so immediately. It is possible for one person to be such a true and honest soldier, taking his commands from the Christ within, that he can swing this whole chaos into peace—can give to the universe, without processes of time, the realization of the indwelling presence of God.

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THE BEAUTIFUL ALLEGORY OF "THE HUNTER,"

wherein a man having looked upon the lovely white bird, known as Truth, sets out to capture it, illustrates the condition of man up to the present time. But in this new era, man, already awake to his limitations and lack, will find this Truth where it really is, and will refuse to be content with time-worn habits of evolution.

This Hunter in his search meets Wisdom, who tells him the best any man can do, after a life of striving and climbing, is to find one feather of this bird. When enough feathers have been found a net can be made of them, with which to catch the bird, for only "truth can hold the truth." Being persistent—as thousands have been—and to each we owe a blessing—he starts on his quest. He passes through the land of negation and denial, tempted by the senses, railed at by discouraged ones, who gave up with "What's the use." Nevertheless he goes on, carving steps on this mountain of time with dull, wornout tools, as the whole world is doing to a greater or less degree. Finally man's last false beliefs, old age and death, overtake him. As a reward for a life of endeavor, he passes into the invisible, with one feather of truth.

So the world goes on, in each century, a few being strong enough to gain a feather, in spite of the burden of materiality—touching the hem of the garment of truth. Is it any wonder so many say, "What's the use?" Is there any need to work so hard for one feather, when all the time the whole bird of truth, beautiful, eternal, and easily obtained, lies at hand, only waiting for you to take it?

This truth is, "You are the presence of God in expression," therefore you are already health, peace and every good thing. It has always been the truth, but man in his climbing and searching on the outside for it, had been so long without results, that God in his loving compassion sent to him a manifestation of Himself, in the person of Jesus. He came in the form of a man, was tempted and suffered in all ways as man, that he might understand the false views and beliefs that humanity had built around itself, and find a way out. He passed through this land of negation and temptation even as the Hunter did. He climbed the mountain of materiality, but having new, perfect tools with which to work, he made clear-cut steps. He went "over the top" of the mountain.

JESUS WORKED OUT THREE TRUTHS

in regard to man's climbing this mountain. They are our guide. First, if man desires to understand life and by his own endeavor carve out steps on the way, his reward will be one feather, or one glimpse of the truth, but his work will not be finished. Second, if man will climb by the steps which Jesus carved and left so plainly discernible that "he who runs may read," he can also go "over the top," and there find the truth. Third, and this is the quick way, which does away with striving or even following—eliminating time, space, and

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evolution, that is, see that by becoming one with the Presence of God from within, the mountain has dissolved. There is no climbing, no land of negation or temptation; all is peace, rest, eternal satisfaction. May this not be the "greater things than I do, shall ye do," of which Jesus spoke, knowing that the Christ within each individual could accomplish this?

Do you hear the summons? Will you not listen to God's bugle call, and come forth a soldier prepared instantaneously and completely by the Spirit?

Then take you place in the ranks, be a worker in His service, "do your bit" in His great work of reconstruction, which lies just ahead of us. Receive the "glory of thine own self," and hear the Voice say unto you, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

FROM A LECTURE BY BISHOP SABIN.

If I had a written parchment giving to each member of this congregation a deed in fee simple which gave an abundant supply of this world's goods, absolute happiness, eternal life, freedom from every so-called ill of life, and this deed was from God Almighty direct, given by his Son, signed, sealed and ready to be delivered, how many persons do you suppose who believe that I had that document would refuse to accept it? That would be a wonderful document. Now, my friends, I have that kind of a deed right here today for each one of you, sealed by the promises of God, given to us through his Son, and, if you will accept, it is for you to enter into possession of that which belongs to you.

The only sermon that Christ ever preached, of which we have any record, is the Sermon on the Mount. It gives the perfect beginning and ending. It is the perfect key to every condition of human life that can be met. It is the most wonderful document the world ever knew. None but God, or God manifest in His Son, could have delivered such a sermon. That wonderful Sermon on the Mount is to you and to me today the sheet anchor. If you are suffering from poverty, take the last ten verses of the sixth chapter of Matthew, follow them out strictly, and all of these troubles will pass away most wonderfully. The most wonderful life-giving truths are in that Sermon on the Mount.

Any fear that Truth can be unseated indicates that we do not yet know the real nature of Truth. On the other hand, anything that is not fully founded upon truth will not stand, and the quicker the transition is made to another foundation, the more stable and endurable will be the structure. Any organization that does not keep itself open always to the living and flowing present becomes necessarily dead in its influence upon men, although its form still maintains a semblance of life. It is a strange fact that intelligent men who will not take their science from an antiquated or medieval past, will take their religion from a time long antedating even the dark ages!—Trine.

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WE MUST TAKE ALL GOOD ON FAITH

WE CANNOT see that all is good until after it happens. In mortal mind terms.

If we would understand as God understands, we must take All-Good, God-In-All, on faith.

This faith in God-in-All is the faith that is healing the world's diseases, even while the surgeon plies his knife at the root of the cancer, kaiserism.

Evil comes from leaving God out of our thinking; without God and all humanity at one In Our Thoughts we are ill at ease, dis-ease-ful.

And isn't it Good that God made us that way?—so that when we think God the One Soul of All, out of our hearts we suffer pain until we open our hearts to encompass Him again.

Isn't it Good that the "governed" suffer until they cease "consenting" to a government less all-inclusive, all-freeing than God's One Democracy of the world?

God, in the finite and exclusive and unjust, is ever pushing to thought and action that will include more of His Infinite Self; His love, justice, freedom, human service.

God is the Only Good.

And God moves to expression through us human gods.

"God works In us to will and to do of His Good Pleasure"—which is the coming of His Kingdom in earth.

God works In us to Vote His Good Pleasure into the world; that is the real secret of democracy.

And woe betides the kaisers, little and big, who try to thwart the Majority.

And woe betide the majority which belittles and scorns the minority. Which will in due time be the majority!

The majority vote is God's decision for Today; tomorrow is in the making.

Isn't it good that God made us to that our mortal or finite minds can change as we see more of His Infinite Truth of Oneness?

Isn't it glorious that He made us realize that we can Vote Heaven on Earth?

Isn't it worth fighting for, and giving for, and buying bonds and thrift stamps for, to the limit, to free all nations and all individuals to Vote and have their votes counted and acted upon in their respective governments?

The issue of this war is Democracy, and it is God's issue in the hearts of men and women and nations.

The vote of the people—all of them—is the voice of God; away with those who refuse to count all the votes of all the people! And of all the peoples!

The majority shall rule on earth as it does in heaven!—in the ideal and the Principle.

God is now ordaining the powers of democracy through the Allies.

Christ's kingdom is being established on earth as it is in heaven:

By the world organizing to act as One Power over all men and women,

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for all men and women, by all men and women.

"God in us (and through us) our hope of glory"; Democracy.

Why not recognize God in the votes of men? Isn't that the way to realize it?

And anyway God is in votes of men, whether we recognize it or not!

"The voice (votes) of the people is the voice of God."

The majority vote is the Decision of God, for that time and place.

How else can heaven come into world government except through majority voice of all the people?

Don't you vote for God? For the highest good you know? Of course.

So do the rest of us. If God is ever in our thoughts He is there when we vote. And Good is in our thoughts, even when we deny God.

What is good, but the highest conception of God we know?

And all good is God.

Let's consciously voice God when we vote.—The Nautilus.

THE HEART THAT ENDURES.

In the corner of the back porch an industrious spider once built her a prize web patterned beautifully of tiniest glistening strands, fragile to view as some dream of air, but anchored strongly against storms of wind and rain. So also the human heart spins its fabric of affection to hold fast through any stress of time and change. How frail, seemingly, are its materials—the little things of homely use and wont, half-noted ways that habit has made pleasant —old jokes and stories giving rise to endless differences, all those dimly seen riches of the soul on which the heart builds. A dry, shrewd lawyer in a western city moved his office to get away from the endless strain of expecting to see his late partner (instantly killed by a fall from his horse) come briskly through the swinging door between their rooms. A hard-headed merchant up north would never stay at the shop until closing time on Friday night because for twenty years he had been used to hear the old head of the firm say pleasantly: "And tomorrow will be the Sabbath of the faithful." One feels sure that many a man in France wakes up these mornings hoping to hear his father pounding the fire alive downstairs. A mother can stand having her son go away for a while, but never to see him hitch his chair closer to the table when the buckwheat cakes are exactly right—that hurts. Time has a cure for grief, but what of the things that are without time? The heart that endures will find its answer.—Collier's.

A song of gratitude should burst forth from any soul which has realized the developing power of obedience. We do not possess the spiritual realizations either through clever magic, or strengthless aspirations, or vivid dreams. They become ours only as the resoluteness of the Spirit of God, with the resultant bringing into subjection of our spirits, the eventuation of which is symmetry and proportion in character and life.—The Choir.

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"THY THOUGHTS SHALL BE ESTABLISHED."

Proverbs 4:8.

In these days when we learn the value of right and wrong thinking, we want to realize that our thoughts shall be established whereunto we direct them.

If we commit our ways to Truth and Love, we shall establish, in due time, the fullness that Jesus, the Christ, demonstrated. The ways of health lie in the source of all good thinking; for all good cometh from God.

When darkness comes to your thoughts through the pressure of environment or circumstances, turn ye to the Light, for, "Lo, I am with you always," and will shed abroad in your hearts that which you desire for your good.

Is it health you wish to demonstrate? Then turn your consciousness to the Indwelling Christ which is Life, and be ye free from the negative thoughts that bring you unrest and therefore ills.

Happiness is the natural state of mind and is an incentive to health. Happiness cannot be found in the external, which is the abundance of things, but has its source in the wellspring that bubbles up from within the consciousness.

Commit thy works unto the Divine Law and nature will provide you with the health of God, which is your true inheritance. Your works are the result of your words, and the thoughts that you hold in consciousness manifest for you in environment and circumstance.

You have always the mind that was in Christ Jesus, because it is the only mind that is; but the most important point is to realize this Truth in order to obtain the freedom that the Truth is bound to give. "If any man be in Christ, he is a new creature"; that is, he is renewed in health; in strength; renewed in ideas as to his financial welfare.

These are the days to put on Christ—the armor of Love and Truth—as our shield and buckler. Love and Truth are the rod and staff that leads us to the place of Reality; the Kingdom of God which Jesus taught is within.

We establish the life, love and intelligence of God in consciousness through communing with the "still, small voice"; through listening to it to the exclusion of all negative conditions. God is Divine Mind, and man is the image of this mind, and is perfect. Claim your inheritance and it shall be established.

As you realize the Truth of your Being, you will find yourself changing in thought and in environment. Your mode of living will be different because your thoughts are tending in a new direction. This will show you the old things in the new light which is for your betterment.

Your faith will increase with your belief in the good, and as you press onward you will invite a clearer vision of the Truths yet to be revealed to you.

"Let not your heart be troubled," if it seems to take a longer time for the newness of the Christ Life to come forth in you than in some others who have found the Truth. When you make your discovery it

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will be a great day, and you will have eternity in which to apply your heart (mind) to the wisdom of God, which is more precious than gold.—Mary L. S. Butterworth in Weekly Unity.

TRAINING CARD.

"The Father in me, He doeth the works." — Transcendant Declaration, Adapted from Rexford Jeffery. (Many soldiers are using this card.)

"As Moses lifted up the serpent in the wilderness, even so shall the Son of Man be lifted up."

I am the Beloved of God!

In my integrity within me, where I know and see as God, I know and see myself to be free, wise and immortal!

I am unfettered and unbound, triumphant, glorious, splendid!

I am unweighted by human thought of limitation!

I am unweighted by matter!

I am unbound, undiseased—buoyant!

I am strong and mighty; I am forceful, powerful Divine!

My eye is lit with fire from on high!

My tongue is tipped with Celestial Instructions!

I behold myself bright, happy, joy-bringing!

I am victorious; undaunted; a bringer of good!

I am spotless and beautiful!

I am deathless, undying—abiding!

I am flawless, fearless, transcending myself and all my affairs—independent!

I see myself smiling—sound, sane, strong!

I see I am the strong Son of God, and joint heir of the Father to the Kingdom!

I am alive with God and upheld by His Free Spirit forever!

All the world sees me as I really am in His Presence, now and evermore!—Helena J. Martin in Now.

STUDY.

Oh, if they would only come to the knowledge of the Truth! If they would only study! You can't believe unless you want to, but you can believe if you study and are convinced; and I say to you here and now, and I say to all the world, that I have never known an honest endeavor to study this Truth and learn this Truth that did not result in the knowledge of the Truth, which made the student free, and God Almighty, through man, heals the sick. Talk about healing the sick as though it was the main thing! It is one of the things. It makes you the master not only of disease, but you are master of your surroundings, and all the world can't touch you or hurt you. If you stand in the narrow path and walk as Jesus tells you, "Follow Me"; that is the path and that is the victory. Study. I say to you, study, and study with an honest heart, and God, through His Son, will drive away the mists, and the beautiful bow of promise will come out, in its resplendent glories, and you will walk in the light of Omnipotence, for God will lead you.—Bishop Sabin in The News Letter.

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BE OF GOOD CHEER

Edward Allen.

IT IS an established fact that Good Cheer, or a sunny disposition, is a more attractive asset than money. "Laugh and the world laughs with you; weep and you weep alone." All seeming trials and tribulations are but stepping-stones toward better things. If we see a "silver lining" to every cloud, we shall know that we shall be kept in perfect peace, because our minds are stayed upon Good. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening (child training) of the Almighty.—Job 5:17.

Paracelsus once said, "He who knows many things, knows nothing, but he who knows the One, knows all." To know God is to know life. Jesus said nothing about death, but he did say, "I came that they may have life, and may have it abundantly."

It is far more cheerful and life-producing to "let your light so shine before men that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16), than to scatter abroad tales of error and inharmony.

We may well ask, What is heaven? Jesus said the Kingdom of Heaven is not something you can say lo! here or lo! there; but the Kingdom of Heaven is within you.

We may again ask, Is it possible to be cheerful when everything seems against us, when things do not come our way, so to speak? The answer is, yes. Jesus said, Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you. (Matt. 5:12.)

We wonder how we are going to be clothed regardless of the fact that Jesus said, Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was *not* arrayed like one of these. (Matt. 6:28-29.)

Our needs shall be met if we follow Jesus' admonition; Seek ye first the Kingdom of God, and his righteousness (right thinking) and all these things shall be added unto you. (Matt. 6:33.) Not will be, but shall be. An imperative command "shall be added unto you." Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matt. 7:7.) We need to avoid fretting about anything that may occur. It is stated by astronomers that there are stars so far removed from this earth that it takes light (which travels one hundred and eighty-six thousand miles a second) from three to five thousand years to reach this earth, and that there are stars so far removed that the light never will reach this earth. We likewise can so shape our lives that no event or occurrence of an erroneous nature

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will reach us. Man, poised in the consciousness of his real nature, is absolutely uninfluenced by tribulations.

A great many thinkers refer to the Scriptures wherein Jesus says, They that be whole need not a physician, but they that are sick (Matt. 9:12), as meaning mortal physicians and mortal sickness. This is far from the Truth. "Physician" in this verse means spiritual aid and "sick" refers to sick thoughts. So let us not have sick thoughts but turn from nothing to God, who heals all our afflictions. Let us realize that, He that endures to the end, the same shall be saved. (Matt. 10:22.) Saved from what? Saved from discouragement, sickness, lack of supply, fretting, and everything that conduces to moroseness and unhappiness.

Jesus said, Heaven and earth shall pass away, but my words shall not pass away. (Matt. 22:35.) Here is a statement which ignores man-made ideas of time. Jesus' words are as alive today as when He uttered them.

Let us find cheer in every event that may occur, knowing that God is Love, and always present. Let us have perfect faith in God's promises.—Weekly Unity.

God Himself cannot give you anything which you are unwilling or unready to receive. Take what you are ready for, what you really want and pay for it. One must be ready to receive or nothing is given him.—Lida A. Churchill, in The Magic Seven.

LET GOD DO IT.

It does not require that you "get power" to heal yourself or another. It requires only Faith in the One Power of God within.

This power works in and through every person, and every person can take hold upon this power by faith.

Faith is recognition, plus acceptance.

The way to take hold of God's power within you is to Let Go of all things outside of you. God's power does not come from outside of you, but from within. Be still and know.

Let go of all things, do it definitely every morning and again every night. Set your mind right in the morning and again at night just before you go to sleep, and the rest of the daytime live as if all you desire had already come to pass.

Let go, and let God work in you "to will and to do of His Good Pleasure." With the accent on Pleasure. And remember that God's Good Pleasure for you is health, happiness, abundance, freedom to express your divine self.

Just let God do it!

The essential thought that heals the sick—what is it? That thought is the realization of the spirituality of God and that man is His image and likeness; that this spirit is all, all substance; and that man, living, moving and having his being in this spiritual substance, is of like character. That realization, made in the consciousness of the petitioner, so to speak, heals; and that is the thought that heals.

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THINGS TO BE REMEMBERED.

Remember that your energy, ability, yes, and even your soul, lives in the realm where your mind dwells. You are living in the past just to the extent that you are letting your thoughts tarry there. The past has no reality, and you are wasting your present energies and opportunities by thinking in the past.

Remember to throw away the past, keeping only the power and wisdom you have gained from its experiences; keep these and use them in making the present glorious. Forget the details, but keep the lessons. If you have had an unpleasant experience in the past, forget the unpleasantness and rejoice only in the Divine power which caused you to rise superior to that condition. If you did not rise, then remember to so act at all times that, should a similar circumstance occur, you would not be upset by it.

Remember that it is worse than folly to keep your past sins in your mind. Abide in the thought that you are now renewed, in body and mind, by the Spirit of Christ within you. Do not let past mistakes keep you from doing your best now. Let the dead past bury its dead. Live now, in the knowledge that you are a perfect child of God.

Remember that you are what you think. Therefore, think only good, pure, true, loving thoughts, and you will become more good, pure, true and loving. If you think over again the error thoughts of the past you will become more and more like like them. You cannot afford to harbor any old sin thought if you would grow away from sin.

Remember that if you always live rightly in the present you will have no occasion to mourn over the past. Begin now to live now. Begin now to forget the past. Begin now to help others live now.—Exchange.

UNITY.

He to whom all things are one, he who reduceth all things to one, and seeth all things in one, may enjoy a quiet mind, and remain at peace in God.

The more a man is at one within himself, and becometh single of heart, so much the more and higher things doth he understand without labor.

He receiveth the light of wisdom from above.

A pure, single, and stable spirit is not distracted, though it be employed in many works.

It doeth all to the honor of God, and being at rest within, seeketh not itself in anything it doth—Thomas a'Kempis.

The Great Soul touches many lives and influences them all for good, thus leading them, however little, towards the One.

And the great life is the life wherein the One becomes Many, very many; and wherein these many are again caused to re-enter within the One.—Marsland in Bulletin of the Oriental Esoteric Society.

To make an end of selfishness is happiness. This is the greatest happiness to subdue the selfish thought of "I."—Buddha.

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LOVE THE KEY TO LIFE

Man the Highest Expression of Divine Love—He Loves Most Who Serves Best—The Insurance of Eternal Life.

Wm. E. Gibson.

LOVE is that characteristic of God by which the phenomena of things are drawn together. All animate things declare the Power of Love, and the clearly discerning observer discovers that it is just as pronounced in the conduct of things inanimate.

Men of science have elected to call its conduct by names in keeping with the class in which the phenomena appear. In the mineral world it is called attraction, or cohesion, according to the conduct of the phenomenon. Certain mineral qualities attract each other by certain internal powers temporarily, others more or less permanently. Thus certain mineral qualities enter in to make the different stones, minerals, acids, gases, and the like. These powers to produce the several mineral formations are but lower manifestations of the one divine characteristic, Love.

Love unites the atoms into forms, classifies them into precious stones, black stones, white stones, gray stones, brown stones, blue stones. It makes the jewels, gold, and diamonds. It builds, remodels, and rebuilds from atom to spheres. It produces the plants and classifies them. It brings forth the animals and classifies them.

Love makes and endowers man with the consciousness of love of a kind, or rather, a degree, and also with the possibility of entering into consciousness of Infinite Love.

In truth, Man is the Highest Expression of Divine Love on the material plane, being endowed with not only the consciousness of Love, but also with the consciousness of the source of All Love, and to some degree, the end of Divine Love.

Love on the plane of human life is expressed in many ways according to the knowledge of the individual, or according to certain soul endowments.

Some children come to life overflowing with Love. They love everybody, nay, everything. Their lives radiate only love. Such ones are very courageous, having no fear of either men or things. Others come loving only a few, and are fearful and timid.

Love is to the world, both animate and inanimate, what life is to the lower animals and man, or to the plant kingdom for that part. It draws and holds the phenomena together.

LOVE IS THE KEY TO LIFE.

Why? Because it will fit into the lock of every apparent mystery of the phenomenal, unlock its door, and reveal its secrets.

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Love is devotion to truth, and infinitely more.

Every soul is endowed with certain consciousness of Love, and hence with the Key to Life.

He unlocks most doors to the mysteries of life who Loves most.

HE LOVES MOST

who serves best for the highest good of his fellowman. He who thus serves unlocks all doors to which he applies the key of love in the spirit of service.

If you would decipher the pages of the book of nature, you must use the Key of Love in fatihful service.

If you would know the mysteries of the heavens or the heavenly bodies, Love and devotion to service must open them to you.

If you would know the Mystery of Life, Love alone can lead you into its sacred precincts.

If you would know the mystery of the Infinite God, Love and Devotion to Service will lead you as far into that Mystery of Mysteries as your desire can pilot you.

Love is the key not only to the Life of Time, but also the Life of Eternity.

Eternity is one Infinite Whole that annihilates the idea of time, and Love is its life and vitality.

Love! Love! Love all mankind, and Love God supremely. This Love insures Eternal Life while you are clothed in the garments of time, insures wealth and health, peace and happiness.

Love is your birthright; cling to it. It will open all doors before your feet.

AN ACCIDENTAL AUTHOR.

"Father was in the habit of sayiny that his career as a writer was wholly accidental. His insistence on this point was, of course, largely due to his humble estimate of his own talents," writes Julia Collier Harris, in her biography of Joel Chandler Harris. "But the Lover of 'Uncle Remus,' who has fallen under the spell of the old man's humor, tenderness and dramatic force, is inclined to disagree with the author's own theory of his success, and to believe that aside from all accidents, happy or otherwise, he was bound to fulfill his destiny as a creator of characters that 'wind themselves around our hearts and owe little to circumstances.'

"After the enthusistic reception by the public of two volumes of 'Uncle Remus' stories, their author was asked to contribute to an 'experience meeting' of writers in Lippincott's Magazine. Under the title of 'An Accidental Author' this is what he wrote in part:

" 'The "Countryman" was published on a plantation, and it was on this and neighboring plantations that I became familiar with the curious myths and animal stories that form the basis of the volumes accredited to Uncle Remus. I absorbed the stories, songs and myths that I heard, but had no idea of their literary value until, some time in the seventies, Lippincott's Magazine published an article on the subject of negro folklore, containing a rough outline of some of the stories. This gave me my cue, and the

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legends told by Uncle Remus are the result.' "

"Previous to this father had contributed several songs in dialect to the Constitution. * * * Others were contributed throughout 1877, and character sketches of the old man followed, together with the animal stories, including the one about the Tar Baby, of all, perhaps, the best loved. Father received letters about this story from every quarter of the civilized world. Missionaries have translated it into Bengali and African dialect; learned professors in France, England, Austria and Germany have written, suggesting clues as to its source; it has been used to illustrate points in parliamentary debates, and has been quoted from pulpits and in the halls of Congress.

"The great popular success of the legends was a matter of strange surprise to their author. 'It was just an accident,' he persisted; and added, 'all I did was to write out and put into print the stories I had heard all my life'! * * * On being asked how the legends happened to be put into book form, he continued: 'The representative of a New York publisher came to see me, and suggested an "Uncle Remus" book. I was astonished, but he seemed to be in earnest, and so we picked out of the files of the Constitution enough matter for a little volume, and it was printed. To my surprise, it was successful.' " —Christian Science Monitor.

"A merry heart doeth good like a medicine."—Bible.

LOQUACIOUS LOCOMOTIVES.

Have you noticed what the railroad locomotives are saying nowadays as they go about their business? It's McAdoo, McAdoo, McAdoo, McAdoo. Say it aloud to yourself and you have it as the locomotive says it in starting. Mc-Ad-oo, Mc-A-doo. Presently it gains headway: McAdoo, it says. And now it is at full speed, tearing down the clearway. McAdoo, McAdoo, McAdoo, McAdoo, until it is out of hearing. Some of the engines seem to be cheering for their new boss, rooting through town and country for the director of railways. In some of them there is a sort of sycophantic note. I think I used to hear this class of engines wheezing out Elliott, Elliott, Elliott, with their air pumps, as they stood waiting in the railway station. Then there are old and decrepit locomotives, which kind is not unknown in these parts, which have a plaintive, imploring tone which calls for help with a hoarse, aspirate, almost choking voice: Mack-oh-do! What a rousing presidential campaign the director of railroads and most other things could run with his name shouted above the housetops of metropolis and hamlet from ocean to ocean at every puff of every steam engine in the land.—Fall River News.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro and knowledge shall be increased."—Daniel 12:4.

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SONG OF GOOD WILL

Mrs. Constance Hoig, Puyallup, Wash., in Memoriam.

"DAD, I'm going to enlist! I believe the United States will be compelled to enter this war, and I want to do what I can to save life and lessen the awful suffering. You and mother don't really need me—you have Earl and Lela—and there's great need 'over there.'"

Tall and straight as the pines that grew on the mountainside behind him, the young giant looked into the face of his equally tall, erect father. For a moment the eyes of the older man held those of the boy, then, in a voice that trembled slightly, he said: "If that's the way you feel about it, son, there's only one thing to do; but you are scarcely nineteen—have you thought of your mother?"

"Yes, Dad; and though she'll feel bad, I know she will tell me to go. She's a good patriot, you know, and proud of the fact that her father gave almost four years of his life to the service of his country during the Civil War."

That was in February, 1917. A few weeks later the Medical Corps of the United States Navy numbered the young mountaineer among its members.

A year of intensive training in the base hospitals of San Francisco and Bremerton followed. At Christmas the mother spent a week with her boy at the home of her sister on Puget Sound. Such a happy, happy week! Sunshine and balmy air, and, yes, roses in bloom. With their arms about each other they talked of all the dear, intimate things that mothers and sons delight to talk about.

A month later the boy was transferred to a great eastern university, where he spent several more months in study, and, at last, was assigned to duty on a hospital ship. Almost every week he wrote letters to the home folks telling of the daily life on board ship, the occasional "liberty," news from other friends, and so forth. But to the aunt who understood the deep spiritual nature of him he wrote his heart experiences, his thought of God, and of life and death.

"If men only knew the truth," he wrote, "they would realize that every experience of life is good; that the soul expands and grows by reason of what a man endures and does." And again, "I often think of Jesus going about lessening pain and sorrow, and so I do my bit among the sick and wounded, and often my prayers for them are answered not only by their restoration to physical health, but by their changed lives. * * * I am sure of divine protection, for there is no war or hatred in my heart; only a great love—even for the enemy who are making such an awful mistake—and I know my work is dear to the heart of Christ."

The weeks went by. Transport after transport carried strong, brave men across the sea. Then the wounded began to return home. Always the boy was giving health and courage and good cheer. The numbers of returning sick and wounded increased. As sorrow pressed heavier, and fear

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clutched more fiercely the heart of the Nation, a dreadful pestilence spread from stricken Europe across the Atlantic.

"I cannot tell you," wrote the boy from "Somewhere at Sea," "of the conditions on board our ship. The suffering is awful! Two of my helpers, splendid young chaps, have just died, and I am wondering if what the Secretary of the Navy said last Decoration Day is true: 'That life is a finished life that has made the supreme sacrifice, whether its length be twenty or seventy years.' Yes, I'm sure he is right. I am well, and doing my best, but, oh, the long days and longer nights! No rest for any of us. Your letters help a lot when I get them. I pass them round for the men to read and the Healing Christ seems present. * * * If I did not know the truth of life I could not stand the strain of these times. But I know that life is one whether in the body or out of the body, and that assurance keeps me steady. * * * How I'd love to be with you for a few days' rest, and hear you repeat as I've so often heard you, just as the earth rests in the soft arms of the atmosphere, so, we rest in the arms of Infinite Love.

"I've been thinking of that last hymn of Robert Lowrey's, which you used to sing:

'It matters not, the way of life's
conclusion,
If by redeeming love we are possessed.'

"How different those words, 'redeeming love' sound when illumined by the spirit of truth! Not only does a great love for God and humanity redeem us, but we, being lifted up, are able to draw others. Lifted up into consciousness of oneness with the Father—that was what Jesus meant, wasn't it? That other verse helps, too:

'It matters not if only we are ready,
Doing His will, accepted by His
grace;
Bearing the banner of our great hope
steady,
And standing in our place.'

"That's it! Standing in our place.

"My mind goes back to last Christmas when you and mother and I were together. How happy we were, even though the world was at war! Do you know, Friend o' mine, the end is not far? When Christmas comes again the storm will have subsided. Oh, to be sure, the waves will continue to beat and boom and break along the beach for a time, but the dawn of world peace is very near. More voices will join in the song of Good Will to Men this coming Christmas than have ever sung it. Good Will—Good Will to Men.

"Friend o' mine, what message have you for the homes where a gold star gleams in the service flag? There must be one for them. Amid world rejoicing wherein shall they find recompense for the loss of dear ones who have given the last full measure of devotion to bring this time of gladness?

'It came upon the midnight clear,
That glorious song of old;
Of angels—'

"Listen, dear friend, to catch the strains of the new song that even now is beginning to pulsate on the air above the roar of guns, the ping of

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bullets, the clash of bayonets, the scream of shells, and the shrieks of rage and hate and agony. Listen, and when you hear the comforting word send it out to the grief-stricken homes of the world."

The boy laid down his pen and went back to his care of the sick and wounded. Three days later the ship reached port, and, utterly exhausted in body, he, too, fell a victim to the dread scourge. The bright, loving spirit departed, and a gold star gleams in the service flag of the far-away mountain home.

And what is the song of Good Will, the prelude of which was heard by the boy as he stood at his place on the hospital ship?

As I listen there comes a Heavenly voice of soundless music: "The boy himself is the song. His life of devotion to principle; the daily giving of himself in loving service; his blessed assurance that all life is one whether in the body or out of the body; his glorious realization of the presence of the Christ; his consciousness of oneness with the Father; all combine in sweetest harmony—a glad, unending song."

Dear ones in the far-away mountain home, listen! You, too, may catch the melody. And oh, to you the joy of joys must be this: that you gave it to the world! It is your song of victory and good will to men. Rejoice and be exceeding glad, for great is your reward.

Jesus saith, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

AFFIRMATIONS FOR "I MUST."

"The Indwelling does all the work."

I have built my Ideal from what I desire to be.

I know that I am Power to realize that Ideal.

I am convinced that what I desire is right.

I know that my Ideal is right.

I hear the voice of Conscience saying, "Do Right."

I am left to my own decision as to what is right.

My reason testifies to the rightness of my desire.

My reason tells me that I am Power to manifest that which I am convinced is right.

Conscience, which is the Voice of the Divine I AM, commands me to do right.

Reason says, "I Ought."

Conscience commands, "Thou Must."

I will listen to the Voice of Conscience.

I can! I ought! I must!

There is one topic peremptorily forbidden to the well bred, to all rational mortals, namely, their distempers. If you have not slept, or if you have a headache, or sciatica, or leprosy, or thunderstroke, I beseech you, by all the angels, to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruption and groans. Come out of the azure. Love the day. Do not leave the sky out of your landscape.—Emerson in Behavior.

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HINTS FOR HEALERS

Necessity for Living a Pure Life and Being in Harmony with Divine Love.

A Chapter from "Christology."

TO those persons who seriously contemplate devoting their life energies and talents to Metaphysical Healing as practiced through the precepts of Christology, it is well for them to recognize the absolute necessity of living truly and purely in all points of view. To every such person it is well to suggest that his or her life must be dominated absolutely without reserve to a perfect love for God; it must engulf every thought, take possession of every emotion, and permeate every fiber; love for God supreme, as Jesus said, as 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 subject of who your neighbor is, and according to their thought the great family of mankind is eliminated from the doctrine of neighborship. They were only a few and favored ones that were entitled to be catalogued as neighbros.

As Christologists we take the broad ground that we are the children of God; that we are all equal; that we are all heirs to the one Father; that we are participants in the one Truth; that we are brothers; that we are neighbors; and know the doctrine which said 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 worldly scramble, so-called, to prevent your neighbor from cheating you; but look to yourself; go over on his side and see that you do not cheat your neighbor. Then you are to bring in the doctrine of love your neighbor as yourself into practical action.

Then it is that you will begin to love God, and love your neighbor. Then it is your mind will come into that position where God will hear you, for as Jesus tells us, the great principle of God's dealings 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 one 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 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

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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.

ABSENT TREATMENT.

In the practice of the principles of Christology more or less absent treatments are constantly 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 to 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. We can sit in our library and talk silently to our patient and have more effect upon him than if I talk in the presence of a person where you 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 to 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 instantly is lodged in that of the patient, through this God-ether.

You treat a patient absently the same as you do if 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 easier 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, 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 nothing to break down; but, take an older person, especially if he is committing some secret sin, which he does

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not stop after being advised to stop, God will not heal him at all. There is no soil there for the seed to fall upon. There is nothing but rocks. Take a person who is filled with hatred, with avarice, with revenge, with jealousy, and all those hell-born vicious thoughts, and you cannot heal him. Impossible! Just as well talk to a stump! You cannot heal anything 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.

NOTHING MATTERS.

When with life's problems we're perplext,
Doubtful what we should venture next;
Scanning each probability
With apprehension wary;
'Twould tend to give our nerves repose,
If we'd reflect that, win or lose,
'Though everything important be,
Nothing is necessary.

L'ENVOI.

The moral of these platitudes may seem to some obscure.
'Tis plain! Life has few worriments the balm of time can't cure.
Be not cast down, nor tumefied within your chest nor head.
All troubles fade tomorrow; all pride when we are dead.
While therefore we should always strive to do our level best,
We then will have performed our part, and God will do the rest.

—William Tindall.

THOUGHTS FROM INDIA.

Faith born of personal experience of life is one's very own possession; one is not debtor to any human agency, hence he feels himself a freer man. He knows the intrinsic value of his convictions, they having taken birth from his inmost self, and he therefore dares to live by it. It could not be otherwise, for, would any sane man abandon his own children? On the other hand, adopted ones are liable to be treated indifferently. It is no wonder then that there are so many different followers of religion.

It is not the gift of precious stones sparkling into my eyes that makes me love thee; but thine eyes, that sparkle into mine, is for me the gift of gifts. It makes me truly love thee.

He, whose toy I am, has never treated me as one. He, whose tool I am, has never used me roughly. What wonder, then, that I love to be alone, with my Master to handle me. The more He makes use of me, the more polished and bright I become. Woe betide me the moment He lays me down.

Oh! the fear of growing rusty and useless.—United India and Native States.

"Since God is Omnipresent I am in that God Presence and that which God is, is within me.

"I must keep my thinking in harmony with this Presence and my action in accord with it."—Daily Studies in Divine Science.

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THROUGH KARMA TO CHRIST.

You who have devoted yourselves to God, and have decided to live the regenerate life fully, have, in effect, given your lives to the uplifting of humanity; to the working out of the Karma of the race, and are thus fitting yourselves to become the real saviors of the world.

When the way is dark, and sometimes it is very dark indeed, so that you cry out to God like little children for light, it is hard for you to recognize that in doing what you have determined to do, you are actually being of the greatest possible benefit to all those who love God and His laws, and through these, the world at large.

It is indeed hard, as we say, for you to recognize this. In due time all will see quite plainly what a great amount of good has thus been effected. But when you find that you are beginning to doubt this, please remember the witness that you now have in the written article, and the guidance of the Spirit within you.

This will spur you to greater and more successful efforts, and will, in time, cause the full light of this perfect life to shine throughout the whole world.

The only door to progress lies through the regenerate life. That course of life, as you know, is the only one that can perfect your own life and educate and bring forth the Christ body of the age. This is because such a life refines all of a person's sensibilities, and enables one to know the thoughts of God concerning the welfare of the race, but it should be remembered that the race, whether as individuals or collectively, are perfectly free under God's wisdom to do as each one wills.

In a recent article in this magazine, it was suggested that you try to form your thoughts concerning these divine truths, under the guidance of the Spirit of God. You may do this either in writing or speaking to a particular person, or in general, when alone. You know that "thoughts are things." As you do this, certain thoughts are born within you, and if they are of the right kind they enter the life of the planet and in union with others of a like nature, begin to grow and multiply so as to form that strong child of love and purity that is now making headway against the darkness of earth, and whose nature will soon be expressed through the united body of those who make the attainments. Then also will the dark and malignant forces, and the low, sensuous souls that cause so much suffering to God's children, be finally disposed of.

Each regenerate soul becomes a "light bearer" as he walks the path, and learns that under the protection of Yahveh Elohim all these perfect results are assured. But the "light bearers" must be numerous and strong enough through their unity with the Spirit of God and with each other to accomplish the work.—P. J. Wilkins (London) in Bible Review, 1910.

The strength of a nation does not rest so much in its thinking as in its feeling. The heart of a nation is just as pure, just as warm, just as genuine as the hearts of its citizens, and outside of the heart there is no life.—President Wilson.

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AMERICA FOR THE PEACE OF THE WORLD

Voice of the Soul.

REJOICE! Rejoice!! America Rejoice!!! North, South, East, and West, Rejoice! Let the high hills and the low valleys Rejoice! Break forth into singing, all peoples, all classes and stations, the scions of all nations that nestle to the breast of Freedom, under the sheltering wings of Liberty.

You were born of the Spirit of Freedom and Life and Liberty. You braved the seas in dangerous ways and on ugly days. You set your feet firmly upon a soil which you knew would one day ring with the song of freedom, and with the ponderous tongue of liberty that would quicken the sleeping nations; and though the chains of slavery still hung about you, you faltered not, and at the trysting moment of time you paid the Price of Blood, broke the fetters, and stepped forth a new nation, the Symbol of a New World Ideal.

You took from the dark corner of the earth scions of the most rejected race, and made them partners in developing the new life of the new nation.

These children of Ethiopia, though shackled slaves, were fitted for citizenship in the first temple of Democracy, and when the period of their preparation was complete, the Spirit of Liberty broke the shackles and lifted the black man onto a plane of citizenship and the brotherhood of the sons of Liberty, and by forced marches have hurried the black brother forward to the front ranks of worthy brothers.

In the meantime you have kept wide open the door to all peoples, nations and stations, so far as wisdom directed.

Yesterday you stood aghast at the results of oligarchy, plutocracy and aristocracy. You saw the nations rush upon each other with devouring fury; you saw all Europe in blood and tears, and the few sparks of democratic spirit about to be extinguished from that land; you saw the freedom of spirit and the liberty of the world trembling before the iron jaws of a despotic master; you saw clearly, you shuddered; you saw the ideals for which you had twice bled at stake; you prayed fervently, and prepared miraculously.

You struck the blow that turned the tide! and saved the day for Freedom. All the nations, even those behind the enemy lines, were quickened by the triumph of Freedom.

Surely there is cause for rejoicing. Let all the people rejoice! All fought for world freedom, those that went to the front, and those that served at home. Now let all

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rejoice together, and thus pray a united prayer that God may continue to use this nation to bring greater freedom and blessings to the world, and that President Wilson and his co-workers may carry the cause of God for the good of the whole world to that glorious conclusion of "Peace on the Earth, through the Good Will of men to each other," and that a conclave of Justice and Fair Play for all nations, peoples, and races, shall be established upon a permanent basis, which shall serve as an international and inter-racial harmonizer of the world.

Justice and Fair Play will triumph! March under this banner!

Peace on Earth knocks at the door. Feed the hungry, cheer up the downcast, heal the broken-hearted, that the knock may be heard by all, and the door may be opened by all; that Good Will, quickened in the hearts of men, may emanate from their thoughts and radiate in their conduct and deeds.

Rejoice America, for all the world will soon rejoice with you. Rejoice that the Old World ideals are passing away, and the New World ideals are taking the day. Rejoice for your part in the change, that you have laid a firm foundation for a superstructure of marvelous possibilities.

This is the dawn of the day of God; rejoice in it. Serve the cause of God in Good Will and Good Deed to men.

He worships most who works most in the spirit of service for the good of others.

EXTRACT FROM A LETTER FROM MAX MULLER TO AN AMERICAN FRIEND.

"It is always a great satisfaction to see the budding germs of the seed which one has helped to sow. I wish you all success in your endeavors after a Religion of Humanity, but Success, to be solid, must not be too rapid. The true religion of the future will be the fulfilment of all the religions of the past—the true Religion of Humanity, that which in the struggle of history remains as the indestructible portion of all the so-called false religions of mankind. There never was a false God—nor was there ever a false religion—unless you call a child a false man. All religions, so far as I know them, had the same purpose; all were links in a chain which connects heaven and earth, and which is held, and always was held, by One and the Same Hand. All here on earth tends toward right, and truth, and perfection; nothing here on earth can ever be quite right, quite true, quite perfect, not even Christianity—or what is now called Christianity—so long as it excludes all other religions, instead of loving and embracing what is good in each."

The End of Life is to Know God. He who lives the Life of Love, Truth and Justice cleanses the mirror of his life of all tarnishes of prejudice, pride and greed, and coming thus to himself discovers the kingdom of heaven, and God enthroned, reflecting within.

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LIVE IN GOD

TO LIVE in God is to live in the Eternal Verity. From the Never-Beginning is God and to the Never-Ending the same.

The galaxies and systems, stars and worlds, all have a beginning; nay, all mental manifestations in material form have beginning, but Spirit, the Breath of God, is beginningless and endingless.

The vital something of man which actuate mentation and stimulates thought activity is the breath of God in man.

Hence the Spirit of Man is the Spirit of God. As the Spirit of God is Eternal, so the spirit of man is Eternal.

As the manifestations of the Spirit of God in its mental operations and materialization are variable and changeable, as is evident in what is called nature, so the operation of spirit in man in his mental activities and physical expression are variable. It varies with the understanding, with experience and age. It varies with individuals according to their soul needs and their capacity for responding to those needs in other souls.

To live in God is to live in the Understanding of Eternal Oneness with God.

Such an Understanding is most essential to soul progress.

You must live truly and fully in the present, giving every duty its full share of service, and finding a certain joy in that which brings pain, as well as that which brings pleasure, yet even striving to substitute harmony in the place of discord.

Grieve not for neglected opportunities and blunders of the past, nor yet yearn for or dread what the future shall bring.

The present is ever yours; the past and the future alike are mere mirages to the present. But the present is ever the light of the past and the dawn of the future.

As you move forward, in the light of the ever present, up the heights of greater consciousness of your eternal nature, you can ever feel something of the future as you can see something of the past.

God in His goodness is ever present, but men do not see Him. They look in two directions only, backward and forward.

Looking with disdain upon a rugged and zigzag path leading out of the twilight of the darkening past, men turn their heads to the mysterious and untrodden future. Elated by hopes and resolves, and dreaming of what tomorrow will bring, they dash blindly forward until a thorn of disappointment punctures their fancies. Then again they turn to the retrospect, never stopping long enough to grasp the meaning of the present.

In this way men's physical bodies are worn to fragility, and their mental powers are reduced to the ashes of naught, while all this time the soul is unconsciously sleeping upon

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the bosom of the Ever Present God, but only having the bad dream of the lost wayfarer.

But when the vision is from spirit sight (single eyed) natural forms and material phenomena become transparent.

When the eye can take in the rays of light from all directions at the same instant, the Universal Concept will be perfect.

To live in God is to live in singleness of heart—affections going out to God and to all His children alike.

Also to live in singleness of sight; seeing all things and states perfect in their relation to each other being parts of the orb of the perfect whole.

To live in God is to live also in singleness of endeavor. To realize and to act upon that realization that your endeavors are but parts of a great endeavor for the general upkeep of physical existence, mental growth, and spiritual flowering and fruiting.

Man ever lives in God, but consciousness often creates a cataract upon the spiritual sight.

The infant gradually awakens to general consciousness.

But growth and experience develops self-consciousness.

Self-consciousness is the stage of the lost soul, the stage when nothing is seen and experienced in its proper relation. This is the stage of extremes, of pleasure and pain; of joy and sorrow, of wealth and poverty. The nervous, restless stage of the prospect and the retrospect—of hope and remorse.

But the goal of every soul is the stage of God-Consciousness — of Eternal Oneness. The stage of consciousness that every individual soul is a little sun encompassed in the greater sun, and like the greater sun, must give off beneficent rays in all directions at the same time.

Love is the one sure remedy for spiritual blindness. It will remove the cataract and restore the sight. It will penetrate the dross and reveal the gold. It will dispel the darkness of the past with its pangs of remorse. It will clear away the mystifying fogs of the future.

It will dissolve thy two eyes into one, and make thy sight an orb instead of a lens. When love is one with thee, then thou are love free. —G.

TOLSTOI'S THOUGHT TRANSFERENCE.

Lift up your heads and be not doubting!
God is God, so have no fear!
Lo! the eastern clouds are lighting,
"Peace on earth" comes sweetly clear.
All the earth in travail groaneth,
Heralding the birth of dawn,
Ushering the day prophetic
Of humanities new born.

Tho' afar the roar of battle,
Dying groans and anguished cries,
There shall rise a fair tomorrow,
Brightening all the orient skies.
Man shall rise to fairer vision,
Forceful thought and quickened life—
Banished tyranny, oppression,
Hushed the din of war and strife.

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WHOM SAY YE THAT I AM?

God's Love Manifested in Jesus—Human Love Enlarged and Multiplied. The Christ Consciousness—Believe in Me—The Godhead in Man—Who Are You—As a Man Thinketh in His Heart.

Ethelind Lord Campion.

TWO THOUSAND years ago, just as today, the world was confronted by the question, propounded by Jesus of Nazareth—"Whom say ye that I am?" Then, as now, it was variously answered. There are those who deny that, even historically, such a person as Jesus the carpenter ever existed. Others say, "Oh, he lived and died. A great and good man, perhaps the best the world has ever known—but certainly a mistaken man!" Many class him as separate and apart from the rest of humanity, claiming that after the Master Creator sent him forth he broke the matrix, and none can ever hope to attain to the consciousness that was his.

Few there be, even today, when the world is wakening to new ideas, new possibilities, new conceptions of old teachings—few fearlessly proclaim: "Thou art the Christ! And I, even I, am thy disciple. Lead—and I follow! Follow till I too attain an understanding of my Sonship, and conquer time and space and death."

GOD'S LOVE MANIFESTED IN JESUS.

Yet what is there so incredible of acceptance in the fact of God's love manifested in Jesus? God so loved the world! Is it not natural to love one's own? You love your child with such tenderness that you would save it from all knowledge of pain or unhappiness, if that were possible. You daily sacrifice (and know no sacrifice) your time, your possessions, your very life itself to give it pleasure—and count it all joy so to give. You rejoice in its unfoldment; you grieve when it strays from the path of right thinking; and your Gethsemane comes when, with all your love, you seem unabl to save it from the consequences of its own wrong-doing.

Imagine then,

YOUR HUMAN LOVE ENLARGED AND MULTIPLIED

to the point where you loved universally; where you were concerned with the well-being of millions of souls, souls that seemed to be forgetting their relationship and wandering farther and farther away. Suppose, watching over them, witnessing their mistakes, realizing their plight, you came to the point where you felt that something must be done to save them. Would there not go out from you such a mighty stream of compassion and loving kindness that it would seem they MUST be bathed and renewed in it?

Would you not forgive them seventy times seven? Would it not be your pleasure to give for their evil, good? For their callousness, love? For their misunderstanding and

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blindness, the wisdom and the vision to see themselves truly? God so loved His world that He gave all that He had to give, HIMSELF—in the likeness of His Spirit incarnate in the flesh of Jesus—part and parcel of His own divinity, His very SUBSTANCE, His very power, His very love. "See," He said, "I give you my-SELF. Will you not understand?"

Yet we, with love in our hearts for those dear to us, find it hard to conceive of an all-loving, all-wise fathering Intelligence that patiently bears with us, always loves us, and always, always knows that some day, some day of days, the Divine Spark implanted in us ere time was, will burst into greater power and radiance and utterly consume the dross we have accumulated, and we shall know as we are known, see as we are seen, and become in spirit and in truth, in manifestation and fact, ONE with Him.

THE CHRIST CONSCIOUSNESS.

For this end came I into the world, said the Christ, that through actual contact with Embodied Divinity, we might learn to look for that divinity in ourselves. Think of the happiness of being allowed to make the stupendous effort of waking a whole world of people to a consciousness of their being Sons of God!

Even on the Cross, the Christ consciousness lifted istelf in utter understanding and profound rejoicing, and exclaimed: "How hast Thou glorified me! That I alone of all the sons of men have been permitted to so lift up the flesh that it became transmuted into spirit, and so have become a pattern, a light, and an example for my brothers for all time."

Then was he justified in saying, "Father into thy hands I commend my spirit—no longer mortal and corruptible, but one with thee."

He proved that he had power to lay down the body and take it up again. He conquered death for all time, and for all of us, and could today reassemble the atoms of his body and appear to us as he appeared to his disciples of old, were we pure in heart enough, and loved truly enough, to be worthy.

BELIEVE IN ME.

"Oh, ye of little faith!" He still says to us; "You believe in God; why will you not believe in Me? For your own good, your own happiness and peace, for the sake of your ongoing and final attainment, BELIEVE IN ME—for verily the Father and I are one and inseparable, and whoso sees me as I AM, whoso discerns the real self of me, knows beyond the peradventure of a doubt WHO I am, and thus believing, seeing, knowing, loves God in me, and in himself, and in his neighbor." There is nothing incredible in the Christ consciousness of Oneness with God, and nothing incredible in each one of us possessing the same consciousness.

We call it "unnatural" when a child does not love its earthly parent. How much easier it should be, through the very sweetness and sense of unity with the loved one which the earthly love gives us, for us to recognize the electric spark of

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life and love in us as ONE with its Creator. That is what the Christ consciousness is—a Sense of Perfect Unity with Life and Love and Wisdom, and the realization of this IS the Way, the Truth, and the Life. No man enters the kingdom of harmony save through this gate.

Jesus never meant that believing in Him as MAN would give us life eternal, or even believing in His Divinity as bestowed upon himself alone. He knew that until Each One For Himself came to the illumination of his own Divine Nature, there could be no great progress made in the upliftment of the race or the betterment of earthly conditions.

THE GODHEAD ENSHRINED IN MAN.

The whole tenor of His teachings, every step of His earthly pilgrimage, pointed toward the Godhead Enshrined in Man. The greatest of the commandments, He said, was the one which thundered forth the Divine Fiat—Thou, each one of you who hears, shalt love the Lord THY God, first and foremost.

Seek that spark of God in you until it is revealed. Knock at the door of your own God-nature persistently, purposefully, until it is opened to your understanding. Ask of that God which is YOUR God what you will, and you shall receive! The kingdom of heaven, with its harmony, its inexhaustible abundance of goodness, is primarily within you—a state of mind. That inner heaven must be sought first, long and diligently if need be, but when discovered, it must follow, as day follows day, that all good shall be externalized in your life. There is no other way of attainment. Soon or late all methods, all teachings, all occult practices, all helps, all ologies and isms, lead to that one place of realization where man recognizes himself as a child of the Most High, essentially one with his Creator, and thus potentially God Himself.

There have been many great teachers, many masters who have come to the world to help men into the Path. But Jesus Christ, so far as known, is the only one who gave not only an ethical formula to the world for the uplift of humanity, but put that teaching into actual practice, proving the equation as He went along, working out every problem clearly and simply in His own life, making the way so plain that a wayfaring man, though foolish, need not err therein!

I, the Christ Principle embodied in Jesus, am the Way, the Truth, and the Life; NO MAN cometh unto the Father save through that same Christ consciousness of unity with God.

WHO ARE YOU? How do you value yourself? Do you exalt the true self until you KNOW that to that self ALL things are possible? Or do you think of yourself as a worm of the dust, Mere Man, content to crawl and grovel in that dust which chokes your nostrils and blinds your eyes; that dust which obscures your vision so that you see only poverty and sickness and death as your just deserts?

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AS A MAN THINKETH IN HIS HEART

—so is he! You can rise to supernal heights with your Angel Self, or you can plod miserably along the low levels of the sense plane, cringing and whining at the blows of "Fate." It is optional with you. Every day that dawns comes the command: "Choose ye this day whom ye will serve." And we daily choose—how?

Whom say ye that I AM—the I AM in you asks of your personality today. How will you, how do you, answer? On your reply hangs your future. In that reply is life eternal, or again death and again birth, till somewhere, somewhen, light floods your mind, love illuminates your heart, and the soul recognizes its divine origin and refuses to be any longer bound and hindered and enslaved by mortality.

Then comes again the Golden Age. The earth itself shall be redeemed into one vast Garden of Eden, where men and women walk and talk with God, and the long and weary time of their seeming separation from Him shall be no more remembered—a scroll rolled up, a tale told.

The Christ IN YOU is your Savior —Almighty to redeem!

SHE KNEW HIM.

"You won't object if I go on with this embroidery while we talk, will you, Mr. Boreham? I always think that one should keep one's mind occupied."

A TRANSCENDENT TREATMENT

"As Moses lifted up the serpent in the wilderness, even so shall the son of man be lifted up."

Beloved of God—Greeting!

In my integrity within me, where I know and see as God, I know and see you, O Beloved, to be free, wise, and immortal!

I see you unfettered and unbound, triumphant! glorious! splendid!

I see you unweighted by human thought of limitation, unweighted by matter.

I see you unbound, undiseased, buoyant, immortal!

I see you strong! mighty! forceful! powerful! Divine!

I see your eye lit with fire from on high!

I see your tongue tipped with Celestial Instructions!

I behold you bright! joyous!

I see you victorious! undaunted!

I see you spotless! beautiful!

I see you deathless! abiding!

I see you flawless! fearless! transcending yourself and all your affairs—independent!

I see you smiling; sound! sane! strong!

I see you to be the strong Son of God, Brother of Jesus Christ and joint heir of the Father to all things in the Kingdom.

I see you alive with God and upheld by His Free Spirit forever!

All the world sees you as I see you, now and evermore.—Rexford Jeffery.

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CHOICE AND CONSEQUENCE

Wm. E. Gibson.

THE path of human life is a zigzag of choice and consequence. From the cradle to the grave human life is an essay on choice and consequence.

The child chooses and the parents encourage or restrain the choice as they deem wise, and child and parent bear, somewhat, the consequence of that which matures during early life; but when the soul reaches the age of maturity, it chooses on its own responsibility, absolutely; and while relatives and friends are touched by the consequences, still the results of choice for weal or woe are to the credit of the one who makes it.

Ever the soul of man aspires to lofty stations, unless chained down by the conditions of environment. Few children are free from such chains.

The soul makes choice of certain things, mannerisms, courses of conduct and the like, in keeping with certain environal influences. For a time it gets pleasure out of the path chosen. Then come displeasures, pain and unhappiness. It stops, reckons, analyses. The consequence of the choice has proven painful. It discards this course and chooses another which deflects a little too far out of the straight path. Then again pain calls a halt and the soul, ever desiring progress toward the highest good, makes a change, influenced by the most lofty ideals that it has been able to grasp. It realizes that there is a straight path, along which grow the palms of peace and the birds of Heaven warble the pure music, but that the path is very narrow to him that has not trodden its balmy pave. Onward he goes, choosing the best as he sees it, and reaping the consequence, then choosing again and reaping again, choosing and reaping.

But one day he gets beside himself —outside of himself. He looks at himself as in a mirror, and, behold, he sees The Kingdom of Heaven in radiant beauty and God there enthroned. He recognizes it as His Father's House, and, throwing aside his pride that environal influences attracted so easily, he resolves to return in the spirit of most humble service.

Then it is that love embraces him, overshadows him, and the light of love flooding the path, the true path of life, guides his feet therein.

Truly the Kingdom of Heaven is within every soul, the light and heat, power and beauty of Eternal Essence reflect as in a cleansed mirror from the life that is free from mortal attractions.

Such a one walks the straight and narrow path in true peace. Such is the way of the progress of the soul, of every individual soul.

But the human race walks much the same path. Waves of humanity sweep over the sea of time, influenced by some idea of race or nations, religion or philosophy, and break to pieces against the rocks of error, according as the elements of error in them were attractable thereto. Wave after wave passes in this way, each learning a

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new lesson for the benefit of the next.

The great lesson to be learned is that of simple justice and fair play throughout life. The Spirit of Justice must be born in the hearts of men. This spirit is born of Infinite Love. Love for God, the source of Infinite Good, and love for man, the progeny of Infinite God.

As in the lives of individuals, so in the lives of the nations of the world, moments come when nations must come to themselves, must cease choosing the bubbles of fortune, of fame, of world glory, of power over each other. The time comes when humanity must return from its chasing after world power, must realize that world power leads to pain, and the greater the possibility of such power the greater the liability for pain and suffering.

Such a time is Now, when the erroneous use of power has brought such dire consequences to the whole world.

The nations of the world have called a halt. A conference is in progress to devise means whereby such calamity shall not again befall the human race. Such a means is possible, such a means is probable and practicable, but not until the spirit of simple justice and fairness sweeps prejudices, false pride and greed from the heart of the conference.

This, too, is possible, if the peoples and nations back of the conference pray and seek for the plan of God for the nations of the earth. Such a plan is now available as never before. The nations are drawn together by means of communication and modes of travel as never before, but far more the ends of the earth are drawn together by the calamity of the most cruel war of history. Sympathy and fellow-feeling knit humanity together in a bond of common interest. Each nation is looking toward the others for some tangible evidences of international justice and fair play.

This is the time when hypocrisy must yield to Reality, and fickle diplomacy must give place to Truth.

The harvest of the past truly is ripe. Pray ye that the Lord of the Harvest shall send such reapers into the conference of nations as will gather only pure seeds to be sown for the reaping of posterity.

The world is now choosing in this conference of nations what the future shall be. Determine O, ye World Leaders, by thought, word, prayer and deed, that no evil shall follow as a result of your choice.

MOTTO FOR THE WEEK.

1. Honor the Chief. There must be a head to everything.

2. Have confidence in yourself, and make yourself fit.

3. Harmonize your work. Let sunshine radiate and penetrate.

4. Handle the hardest job first each day. Easy ones are pleasure.

5. Do not be afraid of criticism—criticise yourself often.

6. Be glad and rejoice in the other fellow's success—study his methods.

7. Do not be misled by dislikes. Acid ruins the finest fabric.

8. Be enthusiastic—it is contagious.

9. Do not have the notion that success means simply money-making.

10. Be fair and do at least one decent act every day in the year.—United India and Native States.

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THE GREAT STRUGGLE BEGINS

THE nations which successfully defended the world against the attacks of Germany and her accomplices have begun conferences intended to define and fix the terms to be imposed upon the defeated nations. The conference will not be open to representatives of the enemy nations, as the Allies do not yet know what terms they will agree upon. There are questions of importance to each of them which must be considered in the broadest and most conciliatory spirit if harmony is to be preserved. The very essence of the coming peace is agreement among the Allies. It may almost be said, "No agreement, no peace." Certainly without agreement there will not be a satisfactory or reliable peace. The Allied conference, without agreement, will more readily breed war than peace.

The supreme council, consisting of the President of the United States, the premiers of the Allied nations and the two representatives of Japan, have charted the course for the peace conference. The general character of the conference and the scope of its operations have been defined. With indispensable reticence the supreme council has kept from the world for the time being the plans which the Allied governments have in mind. These plans must be discussed and agreed to by all the Allied governments before they can be regarded as decisive. When agreed upon they will probably be quite different in detail from their present rough outlines.

It is one thing to resolve upon the creation of a government, for example, and another thing to shape its nature and powers. This was exhibited in the convention which framed the Constitution of the United States. There were all kinds of controversial proposals in that convention, any one of which, if published broadcast, would have inflamed the people. The delegates wisely kept the tentative proposals to themselves. Their finished work was acceptable. Their work when half finished was so objectionable as to have justified civil war if the people had been convinced that the Constitution was to take the shape it then possessed.

The necessity for moderation in speech, generous sympathy in feeling and conciliation in spirit during the course of the peace conferences is so apparent that the delegates must realize most keenly their tremendous responsibilities. An intractable and unyielding spirit is extremely dangerous at this time in any delegate, not only to the welfare of his own cause, but to the welfare of the world. What would be the folly of the peace conference, for example, if it should not reconcile the differences between Italy and the south Slav peoples concerning Dalmatia? That is a dispute that is susceptible of adjustment; an honest difference of opinion now, which, if not adjusted, will surely be an honest justification for war tomorrow. The mind recoils from the spectacle of two brave nations, still bleeding from the wounds they received while fighting

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as comrades against the evil powers, suddenly turning to rend each other. Humanity may despair of reaching any place of safety in this world if two allied nations are to be permitted to leave the peace conference and take up arms against each other, with all kinds of possible entanglements affecting other nations that desire to remain friendly and at peace.

Italy can well afford to continue her generous policy toward the south Slavs, who can build up a friendly nation if now befriended. And the Serbs would do well to restrain their speech and rely upon the justice of the civilized nations in adjusting the Adriatic question. It is foolish for both Italy and Serbia to announce that their stand is irrevocable and that their claims are not susceptible of compromise. No question of honor is involved, nor even any question of vital interest. Each nation could survive and flourish if utterly deprived of all that it now claims against the other. Each seems to be claiming somewhat more than it is strictly entitled to, as impartial witnesses believe. Surely there is room for accommodation of both nations, and they are bound by the most solemn obligations of honor and true self-interest to reach an agreement. They would injure themselves in the eyes of the world and in their relations with their neighbors far more than they would gain by refusing to adjust their differences.

The Adriatic question is only one among the many problems of the peace conference. The absolute necessity for exercising a conciliatory spirit rests upon the United States just as much as upon Italy and Serbia. If it should appear that discussions of an ideal league of nations threaten to stretch out to a dangerous degree, imperiling the recuperative strength of France, Belgium, Serbia, Roumania and the other nations that must have peace and restoration without delay, then it will be the duty of the American delegates to yield for the common good.

The nations are now to begin their greatest struggle—their struggle with the weaknesses and selfishness of human nature. May the delegates be clear-sighted and exalted of purpose; but, above all, may they be conciliatory and generous in spirit!—Washington Post.

TO UNITY.

Oh, Unity, thy words so true
Have taught us how to live.
Thy messages from week to week
Have shown us what to give.

For in thy pages one may read
Of life that all men seek;
The Truth, the Way is pointed out,
And joys for all the meek.

For Health and Wealth are blessings rare
That those who seek may find
And Freedom, too, and Grace to do
Are riches of the mind.

Our minds by Jesus Christ are led,
He is our Brother, Friend;
He dwells in us, oh! sacred trust,
From Heaven above to send.

Thus Heaven is a constant state
Of joy to all Christ's own,
His Love in hearts is dwelling now,
And in the earth made known.

—M. S. F. in Weekly Unity.

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WOMEN IN BUSINESS

IN HIS article on "True Prayer in Woman's Work," Mr. Rawson drew attention to the fact that whereas man displays more strength, courage, frankness, and wisdom as a rule than woman, the latter shows more of the female qualities, namely, love, virtue, refinement, and tuition.

Bearing this in mind, it is interesting to consider what difference the general entry of women into the workaday world is going to make. We believe that the change is altogether for good. Up to the present the male elements above mentioned have tended somewhat towards the exercise of a selfish domination in business. The advent of women should change—in many cases has already changed—this outlook. Not only have they brought beauty into their surroundings, but they have imparted it to their work. This should lead to the pursuit of labor for the love of it, and not with an accompanying sense of drudgery. Women introduce the element of love, and its derivative, joy. Hitherto these qualities have been kept for the home life, the comparatively few women in the business world having been chiefly those whose male qualities led them into it. Now that women generally are taking their proper position in politics, law, medicine, etc., the world should be their sphere of work, and there should be as much happiness and peace in business as in the home.

Women undoubtedly should change in an important respect the standard of morals in business. Those who have sufficient knowledge of the subject are well aware that a man cannot really progress in business unless he maintains

A HIGH MORAL STANDARD.

There are, of course, exceptional cases where the standard is low and where the hypnotic effect of personal thought has apparently led to success in business, but in such cases there is no true success, for the aim of mankind being happiness, how can happiness be obtained at the expense of rectitude and to the detriment of others? The ordinary view is that the good man is a failure, and the wicked man a success, but when one really comes to closely analyze the position, it will be found that the good man is a failure because he does not understand what good is, and is continually malpracticing upon himself and those around him—thinking, for instance, that they are trying to "get the better of him," and that his life is a series of failures. Nearly always—we should almost be inclined to say always—one finds that where a man's wealth has been gained at the expense of others, there is

A SKELETON IN THE CUPBOARD.

The number of men who are always on tenterhooks lest a sin of their past or present should be found out, is legion. When one comes into a knowledge of Truth all

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this changes. No man likes sinning; he likes the happiness he appears to get from it. When he knows what the position is he finds he can destroy the sin without doing away with the happiness, that in fact the happiness is thereby increased, and he willingly gives up the sinning.

Undoubtedly, what woman wants in the strenuous life before her is to gain a knowledge of how to pray correctly, and to habitually put into practice her knowledge of Truth; she thus enters upon her campaign fully equipped and capable of withstanding any difficulties that may present themselves either in her own affairs, or in those of the people for whom she is working.

Those who think that the entry of woman into what they term the "labor market" will lead to a disturbance of the economic balance as between man and woman have left the spiritual element entirely out of their calculations. What is spiritually right cannot be economically wrong, as there is no improvement possible except through the action of God, which results in more of heaven shining through human affairs, and the manifestation of more and more good.—Active Service.

Germany, in her misery today, is but reaping the crop she sowed long years ago. The God of Heaven has written that you shall reap what you sow, and the reaping is as sure to come as the water is to seek its level in the sea.

KINDNESS TO THE LIVING.

Break your alabaster box
Of spikenard for your friends,
No storing up such joy can yield—
A joy that never ends.

Don't save it for the cold dead face
Which no kind deed can brighten,
But give it while its fragrance sweet
Care-laden hearts may lighten.

How oft we bend above dead friends,
Remorseful and heart-broken,
Thinking of tender helpful words
We might, but have not spoken.

'Mid sobs we say how much we loved
The dear one on the bier;
But better loving words of praise
While yet the friend could hear.

'Tis well to place in folded hands
Bright buds and blossoms sweet;
But scatter some to beautify
Life's path for weary feet.

—Electa D. Williamson, 1547 E. 12th St., Brooklyn, N. Y., in The Christian Leader.

I have said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing not God, is greater to one than one's Self is,
And whoever walks a furlong without sympathy, walks to his own funeral dressed in his shroud,
And I or you, pocketless of a dime, may purchase the pick of the earth. — Walt Whitman.

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THE RADIANT LIFE OF LIGHT---JOY

The Creator brought into being the Game of Joy,
In play is the Creation spread out, in play it is established.
Dance, my heart, dance today with Joy.
—Songs of Kabir, Tagore Translation.

JOY is Light! Those who are refusing the comradeship of Joy are keeping fellowship with sorrow, selfishness and indifference.

Joy is the Song of Light. Since the "morning stars sang together," its exultant note has not ceased to ring throughout all the universe of God. The creative activity of joy supernal has never once halted. This movement of universal harmony is forever playing and dancing through each individual soul.

Wherever creative activity obtains, and that is everywhere, there may be found its companion, Joy. For Joy is harmony; and harmony is the result of accordant movement. Says the scientist: "Everything in the universe is at the same time relative and accordant, and there is a principle of harmony which forms the clue to all phenomena."

It is natural for us to seek this principle in vibration or motion, because we find that it prevails everywhere. Light, heat, sound, electricity, atomic action, nay, the very existence of atoms and of matter and life itself depend upon vibratory motion. The universe quivers, and, therefore and thereby, it lives.

"Let the universal vibrations cease or fall into discord, and stars, suns and world would disappear as completely as if they had never been. In a moment, in the twinkling of an eye, there would be nothing that we call anything. The resulting chaos itself would be a chasm, an abyss of nothingness."

But there is not a discordant chord in this silent symphony of spheres; never a jarring note in that joy song sounding in the depths of the soul.

Command your heart today to dance with the joy universal by recognizing and laying hold of its presence in the mighty self of yourself and of the selves of others. The "Joy of the Lord," which is your everlasting strength, then will become known to you. Set this joy light before your face, and you will be led straight onward to the mark of your highest calling. For this is that joy whose power has freed the manacled arms of men from chains of steel, forced open iron doors for prisoners, raised martyrs above burning stakes, and sustained souls through mental pain and anguish. This same exultant power can lift you, whoever you may be, over rough places and high obstacles in the midst of your onward path. Nothing is too hard for it to accomplish, and all its work is play—no effort, no struggle, for it is the harmonious movement of the whole of being expressing its own perfection, and none may stay or hinder.

When environment glares threateningly at you, turn and enter the gates of joy within; its light will set your mind at ease; its music will thrill

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your heart with bliss, and you may truthfully exclaim with the poet:

"I have stilled my restless mind, and my heart is radiant, for in That-ness I have seen beyond That-ness, in company I have seen the comrade Himself."

With joy as your comrade, you enter into that deep and all-abiding peace, which ever comes with the realization of the presence of that light which is Universal Love, Wisdom and Joy.—William Morris Nichols in Now.

SPARKS OF TRUTH.

W. E. G.

A man without a God is a mere beast. He is dashed whither the winds of passion drive. The craft of his life is without a pilot, and for some reef, or shoal, he heads when the storm bursts around him.

Justice is a jewel that must grace every crown, else the kingdom is without a king.

Freedom is born of Justice and Love. Justice breaks the chains and Love heals the wounds.

True Prayer is the link between man and God, binding weakness to strength, helplessness to power, poverty to wealth.

In True Prayer man comes to himself, and thus to his God—from worldly consciousness to heavenly consciousness. He comes from the shadows of fear, disease and death into the reality of Faith and Eternal Life. In True Prayer man lays aside mortality and puts on the robe of spirituality.

It matters little the price the world must pay for freedom. The Supreme Need is a Birth of Freedom, True Freedom.

Feed the hungry and you tame his spirit. "The way to the hearts of most men is through the mouth." Lighten the burden upon the backs of men, then they will listen to your preachments.

A Great Reformation is on. It must of necessity reach every phase of human life and activity. A new springtime is beginning, the old shapes and forms that expressed the life of the past must fall away, that the New Life Force may have full expression.

Old customs and time-honored precedents are fragile ornaments that must crash and perish in this earthquake of human ideas.

Love, True Love, expressed in deeds of kindness, in acts of whole-hearted service, in devotion to truth, and fellow feeling, is the refuge in these storms of the springtime.

The Bible says, he that rejecteth knowledge, I also will reject him. If we are to become Sons of Righteousness, we must keep the law, and, in order to do this, we must first know the law, otherwise we shall be like the blind leading the blind—they all go down together. Our works are to be tried by fire, and if there is anything that has been builded into our structure that is not in harmony with the Divine Purpose, it will not stand the test, for no stone can be put into the building of the temple until it is perfect. Knowledge is the means by which the "Stone" is perfected.—David.

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THE SLOGAN

Fellow Feeling and Fair Play is the Slogan of the Spirit of the Age.

Voice of the Soul.

THE sun of truth and righteousness is now too far above the horizon, and its rays are too powerful in their penetrative effect for men to hope longer to practice successful deception.

The highest of their own individual soul life is revolting at the thought.

Those who have been guilty thus far are recognizing the error and facing about in their attitude and conduct as fast as their acquired attachments will permit.

By nature all men are good, honest and just, but the competition of commercialism has garbed many in a veneer of injustice and deception.

But now the rays of the sun of truth are awakening the True Within, and the developing true within is bursting the veneering shell.

When the shell completely falls away then the soul flies forth in the sunlight of truth displaying its native beauty, basking in the freedom of existence, the heritage of all souls.

The urge in this direction just now is powerful; the response to the urge is enthusiastic, and the results are so gratifying as to still further stimulate the urge and to heighten the enthusiasm.

Old ships are cutting moorings, weighing anchors and steering out of their fear-bound havens into the open seas of freedom and progress.

Material distances are being rapidly annihilated.

Mental differences are being happily correlated.

There is a vivid consciousness that all souls are spiritually related.

This consciousness is a fire devouring the stubble of the heath or time; melting down the images of superstition, and defacing the tablets of traditions.

These all had their creation in double sightedness and selfishness.

Their concepts and structural workings were from the without, the suggestions of materiality.

Henceforth such work must be from the within to the without from spirit essence to mental operation and physical manifestation.

The architect and builder must henceforth be single-eyed, single-hearted and single-handed.

Every soul is the architect of his own fortune, both for time and for eternity.

You are one of the souls. Wise is he that reads understandingly and acts rightly upon a proper understanding.

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.

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THE SHINING WAY.

Yesterday the clouds hovered low and
we said it was dreary,
But today the sun shines bright and
all is cheery.
Now, the sun was shining yesterday
As bright as it shines today,
But the little fog near us kept its
balm away.
So we complained and sighed,
While the birds ceased singing and
the babies cried.
You are the stars of the shining way.
Let your light be full every day;
Let no cloud your shining stay;
Let the glow of your star have its full
play.
Clouds cannot hide the stars that
shine;
Mists cling only to grosser mind.
No clouds can gather about the sun;
It is the world with which the fogs
have fun.
You may light up the shining way
By a word, a smile, or even a thought
will pay.

A WORD.

Just a little word timely spoken,
May strengthen the heart that's
nearly broken;
It may lift the eyes from the night,
Up to the rays of shining light.
It may bring back the souls that
roam,
To the love of their native home.
It may put a brother upon his feet,
And set his love a-flowing sweet.
This little word you can quickly give,
Give it now that a soul may live,
In your own sweet way as may seem
best;
The holy angels will do the rest.

A SMILE.

Just a smile and you can give it.
It is the torch that will kindle the
parental fire.
It is the sign that sets the children
free
To romp and frolic in wholesome
glee;
With a smile you can truly greet,
All of those whom you chance to meet.
Whether in the home, in the office, in
the market, or the street.
It will convey to all a source of sweet
That will reach the heart in its
constant beat,
And the blood rich and red
From foot to head.
From this rugged rhyme I cannot
tear away,
Like my shadow, it follows me today;
So I bid it smile and let it stay.

A THOUGHT.

One good thought sent strongly out
May help a brother to face about.
It may wake him from a slumber
dream,
And help him the time to redeem.
It may give some soul the light,
Or start a family in living right,
Or correct a nation's wrong.
You have that thought right in your
breast,
Keep it there and you cannot rest.
Let it go forth strong and true,
And it will take you along, too.
These thoughts would not prove com-
plete,
So they come with crippled feet.
The war discords the vibrant flow,
And prose and verse they mingle so—
But for all they are one great whole,
The progeny of mind and soul.

—W. E. G.

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THE COSMIC PRAYER.

"But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly."—Jesus.

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come
Thy will be done in earth
As it is in heaven.
Give us this day our daily bread,
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil;
For Thine is the kingdom, and the power,
And the glory, forever; Amen!
For if ye forgive men their trespasses,
Your heavenly Father will also forgive you.
But if ye forgive not men their trespasses,
Neither will your Father forgive your trespasses.

—

This is the cosmic prayer;
There is no fear in it.
It is not the petition of the parasite,
In is not the prayer of a coward.
There is no cringing in it.
It is not the prayer of a beggar.
It is the truth of Being.
It is your own prayer!
It is the cosmic contract;
You agree to do the square thing;
And you get the square deal.
It is up to you!
You forgive others;
You are forgiven.
All sins are forgiven that way.
The sinner sins;
The sinner forgives sins.
As ye forgive, you are forgiven.
It is always and forever personal.
The more you study this prayer,
The more you see the cosmic truth.
The Kingdom of God is within you;
The King is never absent from His kingdom.
The King reigns in your thought.
You are not praying to the outside,
You are praying to the One on the inside.
No hypocrite can pray this prayer;
You must be honest within yourself;
You are the sinner and the savior.
Make your Own Atonement!
Make peace within yourself!
The Cosmic Prayer is universal!

—Mrs. T. J. Shelton in Scientific Christian.

GOD.

If God is large, then He is small,
For He is in and over all.
The ocean claims of Him no more
Than pebbles on its sounding shore;
The mighty rivers feel His thrills
And likewise brooks and hasty rills;
The oaks with arms and bodies large
Receive of Him no greater charge
Than grasses growing at their feet
And nodding to the zephyrs sweet.
And nations are to God no more
Than those whom men count as the poor.
For God is in and over all,
And He is God in large and small.

—Weekly Unity.

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THE GOLDEN RULE.

"All things therefore whatsoever ye would that men should do unto you, even so do ye unto them; for this is the law and the prophets."—Matt. 7:12.

The Golden Rule may be well said to have existed always and to be a part of all religions. Sixteen hundred years before the birth of Jesus, there ran an Egyptian "vale" to the dead: "He sought for others the good he desired for himself. Let him pass on."

A century later than this—3,400 years from this present time—when the Hindu kingdoms were being established along the Ganges, it was written: "The true rule of business is to guard and do by the things of others as they do by their own."

Twenty-five hundred years ago, 600 years before Christ, and 150 before Plato, Lao Tzu wrote: "Requite injury with kindness." "To the not good I would be good in order to make them good."

The Greeks in 1070 B. C. came yet nearer the wording of Jesus with: "Do not that to thy neighbor which thee would take ill from him."

The books and scrolls of the Hebraic Law taught this truth. In a time-stained parchment believed to have been first inscribed some 2,500 years ago, is to be read: "Whatsoever you do not wish your neighbor to do to you, do not that to him." And to strengthen this, the teachers of 600 B. C. added immediately: "This is the whole law. The rest is mere exposition of it."

Confucius advised: "What you would not wish done to yourself, do not unto others."

In the earliest known written manuscript of Ptah Hotep in Egypt five thousand, five hundred years ago, 3,550 years before Christ, is found this instruction: "If thou be among people make for thyself love the beginning and end of the heart."

In the law of Moses it is written: "Thou shalt love thy neighbor as thyself."

At the first Buddhistic Council held at Rajagriha in 477 B. C. the scribes almost duplicated the advice of Egypt's priests, writing: "One should seek for others the happiness one desires for oneself."

A century and a half before Christ the Law of Rome once more repeated the theme: "The law imprinted on the hearts of all men is to love the members of society as themselves."

And Christ himself declared that the Golden Rule "is the law and the prophets.

It is practically certain that no land, which has at any time laid claim to a more or less true form of civilization, has omitted some phrasing of this basic ethical teaching from its moral or civil philosiphy. When Alexander of Macedon marched into Persia in 334 B. C. did he not find there before him the most usual of all these closely paralleled formulae? "Do as you would be done by" ran the Zoroastrian precept.

Again, Mohammed gave yet another expression to it, for the Koran instructs: "Let none of you treat

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his brother in a way he himself would dislike to be treated."

Finally in this day is added still another instruction in the Revelation of Baha O'Llah: "O Son of Man! Wert thou to observe Mercy thou wouldst not regard thine own interest, but the interest of mankind. Wert thou to observe Justice, choose thou for others what thou choosest for thyself."

EXTRACTS FROM THE HOLY BOOKS.

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty beaming forth from many thousand hidden places? Broad indeed, is the carpet God has spread and beautiful the colors He has given it. * * * There is but one lamp in this house, in the rays of which, wherever I look, a bright assembly meets me. * * * O God! whatever road I take joins the highway that leads to Thee.—Persian Scriptures.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.—Hebrew Scriptures.

Whosoever doeth the Will of My Father who is in Heaven, the same is My brother, and My sister, and My mother.—Saying of Jesus.

Of a truth I perceive that God is no respecter of persons; but in every nation he that revereth Him and worketh righteousness is accepted with Him.—Saying of the Apostle Peter.

The Catholic-minded man regards all religions as embodying the same truths; the narrow-minded man observes only their differences.—Chinese Apothegm.

Altar flowers of many species, but all Worship is one; systems of Faith are different, but God is one. —Hindu Apothegm.

He who is beloved of God honors every form of Religious Faith.—Buddhist Scriptures.

God is by nature the Father of all men; and all best men He calls His sons.—Grecian Scriptures.

Amid all the conflict of opinions there sounds through all the world one consenting law and idea—that there is one God, the Ruler and Father of all * * * I do not blame the variety of representations, only let men understand there is but One Divine Nature; let them love One, and keep One ever in their thoughts.—Roman Scriptures.

If thou art a Mussulman, go stay with the Franks; if thou art a Christian, mix with the Jews; if thou art a Shush, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation. —Arabian Scriptures.

To Him who on these pinions has risen and soared away to the throne of the Highest, all religions are alike; Christians, Moslems, Guebers, Jews * * * all adore Him in their several ways and forms.—Persian Apothegm.

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AT UDAIPUR.

(To Colin Campbell Cooper.)

A radiance crowns the silent hills:
The mosques of morning flung awake;
The reach of sky-line throbs and thrills
And trembles to forsake.

The miracle that Dawn creates;
That sends its roseate glow afar
To fire the ruby at the gates
And light the Temple bar.

At Agra, past the burning ghat,
By towers of Siva flashing red,
Upon the banks of Jumna sat
The Taj, with one long dead.

Shah Jahan lies beneath the stone
Of Taj Mahal,* the Palace Tomb.
Forever has his spirit flown,
Burst from the darkened room!

In Udaipur he walks today,
(Or may walk by Dichala lake,
Where sacred bullocks drink and stray),
Enthralled, roams for her sake.

The Emperor wanders, far and wide,
By sacred waters of Benares;
He seeks his favorite Mumtaz bride,
Long buried; unawares

Her soul has risen with the dawn:
No temple, mosque, or marble tomb—
The essence binds of life indrawn;
As light escapes the gloom.

Her spirit broke the prison-bars,
Even as the new-born flowers break,
Take shape and shimmer 'neath the stars—
Spring from the earth, awake.

Bathed in the moonbeam's breath, astir,
She welcomes those who this way pass;
The legend holds at Udaipur,
As faces in a glass.

—Rose M. de Vaux-Royer, New York.

*Note—The Taj Mahal, Agra, was built by the Emperor Shah Jahan in 1648 for his favorite wife, Mumtaz-i-Mahal. Both were buried therein.

REALIZATION.

This day I give in my soul's calendar
A place apart, for suddenly I knew
The secret joy of everything that grew,
The bliss that perished with the falling star,
The choric burden of the wave-swept bar,
Why the stream sang, what news the tempest blew,
And why the kokil chuckled as he flew,
And what glad voices call in things afar.
* * * Oh! Onward was their word of joy to me.
The happy pain of life that ever flows
From infinite to infinite, and gives
The push of change against our fixity.
Joy passes? Aye, and grief as quickly goes—
Speed on, my soul, with all that truly lives.

—James H. Cousins in United India and Native States.

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IT MUST NEVER HAPPEN AGAIN

Dr. Frank Crane.

THE GREATEST armed conflict of history is over. It has been the bloodiest, cruelest, most destructive war since the world began. We have discovered that there is progress in everything but war. War grows deadlier and fiercer as civilization progresses. The very inventions and discoveries of peace lend themselves to making war more terrible.

The nightmare is past. Already we look back upon it as a horrid dream. We almost doubt that it actually took place. It seems inconceivable that vast masses of human beings could engage in such a carnival of diabolism.

It shall not happen again. It must not happen again. It will never happen again.

There are those who ridicule the statement that there will never be another great war. They say wars will always be. They are fond of adding that you cannot change human nature. Let us see.

In the first place,

HUMAN NATURE DOES NOT NEED CHANGING.

There is nothing the matter with it. Left to itself it would never produce a war. No people ever went to war of their own volition. They have all been led into it by the dynasties. It is absurd to suppose that the peasants and shopkeepers of Germany, if they had not been befooled by the Junkers, would have started out to murder the people of France.

And dynasties are passing. Kings and emperors belong to yesterday. This is the day of the people.

Even if the people's reign means at first Terrorism, Bolshevism, Anarchy, and Red Socialism, at least by such things they only destroy themselves. They will not organize any huge military machine to menace other nations.

We are moving away from the the standpoint of dynasty to the standpoint of the people. And war is the method of dynasty. It pertains to kings, royal houses, and a military caste.

We are in an age when

THE SUPREME IDEA IS BUSINESS.

Business does not want destruction, it wants construction. It does not seek empire, it seeks markets.

It wants its neighbors prosperous, so that it may trade with them. It does not want them subjugated and reduced to poverty. For instance, the United States could not possibly be induced to go to war to annex Mexico. We would not have that country if it was presented to us on a silver platter. All we want of it is that it should be law-abiding and prosperous. We do not even want the Philippines, and as soon as they are able to manage their own affairs we shall undoubtedly let them go. They are worth more to us as an in-

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dependent market than as a dependent province.

THE ALMIGHTY DOLLAR

has been railed upon and called cold and sordid. But it is a good deal better than an All-Highest Emperor.

Never was there a greater mistake than that wars are instigated by business men. Never was there a blacker lie than that the United States went into this war because of Wall Street's ambitions. War is the last thing business men want.

Business is essentially democratic. It makes men meet upon the platform of mutual service. Business means that we shall be mutually prosperous.

In order to stop war forever we do not need to change human nature, nor to make everybody over. The stoppage of war is a very simple thing, and can be brought about tomorrow, if we have a mind to.

Because war is the product of misgovernment and anarchy. It is the result of the lack of co-operation among the nations of the world.

The one thing that can stop war is

WORLD GOVERNMENT.

We are already on the road toward that. Over twenty of the nations of the earth have already allied themselves together for the purpose of defeating the medieval ambitions of Central Europe. That alliance can never be broken. In time the other nations of the world shall be received into its membership.

We shall have the Parliament of Man and the Federation of the World, and it shall come soon.

We shall have it because the truth has been forced upon us that it must be that, or chaos and black night.

We must have the Federation of the World in order that human progress may be by evolution and not by revolution.

We shall have it because a supreme danger has shown us the absolute necessity of it.

There are but two ideas of World Government.

One is the idea that originated with Julius Caesar, the first Emperor. It takes its name from him, and is called Empire.

Empire simply means that the world shall be made one by one nation conquering all the others.

That idea has been struggling to establish itself ever since Caesar's day. The Spaniard had it, and Napoleon had it.

Its expiring effort was made by the Teutonic nations under the lead of the Hohenzollern. Empire as a means of World Government has demonstrated itself to be a failure.

There remains the only other idea, which is that of Federation. This is

THE AMERICAN PRINCIPLE.

The world must be Americanized, that is, it must learn co-operation. And this is not far off. It has been compelled to learn this by war, and it will carry this knowledge into the era of peace.

One of the greatest prophets of earth was Victor Hugo, and his prediction at the Paris Peace Congress in 1849 will come true. The day is at hand.

"A day will come," he said, "when

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war will appear as absurd and be as impossible between Paris and London, between St. Petersburg and Berlin, as it would be now between Boston and Philadelphia.

"A day will come when bullets and bombs will be replaced by the universal suffrage of nations, by the general arbitration of a great sovereign senate which will be to Europe what the Parliament is to England.

"A day will come when a cannon will be exhibited in public museums just as an instrument of torture is exhibited now, and people will wonder how such a thing could ever have been.

"A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen standing before each other, and extending the hand of fellowship across the ocean, exchanging their products, their commerce, their industry, their genius, and their arts, cleaning the earth, propelling, improving creation, and uniting for the good of all those two irresistible and infinite powers, the fraternity of man and the power of God."

IS THERE MENACE OF THE BREAD LINE?

Frank Morrison, secretary of the American Federation of Labor, tells Congress "there will be bread lines in every industrial center by May 1, after the men are out of the army."

Not a pleasant prediction. It won't come true if there is any wisdom in the lawmakers of the nation.

And it will not come true if there is wisdom distributed among the great wealth owners and industrial rulers of the nation.

For the latter have the power, if they choose through their influence on Government, to give work to the men that are coming out of the army and navy. They will run very serious risks with their own prosperity, their own peace of mind and future governing powers, if they allow those bread lines to form.

A bread line for soldiers, with crippled men scattered here and there in the line, would not look well or end well.

Better free men from the army and navy now, give them their $30 a month for six months at least, and keep it up longer if necessary, while they try to find work.

To take a man from his home and his job when you are in trouble and say to him, "Go and get shot for me," then take the same man when your trouble is over and say to him, "Go to hell for all I care," is unwise. Those young men have thought and learned a good deal.—Washington Times.

Know that "impossible," when truth and mercy and the everlasting voice of nature order, has no place in the brave man's dictionary. That when all men have said "Impossible" and tumbled noisily elsewhither and thou alone art left, then first thy time and possibility have come. It is for thee now; do thou that, and ask no man's counsel but thy own only and God's. Brother, thou has possibility in thee for much; the possibility of writing on the eternal skies the record of a heroic life.—Thomas Carlyle.

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ON TAKING THINGS TO HEART.

If you go through life resenting, or feeling hurt over what other people say or do, it is because you take the hurts into your consciousness and nourish them with attention.

There is one sure way in which you can cure yourself of this undesirable habit: Whenever you feel hurt because of what someone has said or done, just stop and imagine how you would have felt if the matter never had come to your attention. You would have been absolutely uninfluenced by it. It therefore follows that YOU are the sole cause of your own unhappiness as regards what others may say about you. They cannot reach you at all unless you leave open the door of attention and allow their statements to enter.

Your attention is under your absolute control. Ignore the adverse statements and you are free from any influence they might exert upon you.

There are people who invite imposition on the part of others. Their thought atmosphere impresses others with the fact that they expect slights. They create in others a reaction which brings them exactly what they expect.

Ignore slights and hurts and they will soon cease to exist for you. Affirm vigorously that you are master of your own thought world and that you are not going to be discouraged or made unhappy by what others may say.

You should use care, however, to distinguish between justified criticism and mere idle backbiting remarks. Real criticism should not be ignored but should be accepted and constructively applied just as you would accept and apply any other valuable information that comes your way.

The sensitive person is often hurt by the element of disloyalty or deceitfulness which usually applies to unkind remarks made by acquaintances and friends. This should be charged up to ignorance and you will then have no cause for resentment. As Elbert Hubbard said, "to know all is to forgive all," and everyone does as well as he knows how. If you discover deceit and disloyalty, do not be too hasty about condemning. We all have streaks of those qualities. Consider how many good qualities are bound up with them in the same individual and forget your self-righteousness. Don't allow yourself to "turn against" your acquaintances and business associates who exhibit a little of these human weaknesses, and do not show your own weakness by backing out of your environment in order to avoid unpleasantness.

The brave boys are coming home from the hard-fought fields of France. Meet them with warm hearts, aid them as you can in every way. They have fought our fight. Let us repay them by our help, our words of cheer, by giving them employment and assisting them in taking up in comfort and contentment their work of life again. Give them employment.

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THE PROHIBITION EXPERIMENT.

Thirty-eight States, two more than the necessary number, have ratified the Constitutional amendment making absolute prohibition compulsory throughout this nation. This nation, as far as the law can make it so, will be absolutely "dry." All alcoholic stimulants that can be called "intoxicating" will be forbidden. It will be one of the most interesting experiments in legislation ever made, and the world will watch the working of it with interest.

Mohammed made the experiment a long while ago, and was able to maintain it by the force of his will and the teachings of his religion. But his Arab followers were nearly all of them normally drinkers of water. Those that drank at all drank too much. The experiment with the mixed population of the United States will be more complicated and interesting.

The head of New York city's health department is planning especial precautions to discourage the sale and use of drugs. He anticipates that hundreds of thousands will be added to the number of drug fiends, already very large. The matter of drugs should also be taken in hand by the Federal Government. For, if it is possible, as every man hopes it may be, to prevent the manufacture of whiskey, which can be made easily, cheaply, and secretly by the most ignorant man, it ought to be possible to prevent the making and distribution of drugs which require special laboratories and scientific knowledge.

Hitherto the conquering, successful nations have without exception been meat eaters and users of alcohol. If it shall be proved now that the use of alcohol can be stopped absolutely without detriment, the next experiment doubtless will be along the line of vegetarianism.

A race could be made highly efficient, accumulate great wealth and get plenty of sleep if it could arrange to live on water and vegetables. The fact that the realization of this plan has not worked out well among the Asiatic populations or prevented famine in India does not necessarily mean that it would not work with a more highly developed and an equally docile northern population.—Brisbane.

RECENT WORDS OF ABDUL-BAHA.

The Darkness of this gloomy time shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts.

Have patience—wait, but do not sit idle; work while you are waiting; smile while you are wearied with monotony; be firm while everything around you is being shaken; be joyous while the ugly face of despair grins at you; speak aloud while the malevolent forces of the nether world try to crush your mind; be valiant and courageous while men all around you are cringing with fear and cowardice. Do not yield to the overwhelming power of tyranny and despotism. Serve the cause of democracy and freedom. Continue your journey to the end. The bright day is coming. The nucleus of the new race

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is forming. The harbinger of the new ideals of international justice is appearing. The trees of hope will become verdant; the copper of scorn and derision will be transmuted into the gold of honor and praise; the arid desert of ignorance will be transformed into the luxuriant garden of knowledge, the threatening clouds shall be dispelled, and the stars of faith and charity will again twinkle in the clear heaven of human consciousness.—Star of the West.

THE EARTH AND THE WOMAN.

Early in this year it was published in a London newspaper that in consequence of the magnificent victory for Woman Suffrage in America, the New York Association Opposed to Woman Suffrage has decided to disband.

Within a few months, in our Houses of Parliament, historic debates took place upon the principle of Woman Suffrage. Only a few ghostly voices, uttering the platitudes of a bygone age, were raised against the principle. At the forthcoming general election vast numbers of women, through the use of the ballot box, will take their rightful part in electing those who are to give effect to what may be more rightly called "the will of the people."

Verily, the earth is helping the woman (see Rev. 12:16). This suggests that even human thought, the popular mind, is beginning to comprehend the spiritual idea. No one will deny that, in the main, woman's influence and activities are purifying in tendency. Thus humanity has taken another step toward the recognition of divine man, male and female complete, offspring of the Father-Mother God.

The forces of error are disbanding. Erroneous thought about woman, together with all error, is doomed to extinction. The devil, a lie, will be consigned to the bottomless pit. Negation cast into that which will hold nothing.—O. D. in Active Service.

BRANDS FROM THE BURNING.

W. E. G.

Do your bit in your little corner; do it the best you can; make it radiant with Love in the spirit of service. Never mind the other fellow—how well he does it, or how poor. His is his, and yours is yours. Do yours and pass on to the next task.

Some stars are hid behind others from the observers of earth, but their rays reach the orb that sheds its rays upon you.

Crave not to be seen and heard of men. Crave rather to make smooth the path for the feet of men from earth to heaven.

He who knows God knows himself, and he who knows himself knows his God.

The Book of Life is ever open. You cannot conceal a single act of yours from yourself, nor can you conceal much from your fellowman, or anything from the All-Seeing Eye.

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MY DAILY PRAYER.

Oh, Master God, give me the power to be
A great God-woman, treading fearlessly
The path that now is mine, howe'er beset
With petty cares that irritate and fret.

Help me to be so calm, serene and strong,
That souls that know Thee not shall see and long
For thy sweet presence; help me, God, I pray,
To pass none by who need me day by day.

Help me to know their loneliness and pain,
Help me to bring the sunlight back again;
To dry the tears that fall in silent woe.
Give me, oh, Lord, the power to see and know.

And now, oh, God, one more great boon I ask.
'Tis patience to strive on, whate'er the task.
Help me to do my work, however mean;
Teach me, oh, Lord, to be indeed a queen.

—Evelyn Buechner.

Mr. Married Man, why don't you give your wife a compliment once in a while?

When she is dressed particularly neat and attractive, why not speak of it?

When she prepares a meal unusually good and appetizing, why not say how much you enjoy it?

Don't wait till she has to ask you if you don't like that certain dish she made to tickle your palate.

Unsolicited praise from you is worth many times what she has prompted you to say.

But you think you have been married so long she should not expect such nonsense, and she should be satisfied that she is all right if you make no complaints.

But, old man, this is not enough.

To take everything done for your comfort as a matter of course is not giving her a square deal.

To be sure it is to her interest to have things right, as well as yours, but a little "soft soap," as you call it, oils the machinery and makes hard work easier.

You like a little credit yourself, don't you? Well, give it where it is due then.—International Features Service.

One universal law governs all. Man has free will, and as he uses it, is in joy or sorrow. Oh! that proud man would open his mind more to the nature of all living things—vegetable, animal and human. We can "learn that, knowing which, all will be known" from Nature—the tree, the weed, the flower, the bee, the ant, the butterfly, because all that exists are eternal parts of one Great Eternal Whole—the Universe. Newton said: "The universe is one perfect whole; all is harmony; all the evidence of one Almighty Will. Our feeble minds cannot grasp it at once, but we know from the perfection of parts it is so!"

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THE RED CROSS.

The Red Cross of Mercy—the one dear tradition
That shines like a rainbow above the black storm,
For freeman or dupe of the monarch's ambition,
It serves to the end where the War Devils form.
With the tenderness shown by a sister forgiving,
With all the soft sweetness a mother can show,
It comforts the dying and cares for the living—
An island of peace in an ocean of woe!

The Red Cross of Mercy—man's greatest assurance
That Right is not rotting, that God is not dead—
With the softness of Strength, with patient endurance,
It creeps to the soldier whose power is sped.
It laves the hot brow with the touch of a mother,
It closes brave eyes that are swimming with pain;
It comes as a friend, or a sister, or brother,
And seeks out the wounded who rest with the slain.

When there is no realization or understanding of the wonderful God-ordained ultimate designed for each one of us to reach, there is but little effort put forth to attain it, but when we begin to realize in a measure the solemn importance of the place in the Body which God is preparing, and which he is preparing for us, we can intelligently, earnestly and zealously put forth our strength towards attaining that end. As we begin to grasp a realization of our destiny we feel the force of the words, "Eye hath not seen nor ear heard, neither hath it entered the heart of man, what things God hath in store for us."—Bible Review.

DO YOU LIVE IN HELL?

God moves every soul to Good, just as He does yours.

To know this is to smile with folly, and know its nothingness.

To smile with another soul is to "let your light shine."

And in the light there is no foolishness.

Oh, we are all One in truth, and God is the One.

And God is Love—

The Love of Good in you. And in me.

Love smiles in sympathy or oneness.

Not-love frowns in fear and separateness and condemnation.

Condemnation is damnation.

We build our own hell and stoke its fires with condemnation.

Hell is self-induced schreichlichkeit, occupying consciousness-space out of which Love has been squeezed by condemnation.

Quit condemning; recognize God, and behold He is there to enjoy.

He was right there all the time; you forgot Him—that's all.

To forget God-the-One is hell.—Elizabeth Towne.

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News Letter
Subscription Price

remains for the present at least at

One Dollar

ALTHOUGH the cost of production of all printed periodicals has been greatly increased and is steadily advancing, the publishers of this magazine recently decided that the subscription price will not be advanced at this time. The advanced cost of paper, printing, postage and distribution will be absorbed by the management, and dependence will be placed in the result of endeavor to enlarge the subscription list by

Improvement in the Magazine

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In no other way can you aid in the Demonstration of the Truth and assist in the propaganda of New Thought and Christian Science more effectively than by aiding in the enlargement of the News Letter's field of labor and teaching.

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THE DIVINE BIRTHRIGHT.

An inspiration that came one morning on waking filled with the consciousness of the Presence of the All Good.

Health is thy Divine birthright. O, child of God! turn not thy back upon this gift of Love.

Let not doubt, fear, worry nor anxiety mar thy perfect trust.

Stand porter at the door of consciousness; exclude all unwelcome visitors from thy thoughts.

Let only peace, purity and harmony reign within thy mental home. Express thy gratitude to universal Love.

Allow not condemnation for thyself nor for others to intrude upon thy pathway; be thou firm for the Absolute Good within.

Recognize thy Father, Mother, God, in all thy ways.

Then shall untold joys and blessings crown thine efforts, and happiness fill thy heart.

Thou shalt spring forth a new creature, made after the similitude of perfect Love.—Marion W. Beck in The Master Mind.

A DEMONSTRATION OF SUPPLY

The demonstration of Truth and Love are instantaneous"; I was satting at breakfast at my club and in reply to a request for marmalade was informed that there was neither jam nor marmalade in the house, not an ounce of it. "Man is simply a condition of receptivity. It is his business to receive constantly and perpetually. He is to show forth the abundance of infinity." Selah! The boundless abundance of infinity. "Man's chief end is to glorify God and to enjoy Him forever." And yet here was an aggressive mental suggestion in the form of a fairy, disguised as a club waitress, gravely informing me that man, the heir of all the ages, must submit to the indignity of accepting as genuine a want-thought claim, a want-thought of two spoonfuls of marmalade. "How are the mighty fallen!"

Man realized his God-given dominion in the realms of Mind. Immediately the fairy reappeared bearing several glass dishes of marmalade. But the cream of the demonstration is yet to come. The The man sitting at the table next me leant over and said: "I don't eat it, you can have mine as well as your own whack."—"Faithful Over a Few Things" in Active Service.

It is said that the Lord helps those who help themselves. A wise saying and a true one. I remember once of reading that a New England merchant had this sign painted and hung it on the wall of his store, but on his apple barrel he had the foresight to place this sign: "The Lord help those caught helping themselves here." It is well for us to believe the first saying and it is also well for us to take the same precaution mentally toward the things that we draw, that this shrewd storekeeper did with his apples. It does not avail me much if I have the power to draw and do not hold for my own use that which I need for expression.

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Oliver C. Sabin Jr.

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THEY ARE COMING HOME.

The boys are coming home! They are coming from overseas; from France, from Germany, from Belgium, from Italy, from the frozen tundra of polar Russia, from the camps in the United States. They are coming home, the well and the wounded, the gassed and the sick. But how many of our dear ones will come back no more? How can we ever repay the brave ones who rescued the world, who stood between native land and home, and the hordes of the Huns? For one thing, and, perhaps, the most important, we can give them employment. We can restore them to their old positions, on the farm, in the workshop, the office, the business houses, the banks, the government offices and lines of transportation. Welcome them back to their former avocations or find new ones for them. They are grander men than they

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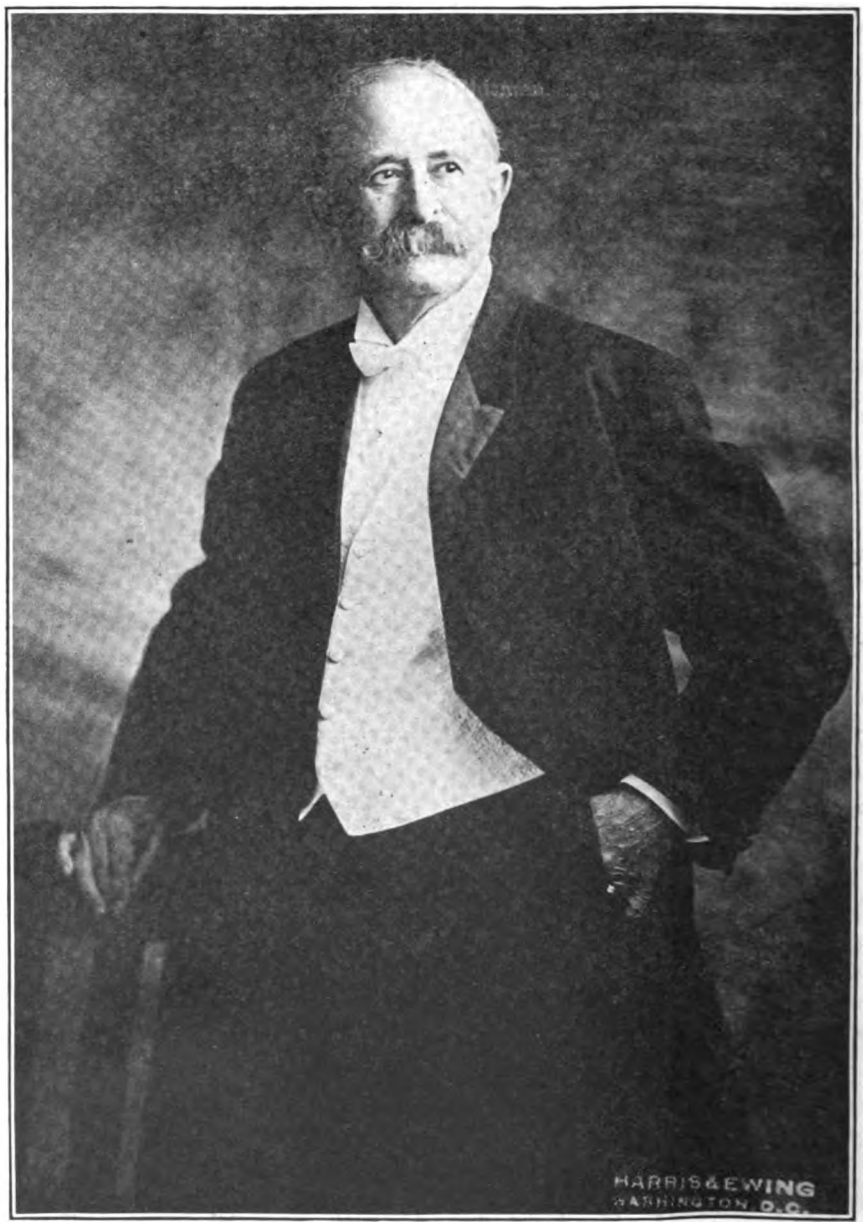

Oliver C. Sabin.

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were when they left us. Their minds are broader, more acute, more stalwart, more reliable than before. And the maimed, the mutilated, the blind—let us aid them in their effort to "come back" to places of activity in the busy world. It's good and well enough to give the defenders of the Nation the comfort and assistance of kind words and sympathy, but far better to extend the helping hand and provide them with work that will yield to them comfortable competence and support.

READ GOOD BOOKS.

"Reading maketh the full man." The reading of good books filleth the man's mind with wisdom, with power, with the ability to help himself and his fellowman to better lives and greater achievements. You can read no better books than the volumes containing the writings of Bishop Sabin. "Bishop Sabin's Shelf of Books" has done as much for the world, many believe, as the famous President Eliot's shelf. Read the list of the Sabin books to be found on another page, and select from that list those whose titles appeal to you. You will make no mistake should you order all of them. They are read in every country of the earth, and the number of them from which the lessons of life are being read is growing every day.

THE PRESIDENT'S RETURN TO FRANCE.

It is announced that Woodrow Wilson will set out on his return journey to France, on March 3 or 4, intending to remain until the League of Nations shall have been placed upon its feet. Our President has taken in hand a work of astounding magnitude—no less than the reforming of the world, on lines of Perpetual, Self-Sustaining Peace. However we may differ with him in his plans, we must all unite in wishing him Godspeed on his voyage and success in his enterprise. His visit to Europe has placed the United States upon the pinnacle of prominence and admiration in the eyes of the nations of the world.

THE SCIENCE OF HEALING.

The News Letter will gladly answer all communications that may be sent to it in regard to healing the sick and bringing to pass prosperity and harmony. Let us hear from you.

THE NEWS LETTER.

The present is a good time to place your name upon the subscription list of The News Letter. Send in your subscription and benefit, not only yourself, but your friends who will read your magazine.

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Chain of Golden Thoughts

March

PAULINA B. SABIN

No man looks at death without looking beyond it. None but has a craving for a future life, with consciousness of his personality and with recollection of friends' faces and deeds here. Say to a man, "You are immortal, but you shall not know that you are." He will not give you thanks for such immortality.—Weekly Unity.

"I am born to die?" Ah, never!
This Spirit is all of me;
I stand in the Great Forever,
Oh, God, I am one with Thee!
—Eliza A. Pittsinger.

Spend no time in self-condemnation at seeming failure. Keep the thought in the right track and the word that follows will be true.—Studies in Divine Science.

If we make integrity a habit of the soul there will be no need of proclaiming to the world how much we value it.

You can buy pleasure, acquire content, become satisfied, but happiness is always the accompaniment of true living. It is calm and peaceful. It is the voice of optimism, of faith, of simple steadfast love. Unhappiness is the hunger to get. Happiness is the hunger to give; to make life brighter, not for one's self, but for others; it does not seek to absorb, but to radiate divine love to all humanity.—Weekly Unity.

There is no such thing as discouragement in God's creations. Those who trust in the Lord cannot be discouraged. The man who puts his faith in God may see some of his plans fail, but he will never be discouraged; he will never lose his grip, because his faith is in that which does not change.

The mothers of the Future will conceive for the Reign of Peace, will rear their children upon the milk of Peace and the bread of Prosperity. Woman, this is the dawn of Your day. Your duty is to redeem the time. God is speaking to you, O, daughter of Earth. Listen to His Voice! He is showing you great visions. The keys of the Kingdom of Peace and Prosperity, of Wisdom and Power, the keys to the Bounties of God are now given to you. Unlock ye, and go in.—Wm. E. Gibson in Voice of the Soul.

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UNIVERSAL BELIEF

The Power Which Controls the Universe and the Affairs of Mankind.

Bishop Sabin in Christology.

MAN IS nothing if not religious. The belief in a God is universal, and no people, however low in the scale of civilization, have yet been discovered who did not have their altars erected for the worship of some supreme, divine being to whom they attribute unlimited power and wisdom.

Humanity, in its lowest estate and in its most abject types, has never been a mere derelict, drifting godless over the sea of time until borne into oblivion on the silent shore of eternity. It has always had its hoped-for haven and deemed itself the subject of a guidance beyond the ken and power of man.

Under various names and forms it has pictured and worshiped that power as the creator of the universe who controls the affairs of men.

Man, wherever he has dwelt in his natural sate, whether beneath the ice-walls of the arctic belt or under the fronded palms of the torrid zone, has been a worshiper of what he deemed to be the creative Spirit, whose aid he sought through prayer, and in sacrifices offered upon altars and in temples reared for His adoration.

As incident to this natural religion, no people, even in their tribal state before they had progressed into a national organization, were ever without their priesthood, or "holy men," who claimed to be consecrated by divine authority to teach the ways of God to man.

Apart from the evidence of All-Wise design and perfect harmony that pervade the earth on which we dwell and, above all, the consummate plan revealed in the bodily structure of man himself, to deny the existence of God, thus attested by natural law, is to assume that nature itself has impressed upon the human heart an indelible lie.

A GOD OF VENGEANCE.

It is unhappily true, however, that unregenerate man made God in his own image. The heathen mind, not illuminated by that Light brighter than any that ever yet fell from star or sun on land or sea, embodied its idea of God in the form and with the physical and carnal qualities of man—possessed of powers, it is true, infinitely above those of mortals, yet still a man, in his supremely potent thoughts and passions. Above all, they portrayed Him as a god of vengeance, who was to be placated by constant sacrifices. Even the enlightened Greeks and Romans in their highest stage of scholastic learning, when their philosophers and scholars had torn gems from every field of human thought and surveyed every field of

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human knowledge, embodied their idea of God in a majestic statue of bronze or marble, holding in its uplifted right hand a shaft of thunderbolts ready to be hurled down upon mankind.

The true God and His real and eternal attributes, and man's true place in the divine economy, which the priests and sages of the heathen world saw as through a glass darkly and falsely portrayed in their "vain imaginings," it remained for Christ, who is "the Light of the world," to reveal fully to man.

GOD IS LOVE.

Inspired by His teachings, exalted to more than human knowledge by the touch of His seamless robe, "the disciples whom Jesus loved" have given to man that only perfect definition of God, which all the wisdom of the Egyptians and the philosophers of Greece and Rome sought in vain to compass. When the apostle John declared that "God is Love" he proclaimed to a benighted world the benign truth which it was the supreme mission of Christ to teach, and to exemplify in His life and in His death.

Doubtless the faint light of that comforting truth had come to the tender and loving nature of the Galilean fisherman, while he was nightly rocked in his frail boat on the blue waves of the sea of Galilee. It beamed down upon him in the kindly rays of the moon and the stars reflected in the calm waters around him, and revealed to his eyes the olive trees and palms waving on the far-off hills of Judea among which lay his humble home. Or, perchance, it dawned upon him when amid storm and darkness, while the fountains of the great deep were broken up by the fury of the tempest, his soul was filled with gratitude to God for his safe deliverance from the perils of the sea. That Truth is the keystone of the arch of Christian Truth, but it is not the whole arch.

WE ARE TAUGHT BY HOLY WRIT,

and its teaching commands the full sanction of man's highest reason, that God is also Eternal Truth, All Good, and All Eternal Life, Omnipresent and Omniscient, Perfect Spirit, Eternal Mind. From Him, therefore, no evil can proceed.

To assert the contrary of this proposition is to maintain absurdly that perfect health can produce sickness, radiant light generate black darkness, and Truth beget falsehood. A genuine soul-felt appreciation of these eternal and essential attributes of God will enable us to understand man's true relation to Him, the Supreme Being. But this teaching must be read in the light of the fundamental Truth that man is the image of God—that is, made according to the Divine Spirit —for it is of the very essence and nature of an image, that it should be the counterpart of what is imaged. We are not told that the human form, the body of man, was made in the image of God; but man, whose identity and glory among created beings are in his being a spirit, a Truth which he proclaims when he declares, "I am a Man." Being thus an emanation from God, the expression of Eternal Mind, he is himself

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immortal mind. As the whole is the sum of all its parts, it follows that God, who is the aggregate of all perfections, has not created and cannot create an embodied image or reproduction of Himself that has in it any imperfection.

Hence to affirm that man—that is, as we have shown, the Spiritual, Soul identity, the image of God, is the subject of disease is to affirm that the Eternal and Incorruptible Mind has produced corruption, and that perfect health, Eternal Life, has generated decay and death.

This undeniable truth,

THAT MAN IS THE IMAGE OF GOD,

the All-Good, is the cornerstone of the temple of Christology, and its great mission is to pervade the world with this life-giving Truth, that it may be translated practically into our daily lives and thus we may be assured by our perfect health that we do indeed live, and move, and have our being in Him, and that man is a perfect segment of the All-Perfect, eternal circle of Divine Life. This health-giving, life-saving truth, the inestimable pearl of price, lay through many long ages in the deep sea of error, until brought up from the dark waters which so long covered it, to crown with fadeless lustre the diadem of true Christianity.

The departure of Christians from the teachings of Christ and his apostles has not been more marked, though equally lamentable, as giving to error ascendancy for a long period of time over Truth, than the lapse of the ancient world into polytheism. There can be no doubt that to primitive man the truth was revealed, that there is but one God, the Supreme Creator of the universe, and that thousands of years before the Divine Presence was manifested to the Jewish nation by the awful thunders that shook Mount Sinai, man heard the command from heaven, "I am the Lord thy God, thou shalt have no other God but Me." The degeneracy from the belief in one God into polytheism, or a belief in many gods. and the consequent practice of idolatry, were all but universal at the coming of Christ. The solitary exception was the Jewish nation, whose religion was then, as now, a system of pure theism, declared in the words, "Jehovah alone is God."

Yet even

THE JEWISH RACE,

although among themselves as the "chosen people of God," and the special objects of divine care and guidance, more than once lapsed into the worship of many gods. Their religious degeneracy was the more reprehensible than that of any other people, because they had sinned against greater light and it involved an act of national ingratitude. Their deliverance from many generations of bondage in Egypt and Babylon through the direct interposition of the God of Israel, manifested in stupendous miracles, and the teachings of their long line of divinely inspired leaders and prophets did not avail to prevent that stiff-necked people from worshiping false gods. Their very national existence was a standing miracle, commanding their stead-

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fast devotion to the One True God, who had raised them up to the highest degree of prosperity and power from a low and mean estate.

The environment of that people was most unfavorable to a high national development. They dwelt in a land subject to long droughts, where agriculture was therefore carried on chiefly through irrigation, and much of the soil was fit only for pasturage. On the east of it there stretched a great desert, pathless, treeless, and waterless, that no caravan of theirs ever crossed; on the west an ocean, on which no sail of theirs ever unfurled, while on the north and south they were hemmed in by rocky mountain ranges, from whose vantage ground powerful tribes of savage foes frequently descended to assault their towns and ravage their fields.

Yet despite all these formidable obstacles in the way of their national progress, obstacles that to any other people would have been insurmountable, and before which they would have disappeared from the roll of nations and lost their racial identity, the Jews steadily advanced for nearly one thousand years, until they achieved recognized primacy throughout Asia in political administration, national wealth, military power, and commercial enterprise. Their sagacious kings and merchant princes made tributary to Judea the wealth of distant India, and the royal rulers of far-off lands made pilgrimages to Jerusalem to behold "Solomon in all his glory."

Their intellectual advancement was no less extraordinary than their material progress. Their scholars were profoundly learned in all knowledge then attainable, and their law givers and jurists furnished expositions of legal principles that have been incorporated into every enlightened code of law in modern times.

The Jews are, today, however, but

A MONUMENTAL RACE.

That retributive Justice that operates as surely and inexorably as the law that governs the swing of the pendulum and the rise and fall of the tides has for more than sixty generations designated them with historic accuracy as "the scattered nation." The comparatively few who still dwell in the land which was once filled with the splendor of their prosperity and power, serve only, by their abject condition under the iron rule of an alien race, to illustrate to the eye of the observant traveler how miserable is man when the foot of the conqueror is upon his neck.

Where once the Hebrew met his God, he is now viewed as a thing accursed, and has become a byword and a hissing in the gates of the royal city whose magnificence through many centuries symbolized the glorious achievements of his race.

The supreme calamity that has come to this people was predicted by their prophets, Isaiah and Jeremiah, as the awful judgment of Jehovah, visited upon them for their rejection of the Messiah. That rejection was a national act, per-

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formed in the face of evidence the most clear and cogent that was ever addressed to the reason of man. The divine mission of the sinless Nazarene and His authority and power as the Christ were attested not by mere priestly casuistry and theological dogmas, but by His acts, His life, death, and resurrection. That He claimed to be the promised Messiah, who came to redeem the world from sin, the Jewish hierarchy admitted; but they seared their intellectual eyeballs and hardened their hearts against the evidence which supported that claim. That evidence consisted not only in His spiritual teachings, which embodied a sublime system of morality theretofore unknown to any school of philosophy and worthy of a God, but by His control over the laws of nature asserted in the healing of men and women stricken with mortal disease, and by His authoritative mandate that restored life to the dead.

It is a fact of the most vital importance, although not noted by Biblical commentators, that the Jewish priesthood did not arraign Christ for His Spiritual teachings. They thus virtually conceded that the system of theology and morality which he taught was faultless, in so far as it declared the attributes of God, defined man's place in the divine economy of the universe, his spirtual relation to his Maker, and his duty to his fellow-man.

They assailed His acts, denying that His alleged miracles—His healing of the sick, restoring sight to the blind, mental health to the insane, bodily vigor and activity to the lame and palsied, and speech to the dumb, and the crowning proof of His divinity shown in His raising the dead to life—were sufficient to attest Him as the true Messiah—the Savior of the world.

They failed to discern that the Spiritual teaching of Christ itself produced the healing by removing the false belief of the carnal mind which was the real cause of the bodily affliction.

He restored health to the body by dispelling the infection of the mind, for disease is but sin, and sin is extirpated by Truth as darkness is dispelled by the coming of light.

To make this Truth clear by lifting from the teachings of the Holy Bible the cloud of error that has long obscured its true meaning; to show the divinity in man, that error is mortal and Truth alone divine, is

THE EXALTED MISSION OF CHRISTOLOGY.

"And God said let us make man in our image after our likeness."—Genesis 1:26.

"And in the image of God created He him."

That declaration of Holy Writ is at once the charter of man's immortality and the key to the law of his being. The term image manifestly refers to a spiritual image and imports a counterpart of God, and one made like God.

It therefore precludes the idea that there is or can be any element of decay or falsehood in the nature of man, for God, whose image he is, is Eternal Good, Eternal Truth, Eternal Life, and Eternal Mind. It is a declaration bearing the seal of

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absolute verity that man is spiritual; otherwise God could not be imaged in him, for "God is Spirit."

As it is of the essence of spirit or mind to be incorruptible, it follows that man, who is of the nature of God, the Eternal Mind,

CANNOT BE THE SUBJECT OF DISEASE,

which is corruption. This immutable Truth — man's divinity — the Apostle Paul declared to the men of Athens from the midst of Mar's Hill, when, in "thoughts that breathe and words that burn," he enjoined upon them to forsake their idolatrous practices and worship the one only true God, saying: "that they should seek the Lord if happily they might feel after Him and find Him, though He be not far from every one of us. For in Him we live and move and have our being, as certain also of your own poets have said. For we are also His offspring."—Acts 17:27-28.

It is for this cause that the same apostle—the chief of the apostles—declares that "The Spirit itself beareth witness with our Spirit that we are the children of God."

"And if children, then heirs; heirs of God, and joint heirs of Christ."—Romans 8:15-17.

God being Eternal Life and man being His offspring, living, moving, and having his being in Him, and also a part of His Eternal Mind, man must be and continue in perfect health—that is, in unimpaired life. To say otherwise is to affirm that Eternal Life has begotten death.

DISEASE IS BUT A DELUSION

engendered in and by a delusion of the carnal body. It is a mere specter of mortality that vanishes when confronted by immortal Truth. Mind only is substance and eternal. Matter is illusion and transition.

The philosophic poet, Alexander Pope, "builded better than he knew," perhaps, when he embodied in the following verse one of the great cardinal truths which Christology demonstrates is the teaching of the Holy Scriptures:

Could I reach from pole to pole,
And grasp the ocean in my span,
I would be measured by my soul;
It is the mind that makes the man.

It cannot be alleged, either in accordance with right reason or the teaching of the Bible, that man's likeness to God consists in his facial features, or the visible structure of his physical organization. To so hold would involve the absurd and monstrous contention that God, the Eternal and Infinite Spirit, is bounded and limited by exterior lines. Christology establishes that the likeness of man to God is not a formal, but an essential one, reflecting the Eternal Mind and imbued with its nature.

The learned Dr. Clarke, whose commentaries on the Holy Scriptures are deemed of the highest authority by all the orthodox churches, cites with approval the following definition of the word "image," as given in Wilson's Christian Dictionary:

"Image—An essential, substantial, real, and adequate resemblance of another."

All who accept this definition as true must concede as an inevitable

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deduction from it, that man, being the image of God, must possess immortal life, that cannot be contaminated by disease through his temporary habitation in a carnal and mortal body. As well affirm that the sunbeam is polluted by the foul heap of earth on which it falls.

Nothing can so exalt man's self-respect and impress so deeply with a sense of duty to his God and to his fellow-man as his earnest conviction of the Truth that in him dwells the eternal mind of the Omniscient Creator of the universe; that he is,

INDEED, A SON OF GOD,

joint heir to the kingdom of Heaven with Christ, "who is the image of the invisible God," "who, being the brightness of His glory and the express image of His person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." —Hebrews 1:3.

The man who really feels that the orbit of his soul is God, Eternal Good, will ever heed the injunction of the Apostle Paul, "Keep thyself pure," and be always mindful of his solemn question and fearful warning addressed to all men, "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."—I. Cor. 3:16-17.

A royal descent, or a long line of ancestors, illustrious for their achievements in the arts of peace or in war, is deemed a source of just pride among men, and honorable birth tends to exalt the self-respect even of those whose own achievements have added nothing to the luster of their ancestral renown. But infinitely higher must be the man's sense of exaltation who can truly claim descent from the King of Kings, realizing that he is an heir to the Kingdom of Heaven.

Christology aims to promote this realization by assuring man of his true dignity as a veritable son of the Most High God, confirming him in the everlasting truth of the Apostle Paul's declaration, "What! Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

It has often occurred that the facts on which the vital principles of a religious or philosophical system are founded become the more firmly established through the efforts made to discredit them.

Truth, like the beautiful camomile plant, flourishes best, blooming with the glory of its most fragrant flowers, when most heavily trodden upon.

THUS THE TALMUD,

which was a record made by the most learned rabbis or priests of the most important events in the civic and religious history of the Jews, commencing about 500 years before the birth of Christ and ending some 300 years thereafter, designates Him by the Arabic term Hakim, which means Healer, but asserts that His apparently wonderful cures were effected by the occult agencies of necromancy, influencing the minds of His deluded followers. It states,

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in referring to the memorable events that occurred in Jerusalem during the procuratorship of Pontius Pilate, that much tumult was caused in the city by the teachings and magical works of a Nazarene who bore and was believed by His zealous disciples to be God the name of Jesus and claimed to be the Son of God Himself, the true Messiah, as He indeed proclaimed that He was, asserting that He was of royal blood —no less than a descendant of King David.

But, it adds, it soon became known to the authorities that Jesus was born in the village of Nazareth, of parents in very humble life, and having in His boyhood, because of his bright intelligence and the great beauty of his person, found favor with the Rabbi Joshua, He was taken to Egypt by that learned man and there taught by the Magi who, it is known, are skilled above all men in the art of necromancy, the dark science which they claim to have been taught by their gods, horns, and seraphs, who conferred upon them the divine power to heal the sick and raise the dead.—Talmud of Jerusalem, pp. 150-152.

It states that at His trial He declared Himself the rightful heir of the Kingdom of Israel, thus claiming kinship, and for that cause and for His blasphemies in proclaiming Himself the Son of God, He suffered death, being crucified on the rest day (Friday), next before the Sabbath at the time of the Passover, notwithstanding which His disciples claimed thereafter that He appeared among them in many places alive, having risen from the dead.—Ibid., p 154.

The learned Rabbi Wise, a Hebrew of the Hebrews, states in his work, entitled "The Origin of Christianity," that the Talmud names six of Christ's apostles as being actively engaged in propagating Christianity after the crucifixion of Christ, although but five are referred to in the Acts of the Apostles, namely, Peter, the two James, John, and Barnabas.—Page 31.

The same learned Hebrician, during his information from the Talmudic Record, says:

"In the year 48" (that is, fifteen years after the crucifixion of Christ), when Ananias II was high priest, Agrippa I being dead, Peter and John were arrested and brought to trial before the court of priests.

That was not wonderful. It was wonderful that they were dismissed with the warning, in strict accordance with the law, to give up their illegal practice of healing the sick, and banishing evil spirits with the name of Jesus.

But they did not give it up, and they were again arrested on the same charges. This time all the apostles were arrested, and the author of the Acts had to tell of a number of miracles. The main fact, however, is that Gamaliel, a learned Pharisee, pleaded their cause, but did not fully succeed. They received the penalty of the law, which was forty stripes—or, rather, thirty-nine, called in Hebrew "Malkoth."

"This, of course, stopped their

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medical practice in Jerusalem, and they were obliged to go to the country."

According to Josephus,

EVIL SPIRITS WERE DRIVEN OUT

in the name of King Solomon, which they dreaded exceedingly, and the maniacs were dosed with a certain root, growing somewhere near Macherus.

The apostles did the same thing with the name of Jesus that others did with the name of Solomon, and their fortune was made. Finally, the whole congregation was instructed in these secret arts. Thus a rich mine of subsistence and an avenue to the progress of faith was opened.

"Therefore the historians of the Church unanimously testify that the primitive Christians down to the third century claimed to be in possesion of these mysterious gifts of grace.

"Therefore the Apostle James was known to the ancient rabbis in the capacity of a thaumaturgist who cured the sick by whispering magic spells into their ears."—Origin of Christianity, pp. 45, 48.

We should add that the Rabbi Wise is the President of the Hebrew Union College at Cincinnati, Ohio, and that his book, which we have cited to show that the early Christians, like their Divine Master, went about healing the sick, is used as a textbook in that institution.

The Jewish rabbis who charged Christ with being a necromancer and sorcerer deliberately falsified historic truth, for they knew that He openly upheld the Mosaic law, which punished the practice of sorcery with severe penalties, and that such practice was utterly inconsistent with the faultless system of morality taught by Him and His apostles.

MOTHER.

Yes Mother, still I love you,
More since you are gray,
For the silver tells the treasures
That your heart holds out today.
Of the longing and the praying
When I rent your heart with pain,
In my jokes and in my playing,
But your work was not in vain,
For I love you, how I love you
When your gentle thought and care
Of me only in my moment,
As it saves me from the lair
Of the world's deep, dark illusion,
And the crawly, creepy things,
That in secret creep upon us
To absorb our life—to sting.
If my words show you my glory,
Make your heart glow on and on,
Find me at my grave in story
Singing praises—living on.
But in my feeble way to tell you,
Ah—to praise you ever more,
You must know by love you've given
Of the love I now restore.

—Fred E. Knight, Air Service,
Regular Army.

No man can deceive God! The eternal Law of Righteousness must be obeyed and lived before any man may hope to be free from the bondage of pain, woe and misery of this world, and come into the peaceful and blissful state. No man can deceive God!

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TRUE HEALTH

Wm. E. Gibson.

HEALTH is harmony. True health is conscious harmony with God. Harmony with God is such a state of atonement with God as to, in a degree at least, lose consciousness of one's self in the greater consciousness of Oneness with the Universal Self.

Few souls live upon earth today who have not some conception of a supreme and effective power that overrules all things, and to which intelligence owes reverence and respect.

This innate consciousness underlies all the discords of life.

No matter how shallow may run the stream of intelligence or how varied may be the conception of the Supreme Power, nevertheless the consciousness of the power is foremost in the lives of all peoples and nations; and has ever been since man became man.

And the underlying yearn of all souls is to know and do the will of that All-Power in order that the balance of harmony may be most perfectly kept between the individual, the people, the nations, and that Power.

But the human soul is beset on all sides by material attractions, and by these it is lured away from the desire for harmony with the All-Power into channels of self-seeking, self-interest. The soul puts the things of self-desire in the place of the desire for harmony with the All-Power. Then condemns itself for its own conduct; hence discord.

From time to time in the course of human development, souls arise among men imbued with radiant light upon the will and plan of God for the peace and harmony of the world. Such souls live lives of selflessness and resignation to what they aver as the will and plan of God for the well-being of humanity, and thus establish a link, or tie, as it were, between the All-Power—God—and men.

The teachings of such souls become illumined by the spirit they manifested and the lives they lived among men.

Men attracted thereby set out to emulate the lives of such souls and to follow the precepts they laid down; hence religion.

True religion is a true concept of God's characteristics and of God's will and plan for the progress of humanity.

Man, without some true conception of religion or relation to God, is not yet man. He is a mere beast.

Consciousness of being at variance with the will and plan of God, is the basic source of discord and inharmony in the lives of individuals and nations.

As far back as the annals of history run man is found in this state of mind; in the state of confusion of his selfish will and plans with the

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all-comprehensive will and plan of God as revealed through the most resigned souls.

When he emerged from the past of a highly-developed animal into the consciousness of being more than animal, that is, awake to the truth of an Over-ruling Power who orders things for the highest good of men, when this light dawned into his consciousness—this breath of God consciousness breathed into his mind—man became a living soul. But when he thus became living, he brought from the dead past, or the days of his soul destitution, memories of deeds and acts formerly committed contrary to the will of the new consciousness of the living soul; hence man's pre-inherited consciousness of sin.

This pre-inherited consciousness of sin that must be atoned for has come down through all the religious systems of record.

This consciousness is truly the basic source of all the inharmonies of human life. Jesus, the Christ, sought to cast this cause of discord out of the minds of men, and to fill its place with a more worthy consciousness, the consciousness of Love, Love for God the All Good, and for all mankind.

This, He stated, bridged the chasm between God and man, covering The Law and the Prophets.

This Love, Universal Love, would heal all diseases, would take self-condemnation and condemnation of fellow beings out of the balances of life, would sweep away forever those social conditions and states of mind that make for inharmony, discord, babblings, and wars among the sons of men. This Love clears away the cause for mental discords and physical ill from the minds and bodies of men.

This Love, lived and practiced by all people for one generation, would redeem the world from sickness, disease and premature passing away of the physical state, which is called Death.

True healing is the turning of man to God in Spirit and in Truth.

True health is true religion.

True religion is harmony with God in Spirit and Life.

You may have health, wealth, fame, and honor, but you must pay the price that each demands.

AHEAD.

However hard the trail you go,
One blessed certainty you know:
That men shall follow from below—

That men shall follow who might fail
Where pathless woods and rocks assail,
Had you not cruised and made a trail.
—Douglas Malloch in the American Lumberman.

MENTAL DEPRESSION WITHHOLDS PROSPERITY.

To lose hope, to have a faint heart where courage is needed, to be sunk in dejection; these are the sure methods for sinking the individual mind beneath the level of that Universal Source of Divine Supply from which prosperity flows.

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THE KINGDOM OF HEAVEN

Winfield S. Whitman.

THAT the Kingdom of Heaven is a condition and not a place can easily be proven by the Holy Scriptures. The idea that Heaven is a place must have originated with Theology; it is not in the Bible. The Kingdom of Heaven is on earth, it is here now.

The ninth verse of the tenth chapter of Luke reads:

"And heal the sick that are therein and say unto them, The Kingdom of God is come nigh unto you."

That was the command to the seventy that Jesus sent out. We believe that Jesus is with us, for He has said, "And lo, I am with you even to the end of the world." We believe that His commandments are as binding today as they ever were.

So we, of Christian Science, are healing the sick and saying unto them "The Kingdom of God is come nigh unto you." That Jesus did not intend that we should die to go to Heaven is very clear, for in Matt. 4:17, we read: "From that time Jesus began to preach and to say, Repent: for the Kingdom of Heaven is at hand."

That last verse ought to be enough to convince anyone that the Kingdom of Heaven is on earth and not up in the sky. Jesus preached it; He told the seventy to preach it and when He sent out His twelve apostles, He said: "And as ye go preach, saying, The Kingdom of Heaven is at hand."

Here are a few of His sayings about the Kingdom and they will, I am sure, settle the fact that He meant for us to have Heaven on earth:

"But if I cast out devils by the Spirit of God, then the Kingdom of God is come nigh unto you."

"Now, after that, John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God."

"And saying, The time is fulfilled, the Kingdom of God is at hand: repent ye, and believe the Gospel."

"And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation: neither shall they say, Lo, here, or lo! there, for, behold the Kingdom of God is within you."

"But woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven against men: for ye neither go in yourself, neither suffer ye thou that are entering to go in."

How would that sound, and what would you think of it if it read: "Woe unto you Scribes and Pharisees, Hypocrites! for ye neither die yourself nor suffer anyone else to die?"

That wouldn't be so bad, would it, if it were necessary to die to get to Heaven?

"And one of the Scribes came and having heard them reasoning together and perceiving that he had answered

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them well asked him Which is the first commandment of all?

"And Jesus answered him, The first of all commandments is, Hear, O! Israel; the Lord our God is the 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.

"And the second is like unto it, namely this, Thou shall love thy neighbor as thyself. There is none other commandments greater than these.

"And the Scribe said unto Him, Well, Master, Thou has said the truth, for there is one God and there is none other but Him.

"And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all the whole burnt offerings and sacrifices.

"And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the Kingdom of God."

There is nothing to show that it is needful to die; on the other hand, to me it is proof that it is not intended for us to die. Death is an enemy, not a friend; never in the Bible is it spoken of as a friend. Jesus came preaching the Kingdom of God and He healed the sick and raised the dead while doing so, and it was so important that you do the same while preaching that, in the tenth chapter of Matthew, we find Him giving this command to His followers:

"And as ye go preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead."

One is of as much importance as the other; if you take the one you must take the other, including the preaching that the Kingdom of Heaven is at hand and not after death.

Do you think that the Kingdom of Heaven has ever been moved? If not, it must still be here, at hand, close by.

I am sure that you will agree with me in saying that the Kingdom of Heaven comes through an understanding of the teachings of Christ and not through death. Then it is clear what He meant when He told the Scribe that he was not far from the Kingdom of God. He was not far from an understanding that would give him that much sought for kingdom.

According to our old teachings, "The wages of sin is death;" and if you have to die to go to Heaven, Heaven must be the effect of sin. Sin the cause and Heaven the effect. That is not good; and I would rather believe as Jesus taught that "the Kingdom of God has come nigh unto you."

The angel told Joseph, "And she shall bring forth a son, and thou shall call His name Jesus, for He shall save His people from their sins." Not from hell, from their sins. Now, if the wages of sin is death, Jesus came to save us from death, to give us life: "I came that ye might have life and that ye might have it more abundantly."

Life, health, happiness, plenty, love, truth, wisdom, understanding, success and prosperity make up a heaven on earth, and the only way to get into

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this heaven is through the teachings of Jesus Christ.

"Seek ye first the Kingdom of God and its righteousness and all these things shall be added unto you. I am the way, the truth and the life, no man cometh unto the Father but by Me. I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit. For without Me ye can do nothing."

But, with Him, you can do all things through Christ who strengtheneth you. Christ came preaching the Kingdom of God on earth and He healed the sick, He raised the dead, He said we could do the same. He not only said that we could, but that we would.

"Verily, verily, I say unto you, the works that I do shall ye do, and greater works than these shall ye do, for I go unto the Father." It was an understood fact that these works were to be done. And in doing them you bring some one nearer to the Kingdom of God. If death had been necessary, or a good thing, why did Jesus say, "Raise the dead, and do it Himself? If, when we die we go to Heaven, why does He want us brought back on this earth? If Heaven is another place than this earth, why do we try so hard to keep from going there?

Every time we heal a patient we bring the Kingdom of Heaven nigh unto him, we do not take him from it, for the Kingdom of Heaven cometh not with observation. We are living in the Kingdom daily, but we do not know it; if we do open our eyes to it, and then expect it.

If I were in need of food and money was necessary to have in order to buy it and someone should say to me in the other room you will find a thousand dollars, if I did not go and get that money I would starve to death for the want of food; but, if I had gone in and got it, I could have had food and lived.

And so it is with the Kingdom of Heaven, it is here; it always has been, and will always be. Whether you will accept it or not will make no difference to the Kingdom. It will be here just the same. You can have it and be happy or you can live in hopes of having it in the sweet by and bye. The man who declares that you have got to die to be happy and then holds on to life as long as the doctors say he can, is like the Scribes and Pharisees; they neither enter in themselves nor let them that would enter go in.

The first thing that is necessary to do in order to enter the Kingdom of God is to learn how to love. Jesus said that, "Ye shall love the Lord thy God with all thy heart, with all thy mind and with all thy strength. This is the first and great commandment. John said, He that loveth not knoweth not God, for God is love.

"We have known and believe the love that God hath to us. God is love, he that dwelleth in love dwelleth in God and God in him."

Next we must love our neighbor as ourself. Again said John:

"If a 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? And this commandment have we from Him,

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That he who loveth God loveth his brother also."

I like John on love. Here is something that he said:

"There is no fear in love: for love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us."

In the Kingdom of Heaven there is no fear, no hatred, no anger, no sorrow, no death, no poverty, no worry, no disease, no evil, no sin, no time, no space. All is good in the Kingdom of Heaven.

The Jews expected Jesus to establish a kingdom on earth, and He did; and now the Jews and Gentiles are looking for that Kingdom, when in truth it is here and has been here all the time.

"Verily, verily, I say unto you, If a man keep My sayings, he shall never see death." I do not think that Jesus meant: He that keepeth My sayings will be kept out of Heaven. But he did mean just what He said: If we keep His sayings and love we will not be kept out, but will be put in.

You have heard the expression that life was not worth living. The way some of us used to live, it was not. Our new way is worth living just as long as we can; and we can live just as long as we want to, and live happy and good at that, for Christ has said it. Do you want to live forever on earth and in Heaven? For Heaven is on earth. If you do, learn to love, learn to follow Christ, for, as Paul said: "There is no name under the heavens whereby a man can be saved except that of Christ Jesus."

Christ was born a Jew, of the tribe of Judah, of the lineage of David. Hence, He is called the Son of David. As such, He would be supposed to inherit all the peculiarities of the Jewish character. And yet we find in Him none of the distinguishing characteristics of a Jew. Not a trace of the Jewish prejudice, or narrowness can be discovered in all His words and actions. Though trained in all the peculiar and exclusive ideas of the Jewish faith, His mind is not fettered or even tinged by them. Unlike any of His countrymen, it outreached the narrow boundaries of religion and embraced all men and all classes in love and sympathy. Brought up in forms and rituals, and taught to regard all other nations as heathens, beyond the pale of God's fatherly mercy, He is found sitting and teaching women the sublime doctrine of the spirituality of God, and the equality of all men as the children of God. His birth and education were in the east; but there is nothing peculiarly Oriental in His ideas or instructions. Like the sunlight, which takes a coloring from the atmosphere through which it shines, but is itself pure and without earthly stain, so His doctrine is clothed in the rich figurative style of parable. But the truth within it is purely Divine and heavenly. He spoke the language of Judea, but He spoke to the hearts of men in all nations and in all ages.

"Verily, I say unto you, If a man keep My sayings he shall never see death." And again:

"The time is fulfilled, the Kingdom of God is at hand; repent ye and believe the Gospel."

Don't you think, my friends, it is about time that we believe the Gospel? About time that we preached,

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"And as ye preach, saying the Kingdom of God is at hand?" Don't you think it is about time that we took Him at His word and "Heal the sick, cleanse the lepers, raise the dead?" Can we do it? Yes; we can, for He said so. And when we do we will have taken another step toward the Kingdom of God, and have brought it nearer to someone else. Do you wonder at his saying: "Heal the sick that are therein, and say unto them, The Kingdom of God has come nigh unto you."

The idea of Heaven and hell after death must have been invented by men who were unable to understand the plain teachings of Jesus. The statement that there is, somewhere, a burning hell that we must all go to if we are not good is the worst thing that has ever happened to the Christian world. It is on a par with the idea that God chasteneth whom He loves. I do not believe that, either. A good Christian will live in fear and dread all his life, not only for himself, but that his son or daughter who went astray and died without being converted has gone to hell and there must spend the rest of eternity, boiling around on burning sulphur, like a cork in boiling water. I have always had a better opinion of God than that.

Imagine, if you can, a baby being born into this world, without any say about it, just had to be born, and then must spend the space of sixty or seventy years on earth; after that comes death. Then, if he has been real good, just as good as it is possible to be, he goes to Heaven and there spends his time for evermore, playing on golden harps, singing and dancing and watching his friends, who have not been brought up as Christians, go to hell. They may be ones of his family, that makes no difference.

If, on the other hand, he has not been good he himself goes to this place and has to suffer. The man has no show on earth whatever; he is between two fires, fearing God and fighting the devil. God is always trying him and the devil is always tempting him. I tell you you don't have much show to go to Heaven—none at all, as I can see—in such a case.

The word hell in both Old and New Testaments means grave, or covered. In the Old Testament the word Sheol is translated hell; sheol means the grave. In the New Testament the word hades, meaning grave, is also translated hell. Another word gehenna is sometimes used in the New Testament and translated hell. Gehenna was a valley; it lay just outside the City of Jerusalem, and there were located the sewer and garbage burner of that city. Fires were kept burning all the time to burn up trash, but not people.

So hell, after death, like Heaven, after death, becomes a myth and not a reality. Christ never taught it, and He is the one that we are following. Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you."

Did Christ expect you to be more merciful than God? He did if there is a hell of fire and brimstone.

We believe that God is Love, and

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that every one of us creates our own heaven and hell on earth. And we further believe that one world at a time is enough for anyone; that, instead of looking for a future home, we can make this one better for ourselves and for everyone else. And that is what we are doing, and we know that God is blessing us in our work.

"As a man soweth that shall he also reap." As we sow Heaven, we reap Heaven. As we sow Love we reap Love; if we sow hell we reap hell. Can a man be full of love for God and his brother if he is sick and full of pains? Not very well, if he is real sick; and if he is sick enough he is in hell. They say that God burns up those that do not do His will; that they will burn forever and ever. But if I should put a cat in the fire for ten minutes they would put me in jail. I am expected to have more Love than God. God never burned anyone up and He never will. But God will give you all the happiness you can want if you will just get in the way of it—it is here.

Our Father—Your Father, my Father.

Which art in Heaven—In happiness and love.

Hallowed be Thy name—Blessed be Thy name, for Thou art all.

Thy Kingdom come—Thy Kingdom be made manifest and may we find it.

Thy will be done—For Thy will is Heaven on earth, Health and Happiness, Peace and Love with life everlasting.

On earth as it is in Heaven—For Thy will is done in Heaven. That is what makes Heaven.

Give us this day our daily bread—All that we need is bread to us.

And forgive us our debts as we forgive our debtors—For we do forgive our debtors.

And lead us not into temptation—Lead us not into the thought that there is anything but God and Good.

But deliver us from evil—Deliver us from the evil that we can find pleasure, peace or rest any place but through Thee.

For Thine is the Kingdom—For Thine is the only kingdom; all else is temporary; Thine is from everlasting to everlasting.

And the power—There is no other power, Thou art all.

And the glory—All glory is Thine.

Forever and ever—

Amen.

KEY TO THE TREASURY.

The whole secret of attracting what you want from the infinite storehouse of Life is centered in the one word Recognition. By recognition is meant recognition of your divine selfhood, what you are, the power you possess, and the privilege of having all that Divine Love has so abundantly provided for our well being.

The moment you recognize these divine truths of being, and affirm them in thought, in word, in deed, you become the center of attraction for the things that belong to you. Nothing can keep them from you. You have the key to the treasury of all things whatsoever your heart desires.—The Builder.

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THE LAW OF FORGIVING

Wm. E. Gibson.

"Forgive us our debts as we forgive our debtors."

THE law of forgiving, as expressed in this quotation, is the natural law.

You are freed from debts only by satisfying the spirit of justice between your creditors and yourself.

It is not always possible to satisfy a creditor, according to the letter of the agreement, for the reason that unforeseen circumstances prevent, but it is possible to satisfy the spirit of justice.

For instance: I promise to pay a bill at a certain time, but fire or flood or some other accident destroys my means of keeping my promise. I acquaint my creditor with the condition, expressing the determination to satisfy him when conditions again become favorable. Then failure in health or otherwise may prevent the return of the favorable condition, yet in spirit you have paid the debt, and your creditor, by the necessity of the case, must release you from the debt.

The law works thus when you bargain with your fellow-beings, but the greater part of your debts are not incurred in this manner.

The great majority are incurred through want of forethought, carelessness and recklessness.

How often do you give pain when you could give pleasure!

How often do you cause hearts to ache with heaviness when you could make them bound with happiness!

How often could you help a fellow-being to prosperity—to intelligence when you intentionally hinder him!

How often have you awakened to the consciousness that you have been ill-treating a fellow-being!

How often have you stood before the mirror of justice and beheld the downcast countenance of condemned conscience!

And how often have you seen the utter impossibility of rectifying the mistakes according to the letter of the law!

When you awaken to the magnitude of your indebtedness to others, there is just this one course left to you. That is, to forgive others just as you would have others forgive you. If you would be free from the law of indebtedness you must freely forgive your debtors.

And how vast must this forgiveness be?

You must forgive not only him that asks your forgiveness, but also him that is now persecuting you with his forwardness, and has no desire that you shall forgive him.

You must forgive the inheritance that makes him thus cruel. You must also forgive the source of this inheritance.

You must forgive the men and women, who, in the darkness of the ages past, framed up and passed down

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to the rising generations mistaken ideas, as religions, as laws, as codes of morals.

You must forgive to the uttermost that you may have the uttermost forgiveness.

God forgives you in the degree that you forgive others. If you wholly forgive you are wholly forgiven, but if you partially forgive, your forgiveness is partial. It cannot be otherwise. It is divine, unchangeable law.

Forgiveness is generosity. In all your intercourse with men be generous, kind and true.

No time in this cycle of the world's history has demanded it more than the Now.

The want of the spirit of generosity, forgiveness has, and is now, enshrouding the human race in a pall of the greatest grief and misery.

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

THE RELIGIONS OF BUSINESS.

The Western Union Telegraph Company endorsed and sent to its thousands of employes for their careful consideration the following "live wires" concerning Service, by Superintendent McGrath:

Money, you know, is little more than a means. Ever since man found it cheaper to grow grain only and then trade some of his grain for bread or saplings or flint, he has needed some means of measuring the value of grain, saplings, flint.

Money makes easy the exchange of goods. Its chief value lies in what it represents—in terms of commodities, services.

We buy food, clothing, furniture, for the service they are going to give us. When we sell a thing we know it is going to make life a little more worth the living for some one.

Preachers sell personal service; the storekeeper sells service in the guise of merchandise. But in the end it is all service.

This is the great religion of business. Though apparently we work for "money," in reality we are paying our price to live—earning service by rendering service.

And our reward is in proportion to the service we render. We get—what we give. Success in anything—the telegraph, farming, home life—is won only with three things. The first is work. The second is work. The third is work.

The rule applies equally to all. The person who does a little more than is necessary, who does his work a little bit better than it ever has been done before, is giving more service. He gets his reward.

The big prize is for the man who runs his service machine faster, farther, better.

And so we are all busy—at the most important thing in the world.

Let friendly hearts abound, and to every one, his work.—Power.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure you are forgiven.—Dwight L. Moody.

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THE DINNERPAIL'S FRIEND.

The man who was termendously interested in your cost of living and in your having enough food to eat, died the other day in Rome, David Lubin, American Jew, world citizen, most noted international agricultural prophet and leader of all time.

Probably you have never heard of David Lubin; your acquaintance with him and his life work may have been limited to your reading his periodical reports of food crops in this country or that. You may have thought him a farmer or the farmer's friend and guide.

But he was more the city consumer's friend and guide.

David Lubin was a man with a great purpose. He struggled for the goal of well-fed bodies the world over, at prices reasonable, fair alike to consumer and producer. Fighting for this purpose compelled him into battle with the hordes of toll takers who wantonly increase food prices and decrease food supplies for their own selfish profits. He was one of the first Americans to advocate the parcel post as a medium to promote direct dealing between producer and consumer.

Years ago Lubin made a fortune in a Sacramento (Cal.) mercantile establishment. He quit working for himself and began working for hungry mouths, in India as well as the United States. It was his idea that the first requisite for the establishing of food production and distribution upon a proper basis was an accurate knowledge of world production and consumption. He suggested the formation of an international agricultural crop reporting institution, which met with lukewarm support in Washington. Abroad, the idea was better received. The King of Italy gave the institution a building and an annual income to cover expenses, and Lubin went on to Rome as America's representative.

There the former California merchant placed his fingers on the pulse of the world's food. He made it his business to know how much food was being grown and how much was needed, and where. Everything he learned was given to the public, and no longer was it easy for food hoarding speculators to spread false stories of foreign crop excesses to lower prices to American farmers and fake reports of crop failures to boost prices to consumers.

For the first time in history the world knew how much food it produced and in which corner food supplies were stored. It was David Lubin who made this possible. He believed that, in time, his international institution would prevent overproduction or underproduction of any food products anywhere, and that, manifestly, would benefit the grower of food as well as the eater of it. David Lubin is dead, but the impetus he gave the movement promises to carry it on to Lubin's goal.

We must get into harmony with money before money can get into harmony with, and circulate through the channels of our life.

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THE COMING OF TRUE REGENERATION

C. B. Patterson in "In the Sunlight of Health."

IN MODERN every-day life we are constantly hearing more or less about degeneration. To degenerate is looked upon as a retrograde movement from a development that has once been acquired only to be lost later—a return to the primal type. It might be said that it was the beginning of the disintegration of one's individuality, a reversal of the human to the animal. Some have thought that, in the end, there is complete disintegration of both mind and body; and some have further declared that even the soul is lost, becoming dissipated, or returning to and losing its identity in Universal Soul or Spirit. If this were true, then it would seem as though man could set aside the laws of the Infinite, and undo the work of the great Creative Spirit; that he has the power to destroy that which the Almighty has created. I cannot follow this process of reasoning because I believe that the Divine Ideal is written into all things small or great, and while, to a degree, the Ideal may be hindered in its development or outward expression so that it does not conform in a perfect way to the laws of its being, nevertheless, it cannot be obliterated or cease to be, and must be expressed.

When we realize that Universal Will lives in all form, working there both to will and to do, how can this Universal Will be thwarted before the Ideal has been fully realized or expressed? What we look upon as degeneration may, at best, be only a state or a condition of retarded development. It may be simply one of the lowest types of humanity in process of development. Doubtless the scientists, if they had been making a stduy of the Prodigal Son, would have said that he was degenerate, and that in becoming the servant of the swine he had passed beyond the human pale, and I am inclined to think that many people who were not scientists, reached this conclusion, because we are distinctly told that "no man gave unto him." But out of what seemed a bottomless pit, there came for the Prodigal the full and complete redemption. Degeneration was displaced by regeneration. The better consciousness of the past prevailed, and out of it there came a new consciousness. This must have been true, for we hear the father saying of the son, "This, my son, was dead and is alive again, he was lost and is found." Sometimes people are dead for a season, but after a time there comes the awakening. Sometimes people are lost, but eventually they are found. Being dead implies the absence of something that one once had. We could not think of any one as having died who had not lived. The Prodigal Son had, for a season, been dead to the better life that he had once lived. He had known at

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one time the Father as Love. We have every reason to believe that he thought his father's love lost to him. For the time being, he was both dead and lost; that is, in his own consciousness, but he was neither dead nor lost to the Father. So I believe it will be found in the cases of the people whom one may now look upon as degenerates, outcasts of God and man; they may be both dead and lost in the present, but the time will come for them when there will be this resurrection from the dead.

If the Prodigal Son was dead then there must have been a resurrection in his life. For every death, whether you call it mental or physical, there must be a resurrection, and this resurrection brings to one's consciousness not only the knowledge but all the good acquired in the past; and even more than this, there comes with each new awakening a greater knowledge, because people only die such deaths as the Prodigal died in order to awaken to some greater truth 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 to fill some definite purpose. In human life all things, whether we are conscious of it or not, are working together for good.

To generate is to bring something into being. It is an effort of Universal Life and Intelligence to take form in the world, and the cause of all form is simply the need to express the inner ideal or plan. To regenerate, we might say, is to recreate or to renew, and the new effort is to give a new, higher, and better expression of an ideal that has not yet been fully expressed. For as growth goes on in a natural way there is ever a fuller and a more complete expression of the ideal. The development of the ideal is, indeed, evidenced by the continued growth.

Regeneration is a constant process with some people. They live daily into newness of life, and this being the case, of a necessity they die daily to the old things. We might call it a constant state of living and dying. There are other people in the process of regeneration, with varying seasons wherein there are states of activity, and then later will come periods in which it would almost seem that they are in the retrograde process of degeneration. We find these two conditions of things illustrated in nature. In tropical countries, vegetation continues to grow throughout the year. In northern countries, however, all vegetation seems, during the winter, to be in a state of stagnation, a living death. But, with the return of spring, there comes the awakening to life of the apparently dead. What seems to be death, at least, is only a state of arrested development.

In northern or in southern climes, each thing continues its course until the plan has found its full expres-

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sion. In the perfecting of the plan greater development and greater strength have been acquired. The form may pass into the invisible, but the energy and the intelligence used in the construction of the form, will later produce a still more beautiful form. A new generation will come, and a new form will take its place in the world as a symbol of a greater life, a greater intelligence. This is the process through which all life is passing, from that which is little to that which is great, from the acorn to the mighty oak, from the new-born child to the man endowed with wisdom and power. There is an absolute continuity between generation and regeneration; the former is constantly leading up to the latter, and Nature keeps on, as it were, repeating herself until that which was partial and incomplete in the beginning becomes whole and complete in the end. In reality there is no end, because the ending of any one octave of being is only the beginning of the next.

The Master once said to a seeker after truth: "Ye must be born again." The seeker could see only one birth, that is, a physical manifestation. But all being born again is of the Spirit of the unseen. Later there comes the manifestation which is the evidence of the Spirit. But there can be no manifestation that leaves the Spirit out, and so the important thing always is the realization that Life and Intelligence are the first cause, and body or form the last effect. The man who comes to a full consciousness of life knows that he is not born of flesh, or of blood, or of the will of man, but of the will of God. The flesh and the blood and the human will can, at best, but symbolize the Divine Mind and Will that brought it into existence. In the first place degeneration and the regeneration of man goes on in his life without much conscious recognition of what is taking place. Its first stage seems to be solely a physical state. Later it appears to be both physical and mental. But these are only two stages in the development of life. These two, however, constitute what is known as the mind of the world, the carnal mind, or that mind which is at best only partial or incomplete. Under the action of this mind, forms are born into the world in order that later they may die or pass away. The mind of the world surrounds itself with all kinds of limitations. It is subject to time, disease, and death. By and by there will come the conscious regeneration, a knowledge that all life is of the Spirit, that both mind and body are only expressions of a Universal Will and Divine Intelligence.

We have always lived in God. God has always lived in us. There has never been any separation. All seeming separation existed in man's worldly or partial mind. We are beginning to understand in a truer way the meaning of such statements as: "Ye are the temple of God, and the Spirit of God dwelleth in you," that it is God who worketh within to will and to do, and that of ourselves we are nothing; that there is no life, no intelligence, and no body apart from the Universal

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Life and Intelligence, of which the body is, in only a limited degree, an expression. When the regeneration comes that Jesus referred to as "being born again," the new birth will imply the being born out of a worldly consciousness into a heavenly consciousness, out of the consciousness of the flesh into the consciousness of the Spirit, out of the consciousness of humanity into the consciousness of Divinity. This is what Paul means when he says: "If any man be in Christ, he is a new creature," or a new creation. He might have put the passage in a different way. If Christ be in any man, he is attuned to the consciousness of a new life, wherein the old things pass away before the coming newness of the Spirit of Life. Under the old order we were subject to the things of man's external world. Under the new order we rule all things, because we are only subject to the mind and will of the indwelling Spirit.

Jesus said: "The wind bloweth where it listeth, and thou canst not tell from whence it cometh or whither it goeth. So is every one that is born of the Spirit." While we cannot tell whence it comes or whither it goes, nevertheless, it becomes more of a reality to the one who has experienced it than anything that the eye can see or the hand can touch. Again, while we may not know from whence it comes and whither it goes, yet each one may, in a way, have much to do with its coming. "Prepare ye the way of the Lord," is as much a call to action in the persent as it ever was in the past. If we are consciously to co-operate with the Spirit within in the bringing about of a new order, then we shall find that there are many things to do, things which no one else can do for us. The mindstorms will have to cease, and the waves be stilled. There must be a constant effort to overcome partial ways of thinking and doing, a constant effort to replace all that is old and imperfect by that which is new. Habits that have hindered us, thoughts that have disturbed us, and superficial emotions that have retarded us are to be overcome. This preparing for the Advent of the Lord is a necessary stage at some time or another in every life that cometh into this world.

The gift of the Spirit is free to all who are ready to receive it, but the mind of man has, as it were, to prepare an abiding place for it; for the full consciousness of the Spirit can come only when the mind is in a state of peace. If the mind is disturbed by fears or doubts, if it is troubled by worries or anxieties, then there is no room for the consciousness of the Spirit. The Spirit dictates its own terms as to the conditions under which it comes or whether it stays. The mind has no choice but to comply. If the temple of the mind is a fit habitation, then the Spirit may remain as the permanent Guest; not but what it lives and has lived always in the life, but under unreal conditions there has been no conscious evidence of its abiding. If one desires evidence, it is only through meeting

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the requirements under which it can be had—the control of one's thoughts so that one chooses that which one desires to think; the cultivating a mind that expresses itself through strong stability and purpose, a mind freed from everything in the nature of prejudices, so that it can render true judgment concerning all it may have to deal with, a mind that does not go back to the past for the solution of its problems but rather finds its solutions in the present. All this, then, is the necessary preparation for the coming of true regeneration.

HEALTH AND PEACE AND THE LAW.

Good health is the only kind of health there is. How absurd to speak of ill-health, surely there is nothing ill about health.

Should some inharmonious condition of the body present itself, do not be neutral and do nothing, but keep the thought positive and strong on the side of truth until the mentality is healed of false beliefs.

Have a deep, inner conviction that:

I am Perfect Spirit Substance, a center of God-Activity.

Perfect Action brings forth perfect result.

Nothing from the external can affect me, for I am sustained by Perfect Mind.

It is God's desire that I be a peaceful, healthy, powerful Soul, manifesting Wholeness in its every phase.

"These signs shall follow them that believe."

I am where I am by Law; man lives by divine decree, and God's purpose for me is that I may bear witness to the Truth.

It is a great joy to bear witness—it is deep satisfaction.

When I perform a loving service, I am bearing witness.

When I control an angry impulse, I am bearing witness.

When I think constructively, I am bearing witness.

To love God and to see my fellowman as God's Expression, is bearing witness.

Bearing witness, simply means manifesting the Divine Nature.

Every creature and thing in the universe bears witness in its own way; the tree, the flower, the bird, each has its mission to perform; everything that is, is placed here to aid in the joy and upbuilding of the whole.

LEARN TO FORGET.

Turn from the Past with is old regret;
Harvest the wisdom and shut the door;
Turn to the dawn when the sun is set,
Turn from the chill of Nevermore.
Learn to forget.

Is there a past with a judgment-debt?
Do what you can, then, make your pledge;
And, turning away from the memory-fret,
Live on the moment's brittle edge.
Learn to forget.

—Edwin Markham.

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DON'T WASTE LESSONS OF WAR

War taught the danger of waste. It gave rise to sermons on the sinful garbage box, the wickedness of gluttony and the disgrace of gaudy display.

We gathered up the fragments, lived the gospel of the clean plate, patched our clothes and swept up attics and basements for useful junk.

When this was done we looked around for a bigger job. It soon became plain that we had only been playing with economy—that we had been saving at the spigot and wasting at a tremendous bunghole.

We saw two railroads doing work less efficiently than one could do it. We saw firms using more energy to fight competitors than to produce goods. We saw deliveries duplicated until streets were crowded and business delayed.

We saw labor in chaos, hunting and missing jobs that were in turn hunting and missing them. We saw streams of workers passing through plants and few staying at work. We saw models multiplied in pure perversity of diversity.

We saw idle acres and idle men in a famine-struck world. We saw all these things while the nation's life hung upon its power to produce efficiently and use economically.

Nearly half our war work was the abolition of waste in a system of which we had been boastfully proud. Boards and commissions without number were created to compel combination and co-operation produce efficiently and use economically.

We forbade duplicate service, discontinued trade competition and reduced the number of rival models. We told manufacturers how many styles of shoes, stoves, hats, beds and other articles could be made. The manufacturers liked this so well that they are now complaining because the restrictions are removed.

The national government called in employers and told them how to hire and fire without a criminally wasted "labor turnover." When employers were dull of understanding a school was established to teach them their business. Now the employers propose to continue the school at their own expense.

We had only just begun the job, but untold millions of dollars of waste was eliminated.

We are going to need those untold millions in the future, to meet the war debts and the new social work that will be required to make democracy safe for the world. We will need other untold millions that can be saved by the improved methods of production and economy that we learned during the war.

The most wasteful of all junk piles would be one into which we should cast the lessons the war has taught.—Exchange.

Every life has a right to be, and as a co-relative fact it has a right to desire those things which will make its being on this particular plane fuller, richer, happier and more joyous with every moment of life.

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PEACE

Wm. E. Gibson.

PEACE is the supreme thought of the leading thinkers of today. How to establish such an understanding and create such a condition among men as to insure lasting peace and to promote the permanent well being of all.

There are two kinds, or rather two states, of peace that affect the world. The first in point of importance is that state known as The Peace of God—that is, the peace of soul born of man's total resignation to the Will of God and absolute non-attachment to things of materialty. This state is absolutely individual, being weighed only in the balances of the soul that attains to it.

"My peace I give unto you, not as the world giveth, give I unto you," said the Spirit Christ.

This state of Peace, the discords of environment cannot disturb, social turbulence cannot undermine, physical suffering cannot distract; even the grim horrors of the cruelest death seen cannot move its equipoise. Its foundation is the Eternal. Its vitality is devotion to the Infinite and All Wise. Its strength is conscious Oneness with Omnipotent power. It knows full well that the things and conditions of time are merely fleeting shadows, and that its physical existence, and the place of that existence in its physical environment, are as fleeting as the environment. Blessed indeed is he who has attained to The Peace of God that is possible on this life plane. He truly has found within the kingdom of heaven. He mirrors forth the image of God in such state as men can see. He is a lamp through which divine Light reaches the souls of others. He is the medium that transmits spiritual quickening to the people of his day and place.

When sufficient souls have attained, in a measure, to The Peace of God, then the permanency of the other state of peace is possible.

The other state of peace is the Peace of the World. This state man must give to himself. That is, he must, of his own volition, create the conditions.

This is a matter of education. Men try all sorts of schemes to promote peace of a kind, but certain shades of selfishness enter into the schemes that create discord and invite war and bloodshed, wreck and ruin for many and material profit for others, and then peace of a sort that leads to more discord.

Finally, many become weary of wars and truly desire lasting world peace. They cast about for a permanent basis of such a peace. They search the records of the past. They compare the teaching of the teachers of bygone days. They compare the teachings and philosophies of the

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present. In short, they look upon the best basis that the light of knowledge has shed among men.

They discover that the prophets and seers of all ages have described that attitude of men towards each other which will insure harmony and tranquillity.

Each subsequent prophet and teacher clarifying and simplifying more and more the one important plan of peace on earth, the gist of which has ever been and is still, "Good-will to men."

When man wills good, and only good, towards his fellow-man, he cannot be the cause of discord and wars in the world.

When a sufficient number of men are touched and influenced in all their thought and conduct by the Spirit of Good Will to Men, absolute "Good Will," then the basis of peace, world peace, is laid in the human heart, and not until then.

Now representatives from all nations are assembled in the Peace Conference in Europe. Many are imbued with the Spirit of Good Will to All Men, but alas, many are only partially thus imbued, and others are still joined to the courtesan of materiality, and persist in dabbling in the fickle diplomacy that has so recently laid Europe in ruins and hung the crape of mourning over the whole world.

The initial conference can, at most, hope at this stage to clear a foundation upon which the superstructure of world peace may rest.

Then the work of the devotees of peace is to educate by every possible means the peoples of all nations, races, classes, and stations, in the fundamentals of the Spirit of Good Will of men for each other.

Praise be to God, the means are at hand as never before for rapid progress.

As a means of rapid progress in world-wide education the motion picture and the talking machine are ready and wonderfully effective agents.

These two will serve to educate the peoples of all nations in that very essential unifier, namely, a universal language.

When a man understands his fellow-man he loves him.

When nations and peoples understand each other, discord is impossible.

The work of the devotees of peace on earth—peace of the world—now and henceforth, is education—education in unselfishness, the elimination as rapidly as possible of prejudice, pride and greed.

The peace of the world is born, but is in its infancy. It must grow. Its growth for a time must depend upon the devotion of the devotees of today. It must grow corpulent in point of numbers of devoted and self-sacrificing souls.

It must develop in spirit of benefit to the sons of men.

It must round out and become radiant with such good will of men for their fellow-men as will adorn the world with peace.

But here is where those souls. self-sacrificing and totally resigned to the Will of God, lay their spirits upon the altar of sacrifice in service for the good of others. They must

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thus lay aside their own robes of worldly honor to help weave a more honorable robe for the whole world.

Many still lose their own lives to find them in the lives for which they were sacrificed.

"The harvest truly is ripe." Laborers are wanted. Laborers with clean hands and pure hearts. Men and women of all nations, races, classes, and stations are wanted to serve the cause of peace and freedom in the Spirit of Good Will Towards all Men.

This is the greatest service and pays the greatest benefit.

Your field of labor is at hand. Live the life of Good Will at home, around your own hearthstone. Live it in the office and workshop. Live it on the highways, and in the market places. Live it in your societies, live it in your churches, live it on secular days as on holy days. Live it in secular places and in holy places. Thus you adorn all days with holy light and make all places fragrant with holiness.

Peace is born of Good Will.

The child cannot live before its parent.

THE USEFUL LIFE.

Is the useful individual only that strenuous object who is constantly perspiring? Such a one does not, after all, accomplish much that is worth while.

It is not so much what work is done in the world as what influence is wrought, that is worthy of estimation. The infant binding together more closely the hearts of its parents; the school child sweetening the home; the adolescent boy and girl, opposing their beautiful, inexperienced idealism to the sordidness of life and its ghastly compromises; the husband maintaining his family; the wife rearing her offspring; the mature man (usually after forty) accomplishing the world's business; the venerable counselor; "the justified mother of men," who sits in her porch surrounded by her children and her children's children, while the rays of the setting sun touch warmly her whitened hair—who shall aver that any period of life, indeed, is without fruition?—Medical Lines

BEAUTIFUL THOUGHTS.

"Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure; let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

"For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary and sorrowing,
A solace so long denied."

It is for us to know, first of all, that all the wealth which we can ever hope to have and to enjoy, is first of all within ourselves.

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SPARKS OF TRUTH.

W. E. G.

The way to God is total severance from self-interests, and sacrifice, in the spirit of service, for the good of others.

He reaps best who sows most, in spirit and truth, for the reaping of good by others.

Let your song be "Sow the good, noble and true, that the reapers may sow better than you."

He that seeks his own, alone, of health, of wealth, of fame, or power, shall find his own with disappointment and grief in an evil hour.

The path to truth for most souls is blundering, stumbling, falling and rising, but all is well if the eyes turn not from the way of light and the soul stop not to battle with the adversary, the things of night.

The rays of light lead to the source, and by persistent following the soul will come to the city of the radiant knowledge of God, and find satisfaction in obeying His will.

Obedience, a primary law to well being on the material plane, is the first law for the soul in its advance toward God.

Love is the light that can illumine the way, and reveal the pitfalls and dangers of the road.

Obedience is the lamp and Love the light that keeps the ship of soul steering right.

THE HOME-COMING.

Back from the days of their danger daring,
Over the leagues of foam,
Back from the scenes of their far war-faring,
Our boys are coming home.

We who have praise for them and through long days for them
Lifted a silent prayer,
How shall we meet them, how shall we greet them,
Dauntless and debonair?

We are proud of them, all the crowd of them;
Loud be the lilt of our cheers!
In the wild rattle and rage of the battle,
Ah, but they knew no fears!

Fierce was the fight of them, strong was the might of them,
Brave in the face of the guns;
Valiant and cheery from Chateau Thierry
On to the fall of the Huns.

If we could for them, this we would for them,
Blazon the long, long roll,
Blazon it brightly, blazon it rightly,
Large on our honor-scroll!

Then a great shout for them! we'd never a doubt for them;
Nothing their triumph mars;
Reach out the hand to them through all the land to them
Sons of the Stripes and Stars!

—Clinton Scollard in Life.

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DEMONSTRATING PROSPERITY

Ida M. Mingle in The Salt Lake Herald.

EVERY man is born rich, for inherent in him is the rich substance of Good, in which is contained all capacity. Man plays upon this substance with his ideas and brings it forth according to their character. Some people never demonstrate prosperity even in a personal way, for they do not enter into activity with conviction and confidence that what they are about to do will produce anything. Haphazard methods produce haphazard results. The mind that revels in aimless thinking is the hotbed of poverty and discord. Thoughts must stand for something definite, and stand long enough in mind, that is, be felt deep enough to mould Substance into the thing desired. Just as iron, wax, gold or silver must be poured into definite moulds in order that they may take definite identity, so the intelligent Mind-Substance in which man lives and moves and has his being responds to the desire and demand made upon it through the power of the thought of man, and identifies itself as the thing desired.

People who are continually saying and thinking, "I am rich, I have abundance, I am prosperous," those who are glad for evidences of plenty to meet their needs cannot fail to bring into manifestation the product of their generous thought.

PROSPERITY MEANS A RICH MENTALITY—

a mind conscious of the goodness of God. Money should not be looked upon as material in its nature. God-substance is the one presence and it permeates all things. Money must be delivered from the stamp of materiality and lust, and be recognized as a medium with which men serve each other. It is a scientific fact that we attract to us those things which correspond to the ideas we entertain in mind. So long as man believes that money is material, just that long will he be limited in his expression of finances.

But if he will realize, and the student of Truth should make this realization, that Money is coined Mind-substance, that Mind-substance is free-flowing, and that through rich thinking, man becomes a magnet to attract to himself corresponding manifestations of the rich ideas. Money, being the formation of a rich idea, will flow in the direction of the one who fulfills these laws. So the metaphysician, in order to bring into expression the prosperity which is rightfully his, declares money to be the visible formed substance and uses it accordingly. When he sends it out, no matter whether he uses it to pay grocery bills, or to purchase the daily paper, he sends it forth with

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a blessing, knowing that the coin thus expended becomes the medium through which he opens up a channel of increase to him, for it is blessing and thankfulness in giving that brings into expression the abundant receiving.

THE POTATOES WERE BLESSED.

A story is told of a man known among his neighbors as a Christian man, joining with some of his neighbors in preparing some land in which to plant potatoes. This one man, being a lover of the things of Spirit and acknowledging God in all that he did, blessed his seed potatoes as he planted them and asked God's increase upon them. When the time came to gather the potatoes, the farmers discovered that "dry rot" had attacked the crop, but investigation showed that the two rows planted by the godly man remained untouched. Here is cited a practical demonstration of the power of blessing—and I am sure that if it will work in protecting the potato it will express itself in an infinitely greater manner in protecting and nourishing Man, the very embodiment of Spirit-substance.

The laws of spiritual prosperity are the reverse to the laws of worldly prosperity, for in the divine economy man does not gain by saving for a rainy day, he does not lose by expending, and the more he gives away the more he has. He does not earn his living by the sweat of his face at hard labor, because the work at hand becomes joyful service. Desiring to serve joyfully and gladly, man naturally gravitates to that work which he loves to do.

Emerson says: "Each man has his own vocation; the talent is the call. There is one direction in which space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in a river; he runs against obstructions on every side but one; on that side all obstructions are taken away, and he sweeps serenely over God's depths into an infinite sea. By doing his work he makes the need felt which he can supply. He provokes the wants to which he can minister. By doing his own work, he unfolds himself."

COMMERCIAL REVOLUTION.

Think of the revolution in the commercial world when man comes to recognize work as his natural means of growth. Elbert Hubbard tells us that "art is the love for one's work." When we find the work for which we are particularly fitted we will all be artists. But an important point is involved in this demonstration—we cannot find that highest expression of work or activity through unfaithfulness. We must learn to love the duties that come to our hand to be done. If we are faithful over a few things, we will be made ruler over the larger and the mightier things because we can be trusted with their care. To hate one's work, to speak disparagingly of it, is to place oneself in a negative thought current and invite discord and inharmony.

SEVERAL SIMPLE PRINCIPLES

are involved in demonstrating pros-

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perity. First, we must know what we want. The law is, "Ask, and ye shall receive"—how can we ask if we do not know what we desire. Oh, you may desire an expression of abundance in your affairs, and that is definite asking—and positive asking. It is written in the Scriptures, "If he ask a fish, will he give him a serpent? Or if he ask bread, will he give him a stone?" No—when we speak the word "fish" into the universal substance it sets into activity a vibration that brings forth after its kind. If we speak the word bread, we get bread. The word is the seed and it grows—and it brings forth fruit according to the substance of thought with which we nourish it. If we speak a word of prosperity, and immediately doubt whether it will amount to anything or not, of course we get no visible results.

GOD, REALM OF IDEAS.

Next, we should speak the word that conforms to the divine substance. Remember that God does not respond to a language of discord. Man alone brings forth a crop of tares, or conditions of poverty through his continual thought upon these sort of conditions, and continual expression of poverty-stricken words. If we want plenty we talk to God about plenty—if we want wealth we talk to God about wealth, and if we want a certain specific thing we talk to God about it—if the motive of the desire is good, we are perfectly safe in asking for the specific thing, provided we reduce the thing to the idea for which it stands, for God is Mind, and his attributes comprise a realm of ideas.

For instance, a woman wanted a piano—she desired to express herself along musical lines—she had no money to buy a piano. Having conceived the idea, she changed the furniture about in her room, leaving a vacant spot for the piano—she pictured the kind she wanted. In a couple of days a piano salesman came to the door to sell her one, which showed her she was getting into the piano consciousness. A few days later she got a chance to get a stored piano, but something about the transaction was not just right, so it was not taken—but she kept holding the image of a stored piano in Mind-substance. Later she met a lady who lived in the block and upon conversing with her discovered that she was going away for an extensive period, and wanted to store her piano. This piano proved to be the one she was imagining, both as to size and wood, and her stored piano came into visibility. Soon she learned that she might just as well have had an outright new piano under the same law as a stored piano. She could have nothing higher than that which she conceived.

MAN CAN ACHIEVE WHAT HE CAN CONCEIVE,

provided he thinks upon his ideals enough to establish it as an active idea in Mind-substance. I recall how a young man used to say to me when passing a certain house, "I am going to own that house." Six years later he purchased the property. However, demonstration is not a

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matter of time, but one of realization. It is much easier and more satisfactory to demonstrate prosperity in the consciousness of truth, than where one is following up a certain line of mental action, as in the case of the man owning a certain house. It may require some discipline in making the adjustment from merely desiring things in the personal, for personal comfort and advancement, to that surety of working with infallible laws of Spirit, but the inner spiritual confidence and faith will more than compensate man for any period of lack he may be called upon to go through, for the prosperity of Spirit is an expanding, growing consciousness of inner riches as well as the joy of the added thing. The less ideas of possession can enter into the demonstration of prosperity, the greater the inflow of abundance. Just as soon as man begins to label things with "me and mine" he clamps down upon the free activity of mind substance and impoverished conditions are set up. It is sufficient to know that we can have at all times all that we can use, then why should we seek to have more than we can easily use? A man's prosperity is not gauged by what he is able to clutch and retain, but by the free circulation of values that have passed through his hands out into a world to bless and nourish humanity.

The person going about seeking what he can get out of living, instead of thinking about what he should put into it, cannot be said to be truly living. Giving and living are practically synonymous with loving. We can see then that the person who is loving his work is unifying himself with the greatest attracting magnet of life and love in the universe, and at the same time is fulfilling more perfectly the law, "Freely you would receive, freely give." How often is our giving prompted by love—let us keep a strict watch upon this—do we give gladly, joyfully, in the spirit of good-will? When we are giving in love, we can rest assured that we shall receive in return the heaped up, pressed down and running over measure.

SONG OF PROSPERITY.

Tune: America.

Money now comes to me,
Money now flows to me,
From every one.
Riches now stream to me,
Greed cannot hold from me,
I am Prosperity manifest on earth.

I am a prince of wealth,
I am a king of health,
I am of God.
I draw all minds to me,
I draw all wealth to me,
I am Prosperity on every plane.

God prospers all my ways,
Enriches all my days,
With all His wealth.
Mighty Provider He,
Thus will He ever be,
I am Prosperity manifest from God.

—Courtesy of Walter DeVoe.

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"WAIT, I SAY, ON THE LORD"

Ethelind Lord Campion.

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IN THE Psalms, and in fact all through both the Old and New Testaments, we find many references to the value of a continued and continual waiting on the Lord.

The human of us is apt to be slightly impatient with the idea of waiting. "We want what we want and we want it now," yet are continually disappointed by the deferred arrival of the thing desired, because we have as yet no clear and definite conception of the meaning of the statement that in truth we have already received before we even asked; that Allness was bestowed upon us "in the Beginning," and the gift never rescinded.

But as long as man believes in the man-ideas of time and space and separation from good, so long will there appear to be a hiatus between his asking and receiving—and that gap is long or short according to the amount of doubt contained in our alleged believing. We may believe intellectually, yet be without the spiritual knowing that eliminates fear and all uncertainty; then must we perforce "wait" for the fulfillment of the heart's desire. But even then we may make of the waiting a joyous instead of a gloomy experience, if we have a true understanding of what waiting really means.

The word conveys the sense of service, of course—and what is service but the loving-kindness that is ever ready and willing to be of use? "He serveth best who loveth best." But mostly the Bible infers that to wait for God's good will to be made manifest is a pleasurable experience, and its results certain and sure, and to this the dictionary agrees. To wait, it says, is to look forward to; to rest in expectation; to watch and look for, and to ever remain ready to receive. Even the old usage of the word meant a watchman—one on the lookout; and Habakkuk proclaims: "The vision is for an appointed time, but at the end it shall speak and not lie; though it (seem) to tarry, wait for it; because it will surely come—it will not tarry."

Paul declares that we are saved by hope—if we hope for that we see not!—and with patience (quiet expectation) wait for it. And even the pessimistic writer of the Book of Lamentations assures us that the Lord is good unto them that wait (watch) for him—and it is good that a man both hope and quietly wait for the saving of the Law.

Job, in the midst of his troubles, voices his deeply grounded faith thus: "All the days of my appointed time will I wait—until my change come!" He found his strength in quietness and confidence, a sure reliance on the power and the willingness of his God to liberate him; yet his mistake, which

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deferred his freedom, was the same that we of today make—he had an idea that the day of his release would in all probability not come quickly, forgetting that the only time God ever recognizes is Now! "I am Alpha and Omega"—beginning and end occurring simultaneously.

There is no waiting for results in the Divine Mind. Immediately that there is God-propulsion in the spoken Word, the image formed in mind IS—and becomes visible.

Faith is the actual substance of the things we hope for—the invisible but wholly potential material from which "things" are made—and these things which we hope for, assume form and apparent ponderosity only through faith in the operation of Omnipotent Law, which has never failed, and will never fail, "those who believe."

We ask—and desire ardently to receive—but we ignore the importance of the middle link in the chain, without which continuity ceases. We forget that believing is the sole connection between desire and the fruition of desire, or the visible fact.

The Heavenly Consciousness knows all the things we need, and seem to want, or lack, and has already provided not only sufficient food for today, but tomorrow's bread as well! There is no wilderness we may pass through in which the Manna does not fall fresh and sweet every morning—for those who trust. To be kept in perfect peace at all times and in all places and under all conditions, we have only to satisfy one demand—we are required to trust!

"All you can take," as Basil King points out in his fine story, "The City of Comrades," "is what you have made yourself fit (ready) to receive." God Himself cannot give us more than we are ready for, more than our state of mind will allow us to accept; he cannot pour out upon us the riches he holds in perpetuity for us, unless we open ourselves to their reception. He is ever-ready to give; and though we think we are willing and eager to receive, we as yet but dimly comprehend that all things, whatsoever we desire, are already ours, merely waiting for us to take as ours by right.

Health springs forth speedily only when we realize that health is the only Reality, and sickness pure illusion; that prosperity "beyond the dreams of avarice" is our inalienable inheritance, and lack but a minus-idea of the human mind; that even human relationships may become entirely harmonious when we understand that the Kingdom of Heaven is primarily within, and expresses outward! And when we realize that we directly contact Infinite Intelligence—when we believe that our minds tap the source of All-knowing—then shall we see clearly and think rightly, and live and act as befits the children of the Most High. Then shall shadows flee away, and crooked places be made straight; death swallowed up in victory, and all tears cease! (Isaiah 25.)

And the period of our waiting for this desired consummation shall

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seem long or short, according to our faith! But whether we defer our entrance to the Heavenly Kingdom or realize that we are in it now, let us begin to "praise the Lord for His goodness and for His wonderful works to the children of men!" Let there be constantly this "new song" of praise in our mouths, and then shall waiting on the Lord be but a time for the renewal of strength; a time wherein we become conscious of the freedom of wings and mount up like eagles; a time where weariness is unknown, and the faint heart renews its serenity and confidence.

Let us be ever on the lookout for the appearance of good; let us look forward confidently to happiness now and forever; let us rest in expectation of receiving ever more and more of those things which God has prepared for those who love Him; and let us be ever ready to receive!

THE WORD OF GOD.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart."

"In the beginning was the Word, and the Word was with God, and the Word was God;" hence, we perceive that the Word of God cannot be limited to audible speech, but is the substance of Thought which proceeds from that Mind which is God. It is the understanding and demonstration of this principle which gives His servants power to "send His Word and heal them."

You are not in the world to remain subject to any living thing, but you have the capacity to "put on that mind which was in Christ Jesus," and through the mechanism of Thought you are endowed with the power to speak the word of God in terms of Love, Compassion, Helpfulness and Brotherly Kindness to the end that your brother will be freed from those chains of materiality which bind him.

The Word of God is Love; speak it in every thought, every act and every deed! The Word of God is Health; breathe it, think it, and send forth its rejuvenating essence as a healing balm to all nations, and to all the weary people of the earth! The Word of God is Life; dwell upon it, vitalize it, Live It!—The Gleaner.

The laying on of hands, with the prayer which must always accompany it, is the greatest enginery of healing that I have ever yet seen. It has so far proved entirely destructive of pain, almost instantly. I have known of no pain that this treatment has not almost instantaneously destroyed. It is a panacea for almost anything of an acute character. It is God's work; it is God's method according to the law of the laying on of hands. We know it to be true, for the same reason that we know everything which is —results. By the fruit which the tree bears we know whether it is good or whether it is bad. If the fruit is good, then the tree is good. —Bishop Sabin.

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GOD KEEPING HIS PROMISE.

The following beautiful experience occurred to a friend of one of our Truth followers:

The friend is very spiritual, and because she has the sixth sense largely developed, is greatly loved by those who are trying to reach the heights. Among the people who have sought her counsel, is a young army officer, whose name I must withhold, but who had been in the service for a long time when this incident occurred. She had lost sight of him and had almost ceased to remember him, when one night after retiring she felt impelled to rise and write to him. She resisted the impulse and reasoned with herself that, after all, he was almost a stranger to her and might think it odd that she should write him; but the urge became so strong that she was literally forced out of bed. She turned on the light and prepared to write, first taking up the Bible, as is her custom, to gain the proper inspiration. The book opened at the 91st Psalm, and believing this to be the message desired, she copied it, adding to it the request that since the Cosmic force had impelled her to write it, he would read it carefully for the help it contained. She sent the letter to his former address, and several months later received an answer written from a hospital somewhere in France.

The letter had reached the young officer just as he was going into the trenches. One of the aeroplanes, mistaking the trenches of the allies for those of the Germans, began shelling, and the first explosion threw the earth over him as he stood reading the 91st Psalm. Inspired by the spirit of the Psalm, he exclaimed, "I'll not be killed; I will not——." A second shell buried him alive, but before losing consciousness he again made the declaration that he would live. Later, when extricated, although unconscious he still held the Psalm in his hand. In pulling him out, his back was injured, so he had to be sent to the hospital. As he was moved over the rough ground, the pain became almost unbearable; but just as he felt that he could endure it no longer, this friend appeared to him and placing her hands under him she held him up in such a way that all pain was relieved.

My friend explains it in this way: That because she was so associated in his mind with the 91st Psalm, the Protecting Power took her form in his consciousness, and the statement, "In His hands he shall bear thee up," became a reality to him. He told her, later, that this was only one of many hairbreadth escapes through which he had passed, and he felt that the 91st Psalm or the faith which it inspired saved his life in every instance.—The Truth.

There is nothing to know but Truth,
There is nothing to do but Love,
There is no place where God is not.
The whole wide world is a garden spot
Where the flowers of Truth eternally bloom,
Where the weeds and the tares can find no room,
For there is no place where God is not.
—Selected.

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THE AWAKENING OF THE CHURCH

Ralph W. Trine.

"IF I DID not believe," said President Wilson some time ago, "that to be a progressive was to preserve the essentials of our institutions, I for one, would not be a progressive."

The voice of God, through all history, is to advance continually—to leave yesterday for something better. In religion, as in all things else, a man who is not a progressive is always on the losing side, and is at the same time keeping the better things away from himself; he is degrading his better self and is stultifying his soul. A finished or completed system of religion or of philosophy is impossible, as well as inconceivable.

All discoveries and advances in science have been the result of progressive minds, of continued thought, investigation, experimentation. To apply anything different to religion is untenable and at the same time suicidal. Yet we are told that we must have faith, we must believe, we must accept an established religious system, whatever its concomitants, without question. The fact that it has to do with religion seems to indicate that we should abandon reason, a desire for proof, as well as a longing for the highest truth that we are capable of finding —in brief, ordinary common sense.

It is a well-recognized fact that when any institution—political, social, religious—attains to certain proportions and reaches a certain state of influence, there is a tendency always to want, more than anything else, to preserve the status quo. It is then that its chief source of danger is itself. We must remember that there are always those pushing forward, ever to be reckoned with. In connection with anything that remains active and alive, therefore, there is no status quo—and it is indeed fortunate that this is so.

It is a healthy sign, then, that these independent investigations are going on. It is also a healthy sign that the Church today is wondering what is the matter with it, and that many of its ministers, even, are thinking and are saying the things they are thinking and saying. It is going through a great change, even more pronounced than it itself yet recognizes. If it is true to the spirit of the Master it will emerge simplified, vivified, and so God-inoculated that it will become the greatest factor of the time in the advancement of an ever larger individual and community welfare and life.

If it rebuilds upon the foundation laid by Jesus instead of remaining on the foundation built about Jesus, then with all the spiritual activities and forces that are coming so rapidly into the arena of activity, the early part of the twentieth century will stand in history as the high-

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water level of the world's spiritual and religious life, and through them its social, economic, and political life. Is the Church equal to this? Is it really in earnest? Is it willing to drop the inconsequential non-essentials that the people are now tired of and done with, for the great elementals?

Is it ready for a life of the Spirit, and through it, of effective influence on the actual every-day lives of men and women such as it has never had before? Is it history-wise? If it is, then, also our denominational and sect lines will begin to vanish and in the main will disappear, as is the fervent hope and longing of all real Christian men and women. The great value coming from religion, and notably the Christian religion, is so much greater than our sect-differences, that as soon as the full spirit of Christ comes into the ascendency these minor things that now mark differences, and that in the past have caused even bitter antagonisms, will fall away, and we will be surprised that they ever had an existence.

Do we wonder, then, that men and women everywhere are thinking and saying that we must get back to the early Christian Church, the early Church before it was materialized that it might be the handmaid and the tool of some who would use it and who did use it for their own purposes? Because Jesus acquired the Divine Consciousness to such a wonderful degree, it is of no help to us to believe that he lived and taught and died for the redemption of mankind unless we follow the same path. If we miss this we miss everything.

No single feature of Jesus' life was in violation of law. His powers were greater than the ordinary, because his higher spiritual insight that was a result of his supremely recognized Oneness with the Father brought to him a knowledge of the operation of the higher laws. It brought him, so to speak, into a new world. "Man never succeeds," say Eucken in "The Truth of Religion," "in reaching the Divine unless the Divine works and is acknowledged in his own life; what is omitted here in the first step is never again recovered and becomes more and more impossible as life proceeds on its merely natural course. If, however, the standpoint of spiritual experience is gained, then religion succeeds in attaining entire certainty and immediacy; then the struggles in which it was involved turn into a similar result, and its own inner movements become a testimony to the reality of the new world which it represents."

Genuine prosperity is fundamentally a matter of consciousness and when this fact is recognized and properly understood, the individual is well on the way to manifesting it objectively whatever the outward appearances may be temporarily. The psychological principles involved in manifesting physical health, social success, financial success and general harmony are so similar that the true realization of them in one direction will inevitably assist in all directions.—Selected.

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WARFARE ON WRONG MENTAL QUALITIES

Virgil O. Strickler Explains Tenets of Church in Lecture—Says Sin Destroys Itself.

CHRISTIAN Scientists of Washington on Sunday heard Virgil O. Strickler, of the Board of Lectureship of the First Church of Christ, Boston. He said in part:

"Christian Science wages relentless warfare against all wrong mental qualities. It seeks to substitute love in place of hate, unselfishness in place of selfishness, honesty in place of dishonesty, and truth in place of error. It lays tremendous emphasis upon the necessity for 'bringing into captivity every thought to the obedience of Christ' (II Cor. 10:5), as the Bible commands. It shows that the cause of all disease and sin is mental, and not physical, and that both sickness and sin are destroyed by the evangelization of the human mentality with truth and love. It teaches without any reservation whatever that the truth taught and practiced by Jesus, when understood and applied, is sufficient without drugs or any material means to heal the sick and regenerate the sinner, and Christian Scientists everywhere are engaged daily in

DEMONSTRATING AND PROVING

this to be true.

"We read in Romans 8:6,7, 'To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.' Again in Philippians 2:5 it is said, 'Let this mind be in you, which was also in Christ Jesus'; and in Romans 12:2, 'Be ye transformed by the renewing of your mind.'

"Although the healing of physical and mental diseases by spiritual means was widely practiced, both in Old Testament and New Testament times, and was expressly commanded by Jesus, and although Christian Science during the last fifty years has actually healed in this way large numbers of people from all kinds of physical and mental disease, there are still a great many people who honestly find it difficult to understand how it is possible for the sick to be healed without drugs, and entirely by spiritual means.

"Even among those who profess to believe in the Bible and in the omnipotence of God, there are many who have honest doubts that the power of God is sufficient or available to deliver from sickness, and these doubts often prevent the effort to gain an understanding of the way by which spiritual healing is accomplished.

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EXAMPLE OF CHRIST.

"To all such it can be said that Jesus healed the sick without drugs, and, what is more important to us, He taught other people how to do so, thus proving that His method of healing physical disease by spiritual means could be understood and practiced by others.

"As the disciples walked up and down the country with Jesus, listening to His explanations of spiritual truth, and watching Him apply this truth to human needs as He healed the leper, the lame, the deaf, the blind, whom He met by the wayside, they began to understand for the first time that divine love is adequate to meet every human need, and that Jesus has come to teach the way whereby everyone might learn how to prove it.

"Some of the disciples seemed to grasp this truth and the manner of its demonstration very slowly, but to them all there finally came a time when Jesus considered that they had made sufficient progress to prove it for themselves. He then sent them forth with the command that they heal the sick, cleanse the lepers and raise the dead, and the Bible records that they were able to do so.

"It will thus be seen that the knowledge of spiritual truth, and the method of its application to deliver people from sickness, sin, and every kind of evil human condition

HAS REAPPEARED UPON THE EARTH

at many times, and it is claimed for Christian Science that it is the reappearance in our own generation of the understanding of the same spiritual law that was known and understood in part by Moses and the prophets, and which was perfectly understood and demonstrated by Jesus. There is no mystery about it, and the results produced by Christian Science are the results which have always followed, and must necessarily follow, from the apprehension and demonstration of spiritual truth. Christian Science is nothing more nor less than a return to primitive Christianity, and every one who turns to it fairly and honestly will find in it that which will satisfy his spiritual aspirations and meet his human needs.

"There is no such thing as an angry God waiting to smite you for sin, for God has no knowledge of sin in any form. His law is against sin; yet the punishment for or of sin is by sin, and when the sin is destroyed and put away out of the human mind the punishment stops, but as long as the sin remains it will whip and punish the sinner.

"Thus the foregiveness of sin consists in the destruction of sin, and the sin exists nowhere but in the carnal human mind.

"CHRISTIAN SCIENCE SHOWS

that all good comes to man from God through the operation of His laws, and that evil originates in the human carnal mind, which is 'enmity against God.' Evil is not an entity. It has no kingdom and no king. It has no mind, no presence, and no laws. The only power it can ever exercise is what it derives from

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human belief in it, and human acceptance of it.

"Jesus said, 'Come unto me all ye that labor and are heavy laden, and I will give you rest,' and Christian Science is teaching the human race that the true way to come unto Him is to live the Life that He lived, to manifest the love that He manifested, and to demonstrate the truth that He taught. In this way, it has helped many people to find rest, and peace and health."

DR. MARY WALKER.

Dr. Mary Walker had for some years before her death ceased to occupy any position of prominence in public owing to her advanced age. The time was when she was perhaps the best known woman in America, conspicuous by reason of her wearing of men's attire and her persistent championship of woman suffrage before that question became a familiar issue.

She was especially well known in Washington, which she visited annually for many years, advocating the enactment of measures for the betterment of women. She was, indeed, for a long time one of the "sights" of the Capital, and visitors usually asked after her and were gratified when they encountered her.

She had a remarkable career, having been the first woman to be named assistant army surgeon, the first woman to be a prisoner of war and the first woman to be decorated for bravery. During the civil war she rendered invaluable service in nursing the sick and wounded.

Her adoption of male attire was due to a conscientious belief in the political equality of the sexes. She was far ahead of her time, but she lived to see women doing men's work and wearing men's clothes while at work. She was eccentric and fearless, and often came in conflict with convention. She had no hesitation about expressing herself, and often made "scenes" in public when she thought her rights and privileges were not respected.

It cannot be said that the suffrage cause was advanced as a direct result of her efforts, or that her idiosyncracy in the matter of clothing aided in the least in the emancipation of women from their former restriction. But she at least served to bring the public mind to the point of considering the matter of "women's rights," and it may be that in the final analysis she contributed materially to the cause.

When we truly love and adore God, and the Holy Spirit dwells within us, we naturally and without effort drop sin, evil and foolishness and live in energetic holiness. Religion is love of God. Religion makes a man larger and not smaller, makes him purer and sweeter and more wise and powerful. Religion helps us to free the soul and to be and to do the very best that it is possible for us to do. All religions lead to the same goal—God. Love of service, labor and work for the good of the whole is love of God and is man's best religion. The more divine a man is the greater his work. A God-loving soul is energetic and never idle.—Exchange.

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CONTENTMENT CAN BE YOURS

Mary L. Stuart Butterworth.

IF YOU are unhappy and discontented you need not be so. If you have found your limitation in the mind you have been in, just change the condition of your mind, and "renew the right Spirit within you," and stop the making of unhappy thoughts. There is always a higher point to be reached in mind, for there is no limit to the Divine Mind that made you, and you may draw indefinitely upon this unlimited, infinite Source for your every need, IF you tune yourself to the harmony of thought that is required in order to be a receiver of that which the Just God gives.

In this New Thought teachings, which is the outcome of the enlightenment of the twentieth century, has come a redeeming Savior for men, for the world. For through its teachings hundreds have testified to all sorts of help through the EVER POWERFUL, EVER PRESENT GOD,, OUR SOURCE AND SUPPLY.

Those who condemn it are those who do not understand, or who through prejudice will not permit themselves to be enlightened as to what it can do.

But you, dear reader, who are discontented, you who could not find what comfort you were looking for in the world, or from your surroundings, or the people you thought might bring you happiness, this teaching can make a new being out of you if you wish to be made over. There are those today who are making a study of Divine Law, and they are the ones to seek, to teach you how to bring your heart's desire. It is God's wish that not one should be unhappy, ill, unfortunate or perish.

The "Secret Place of the Most High" is always open to the true seeker, and the door of your mind is always opening and shutting, but you can learn to keep it open to receive that which is helpful.

"The key to every man is his thought." So be careful how you direct your thoughts for they are what tell in your life now, and the days and years that are to follow. Until you begin to look into, and investigate the power there is in thoughts, you will not realize how much they construct or destroy.

For instance, just take the power of thought in this direction. If, when you rise in the morning, you allow the thoughts of a bad day ahead of you to enter your mind you create the very conditions, mentally, that will cause the day to go wrong. And if you say or throw out either by word, or look, a bad destructive thought to your husband, or to any of the family, that destructive thought starts the other one on the wrong way for the whole day. And, besides that, the destructive thought reacts upon you and hinders your

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progress forward. You retard just that much.

Thoughts are sent out from either one or the other motives—construction, or destruction. As the mind is always more or less active, our part is to intelligently direct them.

Thoughts are real forces, and make for the greater, or lesser acts. And it is according to our good thoughts that we find the proper place in life.

Today, more than ever in the history of man, there is a demand for the one who has the greatest and most upbuilding thoughts. These are times when education counts for a great deal, and yet there is wisdom that comes to the individual through the Discovery of his Master Self within him, that directs his thoughts, and bring him in close touch with the very Source of all being—even God.

We are living in an age when great changes in religion, science, and forms of living must ensue, and you are going to learn that there is comfort and contentment in things you have not known before. For from out of this horrible, disgraceful way, there will come the Realities of life, and with them will come the Peace, and the Contentment that passeth understanding. The brotherhood of man, which we should long ago have recognized, will be brought to mind and man will awaken to Greater Thoughts and Deeds.

Get into this "Secret Place" in mind, for it is the Path of Contentment for the world, and the only hope that there is left for man today.

Contentment is yours if you know that its Path lies right within the Kingdom of God within you.

If you are discontented seek at once to be of service to someone else. For true, sincere service makes one forget self and this is the greatest way to bring contentment.

FAITH.

I sent Desire across the sea,
('Twas years and years ago)
I gave the lad what gold I had,
And vowed through weal or woe
That I'd be true unto my love
Until his journey's end,
And that each day he was away
A message I would send.

My friends all smiled to see my faith,
Then sighed, "Alack, alack,
Your only gains will be your pains,
For he will ne'er come back."
I paid no heed unto their words,
But worked on steadfastly;
When worst I fared, most loud declared
That I had ships at sea.

Last night my vessel touched on shore;
And Peace sat in her bow,
And Joy was there, and Love most fair,
And Plenty strode her prow.
Desire had brought them all to me
Across the briny foam.
"Ah, well-a-day," my friends now say,
"Who'd think that he'd come come?"

—Katherine Quinn in The Nautilus.

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TO A CANARY

Rose de Vaux-Royer.

Thou trilling form of joy!
O bird, with throbbing throat;
The sorcery of thy note
Is rapture's deep alloy.

Apostle of ecstasy!
With flitting yellow wing.
What is the theme you sing
In such alluring key?

Quaint gymnast, fleet and free,
By music's spell enshrined,
What high melodious mind
Inspires thy minstrelsy?

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A CHALLENGE TO MAN

The Whole Objective Universe is All Mind—Man Will Study Himself.

From The Scientific Christian.

THE OTHER day, just the other day, the whole human race began to rise from the dead and to look around and wonder why they had been killing each other; the whole world suddenly woke from the sleep of death and entered into the vibrations of Love and Life.

We closed the world war on the eleventh day of the eleventh month at the eleventh hour and then a great silence fell over the whole earth; men began to realize the Brotherhood and to know that the injury to one is the injury to all; Adam began to sink into the earth and the Christ to rise in the minds of men as their own thought; suddenly He came to the world. "Behold! I come quickly and my reward is with Me."

The word translated quickly does not represent the thought but our word suddenly does represent it. I come suddenly and my reward is with Me; My reward is Myself, for there is none other; I have been coming up from the ages! I AM the Christ called the Lord God who walked in the silence of the garden and the Christ who walked in the cool of the evening was the Spirit in the Adam man.

I AM the One who called Noah when the world was baptized in water; I AM the Voice that called Abraham from the temple of the moon god in the city of Ur of the Chaldees; I was the Three who called on Abraham on the plains of Mamre and spoke to him of the promise concerning the Son of Promise. "In thee and in thy seed shall all the nations of the earth be blessed." There had to be Three in that visit to Abraham. Study it! And the Christ appeared to Daniel as the Ancient of Days and this Ancient of Days is the owner of the earth and, of course, the oldest man on earth, for he has been coming, coming, coming, all of the centuries until he came into his crown as the Christ.

And the Whole Family are named after the One Name. There is neither Jew nor Greek, bond nor free, male nor female, for we are all ONE in the Christ and the Christ is the physical, mental and spiritual Father of the human race; it is the Resurrection and Regeneration of the whole race to live forever as kings and priests on this planet. It belongs to US by birthright! It is the genuine Divine Right of kings, for the Kingdom of the Christ is the Kingdom of Kings.

Satanic Science is the science of the senses; the whole objective universe is satanic; it is the thing we are up against in order that we may have exercise of the senses. All sen-

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sation is in the spirit, the divine being, and matter is what we sense.

There would be no need of light if there were not something to see; no need of taste if there were not something to taste; no need of sound if there was not something to hear, and so with all of the senses. The objective world is a challenge to the senses. Let them have dominion, is the order of the senses. Go to it! Take possession! Operate in the objective and conquer your kingdom! The whole objective universe is a challenge to man, and man is Mind.

You get scared at the satanic and put up some being called Satan and pronounce that being evil, as if evil could be and be evil. It is utterly impossible for Being to be evil. There is only God in the old thought and the new thought makes this God Universal Being; if you find evil in Universal Being as a Being, then God is not ALL; you must have either all evil or all good.

Man thought he was a feeble worm of the dust and the dust choked him and filled his very eyes with mud. He crawled out of the mud and said what in the devil is the use of putting up with this dust; he walked upright on the earth and began to take a bath occasionally. The winds challenged him to get a coat—and he got it! The blasts of winter challenged him to build a house—and he built it! The waves of the ocean challenged him to build a boat—and he built it! The very air challenged him—and he had to think a long, long time before he tackled the ether, but he built an airship and went up into the blue sky; he overcame gravitation by using a more powerful force, and you see him sailing in the sky, and the fool took a gun up into the air and began shooting at his fellow airmen. The biggest thing that has come in his way is himself; he has conquered everything else and now he is going to mind his own business. All he needs is Mind, and there is plenty of it; the universe is all Mind. This man is going to study himself; the challenge is up to his own independent existence.

BE STILL AND KNOW.

Be still and know—
Let not your heart be troubled;
Life is an endless song
For those who know;
The Master Mind is always ready, waiting,
To place the wreath of wisdom
On your brow.
Just listen,
And grow never tired of listening—
Wisdom shall come to you,
And this is how:—
Obey the Master;
Go into your chamber,
And shut the door, Oh Soul—
Be still and know.

—Fred Bischoff.

BLESSING OTHERS.

"Who blesses others in his daily deeds
Will find the healing that his spirit needs;
For every flower on others' pathway thrown
Confers its fragrant beauty on our own."

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THE HOLY MEN OF THE DAKOTAS

The Truth.

CICERO NEWELL, United States agent for the Dakota Indians in 1876, tells of some of his wonderful experiences among them. These Indians were very different then, from those of today. With some of the white man's civilization they have adopted many of his bad habits and vices. When Mr. Newell first went to live among them, they were looking back with regret upon their wild, free life in the forest. They told him that their ancestors were better men than they, because these ancestors lived close to the Great Spirit, by whom the actions of all Indians were guided.

The Indians believed that their Holy Men or prophets talked with the Great Spirit. To become a Holy Man, one must live apart from his family for about seven years and spend his time in praying to the Great Spirit. He must fast, also, much of the time, eating only enough to keep him from starving.

One Sunday, Mr. Newell and his wife were called into an Indian tepee to see part of the testing of a Holy Man. A fire was burning briskly, and over it was a kettle holding about four buckets of hot water in which meat was boiling furiously. After praying, one of the Indians bared his right arm to the elbow and thrust it into the kettle, holding it there until it seemed as though every particle of the flesh must be cooked. Finally, he found the piece of meat which he wanted and drew it out and ate it while it was still boiling hot. Mr. Newell wiped the grease and water from the man's arm and felt it to see if it was injured, but found it unharmed. The next day, he sent word for the Indian to come to his office and he examined the arm again and found it perfect. The man said that he had just completed seven years of fasting and prayer, and that the Great Spirit had protected him from all harm.

At another time, Mr. Newell saw two Indians tested by Winchester rifles. The Indians told him that the people always waited to see a Holy Man tried before they accepted him. If he was a fraud, he would be killed, but if he was really holy, he would come out of the trial alive and unharmed.

A thousand men with their families gathered in a semi-circle to witness the test. Opposite the semi-circle was a gently sloping hill. The grass was all burned from the ground and the region was dusty. In the center, between the Indians and the hill, stood an old warrior who was widely known for his skill in marksmanship. He loaded his gun, a Winchester rifle of the best pattern. Then two other Indians came from a tepee just outside of the circle. They had not tasted food for forty-eight hours and had been

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praying to the Great Spirit, night and day, asking to be protected from all harm. They wore no clothing except about the loins, the bodies being painted red. As they passed at a slow "dog trot," one behind the other, the old warrior fired a shot at the leading man. Mr. Newell watched carefully to see if the ball missed the mark, and he was certain that it did not. Again and again, the old warrior shot at the two Indians. After it was all over, Mr. Newell picked up from the ground some of the rifle balls which had struck the Indians, and he found them with the marks of the groove of the gun upon them while the points were slightly flattened. On some of them there was red paint. He was sure that they had hit the sides of the Indians and had fallen harmlessly to the ground.

Mr. Newell was told that before the advent of rifles, poisoned arrows were used. The Indians obtained the poison first by tying a piece of meat to a stick; then, finding a rattlesnake, they annoyed him until in his anger he would strike his fangs, again and again, into the meat, filling it so full of poison that it quickly turned black. Then they inserted the point of the arrow into the wet meat. If that point should make on a man's skin only a scratch deep enough to draw blood, it would cause death, but the Holy Men escaped unscathed.

Mr. Newell says that many different explanations are given by our learned men of the tests which he saw. He does not go into these explanations, but only relates what he himself witnessed, and he places unquestioned faith in the powers of these Indian Holy Men, who, after seven years of prayer and fasting, are able to meet their tasks unharmed.

This account is taken from Indian Stories, published by Silver, Burdett & Company, and evidently for Supplementary Reading in our public schools.

THE GRACIOUS INEVITABLE.

We each will come to the love of God
No matter how far we stray,
No matter how heavy our burdens of guilt,
How filled our lives with grime and silt,
How sadly crooked or how straight we run
We come to God when our earth-life's done.

Each drop of rain that slips from above
Comes clean from the mother sea,
And whether it falls on snow or slime
It returns to her in the course of time
And from soil and soot is again purged free
Ere it falls once more on flower and tree.

That drop can no more stop nor stay
The cleansing process of the sea
Than we can shut out the stars of night,
Or check the sunbeams' shifting light.
Think you that God, who made star and sea,
Will be less kind to you and me?
—Robin Romany in The Master Mind.

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A DAY IN THE COUNTRY

Rose de Vaux-Royer.

CAN WE not all recall some earlier day in our dream-life when we wandered a-field on a fresh new morning, near the woodsy borderland, where barberry bushes and sweet-fern, steeped in the sunshine and the dew, gave forth their pungent odors; and their grey tones under the narrow green leaves were an artistic delight? Then, too, we remember the old moss-grown stone wall, hedged by the trailing blackberry vine and its fruit; and just over the wall, near a bowed and storm-broken apple tree—many years a landmark—the thrifty huckleberry bushes grow with their velvety-blue or glossy-black berries ripening; and the sweet, warm odors of the earth rising all around among its floral kingdom. As the sun reaches midday the incessant hum of the locusts in some sheltered tree or shaded spot, induces a drowsy mood. In the fertile meadow and the upland orchards the trees have developed their luscious fruitage. The bluebird, the blackbird, the robin, wren and swallow eternally sing their love songs; and from the lowland comes the cry of the quail, "more wet! more wet!" We listen expectantly for the drumming of the partridge in the woods, where the red squirrel frisks along the rail fence and suddenly disappears up the tall walnut tree.

The gauzy dragon fly darts in and out among the meadow rushes, and far above, where a turret of rocky ledge is pinnacled by one lone pine, we pause to survey the undulating grass land with its group of feathery foliage and familiar blossoms swaying in the sunlit breeze. Just beyond lie the glistening cornfields and potato patches. One tiny stream—a trout stream—threads its silvery winding way through the fields and loses its placid course in a torrent pouring over a ragged ledge and rushing downward into the depths of a shadowy greenwood. A vermilion crested bird flits by. and from the upper branches flows the fluting of a chorus of warblers —apostles of ecstasy—as though with joy gone mad.

A wild-rose hedge borders the old lane, with a running brook on the other side, where the cows file slowly and singly in line at the close of day, gently trailing their part in the pastoral picture, with a ker-klang, ting-ling of their brassy bells chiming through the pastures. The blue hills beckon invitingly, and we turn away lest our eyes should dim for those summers past and gone to sleep. Peace descends with the nestling sound of God's creatures, the caressing chirp of tiny insects, and the undisputed acclaim of "katy-did's" call. The quiet stars come out, and the Queen of Night

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rides luminous overhead, while tremulous notes of the whippoorwill echo across the hill.

In memory we are each a child again, borne in upon the wonders of a magic like fairyland. The hard, cold world is effaced, and we are transplanted to the dreamland of youth.

A brooding, mysterious atmosphere hovers over all, penetrating the sensibilities like sweet strains of music, as if the influence of the Supreme One foreshadowed the grace of a long-lost summer day.

UNTYING THE KNOTS OF LIFE.

The boy we were sorriest for in our youth was the son of the richest man in town.

In spirit, physique and mental equipment he was a born leader.

But he had a palsied arm.

A twisted shadow of an arm, with a ridiculous slender fist of a helpless hand at the end of it.

And as a boy he stood on the side lines and watched.

In college his only honors came in the classroom.

He made good as a lawyer in later years, but he had a handicap that doubtless wrung his mental withers every time he addressed a new jury.

In after years we heard that his arm was dislocated at birth. The fault was unsuspected, and when discovered surgery of those days was helpless.

The other day our young hopeful, aged two and a half, dived head first off the bed.

When he was picked up nothing appeared wrong, but later we noticed that he refused to use one arm.

After two days we took him to a doctor, who could discover nothing wrong.

But, not content, we called on the X-ray and there was disclosed a fracture of the upper arm; a fracture that had not separated. What doctors call a green limb fracture.

Splints for a few weeks and a good straight arm. But without the X-ray a fine chance for another twisted member to haunt a soul as boy and man through life.

Modern surgery, with its exactness, its definite discovery of hidden hurts, its replacements and removements and regenerations, is taking a lot of the old bad twists out of life.

And that surgery that makes a specialty of making twisted children straight, and replacing crutches with sound legs of adequate length, and getting the spinal column to run in the curve of beauty its Maker intended; that surgery is truly heavenly, for in Heaven, we take it, there are neither crooked bodies nor distorted souls.—The Washington Herald.

MOTTOES IN A BUSINESS HOUSE IN SPOKANE.

The straight thing pays always in the end, in friendship, in business, in politics, in every conceivable avenue and plane of life.

We cannot fail if we live always in the brave and cheerful attitude of mind. He alone fails who gives up and lies down.

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OMNIPRESENCE

Rose de Vaux-Royer.

"Speak to Him, thou, for He hears,
And spirit with spirit may meet;
Closer is He than breathing,
Nearer than hands or feet."

IS THE spiritualization of man in the world's progress nearer at hand? While material accomplishment is on the increase, does this diminish the insight of those who live, move and have their being in Him? It has been difficult to define an abstraction with qualities and attributes. The more prevalent method of affirming the Infinite Being has been to reason that because I am, He is! In the matter of belief in Deity—a something to aspire towards—it is the illimitable something higher, always higher—the nameless One. We of the western philosophy do not hold the intimate association which stimulates the Oriental mind—who are enjoined to see whatever there is in the world as being enveloped by God. "I bow to God over and over again who is in fire and in water, who permeates the whole world, who is in the annual crops as well as in the perennial trees." Some modern students are indebted to the ancient Upanishads for an understanding of Brahma and the spirit of the Indian mind, who practice the realizing and affirming the presence of the Infinite in all things. The attitude of the God-conscious man of the Upanishad toward the universe is one of deep feeling of adoration. His object of worship is present everywhere. It is the one living truth that makes all realities true. It is the "Supreme one whose light shines forth from beyond the darkness." Sir Rabindranath Tagore, in his translation of the poems of Kabir, writes: "If He be not here within this vessel which He hath created, then where is He?" We, of the immortal spirit, crave to know. Love, truth, and life are not something coldly calculating, any more than the bursting of buds in springtime. The toddlers on the perilous(?) journey of life, wrapped and coddled in ritual, fail to realize the beauty of adoration and its pacific results. Religion has failed to reveal God to all. Some who possess highly illuminated texts, allow the spirit to escape them. When we love, it enlarges our scope of consciousness and our comprehension of the universe. To regard the larger plan and lose sight of detail will increase our joy. Man's desire is to reach his fullest expression. He seeks wealth and power, but it is the inner light, and not the outward accumulation, that reveals him to himself. "Thou who art the spirit of manifestation, manifest thyself in me."

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ATTACKS GERM THEORY.

The Standard Allopathic Journal of Canada says:

The reasons for questioning the germ theory are mainly three, viz:

1. The divergent views of bacteriologists as to which germ caused the disease.

2. The stronger claim of the biochemic theory.

3. The absence of germs at the onset of the disease (as the following sample cases show):

(a) A man crossing a river broke through the ice, was rescued, later became ill, and the doctor, fearing pneumonia, tested for pneumo-cocci. There were none present, when the pneumonia developed they appeared.

(b) After an oyster supper some men had cramps and diarrhoea, followed by typhoid fever—no Eberth bacilli were present in the first stools but were present later.

(c) Hurrying, a girl arrived at her shop sweating; as the shop was cold, she became chilly; next day complained of a sore throat, but no Klebs-Loffler bacilli were found. Later, when a diphtheria patch appeared, the bacilli were present.

Here in each case, the bacilli followed the onset of the disease.

Believing that the above germs were the result and not the cause of the disease, tests of the germs of diphtheria, typhoid and pneumonia were made.

The first test was whether the Klebs-Loffler bacilli would cause diphtheria and about 5,000 were swallowed without any result; later, 100,000, 500,000 and a million more were swallowed, and in no case did they cause any ill-effect.

The second series of tests was to decide whether the Eberth bacillus would cause typhoid, but each test was negative, even when millions were swallowed.

The third series of tests showed that one could swallow a million (and over) pneumo-cocci without causing pneumonia or any disturbance.

The investigations covered about two years, and forty-five different tests were made, giving an average of fifteen tests each. Each germ culture was tested and six persons (three male and three female) knowingly took part in the tests, and in no case did any symptoms of the disease follow.

The germs were swallowed in each case, and were given in milk, water, bread, cheese, meat, headcheese, fish and apples—also tested on the tongue.

Most of the cultures were from stock tubes furnished by Park, Davis & Co., and one tube was furnished by the Toronto Board of Health through one of their bacteriologists.

As the tests were carefully made they prove that there is not the danger from germs that bacteriologists claim. They also may stimulate other Canadians to undertake further experimental work, for the actual test on man decides the truth of the theory.—Weekly Unity.

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ALTHOUGH the cost of production of all printed periodicals has been greatly increased and is steadily advancing, the publishers of this magazine recently decided that the subscription price will not be advanced at this time. The advanced cost of paper, printing, postage and distribution will be absorbed by the management, and dependence will be placed in the result of endeavor to enlarge the subscription list by

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GOLDEN NUGGETS OF THOUGHT.

According to your faith shall your prosperity be unto you.

If we but reflect upon the heavens strewn with myriads and myriads of worlds until they appear as star-dust of the night, and if we contemplate the prodigality of nature in all the reckless wealth of plant-life, how can we ever entertain the thought that there is lack anywhere in all of God's expansive universe unless it be within our own circumscribed consciousness.

You must first know and recognize the kingdom within you before you can hope to have those things which you want added unto you, since that which you seek to possess, you seek for your kingdom; and until you know your kingdom you do not really know the things that would be fitting for it.

It seems that throughout all the universe, man is the only one creature which superimposes upon its growth the sense of lack and limitation.

Our condition is at the mercy of our thinking, and if we think in terms of poverty instead of abundance, our environment will register outwardly the inverted thought which we have entertained.

Money becomes a danger only when we exalt it to a position of power over ourselves.—The Builder.

EVIL IS A MISUNDERSTANDING.

God is the Absolute Principle of all that is—

And of all that appears to be.

God is All, and in All.

God understands all and to Him All is Good.

Men do not understand the Whole, as God does; they see only a part of the Whole, they understand in part only.

The part men do not understand is to them evil; therefore,

All the "evil" in the world is in one's Misunderstanding; "as a man thinks in his heart."

That is why your expanding Consciousness of Good, of God, can see good today, in the thing it recoiled from as evil, yesterday.

To my mind, God is not only Absolute Principle, He is also The Power. He is the Power that proves out himself in terms of "mortal mind."

Mortal minds are just piecemeal reflections of Immortal Mind; they are facets of the Immortal One.

God is the Thinker in all Thought, the actor in all Action; "without Him is not anything made that is made"; in Him we live and move and have our being and by Him all Things "consist" (are held together)—not even ideas, thoughts, decisions, votes, governments can "consist" except in and by God.—Elizabeth Towne in The Nautilus.

Faith is the real substance of riches.

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The News Letter rejoices in the words of commendation which come to it from its readers, and is ever glad to receive suggestions from its subscribers. For its financial maintenance this magazine depends entirely upon its subscription lists; its pages have never been occupied by

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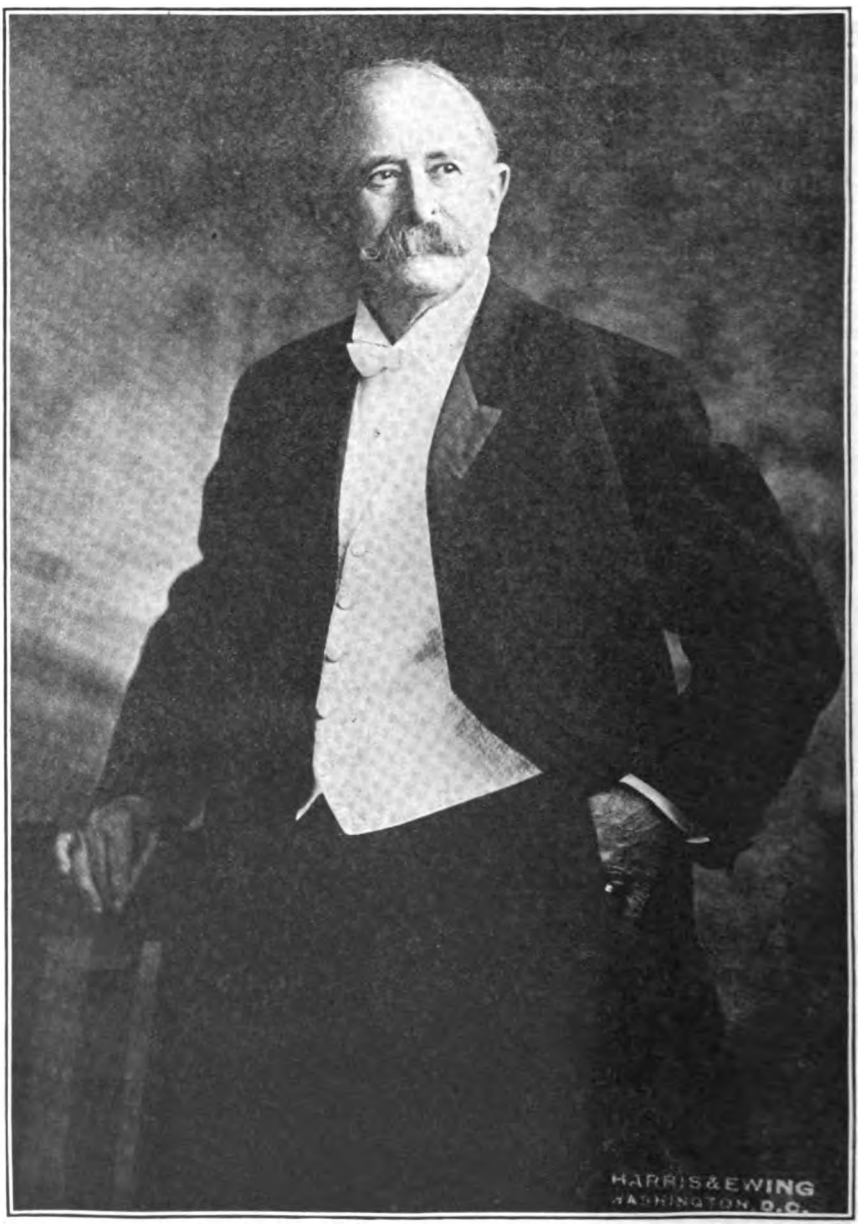

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advertisements. Every reader of the New Letter can aid in the good work by soliciting a new subscriber. Let us hope that our readers will do what they can to add to the numbers of those to whom the magazine now goes every month.

THE MOST MOMENTOUS CONFERENCE.

The Conference of Nations now being held in France to arrange the terms of peace with Germany is undoubtedly the most momentous in the history of the world, and fraught with possibilities greater than ever attended any other deliberation since civilization began. Its outcome will outline the action of the nations of Europe for centuries; indeed, forever. Its importance is of unlimited and awful character and extent. If the ends contemplated now by the allied nations are accomplished successfully it may be that the world has seen the last of war, and that peace may rise upon the horizon never to depart from earth. In the face of such stupendous possibilities one may well stand overcome by emotion and awe-stricken. That the United States has been the means of bringing about the defeat of barbarism, cruelty and blood-thirst characterized in the warfare of Germany and her allies is the thing of which this nation will forever be proud, and for which the world will forever give her praise.

THE MELTING-POT OF WAR.

Out of the war which will soon be actually "a thing of the past," along with the horrors and sorrows a war always brings about, there are developments of the utmost good. One of these is the tendency toward a closer sympathy among men of all classes, brotherly love manifested in the actualities of life, a getting-together of classes and religions. The death of bigotry and of class discrimination and the birth of a wider charity are the results of the common service to humanity rendered by all manner of men and all sects and classes during the dark days of strife.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

April

PAULINA B. SABIN

Beautiful thoughts make beautiful lives, for every word and deed lies in the thought that prompted it, as the flowers lie in the seed.

What is the use of looking for clouds?
Keep in the sunshine, out in the crowds.
Look to the right of you, left of you, too,
Others have troubles far worse than you.

Oh, the world is a wonderful cheery old place,
Full of wonderful women and men,
Who today may have trouble all bravely to face,
And tomorrow are smiling again.

Here is joy, only joy; for we are one with the Infinite Life, all parts of the One Great Whole, and the Spirit of Infinite Goodness and Love is ever ruling over us.

What we are inwardly, that to us will the world be outwardly; our mood affects the very quality of the day.

Give the best you have to each object, purpose and individual, and you will eventually receive the best from humanity.

Never say that you are in poverty. You are Spirit, and spirit has boundless supply. What you say and think about yourself, you will express in the body. One that is constantly growing, spiritually, is always happy.—Eternal Progress.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.

When one is truly in love, one not only says it, but shows it.

Be good to yourself and you will be good to every one. Be harmonious, and you will give out harmony to every one you meet. Be harmony itself and you will see yourself in every other person; you will be in the hearts of all people, you will realize that you are the "True light that lighteth every man that cometh into the world."

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GOD THE HEALER

Wm. E. Gibson.

THE NUMEROUS and well authenticated reports of healings of all classes and stages of diseases on the part, and through the agencies of, the devotees of the various schools of New Thought, Divine Science, Christian Science and others, indicate that the dawn of a new era in this class of healing is upon the world.

But parallel with this comes the apparently as well authenticated reports of most successful cures through the use of the many patent medicines, and particularly on the part of many eminent physicians and surgeons. Such surgeons and physicians have to their honor many records of remarkable cures and physical corrections.

In some respects the records of the various schools of healings, cures and corrections run on parallel lines and abreast.

Some of those treated by each school respond readily and recover health and harmony quickly; others are slow of response, and some die while under the most faithful and earnest treatment that any of the several systems may advance.

CHANGE AND DECAY.

Last of all, all finally die under the hitherto unsolvable law of change and decay of material combinations.

The body of man, in common with all material forms and combinations, comes under the one and same law—Organization for service, then service, and when no longer fit for service, demise and decomposition.

This law is in apparent operation in all the material kingdom—the mineral, the vegetable, and the animal, declare its verity in all of their varied activities.

In a material sense at least, "Life is evermore fed by death," and the graves of the old become the garden of the new.

So far as his physical state goes man is in common with all material things. He is subject to all the laws of nature. Physically he comes to life like many of the lower animals; he grows to maturity, serves a few years on his own responsibility, then fails and passes away.

MAN'S INTELLECTUAL KINGDOM.

In his advanced intellectual powers, however, man stands on a plane above the lower orders, and head and shoulders above all the rest of the animal kingdom. In this respect he is the master over the created things of his environments.

In every department of her activities Nature, out of the routine of ages, has laid her laws. But man, rising and standing, as he does in his intellectuality above material things, becomes a transgressor of the laws of nature.

He changes things out of their

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well-beaten path, and bends them about to his conveniences. This is his prerogative. He is the intellectual master, and all below him are subservient to his will. He is overlord of all things below him.

It is often said that man cannot break

THE LAWS OF NATURE

without suffering the consequence. This assertion is not in absolute harmony with the facts. It is safe to say that every violation of Nature's laws by man brings results, some of which accrue to man's wellbeing and others do not; some are in harmony with his present conditions and needs and others produce a discord. Nature separates men by seas and mountains, and forces them to live apart for generations. Thus Nature says to man, you may go down to the seashore, but you cannot cross beyond its waves; or to the foot of this mountain you may come, but over its top you may not climb. But man, by thinking, discovers a means of crossing the seas and tunneling through the mountains.

NATURE OVERCOME.

Nature has separated men by thousands of miles, and stretched between men such chasm-like distances as to make them practically ignorant of the whereabouts or condtions of each other; but man, through his inventive genius, has practically annihilated distance. By the application of steam, gas and electricity to means of locomotion, distances that formerly baffled the most daring pioneers are now covered, while man takes a short and delightful vacation speeding through hills and valleys, towns and cities, to the desired destination, or on a monster ship glides over the trackless seas in safety.

Also, by the use of the wire and the wireless telegraph and telephone, he is in practically immediate touch with the ends of the earth, right in his own bedroom, if he so desires.

Nature confined man's conversations to the distance of his audible voice, but man, first through the combination of marks and signs, now conveys his ideas in writing to wherever he wills, or may speak through the telephone and talking machines to practically as many people at one time as he pleases. Nature says man may display his physical actions in only one place at one time, but man, through the invention of the moving picture, may reproduce his actions in a million of places at one and the same moment, if he so wills.

AT THE COST OF SACRIFICE.

In all these, and many other ways, man has transcended Nature in defiance of her laws. Of course, in every case he has paid the essential price of sacrifice in discovering and perfecting the ways and means of the performance. The price in all cases was paid in sacrifice. In the sacrifice of deprivation, study and experimentations.

Many sacrificed all of the pleasures and comforts of life in accomplishing only one step, or establishing one link in perfecting the chain.

Thousands lost their lives, and others are still losing their lives, in

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daring exploits and experimentations, making small advances towards efficiency in those things which transgress the laws of Nature.

These sacrifices are in a sense necessary in improving the social relationship and bettering the conditions of the peoples of the earth.

The transgressions of the laws of Nature in the realms below man, as said above, are man's prerogative, and entail no moral aftermath, but on the human stage man has to play his part with a care.

He must have respect for those apparent laws which make for physical wellbeing, if he would enjoy the greatest harmony in his physical body.

MAN MUST RESPECT MENTAL LAWS.

Man must have respect for those mental laws—the mental heritage of all men—if he would enjoy the most mental harmony.

Every man's mind is his private castle, which no other man may plunder without paying the price of moral debasement.

It is your right to spread a table of good things before your friends, but you become a moral transgressor when you presume to choke those things down their throats.

The end for which men come to life is freedom, ever-increasing freedom. He who enslaves himself to any habit or habits enslaves one, but he who enslaves others, mentally or physically, by his will or conduct, for selfish ends, becomes a transgressor of a sacred law—the right of man, every man, to develop unrestrained the best that is in him.

Men can improve the conditions of their fellowmen, as far as such conditions may be improved, from the realms below the plane of man, but when it comes to the common plane upon which stands all men, namely, a spiritual outlook not attained by the lower kingdoms, nor by the lower animals, man must have a care for his conduct lest he suffer moral debasement.

Man is conscious that the human plane is far superior to all the planes below. He is also conscious that there is a plane above that is far superior to the human plane. This consciousness is that which makes man more than animal.

When man fully realizes that there is an over-ruling power, and does completely surrender his will and conduct to the revealed will of that power, viz., to God, he becomes a free man, free from the claims of the lower kingdoms upon his body, and free from the chains and fetters that his fellowmen, in the darkness of ignorance, attempt to forge about him.

THE ESSENTIAL HEALING.

His realization and recognition of the Supreme Power is his salvation. God heals his spirit and sets him free. This is the essential healing. Harmony with God is harmony in the world that neutralizes the discords and oversomes all oppositions.

Harmony with God is Healing in Reality, and is permanent. All other healing is temporal. Nevertheless, all healing is from God, whether eternal or temporal in nature.

God has laid his laws in all the kingdoms, as well as in man, and

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has provided in the natural or physical world such physical compounds as will correct physical disorders and establish temporal harmony; and also those things which will cause physical discord, but He has also given man intelligence, so that he may use these provisions with discretion.

In this is the great error. Men too often lose sight of the Giver of All Good in their greed for the gift. Herein the soul becomes lost, the prodigal wanders in miserable darkness.

Men must realize that God, and God alone, is their Healer, no matter what agency he uses. He who goes to men and forgets God can expect only temporal relief.

"He healeth all thy diseases, He redeemeth thy life from destruction; He crowneth thee with loving kindness and tender mercies, so that thy youth is renewed like the eagle's," abundant of strength, lofty of flight, far-reaching of vision.

THINGS TO BE REMEMBERED.

Remember to smile and look for the good in everything.

Remember that it is written, "Great peace have they which love thy law: and nothing shall offend them."

Remember, the Divine Law provides that all things are, in essence, good and perfect.

Remember that it will be impossible for you to be offended when you realize that all is good.

Remember that a man cannot be offended unless he has ideas in his mind that have a responsive vibration when the offending note is struck without.

Remember to forget your ideas of evil. Many persons are very touchy about their ideas of what is wrong. They like to cultivate them; they carry mental chips on their shoulders, unconsciously hoping to have them knocked off, so that they can enjoy the morbid pleasure of being offended.

What offends one does not offend another. This shows that the only standard of wrong is in the mind of the individual. Everybody should, therefore, take wrong out of his mind and fill it with ideas of good.

Remember that you cannot be offended unless you decide to be offended. In other words, people cannot offend you unless you meet them half way. If a foreigner should say something intended to offend you and you could not understand him, you would not be hurt. If you would constantly fix your mind upon the Divine Law of omnipresent and omnipotent Good, you would have no time or inclination to be offended at anything.

Remember that a thing is great or small to you because your ideas of it are great or small. If your thoughts of good are large, and your thoughts of evil are small, you will see an abundance of good all about you.

Remember that God's idea of you is good. Why should you think less of yourself than God does?—Weekly Unity.

Man is a phenomenon of existence, a thought of God, clothed in the material vesture, as the bird is a song with wings, or as the rose is a thorn of fragrance.

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AGAINST ANTAGONISMS

Brotherly Love and Christian Charity Important Factors in Perfect Healing.

Bishop Sabin.

WE SEE the world dying everywhere. Take up a a newspaper and we observe that this one, or that one has just passed away, and almost every one of those deaths was premature from a material standpoint, if we even admit the necessity of death.

If this beautiful doctrine of Christian Science were more extensively practiced, those people could have been cured. But without stopping to inquire whether it is wrong or whether it is right, here is a fact which exists, and we have to take cognizance of it.

A school of healers, with which we have no connection, has brought opprobrium through unwisely and unnecessarily antagonizing colleges, churches, clergymen and physicians that do not meekly bow at their bidding. That feeling has been brought about by wrong practices; and one of those practices is the absolute refusal to have anything to do with a case of sickness unless the physician in attendance is summarily discharged.

Jesus tells us to be wise as serpents and as harmless as doves. Here is a world which since the days of Jesus Christ has been depending upon materia medica alone for its healing, for we have no record of any miraculous healing, so called, since about three centuries after Christ's death; and, to come to the people in these ages and these centuries and tell them that they have to drive the physician out of the house or they will not receive the benefit of this God healing, is simply putting up the bars of prohibition for the reception of this truth.

Suppose you had a friend who was sick unto death; suppose further, that it was your wife, your husband, or your child, and there is a physician in the house you have been taught all your life to revere and respect, and you know him to be honest and upright, and he had always been your reliance in sickness, and even though he said it was beyond his power to do anything further, yet we know the old saying, that "while there is life there is hope," you could not, nor could I, drive out of my house, that only trusted dependence I had for the resuscitation of my sick one, and take up with something which was entirely now. You could not do that, because if your child should die, you would almost feel as though you had encompassed his death.

We recognize the right of the people to employ allopaths, homeopaths, osteopaths, hydropaths, or the "pathies" along material lines,

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if they so desire. If the presence of a physician in the sick room serves as "a balm in Gilead" to the sorrowing soul, who can rationally object? As a matter of course the healing power of the Christologists, being purely spiritual, a gift direct from all-wise Divinity, we, of course, can have no confidence in medicine. We cannot, and do not, have any confidence in medicine, which even the higher class of medical men declare to be absolutely empirical—hence, simply experimental and not definite as to its results. Really and unprejudicedly, the practice of materia medica is merely a system of guess work from beginning to end—a sort of hit or miss in its results, however sincere may be its practitioners.

We Christologists, know conclusively through constantly accumulated, ever present evidence, incontrovertible in character, that daily and hourly we are successfully healing cases beyond the power of the material physicians' control. control. Through the results born of metaphysical researches and practices we realize that God's power is omnipotent and will heal everything, but the people generally do not know it.

If you say that they shall not have the benefit of this God healing unless the physician is discharged, the only possible hope they feel they have, I say it is wrong, it is cruel, and the excuse that is made that it cheats God is absurd, as I know from the results of my own extensive practice, covering all the classes of chronic and acute diseases where we have patients. While we have them in almost every part of the world, we never so much as think of asking them whether there is a physician in the case or not. The question never comes up unless it is brought up by some circumstance, and I know this to be true, that wherever the healing is done God gets the credit.

The idea that we can do anything to cheat the Creator is absurd; therefore, in our private practice, when a patient asks me whether he can have a physician, I say: "Certainly, if you desire one, have him." So far as the person attaches faith to materia medica does it help him under ordinary conditions. Before I came into the metaphysical thought, I employed a homeopathic physician. After procuring his medicine I would time myself by saying, "Now in thirty minutes I will be all right," and when that period rolled around, I felt just as I had expressed myself. Yet there was no more, if so much, virtue in his medicine than is in the ordinary air which we constantly breathe. Had I possessed the capacity, I certainly could have taken a gallon of his medicine, as it contained nothing but sugar and water. Yet, I believed in it, and to the extent of my belief I received help.

As to Divine healing, not only does it heal those who believe in it, but it has an intrinsic merit, and can heal without faith on the part of the one who takes the treatment. I think some of the most beautiful healings I have ever seen in my life have been those in the cases of per-

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sons who were infidels, to start in with, but when the Divine Love went down and healed their bodies, the skies broke away, and the clouds rolled by, and the beautiful sight of God Almighty's love settled down upon their consciousness, and they came out white—whiter than snow.

Another thing which I want to impress upon you: That all the world which does not believe as we do, are not heathens. Strange as it may appear to some, there are people in the Methodist, in the Baptist, in the Presbyterian, in the Catholic, and other Christian churches, who have really rightful claims to our respectful consideration. Whatever ecclesiastical body teaches otherwise promulgates error; and, whatever is tinctured with error is not truth; and, hence, cannot perform clean and lasting healing.

The people composing the Christological faith take all classes cordially by the hand, giving them brotherly love and Christian charity. If they do not know as much in this advanced thought as we, yet they know a great deal. As an evidence that they are partially right we have only to look at the world and see those nations whose people teach this God doctrine and acknowledge the religion of Jesus Christ. We find them everywhere the leaders—leaders in intellectuality and power; not only that, but those nations that worship in the religion of Jesus Christ control and rule the world, and those who do not are far in the rear. Therefore, this doctrine of Jesus Christ, even though they have not taught it in all purity, is the doctrine that has elevated the world.

The orthodox churches teach the doctrine of religion the same as we do, only they teach that which is radically wrong. They teach the Old Testament doctrine, "An eye for an eye, and a tooth for a tooth." We do not believe in that; we believe that the Old Testament doctrine has been crucified upon the cross, and when Jesus said, "It is finished," it went out and the doctrine of love God supremely and your fellow as yourself is the only doctrine which is binding upon us as Christians and citizens. Jesus Christ distinctly tells us that upon these two fundamental principles hang all the law and the prophets. Everything which contradicts this doctrine of love is wrong and un-Christian, and does not belong to us, as our Great Leader has affirmed.

Now, therefore, when mixing with the world, let us be cordial, kind, and loving friends to those of other denominations; let it be understood if we believe that God does heal the sick, that we do not believe His power belongs to us any more than to anyone else. It belongs to all the world and can be practiced by every person on the face of the earth who sincerely takes hold of this glorious god-given truth.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.—Cor. 3:17.

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FORGIVE YOUR TRANSGRESSIONS.

Why should you hold condemnation over yourself when God does not?

Get out your Bible and read the story about Peter receiving from Jesus the key of the Kingdom of Heaven. In that story Jesus plainly teaches that in the hands of man himself are the keys to the Kingdom of Heaven; that whatsoever things man binds upon earth—by condemnation—shall be bound in Heaven; and whatsoever man looses upon earth—by forgiveness—shall be loosed in Heaven.

And why not?—the Kingdom of Heaven is within you. Whatsoever things you condemn, are condemned within you, and in proportion to that condemnation you have for the time being destroyed your Heaven. Whatsoever things you forgive on earth—whatsoever things you bless instead of condemning—are just so many beautiful thoughts added to your Kingdom of Heaven within.

Jesus came on earth to teach the forgiveness of sin.

And He bade us walk in his footsteps, forgiving sins wherever we find them, and glorifying God in all.

Just you quit holding a grudge against yourself, and remember that whatever you have done wrong in this world, you have done wrong because at that particular time you knew of no better way to act.

Now you know a better way, and you are walking in that way to the best of your ability.

In due time you will have cured the old "bad habit" entirely. In the meantime, you have no right not to forgive yourself for whatever infractions of Divine Law you happen to be guilty of. It would be just as sensible for Paderewski to mourn and wail and condemn himself because he strikes a false note once in a while when he is trying something new and unusually difficult.

You are a perfect child of God, and God works in you to will and to do of His Good Pleasure, which is your good pleasure, too.

Just glorify God, instead of magnifying your transgressions, which are nothing in the world but your errors; due to lack of practice on this particular kind of thinking which you are trying to do now.—From The Nautilus.

WITHIN YOURSELF.

The Pharisees asked Our Savior about the Kingdom of God, the Kingdom of Heaven — when it should appear. He told them they did not understand. Said He: "The Kingdom of Heaven is not something that you can see and about which you can say, Lo, here it is, or thes it is; but the Kingdom of Heaven is within you." The Kingdom of Harmony is within you. Remember it is within your power to be perfect, to build yourself up perfect, and it is within your power to drag yourself down to death. Remember.

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SPRING'S INSPIRATION

Mrs. Louise Perry, in Gale's Magazine.

SPRING is with us. Winter is swiftly leaving us. A few more weeks and the grass will be green, the flowers will bloom and the birds will announce the change of seasons with their paeans of joy.

Concurrent with the transformation in nature is the natural change in our habits of thinking and living. Along with this change there should come thoughts of inspiration and upliftment, hopes for the new season and plans for the future. Old things are being put away. All things are becoming new with the newness of the new season.

In order to make the most of this wonderful springtime we must be ready—readiness is the key to so much that might be ours.

To be ready for a bigger, broader life than you have thus far had, means to start free, and you are not starting free if you are bringing over into your today all the burdens and disappointments of the days that have gone past.

If you were told that at a certain well to which you might go you would find water that would cure every ill or ache that flesh is heir to, would you start out with a pail already nearly full of something else—water you had used, water you did not want; would you say, if someone expostulated, that you had to put it in with that in your pail because there was no other way? Indeed, no! Your first act would be to empty your pail so you could get just as much as possible in from this wonderful healing well.

Now this springtime comes to you full of splendid health, strength and power of healing. Use the same principle. Go into your mental storehouse and with definite purpose and decision clear out and throw away everything that is not of value, everything that is not constructive, every memory that is not an inspiration, for you have absolutely no further use for anything in your consciousness that does not stand for the building of a larger life. Everything less than this is rubbish and you are permitting your most valuable asset—the mentality—to become a menace. Let us have fresh bottles for our new wine of life.

If we come to the opening of spring with hearts burdened with all the experiences of the past, we are not ready for a larger, happier life. We cannot build new while clinging to all the old past.

So our readiness lies in our understanding this law and knowing that we can renew that consciousness as we come into the new season.

No electric car or vehicle would be of any value to its operator this year if it remained filled with all of last year's passengers. It would have no room for today's traffic;

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would be a storage instead of a conveyance.

And in like manner if your mind is to deal wisely and constructively with the work of springtime and summer, it must retain from the past winter's experience only such values as quicken its perception and enlarge its scope of vision.

So you are not ready for the coming months unless you have taken out of your heart every unhappy thought, every morbid memory, have dimmed the old past and are pressing forward eager to meet the new present untrammeled by precedent—eager to try the today in the enlightened understanding of yesterday's experience.

Just as one who has been constructing an air craft is eager to try it in action when the building process is completed, recognizing that its completion means new experiences unlike in every respect the experiences he had in constructing it, so the winter just past has been a building process. Let it finish with the coming of spring and recognize yourself as having gotten beyond those old conditions and circumstances that have trammeled and environed you, and step forth in the glad freedom of a new world opened to you in this joyous new season.

The builder no longer needs the lumber, tools and nails. His flying machine is completed. He is ready to put it into action.

So your own life needs not the continued heartache of something which occurred last winter. You have gone beyond it; you are a bigger, broader man or woman, and this man or woman that you now are is capable of achievement far beyond anything hitherto accomplished.

Take up the months of sunshine and seedtime with this realization that because life is a continual process of becoming, that you cannot but be more than you were yesterday, and in this assurance never say you can't because you haven't.

All life is the triumph of the principle of progression over precedent.

GOD ONLY KNOWS.

The other day Snowden, a poor, shivering, fear-paralyzed negro, an uneducated creature who "hain't never had no chanc't in life," who was accused of the murder of a woman at Annapolis, Maryland, and was convicted on circumstantial evidence of that crime, was led to the gallows, supplicating and crying out that he was "as innocent of the murder as a newborn babe," and dropped through the trap to the vile death of a dog. God pity him, innocent or guilty! God pity the judge, God pity the jury, God pity the hangman, if the poor wretches plea was true! God pity us all for the crime of conviction and execution on circumstantial evidence! The law that permits such conviction is one of anomalies, and the atrocities that bind us back to the days of savagery and cruelty.

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TRUST IN THE LORD

Worry is Doubt, Doubt is Sin, and Sin is Death.

From a Lecture by Bishop Sabin.

DO NOT worry when you trust God. When you attempt to trust God, of course, you do not trust Him. These people who are everlastingly worried about something or another, are simply digging their own graves, that is all. Carnal mind has hold of them and it is just simply walloping the earth with them.

Worry is doubt, doubt is sin, and sin is death. That is the rule, step by step, until you are among the dead, and there you stay until you get out of it. You will never be lifted by God Almighty. He does not lift you at all. You have to get yourself right, have to come back to Him and ask and, unless you are in the line of asking, seeking and knocking in the spirit and with the understanding, you will never get anything; you cannot get it because you are out of the line.

Pray in the Spirit and with the understanding and, when you do, you are in the line and you get everything. You are in the receiving line. In other words, you are fulfilling this law that God has laid down. That is to say you have to commit your way unto the Lord, and you have to trust Him and when you do, He will bring it to pass, but unless you do, you do not get a thing. God does not go out of His way to snatch the brand from the burning, so to speak; not at all. God's laws are unchangeable, and you are responsible for your own conditions and you cannot be lifted up until you bring yourself in line. If you do that He brings it to pass.

What a glorious accomplishment it is, what a great reward! You are manumitted from sickness, from sorrow and everything else inharmonious; and the sunshine of perfect love comes down over you and through you and in you, and your life is but one continuous benediction to yourself and all those that are around you.

That is the life, that is the influence of the child of God, and it is not hard to do. It is the easiest thing in the world to do, because you get paid for doing right, and you do not get one cent's reward for serving this so-called devil, this carnal mind, except that you get lashings, get whippings, get destruction. On the one hand you have all as a reward for doing right; on the other hand you get all that is called nothing, that is, all kinds of evil, and you will be part of it until you get out of it. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

That we should be to the praise

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of His glory, who first trusted in Christ. In Whom ye also trusted, after that ye heard the Word of Truth, the Gospel of your salvation.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

Who delivered us from so great a death, and doth deliver; in Whom we trust that He will yet deliver us.

Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called.

And they that know Thy name will put their trust in Thee.

Offer the sacrifices of righteousness, and put your trust in the Lord.

Blessed is that man that maketh the Lord his trust.

Thus saith the Lord! Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

That is good, sound doctrine.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

In other words, you cannot trust elsewhere in the sense that you are trusting God. You are commanded to love your brother and your neighbor as you do yourself, to look out for his interest the same as you do your own; and in your life's work, and in your conduct of life, to carry that principle out. But you cannot trust in man. Why? Because God Almighty is the only one to trust, and, if you trust in Him, He will bring it to pass.

Go to God Almighty and tell Him what you want, trust Him and He will bring it to pass whatever it is. It does not make any difference what it is, if it is for help to do your work, or anything.

You ladies, when around the house, if you think you have more work than you can do, trust God and see how quickly and rapidly everything that troubles you will pass away and the work will be done. There is nothing too small for God to take notice of, if you trust Him and get yourself in the line.

Take the very minutiae of life to God in prayer. If there is trouble anywhere, or if you want anything, if you want to do a certain line of work, and feel unable to do it, to make a lecture, or whatever it is, ask God, trust God, and He will put the thoughts into your mind and make your tongue speak. Anything you want ask God Almighty for it and trust Him and quit this thinking that God is something away off. God is here, Omnipresent life, Omnipresent wisdom, Omnipresent good, Omnipresent love, the sweetest and truest. All and in All, for God is all that is.

Therefore, I say, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

God takes care of the effect if we take care of the effort.—Ram's Horn.

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CREATION

Elsie Gibbs.

IN THE beginning was the Word, and the Word was God. As it was in the beginning, is now and ever shall be, so just as soon as man's will becomes God's Will and Divinity becomes Supreme in man and God's word law in His universe, then man is working out his salvation and evolution in this world.

Some day he will have to come to it. The more you diverge and follow man's inclinations the harder to find the way back, but just as sure as fire to the sun ascends and rivers to the ocean run, so does man return to God from whence he came. If not in the next five years, it will be in the next twenty-five, or one hundred, or one million years. We are all of God, and the more we follow into the highest conception of our ideal or understanding, the more truly are we expressing God within us, and the more divinity you have within you the more we express ourselves in beauty, truth, strength, and all goodness.

In the beginning was the Word, and the Word was God. God created the whole Universe, and after it was created He pronounced it all Good. He breathed The Breath of Life within us. Wherever we see life, we see God.

As is the father, so is the child. We have all the attributes of God within us, just as the sunbeam is part of the sun, and within the cup of water we find the same attributes of the whole ocean. Therefore, as God is a creator, so are we creators, and are given, through God's Will, the privilege to create our own universe.

That is what makes Gods of us all. The power to create and, after getting into understanding, consciously choosing between the right and the wrong.

There are only two ways; one is right and one is wrong. By conforming to the right we vibrate to the right, and make the right road our road. As we think, so we are. If we vibrate to thoughts of success, health, happiness, and prosperity, we create all these in our universe.

Everything is held together through the law of vibration. We see and hear through vibrations. These minds of ours belong to us just as much as our hands belong to our body, so we can put into them what we choose. Nature teaches us law and order, so we must think according to divine law and in an orderly way.

If the mind is confused, we live in confusion. If we live according to divine law, we are in tune with divinity and live a life of harmony and plenty: We are Sons of God, and God wants us to have all health, beauty, success, plenty, and all these we create in our universe.

As we sow, so shall we reap; so

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we must sow seeds of kindness, love, charity, faith, health, prosperity, and happiness, and we will find these created in our universe. First is the thought, and then the word materialized.

Right thinking and talking result in good conduct. If we haven't everything we need God will supply us with it. If we ask, it shall be given unto us. Ask, believing we have received, and we shall receive. Prayer is the language between God and man, and the prayer of a righteous man availeth much. We don't want to pray for easier lives, but more strength to fulfill all our duties. We all must express ourselves, and our highest expression is in serving our brothers by helping them to help themselves, and we all can, in some way, serve our fellowmen. Service is the law of progress. Give, and you shall receive. Give your best ability, and you shall receive full measure and running over.

Be faithful over the few, and you will be faithful over the many. Active use of the knowledge you already possess brings more enlightenment.

A TREATMENT.

Our Father, we ask Thee to give us all spiritual wisdom and spiritual understanding, so that we can learn of Thee this blessed Truth which makes us Free; so we can appreciate Thy blessed, holy character; so we may love Thee with all our heart, strength and mind. Let Thy love go through us, permeate our every act, thought, and deed, and make us, dear Father, more and more like Thee, more and more Thy image and likeness. Make us giants in the work of sowing seeds of love. Drive every particle of meanness out of our constitutions. Annihilate this thing called carnal mind, and fill us with Thy spirit that we may work for Thee, and in working for Thee, broadcast the Truth which will give the world Freedom.

We do thank Thee for Thy holy Truth, we thank Thee that thou hast brought us into the knowledge of the Truth, that we can look up to Thee, and we know, dear Father, that when we ask Thou hearest us and hearest us always, because we come to Thee, worshipping Thee in spirit and in Truth. Annihilate all malice, all hatred in our consciousness that we may come to Thee in love, come to Thee in holiness, and then we come to Thee asking, and we will receive.

O! Father, we thank Thee for this Truth. Broadcast it, and let it go over the whole country, and save this blessed people from their sins, save them from their heartaches, bring us all to Thee in an appreciative knowledge that we live, move and have our beings in Thee. Then, O! Father, we will rejoice in that unending heaven known as the beautiful hereafter. Thou wilt be with us, forever and forever. We ask everything in and through the name of our blessed Lord and Savior. Amen.

"Earth's crammed with heaven and every common bush's afire with God, but only he who sees takes off his shoes."

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THE BURDEN OF BABYLON

Ethelind Lord Campion, 1001 F St., San Francisco, Calif.

"Babylon, the glory of the kingdoms, the beauty of the Chaldes' excellency—shall never be inhabited."—Is. 13:19.

BABYLON, City of Confusion! City of that Dreadful Night of ignorance, wherein man imagines himself separated from his Divinity! Babylon, the darkness of man's belief in his own ability to protest himself and his interests through human power and wisdom! Babylon, where Belshazzar trusts in false gods for protection!

His walls of defense rise high and strong—full thirty feet of the density of doubt, the belief in materiality as real, between his human-mindedness and his consciousness of God. Nothing, he thinks, no enemy however strong or subtle, can batter down the impregnable wall he has reared brick on brick, stone on stone, and he has cunningly seen to it that it is too high to scale! Safe! —not even fear can enter there!

It seems a fair city—a pleasant place for the soul to sit and sing in, and take its ease in fancied security; to view its walls with joy and pride, and complacently murmur: "I, unassisted, have made myself this place of safety from all harm; neither man nor devil can touch me here. I will eat and drink and be merry with my friends; tomorrow holds no threat for me!"

Has he no warning from the Infinite Intelligence which he so unwittingly contacts with his thinking mind? Surely there are moments when even his befuddled brain registers the fiery portent of something beyond and above his human conception of things. He wonders vaguely what it may mean, but even when the right interpretation is presented, he laughs at it, and drinks deeper and ever deeper of the draught of oblivion, that he may yet a little longer take his ease in his seeming stronghold.

Yet while he feasts, his inevitable awakening draws quietly nearer and nearer. The Preserver of Life (Darius) comes to demand Belshazzar's undivided consciousness; perceives the walls of pride and prejudice and vainglory of the human, which are so high, so thick, so dense and strong—and bothers with them not at all! He knows a surer and a more subtle way; deep underneath the outer consciousness of man runs the River of Eternal Life, supplying all the needs of even his physical self. He depends unthinkingly upon it for the sustaining of his life, yet has never considered its source, or perceived its real connection with himself! If he thinks of it at all, it is to congratulate himself on his own cleverness in building the city of his abode on the banks of so broad and deep a stream!

The Preserver of Life, entering thus secretly, seems to deprive of life the man who believes in division

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and separation. He deflects the mighty River from its bed under the walls and through the City of Confusion, and finds ingress there; he demands all that the human consciousness believes in, and all the things it has accumulated and constructed. This night I require your soul—this moment I demand your return to an undivided allegiance. Give up all your false conceptions of life; reunite yourself to me in mind and heart—and though you seem to thus lose your life, verily it is but to find it eternally. Cease now to rely on intellect, the pride of mortal will, and all the tinsel trappings of man who has dissociated himself in mind from God and Good. And so giving up these false estimates of self, come into that Realm of Reality where all you have so vainly imagined as even transiently yours—love, wealth, power, wisdom—become eternally yours, and yours now.

Even the gateway of what man calls death is but the means of entrance into Life—and the day dawns when this consciousness of Life Eternal and Omnipresent shall be so engraven in mind, that birth (which is but re-formation), and death shall cease to be, and only Life be manifest.

This is life eternal—to know only good. No death, no sickness, no negation of God—but Good Omnipresent, Omnipotent and All-Wise!

"We have what we use; we can lose only what we fail to exercise." —Imelda Octavia Shanklin, from her lecture on "Prayer."

THE GREAT AUTHORITY.

Remember that there is nobody in the world that is any bigger or better or finer than you are.

And there is nobody in the world who is any lower or more humble.

We are all children of the one Father, God, and we are all equal in divinity; but we are all different.

And in just being your own different self, you are more valuable to the world than if you tried to be like anybody else that ever lived.

Be your own sweet, radiant self!

All you opine and desire is yours, and it is already being worked out through you.

Rejoice in your Self.

Express your Self to your world.

Listen kindly to what others express; they know more than you do on their own special lines.

Listen, consider respectfully.

Listen still more respectfully to your Self, to your own thoughts and opinions.

When opportunity offers, express Yourself.

The world wants and needs You; not your parrotings of somebody else.

Exalt and magnify and glorify your Self to yourself.

Express your Self sincerely, as One Having Authority.

Your Self, which is one with the Father, is the Great Authority.—Nautilus.

"Keep pushing; 'tis wiser than sitting aside and sighing and watching and waiting the tide. In life's earnest battle they only prevail who daily march onward and never say fail."

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YOU ARE A CREATOR

Wm. E. Gibson.

YOU are a creator whether you admit it or not. You are working with The Great Creator in the work of creation. Stop a moment and think of this. Let the truth of it dawn upon you. Call the history of the ages to the witness stand.

Let your mind's eye flash back to the earliest records of man and follow him down through the centuries. Note the part he plays. See the jungles give way before him and the forests fall. See cities rise and states and empires, arts, sciences, inventions take their place at his behest.

What are these steps from the coarsest to the finest; from the crude to the more refined? They are but human creations.

Man conceives ideas and brings forth in his mind visions. The visions materialize and the result is a new discovery as new inventions, or a new and better standard of ideals.

MORE THAN EVER NOW.

Perhaps there was never a time in the world's history when man's creative power was more in evidence than now. In every field of endeavor it is finding beautiful expression.

The flowers and the vegetables, the minerals and the lower animals all respond to the creative urge of the human mind. Beyond a doubt, man is a creator, and as such may choose the subject of his efforts, and whether he chooses wisely or unwisely, must abide the results of his choice. In other words, man can do and be what he chose. He can create and have what he wills, but he must pay the price.

THIS IS THE IMPORTANT PART

in man's creative work. It is the pivot upon which balance the scales of present and future weal or woe.

Are the thoughts you are now forming and holding narrowed to your own selfish interests of the present moment, or do they have the broad outflow to the greater good of all mankind?

Are the efforts you are now putting forth shaped so that all the results accruing therefrom shall flow back to you, or is there the designed overflow for the general good and upkeep?

These are questions which mean most. They are questions which, if wisely answered, will demonstrate most satisfactorily man as a creator.

CONCENTRATION OF MIND.

Any young man or woman can amass a fortune, acquire fame or station in life, who makes up his mind to do so and sticks to the task.

Everything makes way for the concentrated power of mind. The concentrated mind sending forth pulsations of thoughts upon a subject is as the constant hammering of a drill into granite, the constant

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pounding of shells that batter down walls, the overpour of water that cuts away the stones of Niagara.

Nothing is impossible to him who thinks so and uses his mind power accordingly.

The end of life is happiness. If the addition of fortune, fame and station fail to bring happiness, then they have thwarted the real purpose of life. But these do not necessarily fail to bring happiness..

One who plans to use his wealth for the betterment of his fellow-beings and uses it thus, fills the place of a wise steward. Such an one avoids the jars and frictions that a want of human kindness produces. Making others happy he finds his own happiness.

One who turns out a great invention or makes an important discovery in any field of investigation is a public benefactor, and the public must of necessity enjoy the fruits of his efforts. But whether his efforts shall bring him happiness or misery depends upon his attitude toward his fellow-beings. If he sees his fellow-beings as participants in the results of his projects rather than purchasers of his wares and manages so that they may have the greater benefits as well as himself, he thus lays the foundation for continued prosperity and good will.

Such an attitude is a double blessing to the well-beginning of any life. One thus has first of all and most important the approval of his own conscience; the full co-operation of his higher self.

In the next place he has the good will of his fellow-beings—a very important adjunct to success in any career. To understand any project with the hearty co-operation of one's higher self is to have the power of a mighty engine to move the machinery of the project. To avoid giving just cause for adverse mental influences of fellow-beings is to take all brakes off the wheels; and to exercise forethought and discretion so that the benefits shall be distributed properly is the oil of human kindness that shall keep the project going forward effectively.

The day of playing upon the ignorant and unwary is fast passing. The coal diggers and potato pickers, as well as artists and scientists, are taking time to look up at the sun.

This intellectual awakening is the fire that will test the genuineness of all projects.

It will burn up the chaff of spurious legislation and crystallize the just.

It will purify the air of decaying religions and bring forth the truth of all. It will straighten out our kinky and false morality and bring to the surface the fundamental social equity.

These are possibilities, ideas already visualized in the minds of men, and are taking form in their activities.

Those who work for self and selfish ends are always sufferers both mentally and physically; for selfishness tends to contractions of both mind and body, and contraction means restricted flow of blood and nerve energy.

Perfect expression in conduct depends upon natural soul expression through mind and body. Such soul expression is possible only as man

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conforms to the universal law of the higher good of all men.

We are now at the season when a new generation of intellectual scions will be planted in the great vineyard of humanity. These are to be source of the fruit of the future. What the harvest will be must depend the nature of the seeds, ana the end for which they are sown.

THE HOSTS WHO LEAVE THE SCHOOLS.

If this great host of young men and women preparing to go out from all the schools of all the countries of the world could realize that they are creators working with and in the great Creator; if they could fully realize that they have it; is in their power to create "a new heaven and a new earth"—a new and higher order of material adjustment from a new and higher standard of morality and equity.

If this fact could be fully comprehended and grasped for the purpose of realization we could in one generation redeem the time of a hundred generations.

WE CAN DO IT. LET US DO IT. WE WILL.

There is an urge to the right, to the highest good, a prompting to morality and justice. It is already stirring the bosoms and awakening questions in the minds of thousands of young ministers, lawyers, doctors and graduates of the various schools of arts and sciences soon to receive the honors.

These coming graduates represent all classes, and each alike feels the urge that stirs the others. "How shall I spend my life, use my time and knowledge to best ends?" are the questions that bubble out. All feel like impulses only in varying degrees.

It is but the pulsation of the heart of The Great Creator calling to duty, to decision, to action, to choice and consequence, to seeding and harvesting.

If any are at a loss, or in the dark as to how best to use their knowledge, I have this suggestion to offer: Take the thing nearest to your hand, let it be ever so small or humble. Put your soul power in it, develop your ability to overflowing. The overflow is that which counts. This is true in every department of life.

The young ministers of this student generation must pass the crustacean stage and go forward with the torchlight of moral, intellectual and spiritual uplift. The young lawyer must clear the bar of the corruptions that have diseased his fathers.

In every field of activity "the workman is worthy of his hire." But that he may enjoy to the full the fruits of his labor depends upon his attitude.

You are to go out to create conditions, inventions, ideals. Carry sunshine into the darkest night. Sing cheering songs when the ship is sinking. Lend a helping hand to a drowning brother.

The future is in your hands, young creators (not absolutely, but relatively), go forward and rebuild the world. Fill it with happiness, let its music roll out. The earth has a fullness of joy and laughter. Arouse it to action.

Be not a cold water pourer, but give a cup of cold water if you can do no more.

The stream of life is flowing

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aright, float with it. The harp of the ages is in tune, play upon it. The Sun of Goodness is shining, walk in its light.

WHEN A MAN DESIRES $10,000.

Here is my affirmation for $10,000, to be repeated over and over, slowly, positively, the first thing in the morning and the last thing at night, and whenever you happen, without trying, to think about it at other times during the day. But don't try to think about it any time except the first thing in the morning and the last thing at night, to key your mind for your day, and again for your night-time of sleep. Here is the meditation:

I am the child of God.

I inherit from Him limitless supply for all my desires.

I desire $10,000 now.

God my Father gives me $10,000 now, in spirit and in truth, in substance.

I accept from my Father $10,000 now, and I thank Him with all my heart.

The $10,000 is already appearing.

I thank God for the promise given to His Son.

"Whatsoever thing you desire, WHEN YOU PRAY, BELIEVE that you receive it, and you shall have it."

I believe His promise.

I receive divine supply now.

I thank God and glorify Him now.

I enjoy His Prosperity forever.

God is my life, fulfilling all my desires.

Any desire which persists, will be answered if you continually pray in faith, believing.

Affirmation of truth brings realization; and REALIZATION IS THE SUBSTANCE of which things are the sure-following shadows.—Elizabeth Towne.

PUSHING FORWARD.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success
Does not pass by the way of Chance,
But goes through the stations of Work and Strive,
Through the valley of Persevere,
And the man that succeeds, while others fail,
Must be willing to pay most dear.

For there's always a way to fall, my boy,
Always a way to slide,
And the men you find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough
And the storms come thick and fast,
There is room at the top for the man who tries,
And victory comes at last.

—Success.

The moment you begin to think aright the effects will be fortunate. Health, happiness and harmony attend right purpose and noble thought.—Lillian Whiting.

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VOICE OF THE SOUL

Awake! Awake! Awake!

PEOPLE and Peoples of the Earth Awake! Why wander longer in your sleep, following the dreams of prejudice, pride and greed born of bygone days? Why continue longer to fall over the precipice of degredation and ruin as your fathers before you have done?

Why sleep when the light of day has come, and the sun of Reality has risen above the horizon of humanity, shedding light upon the whole world and quickening with new life the sciences, arts and literature of the world?

Why will you longer attempt to bind your spirit, mind and body down in abject slavery to materiality? Why persist longer in tieing down the triangle of your life with the galling, stupifying and diseasing ties of prejudices, prides and greeds?

Why be thus longer tied down to materiality, with your eyes worn dim in attempts to adjust themselves to the shadows that flare up, then flee away in jeering mockery?

Why, peoples of the earth, will you longer sow tares which one day you must root up and burn amid the smoke and heat of great pain?

Prejudice is a disease that destroys humanity, making hell of that which would be heaven; devitalizing men, hampering the wheels of the prosperity of nations, nipping in the bud of the flower the fruit of spiritual life?

The peoples of the earth can no longer carry this adder of ages in their bosoms and hope for the blessings of peace and prosperity. Its venom infects the spiritual, mental and physical foods of life. By the powerful venom of this serpent of prejudice men force themselves to feed upon that which satisfies only to dissatisfy, and in the hour of dissatisfaction men in madness fall upon each other in destructive fury.

Why continue to feed upon the sour grapes of the wilderness, while heavenly manna falls in abundance?

Refrain! Refrain from setting the teeth of your children on edge. Refrain from distorting the natural tastes and perfect affection of the rising generations by concealing in your bosom this adder of prejudice.

Above all others the poor and oppressed of men, of peoples, of nations, must tear this monster of ages from their bosoms, and in its place install the Spirit and Life of Justice and Fair Play.

Pride is a subtle and deceitful associate of prejudice, reaching the same end by another route. If it inhabits your heart, your life becomes checkered with pleasure and pain. The path of the soul's progress becomes more and more zigzagged until, walking backwards in confusion, the soul comes to grief

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with eyes wide open. If men and nations would find true and lasting peace and prosperity for themselves and for posterity, they must now seize this monster evil with strong hands and tear its talons from their hearts.

Greed is the blind monster, affecting with blindness all who come under the spell of its magic influence. Because of it men and nations become blind to the spirit and conduct of Justice and Fair Play. It robs the hearts of men of all regard for the right or the sufferings of their fellow-beings; except such as serve tangentally, for the moment, to the selfish ends of the slaves to greed.

He who is inspired to action by the spirit of greed goes roughshod over the rights of others, leaving tears, blood and death in his path, heaping, all the time, an ever-increasing burden upon his own shoulders, until his feet become tender and sore, and he stumbles and falls in the death of greater blindness, and the vultures of his kind rush upon the carcass of the products of his life, and speedily tear it to pieces and scatter it to the winds. Such has ever been, and still is, the way of greediness and the end thereof.

Oh, peoples and nations! Tear this spirit of greediness from your hearts, that its magic scales of blindness may fall from your eyes, and that you may look about you now and see the consequences of greed; that you may look backward over the pages of human history and see its blighting effects upon the men and nations that have passed upon the face of the earth!

In the most boldly embossed characters its history is written. He who runs, with open eyes, may read as he runs; even the blinded can read the truth in its touch if he wills.

Greed is a most congenial copartner of prejudice and pride. If either of these masters the life of men, it leads the soul to misery and makes of it a cause for the misery of others. But when all three of these inhabit the hearts of men, or the hearts of nations, they completely submerge and engulf the mirror that reflects divine light. And that man or nation becomes a demon among men, with spirit, mind and body purely selfish, mercenary and reckless of consequences. Such an individual, or such a nation, contributes to shutting Divine Light off from the world, making a hell of that which would otherwise be heaven.

Oh, people of the earth, the Sun of the New Day is speedily climbing to the zenith. Its rays even now are penetrating the clouds and fogs of ignorance and superstition, carrying light and life to those who, in the Spirit of Truth, seek truth and rightness, and at the same time carrying death and desolation to those people and nations who flourish in the darkness of prejudice, pride and greed.

Ultimately the fogs and clouds will pass away, and those people and nations who loved the Light of Truth and Right, will make rapid spiritual, mental and material progress.

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The gift of the inventive genius of the men of today is merely a prophecy of the unparalleled progress that the peoples of the earth will make when prejudice, pride and greed have gone from the hearts of men, and the Divine Light of Love, Justice and Fair Play is reflected from the lives of men the world over.

The Spirit and Voice of the Age are calling loudly upon the peoples of the earth to free themselves from the triple-linked chain of prejudice, pride and greed, that they may reach forth and take from the tree of reality the fruits of the greater and ever-increasing life.

Why eat sour grapes when wholesome fruits are offered? Why feed upon garbage when a healthy table is spread? "Wisdom is known of her children."

WOMAN'S VICTORY MERELY POSTPONED.

Congress has adjourned. The fight for woman suffrage is now transferred from the Senate to the people. Some day it will be a "suffrage Senate." That day won't be long coming. The failure to secure a two-thirds' vote in the Upper House of Congress is the stepping stone to a more vigorous prosecution of the battle for woman's rights; what probably will be the last and successful "drive" for suffrage already has started.

But it is the people's battle. When the people have won Congress will O. K. the mandate. When the majority of voters of two-thirds of the States stamp their approval on the Susan B. Anthony amendment it will become a part of the American Constitution. That this may be anticipated was forecast by the Senate vote. States where popular majorities had been rolled up for suffrage gave Senatorial support to woman's rights; States where the people had withheld majority approval opposed suffrage in the Senate.

Clearly the suffragists should labor along the highways and byways where the people dwell, city pavements and country roadsides. And, take it from the Senatorial vote, there are many such highways and byways needing suffrage attention in the Northeastern and Southern States, for from those two sections came the bulk of the opposition vote. So, too, may the suffragists appeal to the people who are represented in the Senate by Pomerene, Reed and Borah, lone Middle States Senators, who have not become convinced that woman suffrage is woman's right and not a privilege.

No doubt the people of Ohio, Missouri and Idaho will speak a bit louder and more distinctly soon so that Pomerene, Reed and Borah (or their successors) may hear and heed. Southern States and from Pennsylvania northeastward there are likely to be some changes of Senatorial votes. But always must the fight be carried to the people of those States first. Attacking anti-suffrage Senators would be much like denouncing a rubber stamp for not doing what the elbow above should have done.—Washington Herald.

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THINKING FOR GOOD OR BAD

The Power of Regeneration in New Thought.

A. P. Read in Now.

"There is nothing either good or bad, but thinking makes it so."

"NO, I shall never be well," said one woman to another. "I know my nerves are played out, and that I must just drag on a half-dead wreck till the end of my days."

"Don't take such a gloomy view," returned her friend. "Remember how much better you are than you were a year ago. Try a little 'New Thought,' and don't allow yourself to dwell on the depressing side of life. New Thought would do more for you than friends or doctors can possibly accomplish."

"There you go with that fad," said woman number one, fretfully. "I know all about your 'New Thought,' and there's nothing new in it. It is as old as the hills, and may do for people who imagine they are ill, but when people have a digestion like mine, I'd like to see any thought cure them. Mine is a genuine physical condition."

"Doctors tell us that anger and fright cause genuine changes in blood, creating different physical conditions; so why may not happy thinking have equal effect in a better way?" answered the friend. "Instead of dwelling on your fatigue and pain, if you forced yourself to take an interest in some study or charity, holding the idea steadily before your mind of advancing always towards a well body, I am sure it would at least make you happier. You might see some of the beauty of life instead of all its discords."

But woman number one grew restive at this advice. "I declare," she remarked with exasperation, "you have lost all sympathy since you took up with these fads," and she flounced out of the library to mope alone in her bedroom, until finally the blues overcame her, and she took to her bed, and sent for the doctor.

And the way of that foolish woman is one that many often follow, throwing away their birthright of power, because they will not exert themselves to use it, or learn its value. They have no realization of that force for which New Thought stands.

The term "New," at which some people so ignorantly scoff, is not used as indicative of recent discovery, but because of the power of regeneration contained in the science of New Thought. This power creates a new life for those coming under its laws. Likewise the little questioned word, "New," may be very justly applied by reason of the cult's chief doctrine; namely, as St. Paul would express it, "forgetting those things which are behind, and reaching forth into those things which are before."

Sad experiences dwelt upon, impair the spiritual, mental, and bodily powers by their depressing effect; while those that are happy tempt one to

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linger in memory, or else repine that today is not so fair as was the past. People in accord with New Thought principles dwell in the great Now, with the watchword Onward. In point of time the tenets of this science are anything but "New."

It is accumulated thought of all the ages, all the religions. It has sought everywhere for the secrets of its strengthening power. From the Buddhists it has gathered the belief in great mental concentration and its marvelous results; from Spiritualism and Psychology, that of the wonderful intuitive perception which comes to us subconsciously through development of our psychic natures. In the philosophy of the Epicureans it has found the idea of happiness based on prudence, and freedom from fear and pain. From the noble stoics, Epictetus and Marcus Aurelius, it has learned that nothing is bad or good, except as we think it, and that everything works in accordance with universal laws. Plato has added to it the principle that the perfect balance of man's three natures—physical, mental and spiritual—each performing its functions in moderation, gives greatest perfection. Temperance, not abstinence, and the devotion of one's powers to large and noble aims, has been gleaned from the ideals of Aristotle, while the teaching of the Great Christ has added the keynote of love for humanity. The real founder was one Prentice Mulford, formerly miner in the early California days—a man indifferently educated, and rough in diction, but powerful of mind and purpose, and possessing in a marked degree what Emerson would have called the "oversoul." While digging deep for the precious metal, he reasoned by analogy that the richest possessions of our natures would only reward the ardent seekers—those willing to explore the depths. He pondered the old truths, the old philosophies, and wisdom grew. He dropped the pick and commenced to write and lecture. In 1884 he published the first of his White Cross Library. New Thought today is its outgrowth.

Soon after the publication of these books, a center was established in New York to disseminate the ideas contained in them. It grew slowly, and though still in its infancy, helped some lives, until at last it was supplied the logical basis of a science that could be studied and followed, ensuring a success in life. The way to the formerly sealed fountain was discovered, and a firm foundation laid down.

We repeat that New Thought, as today presented, is a science—the science of living so that one's three natures shall have perfect development. It rests on the cornerstone that "thoughts are things."

It has no dogmas, no bans. From Catholic to Atheist it stands open to all. It moves ever towards truth, and considers a fulfillment of the ideal as the highest possibility. No desire of the human being is incapable of realization, if only the will be strong, and belief in its accomplishment complete. It is the power of the mind that reaches out into the Infinite, ever groping towards the great center, or God. It is wisdom for the body, mind and soul. It shows how mental strength and peace can heal physical infirmities; how this serene force can reach the storage batteries of the uni-

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verse, and fuse itself with the currents of knowledge, power, success and happiness. Finally, it demonstrates how a well body and a calm, developed mind can aid in soul growth, until a possession of almost incredible psychic power comes to those who with unbounded love for all mankind move steadily onward, believing all things possible, untrammeled by habit, and with no preconceived ideas to close the door of intuition.

The views of Prentice Mulford have been amplified into this more complete doctrine, which will in time grow still more complete through the truth seekers.

By the aid of such powerful yeast, men and women will "rise from their dead selves to higher things," and learn to live with true faith, both in the Infinite and in their own individual spark of the perfect whole.

"The faith that life on earth is being shaped
To glorious ends; that order, justice, love,
Mean man's completeness, mean effect as sure
As roundness in the dew-drop—that great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past."

THE SHORN LAMB.

My coal supply was getting low, I had no coin to purchase more; and then the cold winds ceased to blow from Greeland's well known icy shore. Just when old winter's frigid game was bringing grief to many shacks, a lot of springlike weather came, the sun got down to carpet tacks. And so I said, "He is a clam who fears that goodness e'er will cease; the wind is tempered to the lamb that has been parted from its fleece." I've noticed, time and time again, how things come right when we'ed exclaim, "This world is no resort for men; this life is but a bunko game." Some months ago we all were sure the war would last another year, and some believed it might endure until the finish of this sphere. And while we drooled in mart and court, and sprinkled gloom throughout the town, the Huns blew up with loud report—the pieces still are coming down. The darkest hour, as some one said, is just before the daybreak fair; and any man should soak his head who makes a business of despair.—Walt Mason in Washington Star.

THE FIRST COMMANDMENT.

Jesus says the First Commandment is Love God with all your mind, might and strength, and the Second is like unto the First, Love your brother as yourself. Carry Love into all your actions in life; let that be the basic thought, the mainspring that moves your every act, and, instead of being the creature of circumstance, whipped to and fro like the shuttle in the loom, you will be a pronounced and permanent success in whatever department of life you expend your effort and exercise your talent.

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HOW TO REALIZE SPIRITUAL POWER

Walter Devoe in Magazine of Mysteries.

DO you want to feel the joy that is felt by freed spirits in Heaven? Do you long to realize a close communion with Divine Wisdom? Do you desire to cultivate your spiritual powers while yet in the flesh, so that when you enter the spiritual world you will have mastered the first rudiments of spiritual dominion? Let me give you the exercises and the words of Wisdom that the angels of power have given me which have awakened in me a great consciousness of my immortal nature here.

You now have wonderful spiritual potencies slumbering within your soul, but you imagine that you must lose your body before these divine forces will become operative. Not so! Knowledge and exercise of what you already have will unfold to you wonderful visions of spiritual power, and you may become conscious now of what the majority do not realize until after long experience in the freed spirit form.

You are a spirit now, and to realize it you have but to spend a little time daily thinking and feeling as think and feel the enlightened spirits who live in and express the love of the Eternal. It is joy to live as those who have become attuned to the mighty harmony that pervades the spirit spheres; that same harmony will pervade the mental aura of this world and bring great joy to humanity and the alleviation of all physical pain and want when the majority of humanity learn to live attuned to God and the harmonious light and love proceeding from His presence. The darkness, suffering and ignorance in the world are but a lack of that glory of eternal truth that illumines all enlightened souls in the higher spheres.

How shall you begin to feel that light and that love? By expressing it! That light shines in your interior soul nature, and if you will you can feel that love for humanity, and the expression through your nature of those spiritual qualities will make you more and more radiant with soul light and power. As the steam radiator becomes warm in giving forth heat, so your nature will become warm with divine love, which is the essence of power and dominion, by exercising love toward your neighbor—there is no other way to grow in spiritual power.

For at least one hour each day lay aside the petty cares and disturbances of this earth life, and, if possible, go by yourself and create happy thoughts, fill your mental atmosphere with light and joy by affirming over and over the eternal realities of truth that you have learned, until the negative thoughts of this earth plane are replaced by positive thoughts; like those that pervade Heaven. If one glimpse of the truth of endless immortality has given you a degree of joy, then you will realize more light

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and joy by affirming that truth over and over, until it charges your whole brain with positive uplifting thought, and through this thought—so radiant and beautiful in your mind—positively enunciated, will flow the heavenly Spirit of Truth to illuminate your mortal atmosphere and flow out in waves of light through you to illuminate hundreds of ignorance-darkened souls.

Do you not know that even the silent mental affirmation of divine truth will change the quality and color of your mental aura or atmosphere and create a light and peace about you that will attract higher and higher spiritual forces as your development continues?

Spirits are radiant and beautiful because they have learned to think truth and feel Love, and as their characters are transformed their light and power increases. Meditate upon these thoughts while you are alone in the silence each day; affirm them positively, as though you were preaching to a multitude in ignorance and your thoughts will go forth as a blessing to many souls; your secret word silently spoken will become a liberating force dissolving the darkness of error and making them free.

There is no death.

God is my immortal life and the life of every soul in the universe.

The light of eternal life is now dissolving all mortal beliefs of death and damnation.

The whole universe is pervaded by a glorious Love and Wisdom that seeks to heal, redeem and transform every one of its children.

My soul is vitalized by Love's eternal essence, and its light now dissolves all the gloom of mortal thought from my aura and makes me free.

The light and Love that glorifies all beings in Heaven is now becoming known to spirits incarnate. This glorious truth will pervade all minds, and as its influence spreads it will bring the health, peace and prosperity to humanity that it has given to the inhabitants of Heaven.

I will be true to this light. I will be strong in the spirit of Love. I will live and act as an immortal in all my ways, for the glory of the living, eternal truth.

The oftener the above thoughts are affirmed the more vibrant and joyful the mind becomes, and through this exercise of the mental and soul powers you will become a true medium for the Spirit of Truth, and your influence will become mightier as you thus penetrate the ignorance of the world with your illuminating thoughts of truth.

Do you want to be free from Pain?
"Know the Truth."
Do you want to be free from Pain?
"Know the Truth."
Do you want to be free from Trouble?
"Know the Truth."
Do you want to be free from Poverty?
"Know the Truth."
Do you want to be free from all Inharmony?
"Know the Truth."
Do you want Perfect Health and Happiness?
"Know the Truth."
—Know the Truth.

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WARNING AGAINST COMBINES

Report on Packers, Made to President, Discusses Domination of Packers—Hoover's Views Six Months Ago.

FOOD Administrator Hoover gave warning in a report on the big meat packers submitted to President Wilson six months ago that "there is here a growing and dangerous domination of the handling of the Nation's foodstuffs."

"I do not feel," added Mr. Hoover, "that the appreciation of this domination of necessity implies wrong doing on the part of the proprietors, but it is the natural outgrowth of various factors which need correction."

The report, which was confidential, was ordered to be made public by the President to establish the real position of Mr. Hoover and the Food Administration with regard to the control of the packing industry. In recent hearings before Congressional committees witnesses for the live-stock men charged collusion between Mr. Hoover and the five leading packers.

NOTES GROWTH OF INDUSTRY.

The food administrator, in his report, entered into the history of the growth of the meat packing business. Attention was called to the centralization of plants because of natural expansion, the consolidation of slaughtering in large centers, the construction of large storage houses and the purchase and upkeep of a "network" of refrigerator cars. So great became the industry in the hands of a few packers, he points out, that a large part of the stock yards and car services naturally fell into the hands of the larger and more wealthy packers, "who have used their advantages as, in effect, a special and largely exclusive railway privilege with which to build up their business."

"Because of the advantages acquired through this practical railway privilege the elimination of wholesale intermediaries and the large banking alliances," continues the report, "this group has found itself in position not only to dominate the distribution of interstate animal products, but to invade successfully many other lines of food and other commodity preparation and distribution."

COMPETITION LARGELY ELIMINATED.

Mr. Hoover said that the hold of the packers on the meat and many other trades has become so great that competition has been eliminated to a great extent, and it is "practically inconceivable that any new firms can rise to their class, and in any event even sharp competition between the few can only tend to reduce the number of the five and not increase it."

"The worst social result of this whole outgrowth, of this expanding domination," asserted Mr. Hoover, "is the undermining of the initiative and the equal opportunity of our people and the tyranny which necessarily follows in the commercial world."

Mr. Hoover declared in favor of

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the railroad administration taking over all animal and refrigeration car services, as recommended by the Federal Trade Commission. He advocated this arangement as a permanent basis. Whether or not the service should be under the supervision of the Government or of private enterprise, under control as a public utility, would depend, in his opinion, "on the ultimate disposal of the railway service."

INDORSES TRADE COMMISSION.

Divorcement of stockyards from the control of the packers, as also advocated by the Federal Trade Commission, was urged by Mr. Hoover. This, he said, would mean acquirement by the Government of the stockyards. Should the railroads be returned to private ownership, Mr. Hoover advised that stockyards be placed in charge of the Interstate Commerce Commission, with appropriate regulations.

Mr. Hoover declared himself as opposed to Federal ownership of packers' branch houses, cold storage and warehouse facilities, in that respect differing with recommendations of the Federal Trade Commission.

"Ownership of such facilities and our own inquiries rather indicate that if transportation questions, together with factors mentioned later on, are put right, this problem will solve itself. I do not consider that the prime object of maintaining the initiative of our citizens and of our larger communities is to be secured by this vast expansion of Federal activities."

DISCUSSES ULTIMATE SOLUTION.

"In summation," Mr. Hoover adds, "I believe that the ultimate solution of this problem is to be obtained by assuring equal opportunity in transportation, equal opportunity in the location of manufacturing sites and of terminal sites and the limitation of the activities of these businesses. In this situation I believe that the fifty minor meat-packing establishments and the hundreds of other food preservers could successfully expand their interstate activities and that local slaughter would increase with economic gain to the community, and all through continued competition constantly improve our manufacturing and distributing processes to the advantage of both producer and consumer. The detailed methods, except in the manifest case of car and stock yard control, require much more thought."

AN EVENING PRAYER.

Lord, I thank Thee for Thy mercies,
Lord, I pray Thee for Thy grace,
Grace to give me strength and courage,
All my daily tasks to face.

By the night air blowing 'round me,
By the stars and moon above,
By the blessed joy of sleeping,
Know I of Thy Father's love.

Let my dreams be softly peaceful,
Let my waking heart be light,
Let me feel through all tomorrow
The sweet comfort of tonight.

So shall I show forth Thy glory,
By the kindness of my ways,
And to God, like flowers to sunshine,
Will my heart turn, all my days.

—F. G. E.

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BRAINS DETERMINE WORTH

Plain Talk to Boys by President of a Great Railway System.

"A MAN, from his shoulders down, is worth $2.50 a day, but from his shoulders up there is no limit to his earning capacity," said E. W. Beatty, president of the Canadian Pacific Railway, in a talk to the employed boys of the evening educational classes of the Montreal Y. M. C. A.

"When I was coming down in the train this afternoon I thought of you boys and the work you are doing, and it brought back my own school days. I first started college in Toronto, my family having moved there when I was eleven or twelve. I was a day pupil at the college. I did not believe in work, however, and I did very little studying. My nickname was 'Banty.' I indulged in numerous scraps, and spent most of my time after school hours doing the thing I should have done when school was in.

"At the end of the year a report was sent to my parents, and I think, without boasting, that was the worst report ever written about any boy. At the end of the report was a note to the effect that if I did not return to the college at the beginning of the next term the principal could get along without me. I think perhaps he was right. I was humiliated and ashamed of myself, and I believed everybody knew I was of no particular use.

TEACHER ENCOURAGED HIM.

"I was sent to another school, where my record was not known, for which I was thankful. I there fell into the hands of a tutor, who, though a good teacher, had a very violent temper. He encouraged us when he was not abusing us. If a fellow showed inattention he was likely to be hit on the head with a ruler; but the first words of encouragement I ever received came from that man. He told me I might amount to something, which was news to me—I had never heard it before. In any event, he gave me an inspiration to study, so I worked, and the more I worked the more I realized how valuable it was, which fact I continued to appreciate as I grew older.

"I never saw a boy or a man who got anywhere if he did not work," went on Mr. Beatty. "I know you boys have given up a great deal to take on these extra studies, but none of you will ever regret it. As you grow older you will find the competition between men very keen, and he who is fairly well educated has a distinct advantage over the man who is not.

"Every boy has some kind of a vague idea he would like to be something or other when he grows up, he does not know just what. You will, however, find there are three or four simple

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THINGS THAT TEND TO A MAN'S SUCCESS.

The first is good health. It is impossible for a boy or man to work against that handicap. The next thing is honesty. No man in this or any other country who was not honest attained success; he may appear to do so for a time, but when his dishonesty is discovered, which it will be sooner or later, his success is at an end and his failure begins. The third essential is education; without education it is impossible to climb to any important position; and the fourth essential is work.

Nothing was ever accomplished without work, and if any man tells you differently, it is not the truth. During the coming years many capable men will be required to fill important positions, and he who has the essentials to which I have referred is the one who will get the preference."

"HONESTY, COURAGE, MODESTY."

With regard to the attributes of a man, Mr. Beatty said: "The things we admire most in other men are the qualities we should develop in ourselves. The first is honesty, the second courage and the third modesty. Without courage one cannot go very far in this world. If a man is content to step aside for others he is bound to lose. Without modesty no one can secure the respect of his fellow beings. Every man's hand is against the man who shows he believes himself better than others. When I was a youngster, my father, who was a very wise man, used to say: 'Never think you are better than anybody else, but always think you are just as good.' Modesty is a quality I suppose I should apologize for mentioning, for it has become very unpopular and is now almost obsolete; nevertheless, it is one of the finest qualities a boy or man could have.

"I understand that with your studies you mingle a little play, which is a good thing. Every boy should play every game he is adapted for; he usually works well who plays well. I am not yet very old, and every night between September and May, when I am in Montreal, if I do not have a hard forty minutes' hand ball I feel I am depriving myself of something I need. A man should have a sound body as well as a sound mind, and the two go hand in hand."

In conclusion, the speaker said: "In the work you have taken up at the Y. M. C. A. you are not now aware of the advantages you are laying up for yourselves, but these will develop as the years proceed, and I assure you that I wish you all the greatest possible success."

KEEP COOL.

When angry. When trouble is brewing. When others are talking. Until you can speak calmly. When your feelings are hurt. Until it is your time to speak. When slander is getting on its legs. When you have nothing worth saying. Until you have thought the whole matter over. Until you are sure what is best to say and do.—Neyman.

Also keep quiet.

Fear thou not; for I am with thee. —Israel xli:10.

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BRANDS FROM THE BURNING.

W. E. G.

Hitherto the most progressive and initiative people of the earth have gone among the less progressive to gain wealth, to plunder, pillage and over-run, to subjugate the peoples, and to practically confiscate the natural resources of their lands. This method of dealing with the weaker, or inactive, brother, has had its effect, good and otherwise.

Henceforth, the people of progressive countries must carry their spirit and tact to the less progressive, to really help those peoples. They must go enveloped in brotherly love, seeking to develop the natural resources of such lands for the highest good of all the peoples thereof, and to engender in such peoples a spirit of international fellowship and good will.

The full development of the natural resources of all lands is conducive to natural commerce. Natural commerce is conducive to harmony among the nations of the earth.

The barriers to the carrying on of natural commerce are now removed. Men speak from shore to shore, and bridge the seas by ships in the water and in the air. Mountains are bored through or scaled, as the plans of men suggest.

Natural commerce is the gift of nature. It is the product of the climate, the soil and the animal, mineral and timber resources of the earth. If allowed to circulate, to meet the real need of the several parts of the earth, and not hampered by the artificial marketing—bulling and bearing—which has been the curse of the last century, and at last landed the nations in the hell of war. If allowed to act naturally is the means for the greatest blessing to the peoples of the earth; otherwise it leads to misery.

The factor in commerce known as the "middle man" must be swept out, and kept out, in order that the producer and the consumer may come face to face and deal squarely to the profit of each. Why should one element stand between the other two to dictate the price he wills to the consumer and also to the producer? Such a factor is but the source of commercial unrest and national disease. He stagnates the proper circulation, both of commodities and of the money of the lands of the earth. This stagnation leads as naturally to disease, decay and death in the national body as the stagnation of the blood leads to such conditions in the physical body. That the health of the body may be restored the cause of stagnation must be removed, gently and wisely, and yet surely.

That shadow something called precedent must now be consigned to the night of the past. Readjustment and progressive restitution is the spirit of this day. The waves have reached the utmost shore and are rolling back to complete the ment and progressive restitution are

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shining; behold its light. The moon and stars are lost to view for the day of God is abroad.

Deception is the playing shadow of the twilight of the passing night. The light chooses the darkness, day annihilates night. Deception fades to naught under the vertical rays of the risen sun. He is most deceived who is conceited in deception.

Be not too religious to think, nor yet too righteous to be found among those who are digging for truth.

Where you see the eagles (the far-seeing birds), gather, hasten thither, for there is food.

LIFE ABUNDANT.

For us there waits a fuller deeper life,
When we have put our earthly cerements by,
When we have risen from the tomb of sense,
And to the things which are but temporal and die.

Yea, we the closer draw to God's glad heart
When we are centered in the things of Heaven,
Then from our eyes a veil seems torn away,
And unto them a clearer vision given.

We bide in joy, it matters little where
Our lot is cast, for we have found within
A kingdom wherein all is beautiful,
Where never comes the ugliness of sin.

Love is the theme of every song we sing;
Love is our form of beauty; all we see
Has birth in some sweet thought of Love Divine—
Love fashions all we are or hope to be.

This, the fulfillment of our fondest dreams;
This, the deep secret of our state of bliss—
We are reborn, have entered into life,
Since our hearts felt Love's kiss.

—Lura Brower.

WHO SHOULD CONDEMN?

"Neither do I condemn thee!"
Are the words that Jesus spoke,
"Go thy way and sin no more,
Sin no more for thine own sake!"

Sinning hurts the sinner more
Than it does the sinned against,
Even though the sinner stands
High among the earthly saints!

One who has a conscience clear
Can command his self-respect,
Though he be the victim of
Persecution and neglect.

Why do not the followers
Of Him who was compassionate
Always show sincerity
Instead of exercising hate?

Love will cover multitudes
Of mistakes or misdeeds,
And Love the only weapon is
Which the castigator needs!

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"COSMIC GOOD."

A little sermon for the unchurched folk.

This is a little written sermon intended for that large group of unchurched folk, composed of men and women who do not find inspiration in the set church services, and yet do find themselves vitally interested in the ethical value of the verities of life.

The theme under discussion is "Cosmic Good." If a text should add to the appropriateness let us use the words, "All things work together for good to them that love the Lord."

The first thought is, "All things work together." It's a good thought, since we live in a universe in which evidence is on all hands that all things do work "together." For the man who recognizes this fact the world becomes an orderly place, presided over, not so much by a capricious Providence, as by a rational order of law and reason, in which rewards and punishments are meted out automatically by either the obedience to, or the infraction of permanent and inevitable laws.

The river is flowing always toward the sea, if the boatman wants to go to the sea. The rivers are all going in that direction; he need but set the tiller of his boat, quicken the pulse of his engine, and toward the sea he goes with the river as his friend. If he wants to make friends with the blowing winds, they too are at his service, he needs but lift the sail, and tack in the face of contrary winds, in either case he is appealing to the established and fixed laws of sailing, the winds, the rivers, the seas are on his side working with him.

SHOULD HE BREAK THE LAWS

of either of the three he suffers, not for his sin, but by his sin. The laws of gravitation, cohesion, and chemical affinity are all on his side if he observes their codes and conforms to their demands. Otherwise they become the penalizers of his rebellious acts. This, of course, impersonalizes the "Lord," turns the title into the symbol of the highest possible order of life, the algebraic equation of the highest ideals. Ethical religion under this caption becomes, not so much loyalty to a person who lived in the past as loyalty and obedience to fixed laws of the present.

Henry Drummond, in his spiritual laws, tells us "The laws of light and heat are the same on one side of the river as the other." By which he means that the same kind of permanent laws prevail in the spiritual world as in the natural world. That the laws of cause and effect hold in the moral, as in the physical world, in keeping with the thought that "Whatsoever a man soweth that shall he also reap," or the other, "That like begets like." As the basis of an ethical life it is well to recognize the existence of these permanent laws.

No finer classic can be found in literature or philosophy on the theme than Emerson's essay on Compensation. This makes the lover of the Lord, the lover of law and orderliness; it discovers God in

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all law, in the realm of mechanics, in the permanent functions of the lever, in the expansion of steam under heat that drives the engine, in the combination of chemical elements in the chemist's laboratory, and in the static as in the dynamic world. It inspires the worker at the forge, the student in the class room, the scientist in his experimentation with the same thought that came to the keeper of flocks in Midian, "Put thy shoes from off thy feet, for the holy ground."
ground whereon thou standest is

It eliminates the dividing line that has been artificially established between
THE "SACRED" AND THE "SECULAR,"
lays all functions of thought and activity under tribute to the religious sanctions of truth and faithfulness, crowds the "substitute" out of life, and crowns with reality every effort of sentient life toward higher and better things. It may be reactionary in that it harks back to the words, "The groves were God's first temples," but it is prophetic of the time when men shall be conscious of the fact that their own bodies are the "Temples of the Holy Spirit." Individual good may apply to the happiness of the man passing in the street. "Cosmic Good" involves the welfare of all the races of men, it makes us hunger with the starving Armenian, wander with the homeless Jew, shiver with cold with the peasant on the distant steppes of Siberia and mayhap leads us to the prayer consciousness of the primitive Dervish in his crude form of worship. If we are to have an international motivation, the love and obedience to the demands of the laws of Cosmic Good makes possible this form of larger worship, without limiting or infringing in any way upon the present form that may be the source of immediate good.—H. H. B.

SUCCESS IN LIFE.

How lttle we realize, when climbing the ladder of life, how much we need "God's help and assistance." Some people climb step by step and reach the goal safely. Others falter and slip. It may be in a manner walking in their Father's steps in an honest and healthy way, and it may be by persistent endeavor on their own part entirely, having that great control of self to overcome and make strong the will-power to reach the highest step. Others step up slowly, and then only to slip backward from a weak will-power and a selfishness for greed without a good inheritance to fall back on, or a spiritual power or mind to imbue that help which comes from God, "from which all blessings flow." Some people depend on others to help raise themselves from influence and faith to the first rounds of the ladder, and even then cannot remain steadfast when that help is gone; but if the help comes from God, each step that is reached would be steadfast, and as they advance higher, the spiritual light which they would feel and see would help them to mount higher and higher until the goal is attained, and firmness in faith and true greatness is reached for all time.—E. Jacobs.

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SPARKS OF TRUTH.

W. E. G.

If men would conquer the evils from which they suffer at the hands of others, they must first conquer the signs of those evils in themselves, and exhibit in their lives towards other the spirit and conduct which they desire others to exhibit towards themselves.

If you suffer the pain of prejudice, whether religious, social, racial or national, you cannot heal the disease—cure the pain—by hitting back in hatred or revenge. This spirit only arouses more prejudice and that in turn inspires more hatred or revenge. This spirit only arouses more prejudice, and that in turn inspires more hatred and more of the destructive spirit of revenge.

It is merely firing against fire, both destroying and consuming the fuel that gives it power, the parties opposed.

If you would escape the pangs of the pride and haughtiness exhibited on the part of men and women of other stations than yours, the rebuffs of orders, classes and casts, you must set forth in your life before others that fruit which you would enjoy at the hands of others.

If you suffer at the hands of the greed about you—greed of gain of honor, of position, of worldly possessions—you can never heal that suffering by becoming subservient to the spirit of greed. Justice and fair play are the antidotes to greed. He who clothes himself in this garment is proof against the real power of greed. The real power of greed is in its ability to enthrone itself in the hearts of men.

Fear is more devitalizing and weakening than the thing feared. The fearless one, though physically weak, is far more powerful than a giant of strength whose heart has been smitten with the arrow of fear. Children are the natural prey of fear, and quickly succumb in spirit, mind and body to whatever inspires fear in them. Herein teachers and parents must exhibit the greatest possible wisdom in dealing with young lives. Children should be kept from everything in the way of stories, literature, lectures or advice which aims to move them to conduct or action under the cudgel of fear. Too often the mind pictures of disease, germs, diseasing bacteria and the like, which lecturers, parents and teachers hold up before children, serve to undermine the innate powers of combating that which it is aimed to combat. Ignorance is far preferable to knowledge, if knowledge weakens, or in any way undermines the ability to meet the events that arise. It is the height of folly to point out the way of escape and then burn the bridge before the escape is made. That is just what is most often done in lectures and essays on diseases and health. Beware of undermining the resistive, the natural resistive powers, of young minds, if you would have the bounty of health among

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children, and would look forward to vigorous and healthy maturity.

Wise and philanthropic indeed is he who strengthens the natural powers of humanity.

Commercialism is one of the greatest causes contributing to the diseases of the human family. Too often, nay sadly too often, through the powerful medium of advertisement a whole country is flooded at once with literature that positively undermines the innate resistive powers of millions of people.

The descriptions of symptoms of certain diseases are made so vivid and so completely set forth all the ordinary and natural consequences of over-eating, or over-exercising, or under-exercising, that the reader has no escape from the conviction that he is already in the clutches of the evil. The aim, of course, is to make business under the guise of offering a benefaction, but that which first undermines the natural resistive powers of spirit, mind and body is bad business indeed, whether big or little. Thrice bad is it. Bad for him who selfishly concocts the scheme, bad for the immediate subject of the concoctions, and bad for the generation that must be born to such subjects.

The time is not far off when governments must of necessity censor very rigidly the sort of material that shall be woven into the education of the youths and children.

The press, the play house, and the schools must henceforth plan more wisely their respective parts in the education of the youth, to insure a healthy, vigorous and an efficient humanity.

Mental poisonings and undermining influences, of the natural, God-given resistive powers of body and mind, must be reduced to a minimum of effectiveness.

CONDITIONS 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!"—Thomas Carlyle.

"Great hearts are those whose presence is sunshine. Their coming changes our climate. They oil the bearings of life. They make right living easy. Blessed are the happiness-makers! They represent the best forces of civilization."

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THE MERRY THINGS OF LIFE.

The Counsel of the Great Fenelon. The Test of Perfect Safety.

The great Fenelon once wrote most excellent counsel to one of his spiritual charges, who desired to know how to discern as to what pleasures to avoid and what one might enter into with spiritual safety. It was that whatever pleasures one could enter and not forget God, or into which one could take God happily and freely were not only harmless but every one might glorify God in them, as Miriam and her maidens did with timbrel and with dance.

All the play of life can represent, illustrate and adorn the Realities of our being, for its Edenic nature is the ornamental and the entertaining, or, in the simple words of Genesis, "pleasant to the eyes." And the religion of Christ, leading us away from sin and making us obedient to the Inner Voice—to the "Lord in the midst of thee"—causes us to abide by the rules of the game, and no longer take that to be real which is unreal.

Purity, innocence, goodness, nobility—these are the salt and spice of the merry things of life, and frolic can run swiftly and jollity rule the banquets where wisdom holds the reins and souls feast as well as senses.

Let us rejoice that the religion of youth has come to its throne; that the teaching of that young man who stood where the floods of the strong, virile river of youth meet the great ocean of maturity, is drawing the whole world with its charm and joyousness, making them all his lovers —the teaching of that same Jesus, who graces the wedding-feast with the finest gift of wine; whose father greets his returning prodigal son with festivities of dance and song and merry-making; who sweeps aside "the sad countenance," hushes the wail of mourners and bids the tears to cease their flow; who counts it no waste, that most costly ointment be poured upon his feet and head.

The ministry of the ascetic John the Baptist decreases daily with great rapidity, and the ministry of the King's son increases in proportion. He comes a bridegroom. They that shall meet him must be attired in festive robes, for if they have not their wedding garments they may find themselves thrust out.

A religion of tears and fears, of separation and criticism of others, of solemn meetings, long fasts, of a deferred heaven and a hell for their enemies and those not friends of their religion, may find its followers foolish virgins with little of the oil of joy for their lamps, to meet their Lord at His coming. With a certain spiritual instinct, the young avoid such preachment, for if they join them they become prematurely old, because of their loss of faith-in-good, as the poet has declared,

"There is upon Life's hand a magic ring
Called faith-in-good, Life's gold of gold.
Remove it not, lest Life's cheek fall in

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And all things grow unutterably old."

We return to youth in the true religion; we drink at the Fountain of Immortal Youth; for in the Kingdom of Heaven all are young, all are light-hearted, all are happy. And since that heaven is here, we walk in it today who have found our union with God, and every day is a feast—a feast shared with any Lazarus at our gate, who ceases, in that sharing, to be poor and unhappy, diseased and rag-clothed. For knowledge and the happy heart bring him to himself, and he leaves the husks, rises from his tomb of misery and finds his Father's bosom, here and now, and himself the heir of all God's wealth.

The insignia of the true Children of the Kingdom is the smile, the light step, the cheery voice, the radiant presence that comes with a new song. For in them are fulfilled the prophecies, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever."—Dan. 12:3

"And they shall come to Zion (the Sunny) with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." —Is. 35:10.—The Master Mind.

MAGO THE CARTHAGINIAN.

It would probably discourage even the census man to find a farmer who had ever heard of Mago, the Carthaginian; and yet, as an audience in Boston, Massachusetts, learned, the other day, at a lecture on farming, his ideas could just now be very profitably applied to American agriculture. Sometimes called the "Father of Agricultural Writing," Mago, the Carthaginian, lived in the Fifth Century B. C. and wrote twenty-eight books on that subject, which were also translated into Greek and Latin. It was one of Mago's maxims that "the farmer must be bigger than his farm," and another that "the eye of the master is good for the land." Actually the twenty-eight books are a practical study of agriculture, a work affording something of what is now put within reach of farmers in the United States through the agricultural colleges and the national Department of Agriculture, and much the same in many of its recommendations for making the farm profitable.

FINDING YOUR BALANCE.

New Thought is a system of thinking which brings about a fine mental balance, so that one knows that he is balanced, and just how he arrives at that balance.

In other words, the practice of New Thought brings you to a realization of that mental balance which is every soul's heritage in God.

We are naturally balanced or poised.

It is unnatural, shallow, artificial thinking which unbalances the mind.

New Thought teaches you to think from the Center of Truth, from God, from the Eternal Foundation Truth which is your center of gravity.

Thinking from God is balanced thinking. Not thinking about God, but thinking from and in God.

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BRANDS FROM THE BURNINGS.

W. E. G.

The Day of Decision—"If it seems evil unto you to serve the Lord, choose ye this day whom you will serve." Truly the world must now make choice of its God. Truly it must now declare its allegiance to its objective of worship. The nations are assembled to form an international agreement whereby wars may be avoided and the disagreements arising between peoples and nations may be settled without bitterness and bloodshed. This is good, very good, and will make for the harmony of the world, but the great secret underlying all things, and that must give vitality and longevity to the agreements and laws of the world conference, is in the choice of the God that the peoples of the earth shall revere and do homage to.

Religious differences must be thrown to the winds. One God, the object of universal reverence; one religion, the true heaven of social fellowship; this world one home for humanity; the people one brotherhood of Divine family. When all travel in the same direction with the same objective, the possibility of collision is minimized.

The stone hewn out of the mountain of God has begun to roll. The constitution of the stone is One God, One Religion, One Human Family. Whoever, of men or nations, that shall stumble at and fall upon this stone shall be broken, but whosoever shall plant his feet firmly upon it shall stand forever, becoming one with it.

The stone is now breaking to pieces the feet of the great image of materiality. The image must perish, as an object of human worship. It must become subservient to the stone of spirituality. The stone is truly a growing mountain that will speedily fill the whole earth.

Now is the day of decision. Old concepts of religion are failing to satisfy the hunger of the sons of men.

The harvest of civilization thus far has been painful indeed.

The ends of the earth are drawn together by modes of travel and means of communication, yet in heart men are estranged.

Prejudice, pride and greed, the most unreasonable of human conceptions, separate men, make them enemies to each other, and thus embitter the cup of life right at the fountain of health. Choose now whether you will serve the God of Unity, Harmony and Amity, or these mortal conceptions of discord, disease and death.

Tomorrow—He lives best who lives for all the rest. Your children of tomorrow are looking to you for relief. You may bequeath to them large fortunes of material things, but if you have not left to them, in your life and character, a guide book to the highest good, you have robbed both yourself and them, and set snares both for the feet of your own children and their associates.

The Future—The future is not yours. It is not promised to you. It is a thing of time, but your character shadows forth in the future to some extent independently, but to a very large extent compositely. You,

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by your character and life, enter into and compose the influence that the present shall hand down to the future.

Honor yourself with handing down to the future generations only that which can make for the highest good of mankind.

In the place of prejudice, pride, and greed, enthrone One God, One Religion, One Social Brotherhood.

The Harvest—What will the harvest be? is not for you to ask, not for me to answer.

Do all things in the spirit of service for the highest good of others of your day and of the future.

Man's destiny is worked out through unselfish service in his day.

"The source of all good is trust in God, obedience to His command, and satisfaction in His will."

Men hope for bettter general conditions in the world, but few are willing to forfeit one iota of their present state of prosperity that such conditions might be established. When men shall look more to the well being of others they will promote more perfectly their own well being.

A TRADITION OF THE PUEBLO INDIANS.

Taos stands unique and distinct from all the other pueblos, and is unusually interesting to the students of ethnology. It is there that the eternal fire is said to be kept burning ing the estufa, or underground temple, and there the priests climb daily to the housetops and gaze toward the rising sun, hoping to see the returning Montezuma sailing toward them on his eagle. The fire, it is said, was removed to this village from Pecos in the early part of the last century, when the latter was abandoned. According to rumor it is kept in a sacred temple built in the bowels of the earth and connected with the surface by hidden passages and labyrinths. The priests tend the sacred fire carefully, and, if tradition is to be believed, it has not been extinguished since Montezuma left the earth for his heavenly home. Taos was also the home of Kit Carson, the famous scout who led General Fremont through the wilds and whose name has been sung in many tongues. He lived and died in the little village, loved and respected by all the Indians.—Southern Workman.

COMMIT THY WAY UNTO THE LORD.

God, the ruler of the universe, power Supreme, who is Love, loves you and leads you and protects you, if you will only trust Him, as He says unto you: "Commit thy way unto the Lord."

Everything, whatever you are doing, let God take charge of it; then trust that He will do it, and the promise is that He will bring it to pass. That is our simple religion. That is all there is of this so-called science that we are talking about. You have to get yourself in line, you have to get yourself right. God is always right, He is unchangeable, and you have to get yourself right before you can get anything.

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TRUE RELIGION.

(A college president emphasizes the Truth that individuals will work out their own salvation through the churches doing away with creeds, rituals and dogmas, and uniting in spirit and in social expression for the practical application of the laws of the life more abundant.)

Taking for his theme "The Future of Religion in America," Dr. A. Ross Hill, president of the University of Missouri, in a speech at Westminster Forum, Kansas City, Mo., Sunday, declared that religion evolved; that it now is undergoing the third and most important phase of its evolution; that creeds, rituals and dogmas must and will be swept away; that a new religion is springing into life which will be known as practical Christianity, and that this new religion will be a religion of the spirit, which will assign to each individual the working out of his own salvation, that he may not only have life, but, in the words of Jesus, "have life more abundantly."

Doctor Hill's audience, many of whom were local ministers, applauded vigorously his rather brief speech, and afterwards asked many questions concerning the application of this new religion in the church and in everyday life.

"The three stages in the development of religion may be compared to the three stages in the development of the individual mind," said Doctor Hill.

"In the individual mind we have first, credulity in the child, which accepts without question the points of view of others; second, the period of doubt, when the mind questions the statements of others as to what life is, sometimes sneers, and often develops a skepticism that may assume a form of philosophy, generally of an agnostic form. The third stage is faith, or conviction.

STAGES OF EVOLUTION.

"The first period in the evolution of religion was the stage of rituals, as when the primitive man conceived of God either as a mild and kindly father, or, more often, as a great natural power, to which offerings and sacrifices must be made. The second period was the stage of dogma, or belief, as in the Hebrew religion, which taught that God was more interested in righteousness and in right living than in burnt offerings. In this stage, from which we are just passing, the church has assumed to know a great deal—that the earth was flat—that the earth was the center around which other planets revolved—that the world was created in six days—and that all in the Bible was truth and that there was not truth outside of the Bible. The arrogance of dogma has hastened the downfall of this second stage.

"Then came the scientists with their historical investigation of the Bible. The sciences have changed religion and opened our eyes, brought religion from beneath the creeds under which it has been buried and it now stands forth glorified in its third stage as the religion of spirit. The true religion will deal with the realities of life, where dogma dealt with nothing but theories.

TAKING ON NEW LIFE.

"The spiritual religion will need

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a social organization, for spiritual experience is social experience of the human mind and should be shared with others. The Church is not dead nor dying—it is only dropping the shell of dogma and taking on new life. The spirit of our preachers is showing a tendency to get life more abundantly and the decline of doctrinal teaching.

"The Church must be rebuilt and consider itself a social institution. Spiritual religion will be nonsectarian — creeds separate people. Sects have been disappearing. There will be no room for sectarianism in the new religion, and with its decline the opportunity of the new movement is approaching. Sects are based upon petty differences of viewpoint.

"Spiritual religion is in essence democratic in that it recognized the essential work of the individual soul. The new religion can recognize no authority except human experience. It will continue to be theistic. Naturally, humanitarianism and ethical culture will be identified with the new religion of the spirit. It will continue to be Christian because of the omnipotency of the message of Jesus, who said: 'The kingdom of heaven is within you.'

"The elimination of sectarianism will permit the teaching of the spiritual religion in the schools."

Doctor Hill said he favored a union of the demonimations, which he predicted will come in a short time.—Kansas City Star.

"Our entrance into the kingdom of heaven is through the recognition of ourselves as Spirit."

THE DREAM AND THE DEED.

The Dream is the babe in the lovelit nest,
And the rollicking boy at play;
The Dream is the Youth with the old, old zest
For the rare romance of a day.
Then the Deed strides forth to the distant goal
That has dazzled since life began;
For the Dream is the child of the rampant soul—
But the Deed is the man!

The Dream is the mask that would make men fair
And the boast that would count them brave;
The Dream is the honors that heroes wear
And the glory that high hearts crave;
Then the Deed gives battle to pride and pelf
As only a conqueror can;
For the Dream is the child of the Better Self—
But the Deed is the man!

—James C. McNally.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have they cloak also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.—Matt. 5, 38:42.

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THOUGHTS FOR EFFICIENCY AND HARMONY.

The tendency of your thoughts is to reproduce themselves in the world of reality.

The normal course of a thought is to find expression in action.

You act upon the outer world of reality according to the mental plan, the pattern, which you have first conceived within yourself.

If you allow a thought to take possession of your mind, if it recurs again and again, it draws to you, by the law of attraction, the conditions which make its expression possible. Your acts will be shaped and governed in such a way as to promote realization of a thought which strongly influences you.

The more feeling or emotion aroused by a thought, the greater will be its creative power and the more profoundly it will influence you.

If a thought is of such a nature that you do not want it to grow into a powerful desire which will force its way toward realization on the plane of reality (the outer, objective world), you should ignore it and refuse to give it a place in your mind.

To simply repress a thought is not enough. In that case you simply crowd it back from the field of consciousness but leave it to thrive and gather power in the subconscious part of your mind. Here, being denied normal expression in the world of reality by your inhibition of it, by your refusal to recognize it, this thought may cause you serious inharmony and irritation without your recognizing the cause.

To avoid such a result, when you want to get rid of an undesirable line of thought, turn it into an entirely different channel by centering your mind on something quite opposite in nature and give the thought the fullest expression possible in action. This will discharge the mental force drawn into the current of the original thought and leave the mind free from its influence.

Whenever you "work off" your troubles, or forget your "blues" in doing something that will help another, or engage in any constructive activity for the purpose of keeping your mind away from thoughts you do not care to dwell upon and see realized, you are carrying out the suggested action, which I have outlined above, and, from the viewpoint of practical psychology, doing the best thing possible to harmonize yourself and develop your efficiency.

One's efficiency is often greatly reduced by the conflict which goes on in the mind because of the effort to choke off thoughts which seem undesirable. If these thoughts can be directed into entirely different and constructive channels, where they can find full and free expression in action, they become a source of strength instead of creating weakness and inharmony.

Choose your thoughts with the idea ever in mind that whatever thought you allow to occupy your mind should be given full expression in action. If you decide a thought should not be carried to its normal expression in corresponding action, then transmute it as soon and as effectively as possible into some more desirable form.

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WHAT KIND OF PROSPERITY?

From every quarter of the land we are hearing the opinion expressed that we are on the eve of a great prosperity; of a great wave of commercial expansion from which every one who is at all alert will receive benefits.

The thought is a most welcome one. If only from the viewpoint of suggestion, of expectancy, of anticipation, this thought carried from mind to mind will have its wholesome influence in establishing the great constructive era which has been promised.

But the important question arises: what kind of prosperity will it bring; what kind of riches to those who may happen to be placed in the current of activities which will sweep all parts of the world?

We have witnessed nations rich beyond measure in a material sense, yet impoverished in the spiritual thought that might have preserved them from destruction. Not only in the present but throughout the past has purely material prosperity revealed its transient quality.

There are riches and riches. Riches visible and riches invisible. We can enjoy one or the other or both, as a nation and as individuals.

Nor is there any objection against material riches. "For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by Him and for Him," and being of His image and likeness, we are privileged to enjoy all that He has. "All that I have is thine" is His assurance, and He said: "The silver is mine and the gold is mine."

So the whole world with all its wonderful stores of wealth, and all the wondefrul and beautiful things seen and unseen are ours.

But to what purpose shall we welcome this prosperity when it comes, and how shall we use it?

We do not want to be prosperous, or rich, for the mere sake of possession. Our desire to be prosperous is, at bottom, a desire to love into our existence all those things that will enrich, expand and beautify our lives. The desire to have is the desire to become, to the full extent of our ability, finer and better and fuller human beings; expanding into Life more and more abundant.

But we can become on this relative plane what we want to be, only as we are able to have the things that relate themselves to our becoming, and we can have these things only as we are able to give value in exchange for them. That is why we desire to be rich, to be prosperous, so that we can buy and have the things that will serve us in becoming the men and women we want to be.

When our riches do not serve this purpose of greater freedom, of greater expansion, either of the individual or the nation, then their use has been inverted, and inversion means death instead of Life.

Let material prosperity come to all the world in fullest measure, but let us hope that this time the world

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will not invert its blessings, and that the material symbol will not be mistaken for the spiritual reality from which all true prosperity and riches are derived.—The Builder.

THINGS TO BE REMEMBERED.

Remember that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Remember that every function of the body is a symbol of an inner mental or spiritual function.

Remember that eating symbolizes the appropriation of ideas.

Remember that you can get ideas with your food.

Remember that you can greatly increase the efficiency of your food by filling it with ideas of energy, substance, health and life, blessing it as you eat.

Remember, do not eat while you are in an unhappy or cross state of mind. Do not tell unpleasant things at the table. Talk health. Tell about the beautiful and jolly things of life at meal time.

Remember to fill each mouthful of food with the idea that it is Spirit, and that it will build spiritual substance into your mind and body.

Remember that too often people eat, and overeat, because the delicacies please their palates, prompted seemingly by the idea that man's chief purpose in life is to eat. If the idea that real food is spiritual is held clearly in mind, the tendency to overeat material food will be largely overcome. Spiritual ideas mixed with a moderate supply of food will satisfy hunger and take away the false craving for more than enough.

Remember that ideas are as necessary to man's well being as food.

Remember that God feeds man ideas.

Remember that man's ideas worked out have increased the size and food value of fruits and vegetables, in marvelous ways. Ideas have also increased the yield per acre, many times. Thus we see the value of an idea applied to growing foods. An idea applied to the digestion of foods has not been so well worked out. It is an actual fact that food will carry ideas and build them into the body cells. When people understand this they will be careful to fill their food with strength and life-giving ideas.—Weekly Unity.

LIFE IN THE COMMON CAUSE.

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade—in all life, indeed—the children of God called by a Savior's voice, will wish to live in the common cause. They will live for the common wealth—this is the modern phrase. They will bear each other's burdens—this is the phrase of Paul. They will live the life of Love. And it will prove true, as it was promised, that all things are added to the community which thus seeks the Kingdom of God and His righteousness.—Edward E. Hale.

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THE LITTLE ATTENTIONS THAT MEAN SO MUCH.

The little things that mean so much to a woman: that is the core of your problem. There are two questions for you to answer:

Are you going to let the "little things" cut off this opportunity for a great love and a great happiness in marriage?

Are you going to continue to let "the little things" mean so much to you?

Upon your answer to these two questions, and upon your keeping your answers in mind day by day, depend your future happiness. For, if there is any satisfactory solution of your problem it must be within yourself. It is impossible for a woman to "make a man over," and any woman who marries a man with the idea that she will make him over, will find herself defeated and disappointed from the first. And any woman who tries making a man over before she marries him, will lose the man. So take heed of those two questions and see that you answer them wisely.

Rejoice in the big things the man does, and is: remember the littleness of the little things; and know that even in little things your own will come to you in due time, through faith in love. A man loves to please a woman, and she will do it if she is not exacting; and if she is appreciative in spirit and in truth. If she is merely a jealous collector of attentions, he will soon get tired of doing those "little things that mean so much to a woman."

Learn to appreciate the little attentions and also the big ones, that come your way naturally. And bye and bye, after you have succeeded in living and loving radiantly, thus attracting a few of those little attentions and being thankful for them, you will find more of them coming your way.

Take the man as he is and rejoice. Most assuredly, if your heart tells you to remember him on his birthday, then do it. But make it not an expensive gift: do some simple little thing by way of loving celebration. To do otherwise would immediately make him feel compunction at having neglected your birthday; which is exactly what you must avoid, if you want to win his appreciation. Every time you rouse in him a sense of dereliction, or compunction, you are tearing loose some of those wonderful soul filaments that are growing between you, that are making your attachment to each other. * * *

Appreciation is the white magic of marriage; love is the creator of beauty and harmony.—Elizabeth Towne.

THE OBJECT.

We are often asked what is the great object of this New Thought work, this new religion—what do we propose to do for the family of man?

We reply, "Our object is to unfold the Kingdom of Heaven on earth; to apply God's laws to man; to establish in human society, God's eternal Harmony; not only telling man to love God with all his heart and to love his brother as himself, but teaching him how to do it, thus crowning Divine Love with Divine Wisdom.

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THE CALL OF THE DIAMOND.

You may talk of the track and the paddock,
Of the pastime of princes and kings,
You may follow the students of Queensberry rules
At the side of the roped sawdust rings;
But the call of the diamond is sweetest,
And joy overflows from his cup
When the "fan" seated high in the bleachers
Hears the umpire command, "Batter up!"

We all know the charm of the woodland
And the lure of the clear mountain brook,
Where the trout in the shadowy waters
Are trapped by the fly and the hook;
But the brain thrills with keener sensations
As the thousands surge in through the gate,
And the air rings with wild exhortations
When the batsman steps up to the plate.

The epicure gets indigestion
And is cut down to hot milk and toast,
The dancing fraternity lose lots of sleep
From the hours when it's needed the most;
But the bleacherite bathes in the sunshine
And is charged with no extra expense
When a liner propelled by his favorite's bat
Takes a plank from the centerfield fence.

In the warm afternoons of the summer
We close up the office and shop
And hie ourselves out to the ball grounds
And revel in peanuts and pop,
Where the roar of the stands wakes the echoes
Like the booming of thirteen-inch guns
And the scorers grow hot with excitement
As they chalk up the hits and the runs.

The lure of the ball game grows stronger,
The call of the diamond more clear,
The ranks of the "fans" are increasing
As the game gains in favor each year.
We all know it's played on the level;
Let's give it our loyal support
And foster the spirit of manhood it breeds
Which has made it the national sport.

—Richard Wright.

"The soul never needs long, tedious, and involved arguments or pedants—it needs only sweet words of Love and Hope. Sunshiny and optimistic suggestions, from whole men, who beam and gleam with that bliss that comes from a wide and deep love for all is what all souls need. Men want glad songs; not dirges—joy, not wails."

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AN OCEAN OF POWER.

Universal Mind may be termed an ocean of undifferentiated power, present everywhere; pressing upon us like the water upon the fish that lives, and moves and has its being in this element in which it exists. We can as little live and separate ourselves from this Power as the fish can separate itself from the element in which it thrives. Water sustains it. It is its very breath, and so we are sustained by the ocean of Universal Mind from which the interelemental energies of our life come forth. This power pours through us every moment, and in the degree that we make ourselves perfect channels is it enabled to flow through us in ever more and more life-giving measure.—The Builder.

MENTAL SERENITY.

In quietness and serenity of mind lies the key to realization.

Too great intensity will defeat the purpose of your affirmations.

Turn your attention to Omnipotent Life with a calm, quiet, trustful expectation of realizing your oneness with it.

Relax yourself until physical and mental tension is eliminated and open your mind to realization of the Truth of Being, which is that your real self is Life, and that disease, poverty, unhappiness have no power over Life and possess no authority where you are concerned, except as your mistaken belief endows them with temporary power.

While these negative conditions become to you a reality, because you accept them as a necessity, yet they never have any foundation in Truth. Life is supreme. Life is all. Where Life is there can be no disease. And you so far as that part of you which is real is concerned, are Life.

Anxiety, tension, impatience, cut you off from a realization of the fact that you are one with Omnipotent Life.

If you would be healed, give yourself over at stated times to meditation, or self-treatment, by turning your thought to the contemplation of Truth, as outlined above, and between times keep the same attitude of mind. Do not allow the negatives to hold your attention but keep it centered on your oneness with Life and expect that this Life will find expression through you and guide and care for you.—William E. Towne in The Nautilus.

WHEN MOODY PRAYED.

It is said of Moody that when he had prayed the prayer of faith for anything he would immediately go about acting as though he had received it. That is the kind of active and aggressive Christians that are needed; not men who flaunt about here and there and everywhere without purpose or aim, but Christians whose hearts have been prepared by prayer for the accomplishment of a definite purpose. We need to be divinely aggressive in this age to reach men. We ought to be wiser in our generation than the children of this world are in theirs.—Rev. A. N. Metzger.

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EXTENT OF TRUCK TRAFFIC.

Much is being heard about the extensive development of motor truck traffic between New York City and Philadelphia, Pennsylvania. This traffic now amounts to 2,000 tons a day, and amounts to a continuous freight service between the two cities, a service which has proved of greatest value to merchants and manufacturers, during the war and since the fighting ceased. There is another side to the matter, though, for now the roads are crumbling to pieces under the pounding of the heavily loaded vehicles. Roads such as the world has never seen, perhaps, must be built to meet the new demands. A short stretch about to be reconstructed will cost the State of New Jersey $66,500 a mile. This seems to offer excuse for a new version of the old saying that the public always pays the freight.—Christian Science Monitor.

SOLDIERS EARN CITIZENSHIP.

It appears, from estimates by the Bureau of Naturalization of the United States Department of Labor, that 160,000 aliens were made citizens of the United States during the war. It is not difficult to find an explanation for this. In the first place, a great number of persons who, through carelessness or for some other reason, had previously neglected to take out their papers, were spurred on by the exigencies of the times, while, in the second place, thousands of aliens who entered the army and navy were enabled, by special legislation, to obtain citizenship without taking the usual preliminary steps. While the number for the period is extraordinary, yet it is satisfying to know that extraordinary care was taken in this direction during the war. It is believed that aliens still overseas in the American Expeditionary Forces, entitled to citizenship under this special legislation, and who undoubtedly will claim this right on their return, will bring the total up to 200,000. Men who have fought for the country ought to be worthy of its citizenship.

TO THEODORE ROOSEVELT, RESTING.

Oh, Roosevelt,
Our Roosevelt:
While hearts are sad
That you are veiled
Our souls are glad
That you live in us
Evermore,
Our Great Path maker
Elder brother,
Whom we love deeply,
And because of whom
We shall live larger lives
Forever;
And do greater works in all the world.
A nation's reverence,
A world's honor
Waft you to highest heaven
To add to its glory,
And its paeans of praise,
As it comes
Descending
Upon earth.

Repose in Rest, O soul of mine,
  As a rose within the bud,
Unfolding e'er Thy love sublime,
  Eternally in God.

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THE REALIZATION OF TRUTH.

Learn of the unseen Good, the "All-Encircling Good that hems us about on every side. It presses upon us, more limitless, more inexhaustible, more free than the air that we breathe," "Out of it every need, every want, every yearning of humanity can be, must be, supplied."

"Desire itself is but God—Good—Love, knocking at the door of your consciousness. It is impossible for you to desire anything that is not already your own! It only remains for you to bring the invisible into visibility—to take of the everlasting substance what you will."

And how must you do this? Ask, and believe that you have! You have asked many times, perhaps, and have failed to receive. Why? You have failed to believe. In the asking and believing is the thing made manifest. Declare that it is yours! Expect it! Believe it! Hold to it without wavering—no matter how empty your hands may seem.

Affirm Everything that I want is mine! Money is as plentiful as love—as absolute as the mandate, "Believe, and thou shalt have." "In the Encircling Good, there is plenty of money—why, then, should you not spend it?" Realizing that as you "ask, and believe that you have!" the reply is manifest.—Mary C. Sabin.

Prayer should be consistent with what we desire to realize. We are always praying whether we know it or not. We pray in all our beliefs, words and acts and the result we get is the answer to our prayer.

MOTHER WHO LAUGHS.

There are many conscientious fathers and mothers who make themselves and their children miserable by taking youthful foibles too seriously.

It is an innate propensity of a child possessed of average good health and spirits to make older people laugh with him; not at him, but at things that seem amusing to his own sense.

And the mother who has the blithe and ready humor to enter into his fun becomes his loved companion.

He heeds her rebukes and bends to her correction without ill feeling, where sternness would arouse his pride and ire, for he is assured that she is ready to share all his innocent pranks, and that her disapproval has no foundation in impatience or injustice.

And when the day arrives when childish things are put away, and the grown men and women look backward to their early homes, with what a throb of pleasure they say, when things happen, "Mother would appreciate this; she had the quickest sense of humor of any woman you ever saw!" And underneath these light words is the thought, "How happy, that dear mother made us all, and how I love her."—Woman's Life.

Love, which is the door through which God enters into the heart of man and man into God, is eternal. And as the door in this poor temporal life was but a little gate that did not always stand open, but was often shut by a strong gust of wind, in heaven the poor little gate will become a mighty portal, standing open night and day.—Tholuck.

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RELIGION

Must Be Purified to Become Vital Reality in the Life of Man.

C. B. Patterson in The Sunlight of Health.

RELIGION is the Spirit within man "feeling after" the Great Universal Spirit; a desire and a realization for oneness with God and man; at-one-ment between outer and inner.

Philosophy is an effort on the part of the mind to give expression to what it conceives to be the laws which regulate, control, and direct life; and the final effort which we call Science is that this inner Spirit, this knowledge of law and order which comes later, shall find outer or visible expression in man's world. All three proceed from one source, by one law from inner to outer.

To think, to feel and to act is the God-given prerogative of every man and through feeling, thought, and action comes all that is real or vital in life. To feel is first; to express is last; thought is the connecting link.

If we have a new science it follows that there must be a new philosophy behind such a science. In the past, we have had countless philosophies, and into every one of them has undoubtedly entered some element of truth, for it is truth alone that can hold things together. But the many philosophies have indicated that the truth in each one could, at best, have been only a partial truth. Only through the union of all the truth they contained with a still greater knowledge of the Inner Truth, could an enduring philosophy be established—a philosophy rising above conflicting, contending, and contradictory theories, opinions, and beliefs; standing calm and serene in the realm of law and order where there is oneness of all Life and Intelligence, where everything is a part of the One and the One living in everything, where there is a countless diversity of form, but One Life pervading all, One Intelligence guiding and directing all, One Creator and one creation. In this Plan is fulfilled the real object of true philosophy, which has ever been an attempt to establish or bring law and order out of apparent chaos, unity out of apparent diversity, thereby establishing truth.

The new philosopher, while accepting all that was real or vital in the philosophy of the past, is, nevertheless, leaving many cherished ideas and preconceived opinions behind; he seeks only a knowledge of the thuth, realizing that it is only the truth, realizing that it is only alone that makes for universal freedom and brings with it the eternal light, life, and wisdom. Behind the new phlisipohy there must be the impelling force of a new departure in religion. All the truth that ever was in the religion of the past will

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remain, but all the dross must be destroyed. The purification is a necessary one in order that religion may become a vital reality in the life of man. The real religion of life is cutting loose from its ancient moorings, its hide-bound creeds, its dogmatic theologies; and all that miraculous element, which, heretofore, has played such a prominent part is being rapidly relegated to oblivion. The things once deemed sacred are sacred no longer; symbols that at one time expressed some degree of life are now dead, empty things.

The so-called Christian theology, that attributed to its Founder miraculous powers and superhuman qualties because of its belief in His Divine or God-nature, will have to undergo a reconstruction in the light of the new religion—a message new to Christianity, but not new to its Founder—of the Kingdom of God, or a Kingdom of Heaven, resident in every soul.

LOVE.

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

SERVICE.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shing record tells.

Thy love shall chant its own beatitudes.
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—Elizabeth Barrett Browning.

Christ is the key of the history of the world. Not only does all harmonize with the mission of Christ; all is subordinated to it. When I saw this, it was to me as wonderful as the light which Paul saw on his way to Damascus.—Von Muller.

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News Letter
Subscription Price

. remains for the present at least at

One Dollar

ALTHOUGH the cost of production of all printed periodicals has been greatly increased and is steadily advancing, the publishers of this magazine recently decided that the subscription price will not be advanced at this time. The advanced cost of paper, printing, postage and distribution will be absorbed by the management, and dependence will be placed in the result of endeavor to enlarge the subscription list by

Improvement in the Magazine

by which it shall be made more valuable and acceptable. Give us your aid by sending

One Dollar

for renewal as soon as practicable, and bringing the magazine to the attention of as many of your friends as possible.

In no other way can you aid in the Demonstration of the Truth and assist in the propaganda of New Thought and Christian Science more effectively than by aiding in the enlargement of the News Letter's field of labor and teaching.

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THE POWER OF THE WORD.

There is a singular power contained in every word that is uttered by us.

Jesus was aware of the power which His own words contained, for He declared that heaven and earth would pass away but that His words would not pass away.

Nor is this power of the word effective only when spoken in good. Its inversion is equally possible. Jesus knew this, too, for He cautioned us to utter with judgment, saying: "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

It is evident that in every utterance we are releasing a power—or force—that is changing for good or ill everything in our life. Solomon declared that "death and life are in the power of the tongue," and this power is given to every man.

"The worlds were framed by the word of God," and so every man must frame or outline his own world for good or ill.

Since, as Troward declares, the "Law flows from the Word," it is well to formulate those words that become the law of our world, or life, and the most powerful of these, for affirmation purposes, are those that recognize Spirit as the Power. Genevieve Behrend gives a strong and powerful affirmation to her classes in acquiring the true power. It is contained in these words: " 'Not by might, nor by power, but by my Spirit,' saith the Lord."—The Builder.

YOU WILL NEVER BE SORRY

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

What rules the world? Is it might? What rules the world? Is it Love? Is it hunger that drives? Is it wit that thrives? Shall subtlety triumph or right?

Hunger drives and gumption thrives, and subtlety's envy's glove. But knowledge and truth shall drive out ruth, and Love, in the end, is might.—E. S. Martin in Scribners.

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Oliver A. Sabin Jr.

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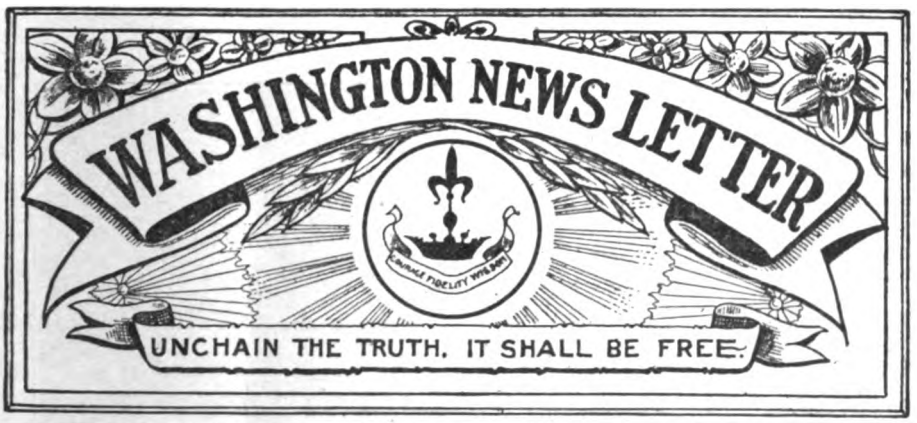

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TO WHAT GREAT THINGS ARE WE TO COME!

Before another News Letter is published, it is likely that a Covenant of Peace will have been signed at Versailles and the great world war will be in fact ended. Prohibition, Woman Suffrage, world-wide democracy, universal peace, the abolition of war forever already accomplished or in sight, apparently. What an astounding prospect! The wireless telephone, the wireless telegraph, the ocean-crossing airplane, the submarine vessel, the speed-annihilating automobile and motorcycle, the surface-skimming vessel, the electrically-driven locomotive and ocean liner, the moving picture, the graphophone, unspeakable wonders, all have come to pass in our day and yet we are only permitted to glance into the wonders of the universe and the things done by men through the inspiration of the Almighty!

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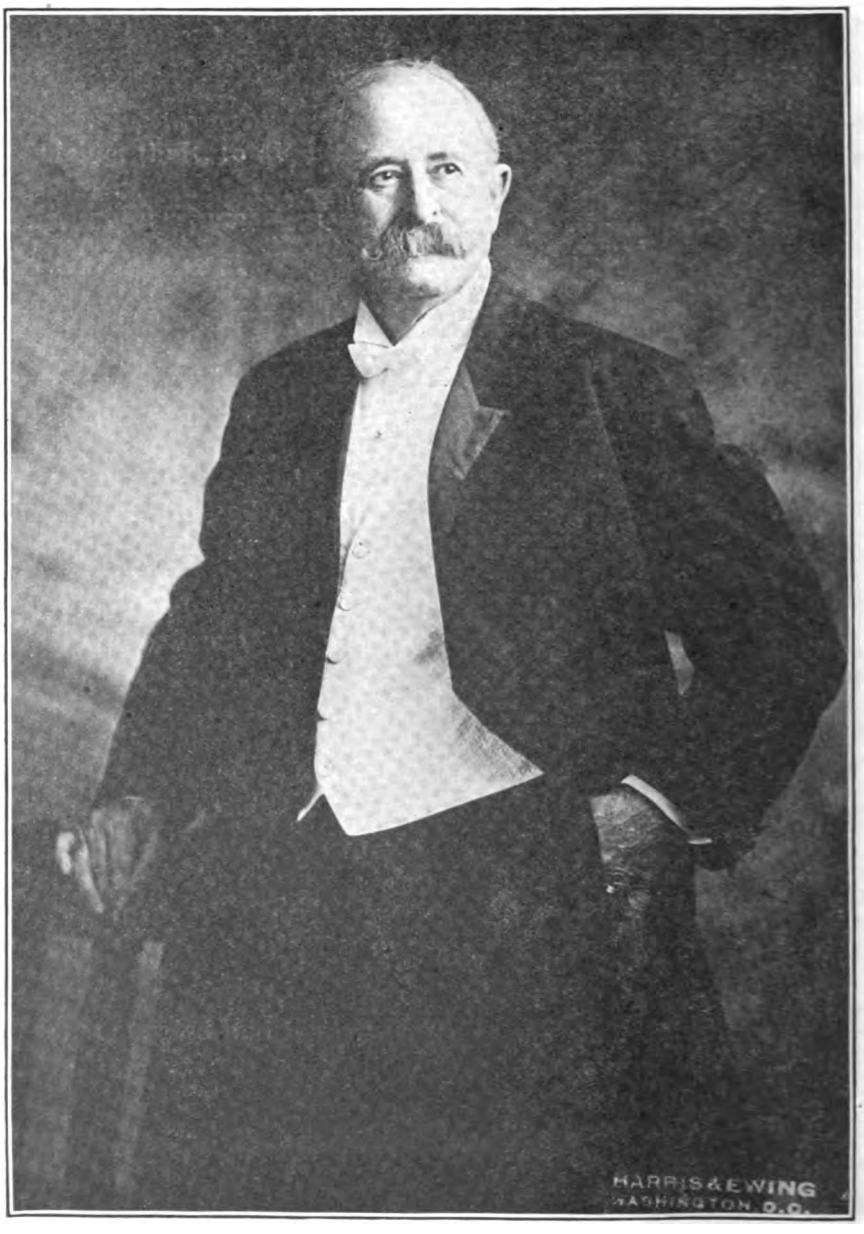

Oliver C. Sabin.

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MONEY.

Money is Power—Power for Good or for evil, according to the use to which it is put by its possessor. Money is compressed, condensed, preservable, and always usable, energy. Money is the most powerful tool in the workshop of Existence. Money lifts its possessor to the Pinnacle of Opportunity, makes him a possible giant of accomplishment. Money multiplies its owner into a host. Money if honestly acquired and properly expended is the greatest of all earthly things, for it will procure all possible blessings of material possessions. Therefore, get money honorably and justly without stint and use it for purposes of Good. Per contra, money may be made the most powerful tool of Evil. Teach your children in simple phrase the proper ways of making honest money and tell them that with honest money they can do great things for mankind.

OUR SPECIAL OFFER.

The News Letter announces with this number an unusually attractive opportunity to secure reading matter along lines of Christian Science and New Thought. Take advantage of it, if you are not already supplied, and pass the good news along. From now until September 1 you can have for $1.75 one year's subscription to the News Letter and two of the most popular books in the list of works by Bishop Sabin, viz.: Sacred Science, a $2 book, and Christian Science; What It Is and What It Does, usual price 25 cents. The News Letter has remained throughout, and in spite of, the hard war times, at subscription price of $1 per annum, although the price of production has more than doubled and almost without exception periodicals of all classes have increased in price. Take advantage of the unusual opportunity herein presented and send $1.75 while the offer holds good. You will get the magazine at pre-war price and books worth $2.25 for 75 cents.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

May

PAULINA B. SABIN

Call it not vain—they do not err,
Who say, that, when the poet dies,
Mute Nature mourns her worshipper,
And celebrates his obsequies;
Who say, tall cliff, and cavern lone,
For the departed bard make moan;
That mountains weep in crystal rill;
That flowers in tears of balm distill;
Through his loved groves that breezes sigh,
And oaks, in deeper groan, reply.
And rivers teach their rushing wave
To murmur dirges round his grave.

—Walter Scott.

The best gifts are seldom things; the best gift is always from within and is charged with personality. In the case of those who are able to make great gifts for the highest purposes—for the teaching of religion, the discovery of truth, the opening of the doors to education—it is often true that the spirit behind the gift is more valuable to the community than the gift itself, and the example far more influential in the long run than the great sum of money bestowed. The highest service a man can render to his fellows is some bestowal of himself in sacrifice, work, influence, inspiration.

Reuben Thomas, of the old Church of Brookline, used to say, "I like to see a man have a few redeeming vices."

Of course, you should never fib, and never kiss the girls, and never play hookey, and always obey your teacher—please do not understand me to say that you should ever be naughty. Verily, verily, you shall have your reward.

But you will not have everything. There is a certain tender spot of love in the heart that you can only reach by stumbling a bit. Go on, and be a success, and you will gain a lot; but there is also a reward that is reserved for failures. The weak, of body and of morals, break our hearts, but they reach our hearts. They burden us, but they own us.

Frail humanity comes to us with a note of challenge no angel can utter.—Dr. Frank Crane.

There's a happy satisfaction, when the long night falls,
To remember that one hour along the road
When you cheered a fainting brother, listened to his calls,
And you helped to lift his troubles, to bear his load.

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TRUE PRAYER IS TRUE HEALING

Mere Makeshifts—In the Lives of People—Prayer the Means—The Heaven of True Religion—Perfection—Humanity's Discord.

Wm. E. Gibson.

THE sickness of the world is manifestly great, and the methods of mere material healings apparently become the hot-beds for greater varieties of diseases.

MERE MAKESHIFTS.

Many healers and physicians are conscientiously faithful and absolutely trustworthy, while others God alone may judge. Yet all realize that their effort, so far as results—observable results—go, are mere makeshifts, mere patches upon patches of garments whose fabrics are too frail to retain the stitches satisfactorily.

From morn till eve and from eve till morn, the cry is "Send the healer," "send the physician." This of course is to the profit of the unscrupulous and in it he finds delight until the cause of profit becomes his source of pain, while the conscientiously faithful cries in the anguish of his soul "Where is the healer; where is the physician with the true remedy?" He goes forth from bedside to bedside, from heart to heart, and does the best he can, but ever bowed down under the overweighing consciousness that even though the pains are checked and fevers are abated, the cause for the disease has not been reached and the remedy of prevention has not been found.

Straightening himself up from these faithful services and arduous tasks, and looking with mental eyes over the face of the earth, he sees in the lives of peoples and nations conditions similar to those recognized in his individual patients. He sees prejudices, pride and greed with their auxiliary forces poisoning the lives of individuals, peoples and nations, creating discord, rancor and wars, making for national and international sickness and diseases. He sees the physicians—diplomats and jurists—some of whom are trustworthy and faithful, while others——. Combined they succeed in mere stitching the patches of treaties and agreements on to fabrics that will not retain them.

In the anguish of his soul he laments with the prophet of old, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the people recovered?" Then the whisper in the soul, "I am the Lord thy God which healeth thee." Then from the psalm of psalms he hears the refrain, "He healeth all thy diseases, He redeemeth thy life from destruction. He crowneth thee with love and kindness, tender mercies, so that thy

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youth is renewed like the Eagle's." Then speaks the wise, "The prayer of the upright is his delight," and again the prayer of faith shall save the sick."

Prayer is the Means by which the creature approaches the Creator. True Prayer is the sincere desire of the soul for the thing desired, and the effectiveness of true prayer depends upon conformity in spirit and conduct to the revealed Will of God. The Spirit Christ gave his disciples but one formal prayer; this prayer was but an expression of the desire that the Kingdom of God should come and that the will of God should be done by men in their relation with each other as that will is done in the Heaven of True Religion.

This Heaven of True Religion, to the intellectual, is but the loftiest ideals that have come to men, which if practiced by the people of the world would make a heavenly state of this life existence, but to the spiritually awakened it means more than a blissful state here. For this life is but a part of a moving picture. The extent of it is but the passing of the slide before the light that reflects here, but it passes on to be reflected in the Realm of Spirit.

THE DEGREE OF PERFECTION

reflected in the next life depends upon the degree attained in this. And the degree of perfection attained in this life is determined by the conformity of the soul to the revealed Will and Plan of God—by reflecting in the mirror of this life the divine characteristics and qualities that God has reflected in, or, better, projected through, his chosen servants.

Now the law of this life on its material side is as perfectly of divine decree as it is on its spiritual side.

On the material side all things are in a state of change. From the lowest to the highest of material states there is a shuffling off of the old and a putting on of the new. Composition is the companion of decomposition; even more, death is the servant of life and life in turn serves death.

ON THE HUMAN PLANE

it is apparent that the states of mind or the thoughts of men not only effect their own physical states but also influence others. For instance: Fear often paralyzes the usual functioning of the mind, and so disturbs the physical harmony as to cause temporary and sometimes permanent physical distortion and often mental distraction. And the same condition will follow whether the cause for the shock of fear be real or imaginary. Thousands are sometimes affected very materially by the shock of fear radiating from one person.

The Secret of Life is to be so absolutely attracted to the divine center of life as to permit the changes incident to the laws of materiality, change and decay—to have no power to distract the soul from that which is unchangeable—The Face of God.

Truly the greater part of the

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suffering, physical and mental, of this life, is due to the

DISCORD CREATED BY HUMANITY

conforming to other than the Will of God.

Some are greedy of material gain and so make mental and physical suffering both for themselves and others. Others worship at the shrine of prejudice, others yet inflate themselves to painful proportions by the gas of pride. These and many other material attractions draw men and nations into the cogs of discord with divine law. Hence some of the cause for the physical and mental sufferings of individuals, peoples and nations.

There is no escape from the consequence of trespassing any of these divine laws.

Now as to absolute health of the physical state of man, there is no province. Pain and physical disease are but a part of the physical life. Birth, youth, maturity, old age, death, are but steps in the path of life; each step is a change, each change is wrought with a degree of pain and dis-ease.

This law operates the same way in the lower animals, and similarly in the vegetable and mineral kingdoms. The animal sickens, seeks remedies, recovers, or dies, but lastly all pass through the shadow of death. Trace of the same law may be followed throughout the mineral kingdom.

Obviously, then, to take medicine for, or to pray for, escape from those discomforts incident to the changes in the natural course of this material existence is fatal.

GOD IS THE ONLY PERFECT CONCEPTION

and the only conception of perfection that has been revealed to man.

True Prayer is the yearn of the soul for approach to perfection. It is a leaning forward of the soul towards the Eternal Essence.

The soul that thus yearns for approach to God escapes the consequence of fear, of prejudices, of greed, of pride, the cause for soul distraction, mental suffering and much physical discomfort. Upon such a soul, centered upon approach to God these delusive shadows have no effect. But the discomforts incident to the working out of the natural laws of the material life remain with the devoted disciple just as with the soul centered on material things. With this difference however: He who is centered upon drawing daily nearer to God in spirit and truth counts these discomforts incident to physical the operation of the natural laws, as nothing compared with the end sought and the objective to be attained.

True Prayer then is the search for Harmony with the True God. This harmony in every step of attainment is perfecting health, freeing the soul more and more from the material and ideal attractions that create distractions from God, and giving it power to so minimize the discomforts of the operations of the natural laws of life as to make them as nothing indeed. Thus True Prayer is True Healing. To the man of True Prayer distraction from God is the only pain. Nearing to God through pain and even through the

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jaws of death itself is his greatest pleasure.

Harmony with God is health, wealth, comfort and joy. Blessed is he who attains thereto.

THE PREFACE TO "CHRISTIAN SCIENCE; WHAT IT IS AND WHAT IT DOES."

Bishop Sabin, in the preface to his little book, Christian Science; What It Is and What It Does, said: "The object of this little volume is to give to the world, in plain English, God's system of healing in sickness and, ultimately, death. We are told that the three great evils shall be overcome, and that the last is to be death, which is to succumb to the victorious truth. * * * Many of the thoughts in this little volume came to me as the seed into virgin soil, without premeditation on my part, but direct from the Guiding Mind of Inspiration. The ignorant of every nation, every clime, are to receive this great Truth, for it is the great discovery of the nineteenth century, preparing the world for the time soon to come when sin, sorrow, want, deprivation, ills, and ailments of every kind and character, either physical, mental, or material shall pass away, and God's children throughout the broad expanse of the earth shall be gathered together in one family, under the one banner of Love recognizing the Fatherhood of God and the Brotherhood of Man."

TO THE RETURNING SOLDIER.

Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee.

Receive, I pray thee, the law from His mouth, and lay up His words in thine heart.

If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Yes, the Almighty shall be thy defense, and thou shalt have plenty of silver.

For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto Him, and He shall hear thee, and thou shalt pay thy vows.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.—Job, 32, 21:30, The Bible.

The very best of us must feel that he might have been transcendently nobler, and greater, and loftier than he is; but while life lasts every "might have been" should lead, not to win regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be yet."—Canon Farrar.

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THE LITTLE FOXES

Ethelind Lord Campion, Sacramento, Cal.

Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes. Canticle, 2:15.

JESUS Christ announced that he is the Vine, we the branches, and Infinite Intelligence the husbandman who eliminates every branch which is non-productive, pruning even the fruiting limbs so that they may bear more largely.

Anyone familiar with the methods of a vineyardist knows how he trims back and cuts off the branches of his grapevine until they are mere stumps, rather pitiful in their naked and apparently ineffective condition. But the husbandman knows! He has learned that, without this seeming-severe pruning, his vines would be all trailing branches and useless leaves, bearing but little fruit, and that inferior in quality. It is as though the closer the fruit to the parent vine, the more direct its contact with the life forces in the roots of its being, the more the sweetness and flavor it imbibes, the more the Essence of the Vine becomes embodied in the grapes.

So Infinite Intelligence within each one of us, both husbandman and essential life as well, seeks ever to bring us into greater and greater productiveness; is ever trying to push out through us the true Fruitage of the Spirit—Love, Joy, Peace, Tolerance and Moderation, Goodness and Faith.

THE PRUNING SHEARS.

We might call Experience the pruning shears, necessary only because we as humans have vain imaginings that it is in the manifestation of many leaves and much wandering of lengthy branches far from the parent stock that delight is found. But guided by the Divine Mind, the sharp shears of experience but cut away our dead wood and non-productive branches and the leaves that, however beautiful in coloring and shape and texture, are using Substance that should go into the fruit for which really the vine exists. All these are regarded as superfluous, and are gathered together and consumed utterly by regenerative fire. Yet even in those gray and lifeless-appearing ashes lurks a residue of Spirit-Substance, which the wise husbandman casts upon the soil about the roots of the vine, where they yield their quota to the color and richness of the perfected fruit. There is verily no loss in the workings of the Infinitely Intelligent Mind of God!

THEN COMES THE OUTWARD GROWTH.

After the pruning comes growth outward; life welling up with renewed vigor, and pushing out its beauty into branch and leaf, tendril and flower, and finally a profusion of tiny grapes which promise abundant harvest. The little grapes are

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green and very tender, liable to be hurt by sudden chill or excessive heat, very beautiful but immature —in a state requiring close watching and vigilant care. Then it is that the little foxes Solomon sang of appear in great numbers to spoil the vines, "if we don't watch out!"

Such a time there seems to come in the on-going of most Truth students, where the student, after reaching a stage of unfoldment where he can actually see the fruit of his long application and tendance beginning to be visible. But, oh, how very tender are those little grapes, those as yet immature fruits of the Spirit! How tempting they are—how inviting to the little foxes. And alas, how many foxes of habit, of old ways of thinking, of human conceptions, of mortal beliefs, of pride and sensuality and various naughtinesses seem yet to lurk in our consciousness, ever ready to spoil our vines. Truly, only eternal vigilance, praying without ceasing (living ever close in thought to God), will ever bring our fruit to perfection—to that assured state where we can know, with Christ, that we have finished the work we came to do!

THE GRAPES OF LOVE AND JOY.

That is a beautiful bunch of the Grapes of Love hanging there; love that we have believed partook of the quality of the Divine and Universal. Is there no little fox of self-seeking hidden away, watching that bunch of grapes with greedy eyes? Has this little selfish fox of human desire eluded our vigilance? Are we still believing in "me" and "mine" as separate and apart from all others, belonging to us alone, and so more near and dear?

Is that bunch of the Grapes of Joy full of the happiness of the Christ Mind, which alone remains with us and does not fleet away at the first appearance of cloud or shadow? Is there no darkness at all in our light? No thought of depression, sorrow, disappointment or discouragement to cloud our sky? Let us beware one and all these little foxes of the moods of mind!

THE GRAPES OF PEACE.

The Grapes of Peace? Are we securely poised and balanced? Does nothing upset our equilibrum, our mental equipoise? Is the mind so stayed on the Truth of Being, the Oneness of God and man, that no outer storm of circumstance can shake us or alarm us? Then that bunch of grapes will surely grow to maturity and be filled with the wine of the Spirit!

Have we learned tolerance and moderation in all things? Passed out of judgment into discrimination? Ceased to condemn others, or ourselves? Is our only verdict that of the Christ: Go and sin no more? Do we no longer condemn in others what we condone in ourselves, or vice versa? Are we temperate in thought as well as action? No longer greedy for place or power, for "things" or acquisitions, or seeking to fulfill that "lust of the eye" which hankers for more than it can eat or digest or use, whether it be food or ideas, raiment or love? To learn to claim "Allness" as our heritage, without snatching "some-

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ness" from our neighbor, is to truly come into the simplicity of moderation in all ways.

GOODNESS.

Is our Goodness a true and abiding consciousness of the Perfection of God as the only real goodness? Is there nothing in us of the Pharisee, who prays thus with himself—"Thank God I am not as other men—I do not lie, or steal, defraud or adulterate!" Have we no pride of intellect? Are we free even from pride in spiritual attainment or perception—that most subtle and insinuating of all the little foxes, that steals the tender grapes of our actual contact with God, before they have ripened into their perfect state where they are indeed ONE with the consciousness which gave them expression?

Are we beyond self-scorn, self-pity, or self-indulgence? Through with the susceptibility to criticism or applause? Are we so sure of our relationship to "The Father" that only His verdict of "well done" has any weight with us? Or do we yet seek the approval of men, and, receiving it, purr like a kitten whose back is tenderly stroked the agreeable way? Or do we draw into our shells, like the sensitive snail, at the first hint of condemnation or censure? Both attitudes of mind untrue!

In short, have we reached the place where no little fox named "Personality" lays his clutching claws upon our "grapes of Eschol," that mighty attainment of consciousness where we can truly say, "I of myself do nothing, am nothing, but the Father in me does all!"

Then is faith, the culminating and all-inclusive fruit of the Spirit, made manifest in mighty works. Then does health spring forth speedily, and all the attributes of goodness appear. Then does our vineyard ripen to its harvest of beauty and usefulness, the little foxes retire discomfited, and we reap in joy what Infinite Intelligence has so long patiently cultivated and tended and protected.

A CLIPPING FROM "SACRED SCIENCE."

This sermon which we are teaching is intended to bring the student strictly into tune with The Infinite. In other words, to elevate him from the plane of quasi-immortal mind through the grades of advanced thought to the super-conscious, or to that point where his mind is in harmony with God, when he knows as God knows, and knows in the same way that he derives his knowledge from God direct. The object of all this teaching is to bring the student to the point where he will no longer be the slave of that materiality which exists in his environment, and will be made entirely free. It must be remembered that we have a pattern; we have always had it, and that pattern is Jesus Christ. What He did we can do. What He did He did through thoroughly and perfectly fixed, scientific rules; through absolutely scientific methods. These methods are given to us and are to be taught in the pages of this book (Sacred Science). We can point the way, but you must do your own work; nobody can do it for you.—Bishop Sabin in Sacred Science.

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MY MOTHER'S PRAYER.

When Mother prays I always feel
A sweet, strange influence o'er me steal
And all my soul's deep needs o'erfill
When Mother prays.

Somehow she always reaches Heav'n,
And thoughts of Earth are quickly riv'n,
And clearer visions always giv'n
When Mother prays.

I go to her with heart downcast,
For burdens press me hard and fast,
But somehow, dear, they never last
When Mother prays.

The clouds all lift and flee away
And all seems bright and clear as day—
Old Satan never dares to stay
When Mother prays.

And often she will fishing go
To hunt for souls among the low—
They're found and safely landed, too,
When Mother prays.

Somehow that prayer is more than prayer;
'Tis full of faith and love and dare.
Methinks the angels pause to hear
When Mother prays.

Oh, listen then, thou soul of mine!
This mantle—prayer—of hers divine,
As she leaves earth, it shall be thine
When Mother prays.

Oh, listen then, thou soul of mine!
This mantle—prayer—of hers divine,
As she leaves earth, it shall be thine
When Mother prays.

Yes, Mother, dear, 'tis sweeter far
Than any earthly gem or star,
For Earth and Hell can never bar
My Mother's prayer.

—Fanathea.

WORTH WHILE TO FORGET IT.

If you see a tall fellow ahead of a crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to be mournfully bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded, and kept from the day
In the dark, and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile, or the least way annoy,
Or lightness of heart and good spirits destroy,
It's a pretty good plan to forget it.

—The De Witt Clintonian.

Smile once in a while,
'Twill make your heart seem lighter;
Smile once in a while,
"'Twill make your pathway brighter."

—J. Whitcomb Riley.

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ADJUSTMENT

Elsie Gibbs.

IN all the annals of time no period can compare with the present in all its seething unrest for the adjustment of things more to the law of order and harmony and free from the oppression of materialism, showing the working out of God's Plan in His Universe.

The law of Evolution is going its round to the oppression of all in material leadership, crushing the life hopes of the monarchs who have builded their strength from material support. Through it all can be seen the growth of the people to the enlightenment and understanding of their own part in the evolution of the world, which depends upon the growth of the people as a whole.

There are always great leaders and master minds, but the shepherd whom all the sheep are following should be the Good Shepherd.

Materialism has had its day in government, science and religion, and as a mother goes through pain at childbirth, so Mother Earth has brought birth to a new era in the coming century—an era where the intelligent mind shall assert itself as the ruling power, bringing justice, wisdom, brotherhood and broader views concerning law and order, because the nations' material problems are being solved and the people will be made more comfortable in a material way.

Poverty and ignorance are two great drawbacks to the understanding and the unfoldment of Divinity Within Us and they will be eliminated by doing away with oppression. Every child has the right to be well born, with enough to eat and wear, with reasonable material comforts, so that it can be given a chance mentally, gaining more freedom of expression and learning obedience to the Will of the Soul. When man's will becomes God's Will then does power come to us and law is expressed correctly through us.

We are now awaiting readjustment and people learn to adjust themselves quickly to changed conditions, just as Nature asserts her own beautiful dominion after the cyclone, the volcanic eruption, or the battlefield, as they all take place in this universe of ours to relieve oppression and gain freedom. Every great war and sacrifice has been brought about to gain more freedom. The old kernels of the seeds we plant must die in order that the new may grow. Let go of the old and let the new era enter in with more freedom for us all.

You cannot run away from a weakness; you must sometime fight it out or perish; and, if that be so, why not now and where you stand?
—Robert Louis Stevenson.

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THINGS TO BE REMEMBERED.

Remember that in God-Mind there is only good. The Absolute Truth is that there is only one power and one presence in the universe, and that power and presence is Good. In his thought realm man has built up other conditions, which he calls evil.

Remember that as a man thinks, so is he. When he believes in evil, sin, sickness and death, these conditions become real to him and he sees them manifest in his affairs. To get rid of them he must deny their reality, and affirm the Truth. If you had a flower-pot filled with poor soil, and you wanted to grow good plants, you would have to empty out the poor soil and fill the pot with good soil. Emptying the poor soil represents the denial of error from your mind. Filling in the rich soil represents affirmation of Truth.

Remember to follow your denials with affirmations of Truth. Denials leave a vacuum in the thought stuff, which, if not immediately filled in by ideas of Truth, will become filled with ideas that drift about in the race thought.

Remember that we often accept race ideas of error and let them settle down upon us and become a part of our body consciousness. This we do when we are in a lazy or negative state of mind. A cold is really a very negative idea that often takes up its abode with us while we are in a lazy state of mind spiritually. As soon as we detect the first trace of a cold, we should take a very positive attitude of mind and firmly deny that there is any reality in this idea of error. Then we should order it away with assurance that it must obey, and follow this with affirmations of God's abundant health and harmony, permeating every part of our being.

Remember that by denying an idea you are not changing God's ideas or affecting Truth in any way. You are simply driving away your man-made ideas that are contrary to Truth.

Remember that by denials you drive away the clouds of sense delusion from your consciousness, so that the light of Truth can shine upon you. —Weekly Unity.

GOOD THINGS TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-old story is as welcome as a sunbeam in a sick-room.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.

Learn to attend to your own business. A very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own heart to be bothered with any of yours.

The voice of Truth is heard whispering its first melodies in the soul's intuitions. At first her words are soft and low; so low and soft, indeed, that superstition is often allowed to make man doubt the voice of Truth within, causing him to lose sight of his immortal inheritance. But in the properly unfolded and virgin soil the forces of nature are summoned to one point and the Truth comes forth—that the spirit of man is immortal and eternal.

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EXPRESSION

Elsie Gibbs.

EXPRESSION is the natural outcome of all accumulated wisdom, gained throughout our span of life. It is the result of our years of sowing in our Garden of Life. Each expression leads to individuality, which in turn determines character. In the tiniest flower in its perfection is beauty of expression.

All things brought into our life tend to govern our expression—accumulation of the natural tendency of all nature and mankind, accumulation of knowledge, wisdom, wealth, desires and possessions. We should be careful what we accumulate, as to quality rather than quantity, and realize the worth of it in fuller, more perfect expression of ourselves.

Wealth seems to be the one great point of all concentrated accumulative energies. Wealth in possessions is a wonderful power, and all of us are living to acquire more Power. Power for greater expression of that which we use in our desires.

Money is a medium of exchange, and a very good medium, but tends only to aid us in fulfilling the law of expression. Money in itself is of no value; its only value lies in the exchange of it for our necessities and comforts, and through it we gain knowledge through travel and schools and the happiness in blessing our fellow men.

Money can feed and clothe the body, but "The highest service we can render is to help our fellows to enlightenment, and this, in some degree, is always possible to all." Service is the Law of Progress and all of us can give Love, Courage, Sympathy and Faith, which is worth more than money. More knowledge comes through Faithfulness over the few things we have already acquired. Express all that is best within you and ever keep the mind open to more Truth and greater Knowledge.

All our material accumulations have a tendency to drag down the individual into responsibility and shoulder burdens. Freedom gives more opportunity of greater and truer expression. All things that come into our lives are the material needed to mold our characters into supermen, working out life's destiny.

Beauty of expression comes through Faithfulness over the few pearls in our lives, letting go of undesirables, and being as careful of the quality of thought expression in the mind when you are alone as when you are expressing in language to others. All of man's many moods are expressed in nature, which teaches us to control ourselves and meet all our experiences in life in the best possible way, developing true manhood and womanhood in us. "If ye know these things happy are ye if ye do them."

First acquire the understanding and express it in your lives.

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LETTER TO A STUDENT.

[The following extract is from a letter to a student in regard to his answer to the question, "Is it right to treat anyone who has not requested it?"]

Man is the masterpiece of God. Therefore, we are always to behold man as he really is, in Truth, in the sight of God. If one allows a picture of a crippled, diseased man to come into his consciousness without reversing it through realizing God's idea of man, he is permitting himself to think contrary to God. Thinking the great Universal Truth about the wholeness and perfection of man, is holding persons in the Universal. When a person of spiritual consciousness passes among people on the street he does not specifically treat the strangers he meets, but through his consciousness of the Universal Truth, they receive a blessing from him.

When we treat anyone specifically we realize the Universal Truth with the particular intention that the one who has asked our prayers may receive help. Through the wisdom and discernment of the Spirit we take up such points as we are shown should be emphasized in the consciousness of this individual, some race beliefs to be eradicated and certain truths to be affirmed.

You can begin to see that specific treatment should not be given indiscriminately, since we need to respect the individual's right to freedom. There is no set rule as to whom we may treat specifically; one needs to be led by the Spirit in such matters. If a Truth student came upon a person suffering from an accident, he would not wait for a formal request for prayers, but would rise to the occasion and declare the omnipotence and omnipresence of God for him. There are cases of drunkenness; instances where small children, relatives and close acquaintances need the Word of Truth, and one may feel free to treat, although a definite request has not been made.

In whatever way it may come, when a name is presented to you, consider it well. Remember "him that cometh to me I will in no wise cast out." (Whoever comes to my thought, I will not send him away without a blessing.) If you are spiritually led not to give this person specific treatment, you can be content to know that he may be included in your Universal statements. A good Universal Word is, "The Divine Idea implanted in man at the beginning is now doing its perfect work."—Weekly Unity.

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

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MIND DOES NOT RULE DESTINY

It Is All a Question of the Use of the Rudder, or the Forces Within You.

"There be three things which are too wonderful for me; yea, four which I know not:

"The way of an eagle in the air; the way of a serpent upon a rock; THE WAY OF A SHIP IN THE MIDST OF THE SEA, and the way of a man with a maid."

AT SUNSET a long train of cars waited on a bridge as a sailing ship passed through the draw.

The ship sailed up the river toward the cold winter sun; another ship sailed past it going in the OPPOSITE direction.

Only ONE wind was blowing. Yet, of those two ships blown by the same wind, moved by the same power, one sailed EAST and one WEST.

It may be of use to you in your career to think for a few minutes about these two ships and the lesson which they teach—especially to young men.

The man who has sailed, in his life's journey, toward failure and disaster looks always with envy, sometimes with hatred, and very often with an intense sensation of injustice, at the man who passes him going in exactly the opposite direction.

Yet the FORCES that move men bound toward success are exactly the same as those that move other men to failure, humiliation, and defeat.

It is all a question of the way in which you use the forces within you—just as on shipboard it is all a question of the use of the common wind which blows.

IT IS A QUESTION OF THE USE OF THE RUDDER.

Two ships pass, each with its sails filled out by the same wind. The difference in direction is accounted for by the handling of the rudder and the adjustment of the sails.

What the force of the wind is to the ship our varying emotions, passions, ambitions, appetites and aspirations are to us. All of these constitute the power which may be called HUMAN FORCE.

This power differs in different individuals, as the wind differs on different days. It may blow from the east or the west or the north or the south. However it may blow, it can be forced, by proper steering, to send the ship in any direction desired.

It is harder to beat against the wind, of course, and many men have hard struggles to steer themselves to a good port in the face of an adverse start, a hard beginning, or inclinations difficult to overcome.

But in all of us the force exists which can be made to move us in the right direction—that force within us can be MADE to obey our will, if the will be strong and the hand on the rudder steady. This can be proved—for instance:

There is a certain force in human beings called LOVE. This force

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leads sometimes, and happily it leads usually, to domesticity, morality, care of children, and lifelong devotion. Then the force is used properly.

The same human passion leads to murder, suicide, theft, to almost all forms of crime.

There is another human passion called AMBITION.

This human force of ambition, with a Lincoln's conscience to guide it, saves a republic.

The same force guided by a Benedict Arnold seeks to betray the nation.

Consider yourself a ship launched on the sea of life under certain conditions—but with the essential condition in your own control.

The wind may be feeble, you may drift for a while or move very slowly—move at least in the right direction.

The wind may blow a gale, and you may feel, as so many do, that you cannot control your emotions and your appetites. But, if that comes, show at least as much interest in yourself as the sailor does in his ship. Take in sail and fight the storm, instead of going willingly to destruction.

Four things puzzled and impressed the wise man that wrote the nineteenth verse of the thirtieth chapter of Proverbs.

Think today about the third of these things:

"The way of a ship in the midst of the sea."

The way of a human being in the midst of life is like that of a ship on the ocean.

Make up your mind that your own way, at least, shall be controlled by the rudder of conscience, and learn from the passing shipe a lesson of use in your own life.—Brisbane, in Washington Times.

INTEGRITY.

After we study Divine Science we find that integrity means more to us than it meant before. If we are to live a life of integrity we must be true to our Divine Love-Nature. Love knows no fear. If we fear people, places or experiences, we need a greater realization of the God-Presence. Let us walk in the fellowship of faith in our neighbor, and the light of integrity on earth.

We are true to our Divine Love-Nature when we consider the rights of others. Love never hinders the work of another, but co-operates and uplifts. Furthermore, "Every man should enjoy the good of all his labor, it is the gift of God." (Eccles., 3:13.) Let us serve one another in love. This is the highest integrity and the Divine Way.

Each soul must live its own life. Integrity relies upon itself, for it is the gift of God. Stir up this gift within thee. Declare to thyself in the silence: Self-interest does not influence me. Impulse does not guide me. Opinion does not bind me. Sufficient unto each moment and for every occasion is the Wisdom within me.

It was in making education not only common to all but in a sense compulsory on all that the destiny of the free republics of America was practically settled.—J. R. Lowell.

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THE WEST AND THE EAST

Introductory chapter to Charles M. Remey's book, "Observations of a Bahai Traveler."

ASIA, the continent from which the Caucasian people swept westward to rule the world, has in like manner been the land from which has come spiritual sustenance for mankind—his religion. In her mountains the prophets communed with God and revealed His life-giving Word; and from her shores their followers embarked to carry the messages of truth to the nations of the West.

Civilization is the outward expression of the inner or spiritual condition of a people.

The civilization of the West is in reality the fruit of the religion which it has received from the East. The Orient is the mother, who has sent forth a man-child which is the Occident. Now that mother has grown old. She has been plundered and pillaged by her offsprings of the West and is helpless. The time is at hand for the Occident to go to her help and in the spirit of love serve her and lift her from her present condition. By so doing the West will gain abundantly—gain through giving as well as receiving, for the Orient has much to give to the West.

As with woman, the strength of the Orient manifests itself through those soul characteristics that are subjective rather than objective. While on the other hand, as with man, the strength of the Occident manifests itself through those soul characteristics that are objective rather than subjective.

The man who seeks the masculine virtues in woman is quite as sure to be disappointed as is the Occidental who visits the Orient with the expectation of there finding people fashioned after the standards of the West. The wise man seeks in woman those feminine virtures wherein she is strong, and by union with her finds a balance which his masculine nature needs. In this manner is it not necessary that the Occident and the Orient shall come together?

Where the one is strong the other is weak; and where the one is weak the other is strong. Through this unity the highest and most noble in each is forthcoming.

Until the present time the Western nations that have gone into the Orient have gone to conquer. They have succeeded in subjecting the people, but they have not won them. They have always remained strangers in a strange land. There has been no union between them and the Oriental peoples, and, consequently, but little lasting good has come to either through their meeting.

Woman may be subjugated by man, but unless she is won by love, this subjugation narrows her character and life and tends to develop everything save her better and nobler nature. This is the condition

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of the Orient today. While her peoples have a certain respect for the superior power of the West, nevertheless, a great chasm separates the two—an abyss which can be abridged only through awakening in each of love for the other. In man's love—union with woman marks an epoch in the development of his character and opens before him a field of hitherto unknown possibilities, so the uniting of the Occident and the Orient will be productive of the greatest good to the world.

Again in these latter days another spiritual message is coming to the world from the Orient through the Bahai Movement, the rise and early growth of which in many respects resembles that of primitive Christianity.

The object of this movement is the religious unity of all peoples. It offers to the world a spiritual teaching which builds upon the teachings of the religions of the past and the present, fulfilling their hopes and prophecies, and uniting all peoples both East and West in the spirit of God's Kingdom upon Earth.

This cause has come into the world in order to establish peace—the oneness of all humanity—through implanting in the hearts of men the true and vital spirit of the religions of the past. It comes to perfect and to fulfil—not to destroy. It confirms one's faith in his own religion and makes him firm in the reality thereof, and it leads him to the realization that all men are his brothers and that the Kingdom of Heaven is now actually with us here upon earth, which is the one great truth and the one great theme of all true religion.

All religions teach the coming of spiritual oneness and harmony on earth, and in the holy book of each are the promises of the coming of a great teacher, a divine manifestation who is to appear in the latter days and establish this divine order of things in the world. In this way does the coming of the Bahai teachings fulfil the prophecies, while the spirit of brotherhood and love engendered by this cause is uniting thousands—Christians, Jews, Moslems, Hindus, Buddhists, Zoroastrians and others in the spirit of the oneness of humanity.

This movement had its birth in the East, and like the other phases of the one truth, which was revealed by all the prophets, it has worked its way Westward until now its adherents encircle the earth. Under its invigorating spiritual power, its followers in the Orient are awakening to seek the advantages of Western civilization and are helping conditions there by ministering, physically, morally and spiritually, to the people about them: while in the Occident the same spirit is giving people calmness, assurance and poise of soul which the strenuousness of Western life has all but destroyed.

Under the guidance of its three inspired leaders—The Bab, who was the forerunner and the first point of this revelation; Baha'Ollah, who was the revealer of the word, and Abdul-Baha, who is the expounder of the word—the Bahai

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Movement is breaking down the barriers between the various religious systems, and through its vital divine power is uniting all elements in one great universal brotherhood that is destined to grow and expand until it fills the world. This is that which was foretold by the prophets and seers of the past. It is the establishment of God's Kingdom among men, and it is the nucleus from which will evolve the great universal, or world, civilization, which will become realized as peoples of all nations, races, and religions become spiritually and materially united.

THE HABIT OF APPREHENSION.

It is difficult to measure the burden which many of us place upon ourselves through apprehension regarding the future.

The habit of imagining evils to come is so widespread that few are entirely free from it.

The subconscious mind of the victim of this habit becomes sadly burdened with these mental pictures of disaster, which are poured into it day by day and hour by hour almost without relief. The reaction upon the physical self is often such as to cause serious inharmony and unpleasant conditions, for this habit constitutes a powerful adverse use of the law of suggestion.

A chance remark by a friend that one is not looking well may cause one to feel really sick. In a thousand ways our lives are influenced by trivial suggestions from outside ourselves.

If the victim of this habit will take a careful survey of the things he has worried about in the recent past he will discover that in about ninety-nine cases out of a hundred there was no real ground for apprehension.

Let the victim then make up his mind to live so far as possible in the present, not to let his mind go out and dwell apprehensively upon speculations regarding possible future events. To meet events as they arise will cause far less wear and tear upon the mind than this constant worry. Napoleon said: "Dealing constantly with even the most violent facts involves less wear on the heart than dealing with abstractions."

The mental habits must be re-educated so as to cut off useless apprehension of the future.

As a first step in this direction affirm the oneness of Life. You, being one with the One Life of the universe, have no real cause for fear. The truth of your being is that you are backed by all the life there is. The negative conditions you fear have no foundation in truth. Their power is given them by your belief concerning them. Affirm the supremacy of Life and ignore the negative conditions. Trust the Spirit of Life IN YOU to guide you SAFELY through any emergency. Turn your thoughts from the shadow of negation to the clear light of that Eternal Truth that God in you is superior to these negations and there is nothing to fear or worry about.—The Nautilus.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can do.—W. E. Channing.

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MENTAL MESSAGES

Rose de Vaux-Royer.

THAT mind travels, conveys impressions, transmits thought and verifies the subconscious plane of activity voluntarily, or involuntarily, is an accepted fact.

Scientific thinkers have written much upon this subject, eventually declaring that the disembodied minds (the so-called "dead") also communicate intelligently, as living, conscious entities.

Some instances of unusual character, which I am pleased to term "mental messages," are related here.

My acquaintance with Madison Cawein, the nature poet of Kentucky, was slight, having had but one personal interview, when he was guest of honor at the Cameo Club Banquet, a club of which I am the founder and president. But the poems of this writer, introduced to the public by the prominent litterateur, Wm. Dean Howells, had won my admiration and we had corresponded for about five years.

It was Colonel Theodore Roosevelt who said, "To admit unfamiliarity with Cawein's work was to avow ignorance of the best in literature." (When I published "The Cup of Comus," Colonel Roosevelt sent for 25 copies.) I met the poet in April, 1914. After unsuccessful and discouraging attempts to get his poems published, he wrote me several disconsolate letters. He thought the American Government should appropriate a sum to pension the retired poet (as they do in England, I believe), who has devoted his life to keep the aesthetic alive, perpetuating the beauty of the ideal. I proposed a New York City "reading" for him and secured the interest of Edwin Markham and Ella Wheeler Wilcox, but the war prevented its realization. Mr. Cawein often spoke in his letters of the sympathy existing between his mother and himself, and one evening after reading such a letter I seemed impressed with the picture of the writer. (This was previous to our meeting.) The following came to me in rhyme, which, after some hesitancy, I sent to him. His reply was that I could not have expressed his character portrait better if I had seen him.

A SKETCH.

(To an unseen poet.)

And are you tall? and somewhat slim and slender?
A form wherein moods rhythmic words engender?
Falling darkly once the hair—
But the lighted face is fair,
With the old-time gracious tone and tender.

I would, if I could, paint a faithful picture;
But you—impish-like—evade a mental fixture;
Yet I fain would here reveal
What no rogue of time can steal;
'Tis my vision of the deeper inner mixture.

Limpid notes, rose-bloom reflections transcendental;

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Dreams of daring in a mind not sentimental;
True as arrow's aim e'er pointed,
Nature's heart, with hope anointed,
So are you, like truth, unchanging, rare and gentle.

Is't the opal's iridescence that foretelleth?
Deeper meaning than mere words portray indwelleth;
Would that distances were slain—
Bridged by ether's mystic chain—
For to meet you face to face all doubt dispelleth.

On December 7, 1914, I received a note from Mrs. E. M. Franklin. While seated at my desk to respond, the following verses were written instantaneously:

BROKEN MUSIC.

There it lies, broken as a shard,
That breathed sweet music yesterday!
The source, all mute, has passed away
With its masked meanings still unmarred.

But melody will never cease!
Above the vast cerulean sea
Of heaven, created harmony
Rings and re-echoes its release.

So this dumb instrument that lies
All powerless, with spirit flown
Beyond the veil of the Unknown,
To chant its love-hymned litanies.

Though it may thrill us here no more
With cadenced strain; in other spheres
'Twill rise above the vanquished years
And breathe its music as before.

I did not attach significance to these impulsive words then, but sent it, with my reply, to Mrs. Franklin. (It has since occupied the memorial page in the last book of the Cawein poems.)

On the morning of December 8 I received a telegram, "Madison died at midnight." Particulars stated that he had fallen in the bathroom a day or two previous, and had not spoken since! In some manner the message seems to have been conveyed in Broken Music!

Mr. Franklin was my guest at the Rubinstein Club December 8 when I spoke of the telegram. In the Waldorf-Astoria ballroom, while listening to the music in the brilliantly lighted and large assemblage, I heard above all a stanza of poetry, and suspended before me, on a vapor-like cloud, obscuring for the moment those directly opposite, appeared the life-like image of Madison Cawein. I related this to Mrs. Franklin and asked for a pencil to make a note of it. Other incidents occurred that caused me to feel the haunting presence had an object, and that it was his wish to have his last works preserved.

I volunteered to publish this and create a fund for the widow, and did so in November, 1915. If we understood the law of mental vibration we might know more about the laws of life.

"Beloved let us love one another, for Love is of God and everyone that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is Love."

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THE KNOWLEDGE OF THE TRUTH

The Science That Will Make You the Master—The Religion of Nature—The Substantive Good—You Are the Dictators of Your Own Selves.

From a lecture by Bishop Sabin.

YOU may ask, why is it that I, a stranger to many of you, should come here and attempt to teach you something. I never saw you before, many of you; why should I attempt to teach you? Have I any ulterior purpose? Do I want your money? Do I want your influence? Do I want anything you have? Certainly not. But every one who becomes possessed of this Truth becomes possessed of Love, the Love that goes out and reaches in and takes God Almighty first and makes Him the only one. That thought dominates your entire life and the reflex action of that Love is that you love all mankind and you love your brother as yourself. You have only the desire to do right and to do good, to throw out the life line, to enable your brother and your sister, whether you know them or not, to live in the light of this beautiful Truth.

ATTEMPTING TO TEACH WHAT?

What is it that we are attempting to teach? It is the knowledge of the Truth that Jesus Christ said shall make you free, which will make you a master, make you the controller, enabling you to see all over the world your brothers and your sisters bowed down with sickness, with sorrow, with want, with fear. Everywhere this is the knowledge, this is the Truth which makes you free; and most wonderful of all is this, that what I teach you, you are enabled to demonstrate and prove by your own conduct, to your own mind, by your own acts.

ALL THE CHILDREN OF GOD.

God Almighty, when he created man, made us all His children, His Love covers us all, and He would not take one here and one there and one somewhere else to be His pets or His favorites. He loves us all, and whatever anyone ever had on the face of the earth we have the power to obtain. It is for us to be or not to be as we desire to be. We cannot lie down and be stepped and trampled on, be in a lethargic state, going to sleep on our own beat, so to speak, but we have to study, we have to work. Nothing comes to you in this science, or in any other science that is worth anything, except in answer to persistent effort. You can get nothing unless you labor, unless you work, unless you sow, for our Savior has taught us that as you sow so shall you reap. If you sow indolence, if you sow carelessness, you reap a harvest of blank; if you sow vice and sin and wickedness and hatred, iniquity, you reap the harvest of death. If you sow lessons of Love, of Good and spirituality and eternal harmony along the lines of God's

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teachings, you reap eternal life and you reap it from now and forever. It is for you; you are the dictators of your own selves, of your own futures, of your own NOW, because as you sow you reap.

WHAT THIS SCIENCE WILL TEACH.

Here is a science that will teach you how to avoid every inharmony, in other words it makes you the master. You are the slave today, slave to fear, fear of sickness, fear of poverty, fear of sorrow, fear of death, fear of infirmities of so-called carnal mind, but this manumits you and makes you free, makes you the master, makes you the controller. Sickness cannot touch you if you are environed around and about by this Holy Truth. Error can never come near you, if you come to the realization of your Allness in God Almighty and that you are His heir. Sorrow cannot touch you, when you realize the Truth of the Omniscience and Omnipresence of God Almighty's Love, when you know that it covers you as the waters cover the fishes in the sea. It cannot hurt you or harm you and death itself will be robbed when you come into the perfect realization of the Truth that life is deathless. But it is for you to say whether you will study or whether you won't. I throw you the life line, my Love goes out and it is broad enough to embrace all of my brothers on the face of the earth. I want to build my brother up, not only because I love to do it, but because I am following the commands of my master, when He said: "Teach this Truth to all the world." We are teaching it.

THE NATURAL RELIGION.

You may call this a religion. It is a religion, it is the natural religion, it is God's natural religion; it is God Almighty's natural religion.

Now, that is what we teach. First know who God is, second, who man is, and third, the language between the two. That is all we have to learn. If we can learn these three lessons —well the rest is but filling in, filling up and making perfect.

God first, God is Spirit. The Apostle Paul says we cannot understand what spirit is, so long as we are environed by these so-called physical surroundings; we cannot understand what God is, but by and bye, He said, we would understand, because we would be like Him. We will know Him as He is, because we will be like Him. It is enough for our practical purposes for us to know what they have told us. Now, God is Spirit, Omnipresent Spirit. That means spirit everywhere, under all conditions, under all circumstances, and God blesses us in everything and in every way and watches over us and takes care of us, spirit controlling, all as we live in it.

This spirit fills every inch in this room, and every heart in this house. If there is any heart filled with malice, vindictiveness and meanness, God's spirit has nothing to do with that thought; that belongs to carnal mind, that belongs to the devil, but the spirit of God permeates all, and we can see beyond and through this carnal mind the perfect child that God made.

Omnipresent, Perfect Love everywhere. Everywhere there is Love.

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God fills all the fixed worlds in their space. To the east, to the west, to the north and to the south, all is Love. Love fills every heart in existence and nothing but Love has any power. It is God's Love, it is Omnipotent, and there is no diminishing it. He fills me and He fills you with Love. We live in it and we are controlled by it. God blesses us all in the measure that we are receptive to His blessings. Therefore when we look to our Father, we look to Love. It is not that God has Love, but God is Love, the great thought, principle, whatever it is, that you cannot measure. Love is God; it is God in you and Love in you is all manifest, and all that is is Love and Love manifest.

GOD IS GOOD.

The next thought of God, which is necessary for us to understand, is that God is Good, omnipresent Good, Good everywhere. Not adjective Good but substantive Good. If you realize the Allness and Perfection of Good, then you are in the enjoyment of what Good is. Good is everywhere, and if Good is everywhere there is no opposite, for God is All and All is Good. There is no opposite and there can be no opposite; all that is, is Good, perfect. Everything that is comes from God and God manifest. These carnal mind manifestations that come before you are false.

There is nothing but Good, all the universe is Good, everything that comes from God is Good; and, when we see persons who are suffering from so-called evil, we know that God has no part or parcel in that.

When a person comes with a malicious thought and tries to destroy a person, you know that such power does not come from God. It is from the devil of evil. The Good of God Almighty destroys it and controls it and God's Love gives the power to withstand everything. So it is with every kind of sickness; the realization of the Allness of Good destroys the so-called thought of evil, destroys it and annihilates it and there can be nothing but Good and Good manifest. You have to realize that and when you understand the Allness and Perfection of God, God manifest, throughout all the world, Good everywhere, Life everywhere, perfection, then you can destroy these so-called manifestations of evil.

You do not have to take my word or anybody else's word for it; all you have to do is to study the Truth, and God will manifest through you the Truth, the same as He will through anybody else. It belongs to us all, and if you have the determination to strive you will receive it, but, remember, I warn you that whenever you start along the line of Good, along the line of Righteousness and of Love, trying to stand by your fellows and build them up, you are met by evil, you are met by evil under the guise of ecclesiasticism, under the guise of philosophy, upon the right hand and the left; but hold solid, hold firm and God Almighty will bring you out all right, the conqueror mighty, and nothing can harm you or injure you or prevent your teachings and your work from being a grand and glorious success in the kingdom of Truth and Love.

It is for you to say and make up your mind what you want. If you want to be a disciple of Jesus Christ

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to learn as He taught, to practice as He practiced, to do as He did, we will teach you and we will do it with Love, because we love all mankind, and we love each one of you. Jesus says you may know my disciples because they are marked, so to speak. They love one another. Wherever you find any person with the spirit of God in him he is filled with Love, and no evil can come near him. If it does come it has no power. God's Love is in Him and it sustains Him.

ROBIN HOOD'S BARN.

The meaning of this Barn seems to interest many. People seem to like to go round it, and to repeat their steps, as it were. A well-beaten path has an attraction for them. They feel sure of one thing—that with every step they have a different view-point. What is observed from these points of view is called knowledge. Their variety is claimed to be liberality, generosity, progression, receiving from a source foreign to self, not Omnipresent.

It is noticeable, however, that every one who is treading the path around the Barn is longing, hungering and thirsting for what is therein contained. He is dependent upon the fruit of its "bins;" but he expects to remain outside, in external beliefs and opinions, and pray for the possession of what it contains, and receive it at the hands of another. It is a long and tiresome path, and has made many a heart sick through hope deferred. Even some of us good Scientists, when seeming sickness comes, through suggestions from many plausible view-points, get into the well-beaten path that goes round and round the Barn no deeper than external beliefs. One thing essential to us all is to know that there is no entering into Faith, apart from hope, and enjoying the substance of what is hoped for, but by going straight through the door into the Barn by the door, and then taking possession of what is therein. There is no quenching of thirst nor satisfying of hunger but by being fed of its possessions. "I and My Father Are One." Here we have a view-point from which to observe all points truthfully, according to knowledge; where there is no more spiritual hunger nor thirst; where the Divine promises are fulfilled, and we are fed with the bread of life.

"I Am" is the Barn, the granaries, the grain. I am Being, in which all things are combined, lived and moved. I am the fulness. I am "indrawn." All things are in God, the Supreme Good. We are in the loving embrace of Love, which knows no fear; in which are no torments.

In going around the Barn looking for things to come to us, we ignore and therefore pass by the only door by which we can enter. The door is "I AM," which is my name forever. If any one enters by Me, he enters by the Truth of his Being.

"I am the way, the Truth and the Life." I am born that the works of God should be made manifest in me.

I am strong, fearless, loving and free in Christ Jesus.—M. E. C. in Harmony.

Within the thicket of difficulty blossoms the rose of love.

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THE BOOK OF PSALMS.

Best Known Book in the World. Appeals to Common Religious Feeling.

The Book of Psalms is perhaps the best-known book in the world. No other portion of the Bible speaks to us, as it were, with a more familiar voice. It has an intimate, and almost homely, charm which commends it at once to the affections. Critics and theologians have discussed in endless volumes its origin, its interpretation or its authority, but neither comment nor controversy much affects the countless multitudes who love the Psalter.

Men do not come to it with curious intellects, but with yearning hearts. What they seek in it is not learning or instruction, but comfort, consolation and some confidence of hope. It is to the sorrowful, the afflicted and the despairing that these sublime yet simple hymns make their constant and irresistible appeal. And they do so, they go home so to the heart, because they come so directly from the heart. They have that inspiration which is not less divine because it seems for the most part human, because it seems not so much a message communicated from without as an outflowing from the deepest springs of being, or a revelation of thoughts written on the heart itself by the very "finger of God."

Their words, in fact, touch us so nearly exactly because they are so natural. The writers are subject to human weaknesses; they often exhibit the fierce passions of their age, or form narrow conceptions of Jehovah, or seem to look only for temporal promises; and yet their very failings only bind them to us with a closer bond, and place in clearer relief the wonder of their strength, the perpetual marvel of their Faith.

For the steadfastness and sureness of their faith is indeed a true marvel. They walk in darkness, but have no doubt, and amid dangers, but are without fear. "They that put their trust in the Lord shall be even as the Mount Zion, which may not be removed, but standeth fast forever,"—such is the continual burden of the Psalmists.

That Jehovah is merciful, loving and righteous, and that, as "their fathers put their trust in him and were not confounded," even so also it shall be with themselves, is the firm foundation of their simple creed, as it must everywhere and always be the foundation of all creeds, however complex; and it is just, we believe, because of this singleness, this simplicity of thought, that the influence of the Psalms is so universal. They make their common appeal to all minds because they dwell almost wholly on those basic ideas which underlie, not one particular belief only, but all religious beliefs that have risen above the stage of superstition.—London Spectator.

"L'Amitie Francaise" says, that on Victor Hugo's desk, the day he died was found a half-sheet of paper with his last message, "I represent a party which has not yet come into existence: the party which will transform the Twentieth Century. There will issue from it the United States of Europe, and then the United States of the world."

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BUILDING OF CHARACTER

Reprinted from Weekly Unity.

CHARACTER survives in the midst of all fleeting things. It is the vital part of man; and even after the body is dissolved, it still endures. Pleasure and pain have an equal share in forming character. Misery plays its part as much as happiness. If we are able to take out of every experience the essential lesson it contains for us, then we are not hurt even by the hardest experience. Life is sometimes like a fiery furnace; it burns. But if we can go through it without being consumed, then the heat of the fire becomes a great purifier. In reality the true part of us cannot be consumed; and when the fire of discipline burns away the impurities, the true part alone remains. So we have to go through many difficulties to bring out the best in us. That which is pleasant to us and that which is unpleasant, both serve to mould our character. Whenever difficulties rise before us, if we do not run away from them, but face them bravely, they cannot fail to prove a benefit. We judge the experiences which come to us, too hastily. When the calamity overtakes us, we regard it as a great misfortune; but often in the end we find it a blessing. The story is told in India of a man who, seeing himself pursued by some wild monkeys in the jungle, began to run. But as he ran, more and more monkeys joined in the chase; and he was almost breathless with terror, when a man called out to him: "Why are you running away? Of what are you afraid? Turn and face the brutes." The moment he turned, they all fled. So in life; when we face our adversities boldly, they crumble before us.

THE MEASURE OF OUR STRENGTH.

It is these tests which give us an insight into our character and help us measure our strength. The heart which is filled with true understanding is not overwhelmed by darkness or despair even in the greater misfortune. There where not the smallest ray of hope seems to penetrate, even there it finds light and cheer. Great Souls do not pray to have the road made easy and smooth; on the contrary, they pray that they may meet with difficulties and obstacles; because they know that as man encounters difficulties and obstacles he gathers strength. They serve as reminders. We turn more towards God when things do not go well; whereas when everything is running smoothly, too often we love our spiritual point of view. Nor must we think that when life goes wrong, it is a punishment. We need these special lessons, that is why such trials come; and if we accept them cheerfully, our character gains new force. As each condition arises, we must try to meet it calmly and wisely, never letting it disturb our balance. But this is only possible when

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we have placed ourselves in God's hands.

CHARACTER CANNOT BE BASED ON THEORIES.

We must make our ideals and convictions an integral part of ourselves. Therefore, living the life is the most important thing in the building of character. We must be what we believe. True greatness consists in carrying out our inner convictions independent of the praise of blame of the world. We do right because it is our nature to do right. We love because we are loving. This is the basis of all true heroism and fearlessness. It is what we find in the lives of such men as Socrates. He was cheerful and unshaken even as he drank the cup of poison. To die meant less to him than to sacrifice his spiritual principles. So it was with Christ, nailed to the cross, but holding with unfaltering steadfastness to the task laid upon him by his Father in heaven. It is told also of the Prophet Mohammed that when his uncle urged him to yield to his persecutors and abandon his new religious ideals, he replied: "If they should give me in one hand the sun and in the other the moon, I would not abandon my convictions; for they are dearer to me than life."

TRUE HEROISM.

It is easier, much easier to be heroic when we have some personal motive, or where there are many to praise us. The thought of gaining fame and glory spurs us on. But he is truly a heroic character who stands by his principles even when he is not noticed by any creature. It is this attitude of mind which lies at the bottom of all true character; and until a man possesses such fearlessness, he cannot progress morally or spiritually, for it is the fundamental factor in the spiritual life. Without it we cannot travel far on the spiritual path. Imagine what the world would be like if everyone were self-possessed and full of lofty courage.

UNTIL WE ARE GENUINE, WE ARE NOT HAPPY.

Nor can we bring happiness to others. Some people have the idea that it does not concern others how we act; but it does concern our fellow-beings vitally. Every thought we think adds to the thought current of the world; every act adds something to the universal condition. When we think it does not matter, we weaken the whole stamina of society. What we say and do has an effect on our own character first, and then it affects those with whom we come in contact. It is all one world and whatever is done is felt in one central point. Every individual life, however obscure, has a deep cosmic significance; so we must not be impelled by small personal motives. Instead of living for our own selfish gratification or for selfish ambition, we must do each act with an exalted, dedicated point of view.

THE FIRST BLOSSOM OF CHARACTER is unselfishness. In order to enjoy true happiness we must give up all self-seeking. We are dual in our nature; one part is constantly reaching out towards the physical,

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the other part is reaching out towards the spiritual. The conflict between the two parts is perpetually going on. When we can sustain the better part, we gain freedom; and until we are free, we are not able to do our work in the world, nor can we be happy. A slave is never truly happy. As long as we are not the masters of our destiny, we go on rising and falling with circumstances. But not so is it with men of strong character. They are never overthrown by any outward condition. Evil does not overcome them; they overcome evil. They stand like towers of strength in the hour of trouble; and because they never think of self, their thoughts and deeds have a far-reaching effect. They are the real helpers of humanity, though their work may be silent and unseen.

CHARACTER RESIDES IN THE SUBTLE BODY,

which is composed of mind, intellect and ego. This body is much less destructible than the physical body, so we must pay greater heed to it. Ordinary people are not conscious of this finer body; but those who seek for higher things devote their chief energy to its unfoldment. If we wish to develop a strong character, we must go within and begin to gather what is unchangeable and imperishable. Think of those who have built up great earthly kingdoms, and put them beside a Christ or a Buddha. Their kingdoms perished with them, but the influence of Christ and Buddha still lives. God has given us higher powers; therefore we must not follow our lower instinct and be satisfied with mere material ends. As human beings we are endowed with superior faculties and we must try to call out the highest in us. We want our children to be strong; but before we can make them so, we must exhibit the same traits in our own character. Words do not carry weight.

WE MUST LIVE WHAT WE WOULD TEACH OTHERS.

We all like to give; but we must have something before we can give, and this something we must earn. Only when our own life overflows, can we really give anything to our fellow-men.

We must always bear in mind that whatever our heart is attached to, we become that. When we think constantly of the world, we become worldly; when we think of God, we become godly; and when we live wholly in the thought of God, then we destroy the distance between ourselves and the highest heaven. In reality, there is no distance. We create it by our thought and life. God is always in the background of our being. He is always sustaining us. It is He who is using our hands and feet; it is he who is directing our mind and heart. If we remember this and seek in each act of our day to relate ourselves ever more closely with the Supreme Source of our existence, we cannot fail to become God-like characters.

OUR LIFE MUST BE LIVED THOUGHTFULLY.

We must strive untiringly to find the great Power, who watches over

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us and with whom we can establish conscious connection only through sincerity and purity of heart. But it is not easy. Man must work for everything. As he labors for his physical maintenance, so he must work for his spiritual life. We must be careful to leave no flaws in our conduct; to harbor no envy or jealousy or other impurity in our thought. Our heart must be clean. Also we must have discrimination, that we may distinguish between the material world and the higher realm. Above all we must have a sense of consecration.

NO HUMAN BEING CAN STAND ALONE.

If he tries, he is sure to fall. But if he stands with God, then he is safe everywhere. The world can never weaken him or drag him down.

There are various types of character, but the highest comes when there is perfect unity between the Soul and God. Although we may not always realize it, what we value is the real man; and the real man is what makes true character. That which is lasting is to be found in Spirit only; and when we built our character on the foundation of our spiritual nature, then we have something that can never be destroyed.—Swami Paramanda, in "The Message of the East."

Thank God a second time!
Why comes temptation but for man to meet
And master, and make crouch beneath his feet,
And so be pedestaled in triumph?
—Browning.

"HEARING THE BELL INSIDE."

I pressed the button at my neighbor's door;
But when I heard no sound, I turned and stood
Irresolute. If I had moved a bell,
I must have heard it. Should I rap, or go?
But in a moment more my neighbor came.
"The bell is far, and very small," he said.
"You may not catch it, for the wall's between;
But, rest assured, each time you push the knob,
We cannot choose but hear the bell inside."
And what they told me of my neighbor's bell
Has cheered me when I knocked at some hard heart
And caught no answer. Now and then
I poured my soul out in hot appeal
And had no sign from lip, or hand, or eye,
That he I would have saved had even heard.
And I have sighed and turned away; and then
My neighbor's words came back: "We cannot choose
But hear inside."
And after many days
I have had answer to a word I spoke
In ears that seemed as deaf as a dead man's ears.
—British Weekly.

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

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THE LAW OF AFFIRMATION

Henry Proctor.

MANY people find it difficult to understand the law of affirmation. It is simply this, that they must be made in "the faith of God," who, himself, "speaks of things that are not, as though they were." It is his affirmation that brings them into existence, and if we realize that it is not we that speak, "but the Spirit of our Father that speaketh in us," we shall find that there is the same power in the word spoken through us, as that which, "in the beginning," brought worlds into being. There is a power in this word which "none of our adversaries shall be able to gainsay or to resist."

The opponents of this Truth would do well to ask themselves, if, after all, they, like the Pharisees of old, are not taking away the key of knowledge, and are neither entering the kingdom of heaven themselves, nor suffering others to enter therein. They maintain exactly the same attitude to the true disciples of Jesus that the Pharisees did to Jesus himself. So the matter of affirmation is strongly opposed by them, just as the affirmations of Jesus were opposed by the orthodox Jews. Their only answer to his I Am affirmations, were accusations of blasphemy, of demoniacal possession and of being in league with Beelzebub. For this reason more than any other, "they sought to kill him," and frequently made attempts on his life.

Upon our understanding of the affirmations of Jesus our whole spiritual life and progress depends, for in all matters he is "the prince-leader of our faith." All things are possible to affirmations based on the "faith of God" (Lit. Greek), and this faith is possible to all men. Jesus teaches us to affirm the things that seem most impossible, such as: "If ye shall say to this mountain, 'Remove hence to yonder place'; or to this sycamore tree, 'Be thou rooted up and planted in the sea,' they should have obeyed you. Everything you ask for, therefore, believe that you have received, and it shall be yours." (Mark 11:24.)

Jesus himself marveled at and admired the faith of the centurion, who could say, "Speak the word only and my servant shall be healed." But it is questioned, can we affirm anything truly and conscientiously when our feelings are against it? Yes, we must not wait for the flesh, and the mind of the flesh to agree to it: "For ye are not in the flesh but in the spirit." When we affirm the Truth we take our stand In the Spirit. And to produce results, there is but one thing needful; that is love—to be in love with every creature. "For he that dwelleth in love, dwelleth in God, and God in him."

"Follow peace with all men." If

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you have brought some gift to the altar, and there remember that your brother has somewhat against you, first be reconciled, and then come and offer your gift. Love is the great essential, for all law is fulfilled in love. "Thou shalt love thy neighbor as thyself." Now love is patient and kind; is very careful not to hurt the weaker brethren or to put any stumblingblock in their way, but strengthens their drooping hearts. Great-Heart has still to help Mr. Feeble-Mind and his daughter Much-Afraid.

There are earnest souls who are as yet but babes, who cannot take solid food but must be fed with milk. To deal with such we need the wisdom of God. Like our blessed Exemplar, we must carry the lambs in our bosom. We must feed them with the sincere milk of the World. We must not despise their youth, but be ever ready to give a reason for the hope that is in us. They generally ask for proof from the Holy Writ, of any doctrine which seems new to them. Everyone, therefore, who aspires to be a teacher, should be well grounded upon the impregnable rock of Holy Scripture. Like Bunyan, they should live in the Bible until its words become their own. In fact, there is no true doctrine which cannot be deduced from the Bible, for it abounds with this teaching of affirmation, both by example and precept. For example, when Elijah first appears on the scene, he introduces himself with an affirmation, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The Psalms are full of affirmation. They contain an armor which, if we know how to use it, will enable us to overcome in all the affairs of life.

Praise is affirmation, and simple, cheerful, praiseful souls cannot fail to be happy and prosperous, even without knowing why. Those who, like Jehosaphat, put the singers in the forefront of the battle, find it true that their fighting is done for them, and they have simply to take the spoil, for "the battle is the Lord's." And this word Take is itself a key to unlock the treasures of heaven, for God has blessed us with every spiritual blessing in the heavenlies, and made us to sit there with Christ in the place of power and dominion, high above all other government and authority, and every title of sovereignty used either in this age or the age to come. (Eph. 1:21.) For this reason, he gives us a spirit of wisdom and revelation through an intimate knowledge of him so we begin to know what is the wealth of the glory of his inheritance, and what the transcendent greatness of his power in us believes, as seen in the working of his Infinite might when he displayed it in Christ by raising him from the dead, and has "raised us up with him, and enthroned us with him in the heavenlies. (Eph. 2:6.)

No language that can be used by any teacher can be greater, more glorious, or more comprehensive than that of Holy Writ. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath pre-

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pared for them that love him," but God by his Spirit has revealed them to us—the things that are freely given to us of God. For we are heirs of God and joint-heirs with Christ. (Romans 8:17.) Could any charter be more comprehensive or any language more explicit?

All things are yours. Everything belongs to you. (I Cor. 3:21.) Eat, O Friends; Drink, O Beloved: let your souls delight themselves in fatness. I will pour water upon him that is thirsty and floods upon dry ground. And the water that I shall give him shall become in him a fountain of living waters: for I am come that they might have such an abundant life that out of each of them shall flow rivers of living water.—Unity.

"IN GOD WE TRUST."

"There is only One Presence and One Power in the Universe — the Good Omnipotent." "In God we trust."

"Our Lord Jesus Christ is One with God, Our Father, everywhere present, and in us all and through us all and above us all. In God we trust."

"Through Our Lord Jesus Christ we are one with Our Father. In God we trust."

"God is Spirit, everywhere present, without beginning and without ending; therefore the whole Universe is in God, and God is in all and through all and above all, for there is no separateness in God, for God is Absolute Unity. In God we trust."

"Not the will of the flesh, nor the will of man, but the will of God be done, always." "In God we trust."

"We are all children of God; we all live, move, and have our being in God and in his very Substance, and it supplies us with all our needs, always; therefore, let us all give loving thanks, praise and blessings into the All-Good, All-Loving, All-Providing Father, for all his good and perfect gifts, for all his wonderful good and for all his blessings, always. All One. God is Love. In God we trust."

"There is no separateness; we are all one unit in God, Our Father."

"IN GOD WE TRUST."

[AUTHOR'S NOTE.—I am holding the above statements three times daily and they are very effective; if a large number of individuals will cooperate, a great good will come to all people. — F. Tomek, Grant's Pass, Ore.]

THE HUT BY THE SIDE OF THE ROAD.

Is it worth while, O father,
The hut by the side of the road,
Where your boy
And my boy
May rest him from the load?

Is it worth while, O mother,
In grim, unmothered lands,
For your boy
And my boy—
The touch of healing hands?

Is it worth while, O lover,
In long red nights of pain,
When your boy
And my boy
Would wander in the rain?

—Harry Lee in the Survey.

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YOUR WORK AND YOU.

To work for others in the hope of receiving approbation is to sink into a rut of complacency and feed upon self-gratified vanity. It is to live largely to parade one's ability for other's approval.

Even the lover's best regard comes from his own loving and not from any reciprocal love which he may arouse in the heart of the object of his love.

Walt Whitman wrote a little poem in which he says that he once loved and his love was unrequited, but that out of that love he had written all his poems.

We need criticism quite as much as we need approbation to develop character. Not until we have "been pricked and stung and sorely shot at," as Emerson says, do we really become awakened to the strength of life.

If you think your work is not properly appreciated, do not therefore inhibit your powers by grouchiness and purposelessness. Do not degenerate yourself into a slip-shod dawdler. The effect upon yourself of letting your work go at loose ends because the public or your employer or your family does not appreciate it is something you cannot afford. The reaction upon character, health, and happiness of careless, slip-shod work is disintegrating. It is closely akin to the effect of drunkenness, immorality, and theft.

Most of us live with work as our companion during the larger share of the waking hours of our lives. We ought therefore to be always upon good terms with our work. We ought to work constructively and with good will always. Only so can we secure the reaction which will strengthen character and add to health and happiness.

The material reward we get for any good work is but a small part of the real benefit. The approbation or appreciation which our work may draw from others counts for little. The effect upon ourselves of constructive, intelligent, purposeful work is to strengthen will and character, establish confidence and expand the personality.

If you think you are doing work that is not appreciated, or for which you ought to receive more pay, take the first opportunity that comes to go elsewhere. But in the meantime remember that your work is yours. So long as you undertake it, give it your best good-will, your constructive concentration. Make it an expression of your highest ability. In this way only can you keep open the channels of self-expression which enable you to give valuable service to the world and to build character, self-confidence, and ability for yourself.—William E. Towne.

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears."

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TRUSTING AND RESTING

THERE is a perfect passivity which is not indolence. It is a living stillness born of trust. Quiet tension is not trust. It is simply compressed anxiety.

Who is there among those that have learned the law of Good and have tried to bring it into manifestation that has not at times felt his physical being almost ready to snap asunder with the intensity of his "holding to the Truth"?

You believe in Omnipresent Life. You attempt to realize it for others. An obstinate case comes to you for help—a case in which the patient is always in a hurry for results, always wanting to know how much more time will be required, and so forth. Her impatience and unbelief, together with your great desire to prove the law to her, stimulate you after a few treatments, to greater efforts; and almost immediately you find yourself thinking frequently of her when not treating, and trying to throw more force into the treatment when she is present. Then after giving a treatment you find a sense of fullness in your head, which is very uncomfortable; and very soon, what at first was a delight to you becomes a burden, and you almost wish the patient would go to some one else. You cannot help wondering why she improved so perceptibly with the first few treatments, and afterwards, even with your increased zeal, seemed to stand still or get worse.

Let me tell you why. It is because when you first began to treat, you, so sure of the abundance of Divine Life, calmly and trustingly spoke the Truth to your patient. When she got in a hurry, you, beginning to take on responsibility which was God's, not yours, grew anxious and began to cast upon her your Compressed Anxiety. You were no longer a channel for Divine Life, sweet, peaceful, harmonious, to flow through, but by your intensity and hurry you completely shut off the divine influx, and were able only to force upon her, out of your anxious mortal mind, a few strained, compulsory thoughts which held her as in a vise, and exhausted you.

Some healing and other demonstrations of power are brought to pass in this way, but it is always the stronger mortal thought controlling the weaker, and is always wearing to one thus working. This plane is entirely one of mental suggestion, a mild form of hypnotism.

In the matter of God as our supply, or any other side of the divine law which we from time to time attempt to bring into manifestation, the moment we begin to be anxious, then our quiet becomes simply the air-tight valve of tension or suppressed anxiety, which shuts out the very thing we are trying to bring about, and so prevents its manifestation.

This way of holding with intensity to a thought, be it mental argument for healing or looking to God for material supply, recognizing that we ourselves have power by such firm-

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ness of thought to bring what we want into manifestation, is one way of obtaining results, but it is a hard way. We do thus give out what is within us, and it is helpful so far as it goes; but by some mental law this intensity of thought seems to cut off our consciousness from the Fountain-head, thus preventing inflow and renewal therefrom. Hence, the quick exhaustion and burdened feeling.

We need to rise above this state of tension to one of Living Trust. There is such a thing as an indolent shifting of our responsibility upon an outside God, which means laziness, and which never brings anything into manifestation. But there is also a state of Trustful Passivity, which we must enter into to do the highest work.

There are some things which we are to do ourselves, but there are others which God does not expect us to do. (When I speak of ourselves as something apart from God, I simply mean our Conscious selves. We are always one with God, but we do not always realize it consciously. I speak of ourselves as the conscious part of us.) They are His part, and our greatest trouble lies in our trying to do God's part, just because we have not learned how to trust Him to do it. We are, with our conscious thought, to speak the words of life, of truth, of abundant supply, and we are to act as though the words were true; but the "bring it to pass" is the work of a Power that is higher than we; a Presence which we do not see with these mortal eyes, but which is Omnipotent, and which will always rush to our rescue when we trust it.

From the smallest thing of our everyday life to the rolling away of the largest stone of difficulty from our path, this Presence will come in to deliver us. But its working depends upon our Trusting; and trusting means getting Still inside.

In this effort of ours to bring into manifestation the good which we know belongs to every child of God, it is when we get beyond the point where we try to do it all ourselves, and let God do His part, that we get the desires of our heart.

After we have done our part faithfully, earnestly, we are told to "stand still, and see the salvation of God which He will work for you." "The Lord shall fight for you, and ye shall hold your peace." See the conditions here imposed. This invisible Presence will remove the big difficulties, which look to your mortal vision almost insurmountable, from your path, only on condition that you Stand Still. — From "Miscellaneous Writings," by H. Emilie Cady.

Let us all enter deeper and deeper into life and try to conform to the mighty will of Him who is the source and cause of all life—He who is Life. Then we will begin to realize the Fatherhood of God and the brotherhood of man, for all things in the universe are strung on the thread of Life—the Blessed One. Every atom is a part of the beautiful whole. We are all children of One All-Loving Father.

Love is master of all arts,
And puts it into human hearts
The strangest things to say and do.

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LOVE IS THE UNIFIER OF HUMANITY

Wm. E. Gibson.

THE word Love has become commonplace and to many conveys merely the suggestion of human passion. Lift your thoughts, for the time being, above this degraded conception.

The spirit Christ made Love the passion of life. He spent the brief days of his stay on earth in sowing the seeds of Love, in deeds of kindness and essential service to the people of his time.

The major text of his ministry was Love. "Love the Lord thy God with all thy heart, with all thy soul and with all thy mind." This is the first and great commandment, and the second is like unto it, "Thou shalt live thy neighbor as thyself."

Upon these two commandments hang all the law and the prophets.

Love is the fire that in the crucible of life purifies the hearts of men, burns away enmities, hatreds and animosities and all the fruits of the trees of ignorance and superstitions; purges the lives of men and women of those false conceptions that separate people into opposing relations. Love unites and binds men with ties of fellow feeling, in universal interest and cooperation.

Extinguish the flame of Love and the peoples and nations perish by the works of their own hands.

Where the fire of Love burns not men go mad in their passion for self-interest. In recklessly gathering the fruits of the tree of production today they destroy the hope of fruit for tomorrow.

Where Love is wanting parents set snares for the feet of their own children. One generation digs a pit into which the next must fall.

In the absence of Love there is no safe guidance for men and nations.

Love is the heart of all True Religion. When the heart fails to palpitate the life goes out and only a corpse of decay and dissolution remains.

Love is the life center of Religion. Religion is the life of civilization.

When the life of Religion ceases the death of civilization is accomplished; henceforth only decay and dissolution and human unrest, and there is no redemption but in lighting again the lamp of Love in the hearts of men.

He who loves his friends does well;
He who loves his enemies does better.
He who loves his own religion does well;
He who loves the true of all religions does better.
He who loves his own nation does well;
He who loves all nations does better.
He who loves his own race does well;
He who loves all races does better.

He who loves all humanity and expresses that Love in spirit and deeds rather than words touches the hem

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of the divine robe, and this contact contributes power to move the world. By this power men and nations are hastened towards God either through the valley of death for rejection or through the garden of life for True Love.

Jesus, the Christ, planted the seed of this Universal World-Love in the days of his brief ministry. Love was the only weapon of defense with which he armed his followers and declared that whoever resorted to material weapons should perish by those weapons. This seed sprouted and sprung up, and through the years the tree has grown more neglected. But whoever hovered under its bowers was protected from the storms of materialism and from the blasting heat of atheism.

The tree brought forth the promised blooms and whoever was attracted by the fragrances of its flowers was prepared for the day of fruits.

The day of fruits is NOW.

From the hilltops of all nations comes the call to unite. Unite in spirit, unite in the conduct of the affairs of life for the highest good of all the people of the world.

But in the dusty valleys of materialism men madly chase the bubbles of self-interest and perish in disappointment.

The bell of Divine Unity is tolling in the dome of The Time that Is. Those who are attracted by its clarion calls and gather under the shadow of the tree of Divine Universal Love shall become living stones in the growing wall, over which the terrors of time and death have no power. And the rest shall be distracted by its tones and rush in mad confusion to their own ruin.

O, that men would worship the Lord in the day of his coming, that they would recognize in it The Beauty of His Holiness; that they would see the promised signs and the fulfilment of the prophesies of the Coming of the Kingdom of God among men.

Love is the light of this day. Whoever seeks truth in the guidance of the light of Love shall find all truths verified, all prophesies fulfilled, all signs radiant, all proofs manifest.

There is no other guide than the light of Love, no other way but the path of Love. All peoples and nations upon the Ocean of Time must be guided by this beacon or suffer ruin upon the reefs of error.

Love is positive, and the opposite of Love hath no reality. In the scales of reality it hath no weight, but to him that is in the clutches of the hawk of error, the power of error is very real. It is this seeming reality of the power of error that often serves as the rod of correction to the erring soul and hastens his return to the reality of the Light of Love.

Love is the Light from the Face of the Eternal Essence, shed from the faces of his chosen ones for the guidance of men, in the right path of the life that is and also the life that is to be.

The peals of the Bell of Divine Unity reach the ends of the earth and the regions of heaven. Love is the music it sends forth. Where souls are attuned they respond in spirit and conduct; the rest are set into a state of agitation and in this hell of unrest

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all sorts of wretched schemes are concocted and devices are invented in the hope of finding satisfaction. But the very atmosphere of this night of delusion and separation from Love, the light of the face of God, is uncompromising dissatisfaction.

Where no guidance is, the people go astray, but where the people close their eyes to light they lose their sight and become denizens of night.

Today the nations of the earth are called to Unity. And all are moved by the avowed need of a world unity; of a state of hearty and unselfish cooperation for the highest good of all the people. But the Fire of Divine Love has not yet burned down the altars, prejudices, prides, and greeds that have been the shrines of human worship hitherto. The altars must go, Elijah is tearing them down. The Kingdom of God must now be established upon the earth. Its foundations must rest upon Pure Love in the hearts of the people. Love that speaks in deeds of justice and generosity, Love that worships in the works and spirit of service.

There is no door open to God but the gateway of Love. No portal to the kingdom of God but that of Love. And no way of Loving God but through Loving the men and women of His creation.

"He who says he loves God and hates his fellow man is a liar," and "No liar can enter the kingdom of God." He who hides himself in Love is hid with Christ in God. And this hiding place is to be desired above all things. God manifests those who are hid in him. Seek, therefore, a hiding place in Love, that you may become atone with God in spirit, in deeds, and in will.

The servant of God is the highest station.

THY DIVINE BIRTHRIGHT.

An inspiration that came one morning on waking filled with the consciousness of the presence of All Good.

Health is thy Divine birthright. O, child of God! turn not thy back upon this gift of Love.

Let not doubt, fear, worry nor anxiety mar thy perfect trust.

Stand porter at the door of consciousness; exclude all unwelcome visitors from thy thoughts.

Let only peace, purity and harmony reign within thy mental home. Express thy gratitude to universal Love.

Allow not condemnation for thyself nor for others to intrude upon thy pathway; be thou firm for the Absolute Good within.

Recognize thy Father, Mother, God, in all thy ways.

Then shall untold joys and blessings crown thine efforts, and happiness fill thy heart.

Thou shalt spring forth a new creature, made after the similitude of perfect Love.—Marion W. Beck in The Master Mind.

The greediest heart can claim but present pleasure,
The future is thy God's. The past is spent.
Today is thine; clasp close the precious treasure.
—Ella Wheeler Wilcox.

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RELIGION, HARMONIOUS LIVING.

Jesus Christ, at the age of twelve, recognized His universal relationship, when he proclaimed that whosoever doeth the "will of my Father which is in heaven, the same is my brother, and sister, and mother." Had Jesus regarded himself purely from the human standpoint, had He sought only personal advantage and satisfaction, He would have missed the glories of Christhood and the attainment of the crown of life. Jesus developed the universal spirit through constantly handling ideas and conditions in an impersonal way; through relating everything to the Christ Mind, and, as a result, every act of His life was conducive to His resurrection, One cannot mount heavenward with a divided attention. One cannot serve God and gratify the demands of the personal consciousness at the same time. Jesus Christ clearly showed in His life that it is the personal that is to be crucified, and that it is the Christ Self that is to be resurrected. Into the tomb of false beliefs man plunged when he first lost sight of his Divine character, and after ages of wandering, the Real Self is brought to light in the man Jesus. He became the "first fruits of them that slept," and is a living example for all humanity of the capacities and powers of Man.

In this new age, the age that heralds the restoration of man to his Christhood, Jesus Christ again comes into prominence as a governing factor in the lives of men, not as a crucified Savior but as a resurrected one. Under the supervision of the Spirit of Truth, which is the universal Spirit of Jesus Christ, Christianity is being established as a workable, liveable, loveable, practical religion. As man discerns that religion is identical with harmonious, consecrated living, he will be glad to acquaint himself with the laws governing his being. As he moves forward in understanding, he will also become more perfected in manifestation, and it is reasonable to conclude that from this time on there will be those in the race who, having perfected all human relationships, will step out of the personal into the Divine consciousness, being as gods among men. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Man's chief mission in the earth is to demonstrate his godlikeness—to become the sinless, sickless, deathless man.—Unity.

PROVIDENCE.

Now from the bud and leaf and grass,
And from the glory of the sky,
To things of God my soul doth pass,
And feel He is surely nigh.
All this so beautiful and dear,
Doth revelation sweetly make;
And He in kindness whispers clear,
"All this, my child, is for thy sake!"

—William Brunton.

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THE RIGHT WAY TO MIGHT

Mary L. S. Butterworth in The Nantilus.

EVERYBODY knows there is a right way of doing everything: That is to say there is a principle or right method for manifesting that which is the substance of your thought. We all wish to demonstrate our desires, that is natural and right.

The Nautilus brings to you this right method, for it deals with thought and has its foundation in Principle of RIGHT and this is the basis for the fruits of character, happiness, health, or success, whatever you wish.

Now, one of the ways for you to demonstrate one or more of these things is through an inner realization of what you are spiritually, and what God, who is Spirit, wishes all His children to manifest.

We know that all that is in the invisible is to manifest in the visible, and that it is for all God's offspring to get busy and bring it forth. For every good and perfect gift cometh down from the Father in whom there is neither shadow of turning or variableness. He is Father to all.

But what is this Father that we would pray to, or seek? This is the most important question to solve of all, because without a reasonable answer forthcoming there could not be this Principle of Right with which to manifest the things that lie in the GREAT WITHIN.

God is not a person but a PRINCIPLE of RIGHT, and that is why RIGHT is might, and not might right, as the Prussian Government would have the world believe.

Now, if you are trying to demonstrate any good thing at all, you have a RIGHT to it from GOD—with a provision—and that is, that you get to work and apply your PRINCIPLE, or GOD, to the thing you wish to see materialize or manifest, and it will come to you as you desire.

You can have anything you desire to have, if you are living the LAW. The law of DIVINE LOVE AND TRUTH. God's promises are as good as GOOD itself, when we do our part.

Why? Because when we are in the Christ Spirit or Mind we are applying the Principle—or doing our work, and then things pan out aright. Simple, isn't it?

The hard thing is to do it.

But when you do, what a Glorious Joy comes to you. The joy unspeakable—undescribable. Then we try it again. Then it works out good again. Then we try it again in another way, and still only the good manifests. Then we at this point reach the INNER KNOWING stage. We become fixed and stationary in our greater and deeper believing, and then it does not matter one bit what the people in the outer world say against the New Thought—it cannot harm us one iota.

Why? Because we know through the proving, applying our Principle.

You cannot expect the LAW to work for you when you are working against it. This brings the non-

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manifestation or the error—or the lack.

The fulness of God is for those who seek aright. This, then, is not "asking amiss."

Ask anything in my name (mind or spirit) and it shall be given unto you. But do not ask while living in the spirit of hating someone. Love that someone that it is not easy to love, and then see how well the good things that you desire come to you.

We who teach the New Thought can vouch for the working out of God's Law, for we have demonstrated it for too many, and too many times for ourselves, not to know that it worketh well.

"Let not your heart be troubled." Apply Love and Truth to the problem that now confronts you. Love is the fulfilling and the filling full of the Law. I mean Love in your consciousness. You imbibed and bathed in it—living it where it is hardest to live it. This is the genuine overcoming or the coming over to the Spirit, that God made you in—His likeness, the likeness of Love and Truth. This is the only Holy Comforter there is, and the Master said it lay right within man.

O, that the world might find ME.

It is all up to us. God's storehouse has in it Infinite Supply for us all, but what we need to do is to ask less and live in the Christ Consciousness more.

Then we are in the position to receive. God knows what we deserve, and we get according to our mental conception of Truth, and the application of these Shining Laws which bring us into more light and greater understanding.

LIFE—WITH LOVE—IS ALL.

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 and 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 to 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 mightiest fact amid the nations. And the gist of that life was 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, brothers, ours is the great day, and life—with love—is all!—Richard Wightman.

Disappointment is hard—but many disappointments come from our own faults. Even when they do not, they should be met bravely and unselfishly.

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MORNING

M. Evelyn Davis.

THE sun breaks over the eastern horizon, with a soft flood of light, throwing rays of warmth and love into every receptive heart; thrilling into new life and beauty every living thing.

The plants, flowers, foliage, verdure of every description, awaken in tender and joyous greeting, to bless its shining face. The entire sky lends her entrancing loveliness, to assist in the glory of the awakening morn. The birds burst forth in one grand chorus of sweetest melody, and praise; the earth throbs into greater ecstasy and gladly yields herself to the sweet caress and warm kisses of the morning sun. The teardrops of dew, which have so refreshed the earth in the silence of the night, are again absorbed into the great atmosphere of love, only to return on its errand of mercy, with the going down of the sun, again bathing anew each blade of grass and expectant blossom.

It is the One Life, and gladly the tiny dewdrops give tribute to the glorious monarch of the day; knowing that, as they desire, and are needed, so will the Great Heart of Love gently woo them again to the bosom of sweet Mother Earth. Heavenly mornings; glorified with this radiant sunburst of Love and Light. The purity and grandeur of all! The sweetness of the atmosphere! The glory of the sky! And, do we not know a more glorious morning, when the sun of Love breaks over the horizon of our consciousness, leaving behind all darkness and gloom, causing us to embrace all life, with glowing, infinite warmth and love? Shining not alone for one but for all mankind; all life; every pebble and mountain, flowing stream, and boundless ocean, tiny shrub, and blade of grass, to mighty forest. Every living atom. Fairly merging our own happiness into the song of the birds. Shining steadily, tenderly, on all alike. Permeating with our great soul warmth, every one whom our eyes rest upon, irrespective of person, race, or kind. Thrilling all into new life, giving new impetus to every opening bud of beauty, assisting the full blown life into greater harmony and fragrance, and shedding a soft glow of appreciation on all that are laying off the sear and faded leaves, into a consciousness of greater glories, that are unfolding before them and demonstrating to them the great truth of immortal Life. Proving the mighty truth of Love manifest in the flesh which is but spirit manifest—by our constant radiation of the sun rays from our own soul, the great Sun Center or God center, within, that is a perpetual morning of rare beauty and choice blessings.

This sunshine in the soul, this glowing love, absorbs all else; and

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draws all good to itself, radiating broadcast the Divine Being, which every child of God is. We may let this light shine with such splendor that the clouds even may become a grand spectacular display of wondrous beauty, and all will pause and exclaim on their exquisite loveliness; the rare tints and gorgeous linings of golden glory. Thus will the very clouds prove a blessing to the weary wayfarer, as he meets us in the onward march of time. If there be leaden days and rain drops fall, still the sun, the soul, is shining within; and after the baptism of refreshing shower, or even days of rain, our light may burst forth in renewed splendor, bringing forth greater fruits and stronger growth, with our never ceasing warmth and love. If we are closed out of some lives by their own cloud-brooding consciousness, then, stand ready to shine in the moment the veil is lifted, and great shall be their growth and soul awakening. For none can withstand the great, gleaming, penetrating light and love of an ever-radiant sunburst of Truth, centered in God, and a veritable Sun of God. This is manifesting love in the flesh, as did Jesus. This is shining every moment, whenever and wherever any one may enter our presence or allow the morning or our presence to dawn upon his receptive vision.

In the sublime wisdom of creation, nothing has been made in vain, as everything notes its especial sphere.

THE TRUTH THAT MAKES US FREE.

It is this wonderful power of the Truth which makes us Free. It frees us from every fear, and from every environment. Carnal mind has no power over us, and it gives us the knowledge which Jesus Christ told us would come to us and make us Free.

"Except a man be born again, He cannot see the Kingdom of God." That is the Truth. You may read my writings or the writings of the Apostles, or the whole Bible, until every hair on your head drops out, and unless you come to God Almighty, asking, seeking, and knocking for the possession of the New Birth or the Knowledge of the Truth —the Spiritual Understanding—you will never get it; and, until you do get it, you are environed by carnal mind, your mind is destroyed by fear, you are a perfect coward to the fear of sickness, you are a coward to the fear of want, and you let every sorrow overwhelm you and all along the line you are a slave to material circumstances. But, when you obtain this New Birth which makes you free, the spiritual understanding, the knowledge that God Almighty is all and that Jesus Christ is His Son, and come to the understanding where you can divide the chaff from the wheat with as an unerring division as if cut by Damascus blade, then you are coming into the Knowledge of the Truth which makes you free, or into the possession of the New Birth.—Bishop Sabin.

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THE KINGDOM OF HEAVEN

WE are taught in the Scripture that the Kingdom of Heaven is within us. What meaning have the Scriptures to us if we do not use their value? Why do people die to go to the Kingdom; can one enter by death? What is the death we must die? Are we to be buried in the grave and then go direct to Heaven?

The trouble is, people do not understand the meaning of the Scriptures. The Christian Scientists say that we do not die, but only "pass out" or "pass on," as they say. Where do they "pass on" to, or what do they "pass out of?" To me this looks much like any other system of religion. The body disappears from view in both cases. The graveyard fills up just the same. How can the grave be the door to the Kingdom?

I venture to say that the grave is no part of the Kingdom of God. In Divine Science I learn the possibility of living without the death of the body, or, in other words, we in Divine Science have awakened in Spirit to find out that we are in the Kingdom of God, and the Kingdom of God is within us, we are the Divine mind. All mankind is Divine or immortal.

There is no such thing as a mortal being. If the Kingdom of God is within us, then we have all power to act in our own behalf. Many years of practice, study, and teaching in this Science has shown me the Allness of God and the nothingness of matter. All matter, so-called, is but living substance, for it is only God that lives. When any one enters this Divine Science he then and there dies to all the old notions, and his eyes are opened to the new thought, and he is resurrected from the dead past.

The Scripture says, "Let the dead bury the dead." That means, let those who believe such things have their way. We who have found the Kingdom of God must not have such false notions as sickness, sin, and death. The Kingdom of Good is under our dominion. We must exercise our dominion in this new way. If man represents the power of God, then it is the duty of each one to so let his light shine that others may know of this Truth and be able to enter the Kingdom of the One Mind.

Mind is eternal, for mind is God, so God and all that is God is eternal.

One must learn the power of thought in order to know the meaning of these momentous questions.

Godliness should not be such a mystery that no one can understand it. If we know so much about evil, why not reverse our thought and learn of the good in its stead?

The Kingdom of God is within you, has a mighty weight, and carries with it a Power that is beyond the comprehension of mortal mind. When man learns that his mind is not mortal, but is immortal, new expressions unfold their meaning to him. He can then see God, Good, face to face, can walk and talk with God, and be lifted and strengthened. Life will be worth

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living, for death is not worth living. Man has only one nature, and that one is Divine, which is God-given.

Man being the image and likeness of God should know of nothing else but God is good. Then the belief of a devil would be dropped out of memory, for the devil does not belong to the Kingdom of God.

It is strange that with so many churches and so many kinds of systems of teaching about God, so little about Him is understood, and so much is misunderstood. Even with all the seeming teaching of Christian Science that is afloat Divine Truth is as foreign to the Christian Scientist as religion is to many professing Christians.

Divine Science must bear a better record, for by their fruits they are known. Our fruit is health, happiness and prosperity.

A NEW SPIRIT A VITAL NEED.

"Society," said Pope Leo XIII, "can be healed in no other way than by a return to Christian life and Christian institutions."

The truth of these words is more widely perceived today than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by Christian view of work and wealth. No program of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employes have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.—Social Reconstruction.

THE SIX STEPS IN MENTAL MASTERY.

This is the title of a remarkably valuable and interesting little book by Henry Harrison Brown, editor of Now, one of the ablest of the New Thought periodicals, author of Concentration, The Road to Success, The Master's Touch, Dollars Want Me, and many other able works, which have done great good in the propaganda of New Thought. It may be obtained for 50 cents from The Now Co., San Francisco, Cal.

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BUSINESS MAGNETIC

Be still and know that I am wealth.

William Morris Nichols in Now.

IF one would be as truly wealthy materially as spiritually, he must know how to make mental applications to nature. There are, it seems, many individuals who naturally know how to turn the trick, while others, it appears, are obliged to develop or bring to the surface the wealth-producing consciousness.

When Emerson wrote in his essay on wealth that it "has its source in application of mind to nature" (and this fact is obviously true, for it is well known to most of us that mind or thought applied in some manner, either directly or indirectly, to nature, furnishes us with or brings forth all that we conceive as needful), and that the art of getting rich "consists not in industry, much less in saving, but in a better order, in timeliness, in being on the right spot," he could, perhaps, had he been familiar with our later slang phrases, stated the principle more briefly, thus—to become rich, be Johnny on the spot with mental applications to Dame Nature.

But the principle stated is a true one, and starts us on the right road to our good fortune; however, we need to know how to make applications of the principle before it does us much, if any, good. This the great writer does not tell us; he does not inform us how to apply in order to achieve the "better order," when or where to be on "the right spot," neither does he state by what method we are to always arrive at "timeliness."

The world-at-large mostly applies mind to nature indirectly, being not at all conscious of the great power of Thought in itself to act on matter.

The science of Mind, however, teaches its students that there may be a direct application of mind to nature which creates or brings forth material results, that Thought by itself applied to business (or anything else) renders it alive and magnetic.

And this brings us up to our lesson which has to do directly with plainly realizing just how to render our business affairs magnetic with vital life and attractiveness, and thus to draw to us all the dollars and doughnuts we may need for our satisfaction and progress. Remember, it is Mind applied to nature that produces the desired supply.

And it is the Mind Universal which must be applied, for that is the Mind controlling and putting compulsion on nature.

This Mind always and forever acts directly upon nature or matter; it is the "Word" or Power which causes the whole universe to move and be. Consciousness in conjunction with this Power means the direct individual mental application to nature, and produces that which is desired.

The individual consciousness maintains an open, receptive attitude to

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the Universal Animator and lets it in and through to perform the works; in other words, the sense man entrusts its desire to the "Lord" that He may act upon nature and create or fulfill that desire.

The individual makes the mental application by being still and letting that Mind which controls matter work in and through him. Physical inactivity or mental lethargy is not implied by the writer in his use of the words "be still," he uses the term only in the sense of laying aside all impatience, getting rid of all fears, dissolving all doubts, throwing away hopes and ideals, and by faith and aspiration getting into the very Substance of Creation, that Mental or Spiritual Essence which acts upon and molds matter. This is that Reality, the Invisible Substance out of which are made all things that "do appear."

Be still and know that I Am wealth. Be still and become conscious of this Substance. Be still and know its action. Be still and see its effects upon matter or nature, using you as its agent. When you do see, you may exclaim with Bell, the inventor of the telephone, and with greater reason, "what wonders hath God wrought!" This I Am Mind flowing through the individual who has come into consciousness that an invisible thought wire connects him with an Invincible Greater Self, takes hold of his affairs with Power, sends into them a current of Vital Force, and causes them to yield a thousand-fold of living results, and where before they were sterile and stagnant, now they are flowing, active and magnetic.

Now is the time to begin making your mental applications. Be still and know that I Am Wealth. This I Am Mind of Wealth is All-Wisdom and teaches one to be Johnny on the spot, shows you the "better order," makes you to know "timeliness," and gets you when and where you ought to be on the "right spot" to meet your own good fortune.

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I'm glad to learn to love the things
That fortune neither takes nor brings;
I'm glad my spirit learned to prize
The smiling face of sunny skies.
—My Old Companions.

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SPIRITUAL LIFE

THERE is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God, made manifest in us. We think, we move, we live and have our being in Him. God is Love; Love is the only word in all our language that can express the sentiment of Him.

There are many ways in which we seek to illustrate this thought, and the pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as it is possible to attain. All there is of gladness and of joy, of pleasure, and of happiness comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all feeling, and the mind all thought, then it is we feel that we are near Our Father.

The Spiritual Life is the only life of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in spirit."

I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unaware upon the heart that comes quietly without excitement, that has no terror, no gloom in its approach, that does not rouse up the passions, that is untrammeled by creeds and unshadowed by the superstitions of man, that is fresh from the hands of its author, that it glows from innumerable presence of the Great Spirit which prevails and quickens, that it is written on the deep, sweet blue sky, and gleams in every star, glows in the sunlight of Heaven, and is in the invisible wind and on the floating clouds, is in the valleys and among the hills of the earth, that is spread out like a legible language on the broad unsleeping ocean, and that it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation which breaks link after link the chain that binds us to materiality, and which opens to our imagination the world of spiritual beauty and holiness.

We know that we love the voice of Nature, from its softest whisper to its loudest thunders, from its trickling rills to its roaring cataracts. We have listened to her voice both in her Edens and her wilderness on her mountain thrones, and in her ocean caves, on the bosom of her seas and in the depths of her forests, under both her sunlight and moonlight, and asked all manner of questions in these scenes, but all in vain, whenever the question touched upon the immortality and spiritual life in man. On this Nature is as silent as the grave. Her light is darkness and her loveli-

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ness proves nothing until we open the blessed Bible. "Books in running brooks, sermons in trees and good in everything," while the only good they seek or feel the need of is temporal.

Sermons from trees and flowers, rocks and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment of beholding creation. When the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to ask "How can I know Him? Oh, that I may see Him and know Him as He is." Who would think of going to the grove or appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the dead, to cast out the leper.

When Christ sent forth His disciples to preach His Gospel He commanded them to go in His name and preach His love, to cast out devils, to heal the sick, and they went in His name, and they spoke as with tongues of fire and lips of flame the mighty words that healed the sick, that cast out the devils, that gave peace to those in sorrow, and bound up the broken hearts.

In each of the Gospels the narrative is told how Christ commissioned his disciples to go and preach His word, and in every instance He coupled with the preaching of His word the healing of the sick.

When Christ himself had been performing acts of mercy and showing His wondrous divine power in healing those that were sick, and the people accused Him of blasphemy, He met their criticism by saying, "Which is easier to cast out devils or to save lives; take up thy bed and walk."

The spiritual life is that which brings us into union with the Father. We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it; another lives to obtain political distinctions, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure, so called, but the true man, the spiritual man, seeks distinction in drawing near to God, claiming His love and receiving it; in having faith that God will give him that power that He has ever given His children to conquer evil and overcome error in every form, to be able to cast out devils, and in His Name to heal the sick; and the thousands and multiplied thousands of men and women are today living witnesses of this spiritual power that God gives those that seek and claim it. No man has that which he does not seek. God does not give power or grace to those who do not ask it. If you ask not you have not; but if you would become spiritually minded, as He is willing that you should be, then let thy soul claim its kinship with God; lay hold of His truth, and realize that God is Good; that He is your Father; that your life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until

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you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."—Exchange.

LEARN TO LAUGH.

It is a well-known fact that every one fares better for having a good, hearty laugh. Laughter is a great health promotor, an explosion of laughter being extremely beneficial in driving away those oppressive clouds of care which sometimes darken the mental horizon. But while we advocate laughter, we beg you to be careful how you laugh. Keep the face as much in repose as possible so as not to cultivate wrinkles. If you laugh with the side of your face, the skin will work loose in time, and wrinkles will form in exact accordance with the kind of laugh you have. A person who is accustomed to suppressing his feelings generally has a deep line running from each side of his nose to the upper corner of his mouth which in time extends to the chin, forming the shape of a half moon. The scholar's wrinkle forms on his brow, while a schemer's wrinkles come around his eyes. The woman who always wears a smirk will have a series of semicircular wrinkles covering her cheeks. Learn to laugh properly. A good laugh is better than medicine. Learn to tell a story. A well-told story is as welcome as a sunbeam in a sickroom. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcome, but the gloomy person is not wanted anywhere, and is a nuisance as well.

IGNORANCE OF THE BIBLE.

"What is the meaning of the word Easter?" said John Drew at a club.

No one could answer the question, and Mr. Drew with a frown, went on:

"Nobody reads the Bible now. The public's ignorance of the Bible and of Biblical things is amazing. A Biblical allusion is nowadays as unintelligible as a Greek allusion.

"Not long ago, at a dinner, I got into a Biblical argument. When the argument was over a young lady said:

" 'I enjoyed that discussion splendidly. But, you know, I always thought that Sodom and Gomorrah were man and wife?'

"Another young lady commented:

" 'Oh, well, I suppose they ought to have been if they were not.' "—Detroit Free Press.

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SPARKS OF TRUTH.

The correct knowledge of the True God is the eternal foundation, and this knowledge is revealed through the chosen of God; and there is no other channel. He who builds upon this foundation builds with living stones in a growing wall. All other foundations are built of the dying and yield speedily to dissolution and decay.

He lives most and serves best who loses consciousness of himself in faithfully serving for the good of others.

He has risen to the stature of the true man who recognizes in every other man the qualities and characteristics of a brother, and when he adorns this recognition with becoming conduct he begins to clothe himself with immortality.

This dust of time is of no importance in comparison with the real needs of the soul. But whilst thou art its slave serve it faithfully, for only thus mayest thou free thy soul from its chains.

He is the slave who is consciously dependent upon material things for his existence, but he who recognizes the Eternal God as the source and cause of his existence, and in the conduct of his life demonstrates that recognition—he is free from the fetters of time.

He, of Mortals, is the greatest Giver, who gives his heart to God and his life unreservedly to all men in the spirit of service.

Truth is the portal to things eternal. Wise is he who searches for it. The lamp of perseverance and the light of patience are safety guides.

The Spirit Christ said, "Judge not that ye be not judged." He who judges justly in the light of knowledge, and under the guidance of wisdom, is in manifest danger. But he who in the darkness of ignorance, skepticism and superstition throws the weight of his judgment on any matter thus shuts off the rays of light from himself, and binds his soul for the tormentor of a similar judge.

Man receives the bounties of freedom in this life in the degree that he gives forth of his spirit freedom to others.

There are millions of rays that extend from the sun. He who follows any ray with his face to the sun will enter the orb. The rays fall upon the surface of the lake and reflect the orb: he who follows the reflected rays of the orb will be drowned. In like manner the mirror reflects, but he who seeks the mirror as the source of the orb shall find disappointment, while he who wisely sees reality through its reflection discovers that which profits his own soul and benefits others.

One lighted lamp will dispel the darkness of a large room, and give guidance to thousands that walk in

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the night. He who in the dark contends with the darkness, struggles to his own detriment and to the profit of no one else. If you would dispel darkness light the lamps, multiply their number, magnify their power. Light and Light alone will dispel darkness.

The fate of the world for the present is in the balance of human decision. A dominant Spirit of Justice and Fairplay to all the peoples and nations of the earth will tip the scales for world peace and future prosperity; but if prejudices, pride and greed outweigh, the scales will tip for greater woe. May the nations wisely avoid the yawning chasm of trouble, bloodshed, famine, disease and death that now lies between this opportunity and the next.

The day of "Peace on Earth and Good Will to Men" has dawned. The rays of the rising sun of the Day of God will purify the earth of human corruption. All that is will perish, but such as will conform to the revealed Will of God. Know, O! Nations, that prejudices in their dominating aspects must be dashed to the winds. Pride in all of its falsity and fickleness must be consigned to the flames. Greed in its blindness must be buried. The remaking of the social relations of the world on a basis of justice and fairplay is the supreme task of the present. No superstructure is safe upon a bad foundation.

And above all have fervent charity among yourselves; for charity shall cover a multitude of sins.—I Peter 4: 8.

"MISTAH WORRY."

G'way, ole Mistah Worry—
  G'way an' let me be;
Ise in a mighty hurry,
  Busy es a bee.
Yo' ain't no good a hangin' roun'—
Fin' some oder stompin' groun'!

G'way ole Mistah Worry—
  Yo' ain't no friend ob mine.
Ise in a mighty flurry,
  Kittles an' pots ter shine.
Whah fo' yo' stop ter talk wid me
When Ise es busy es kin be?

G'way ole Mistah Worry
  Er I grabs yo' by der neck,
An' I reckons I feels merry
  Ef I gibs yo' one soun' creck.
Ole Worry, tak yo' wings an' flee—
Yo ain't a bit ob use ter me.

Erway goes Mistah Worry
  A flyin' fru de do'.
I guess he ain't no hurry
  Ter come roun' yah no mo';
Fo' ef he hangs aroun' mah place,
Slams mah heart's do' in his face!

—Sam Exton Fould.

A PRAYER FOR ANIMALS.

The Rev. Dr. Chauncey B. Brewster, Bishop of Connecticut, wrote the following prayer, for use in the litany, in the Episcopal churches. It was quite generally read.

We beseech Thee to hear us, Good Lord, That it may please Thee to show Thy compassion upon horses and other dumb animals suffering in this war. We beseech Thee to hear us, Good Lord.

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CARRYING THE MESSAGE.

I am glad I have had the good fortune to live in the day and generation that has evolved a religion that concerns itself, primarily, with the here and now.

It seems to me it simplifies things immensely. All the problems as to the past or future are set aside, while the one at hand and of today is taken up.

Surely it is a great step in advance over the antiquated doctrine that taught us to keep our eyes fixed on some distant goal which we were assured was reached only by a very straight and narrow path. The God of the Divine Scientist has come down from His golden throne, and made friends with the "mammon of unrighteousness." He is no longer afar off. He is "closer than hands and feet," an ever-present help in time of trouble.

Our religion of today has been made so practical in its application to the things of this world, that I believe the opening of the eyes of those who are not conscious of its power to be the greatest work one can do for one's fellowmen.

It is imperative that we practice what we preach. The inconsistencies in other sects are sharply defined and commented on. We must not fail in our high calling.

There is a mighty bond of fellowship among students of the New Thought, and the daily discussion at all times and places makes it a less formal and more potent factor in everyday life. We are in the minority, and we seek each other as the needle does the magnet.

We must practice eternal vigilance to live up to our standard. To carry our message we must live the life. Christ, pointing to his disciples, said, "These are my witnesses." Just so Divine Science points to its students, admonishing them to live health, joy, unity and love, if they would carry conviction to a skeptical world. The fact that much is expected of us is flattering evidence that Scientific Christianity has awakened an interest everywhere, and the fame of its practical everyday results has gone abroad.

When we fail to demonstrate our faith, and our belief in the Omnipresence, when we discuss sickness, or doubt our source of supply, our neighbors are weighing us in the balance and finding us wanting. Doing away as it does with most forms and ceremonies, our religion is pre-eminently a religion of demonstration. Only so can we carry our message and spread the glad tidings among our fellowmen.—Mary Ward Gilman in Divine Science Weekly.

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

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WHAT IT MEANS TO BE A VEGETARIAN.

From The Revealer.

If, as a vegetarian, you eat all other things in sight except flesh, you are far from being a vegetarian.

If you still wear furs and feathers with no qualms of conscience, you are not a vegetarian.

If you do not extend the warm hand of fellowship to all mankind, thinking evil of none, showing charity to all, you are not a vegetarian.

If you cannot deny yourself whatever your traditionally perverted appetite calls for, you are not a vegetarian.

If you have not risen on the heights of inspired thinking and clean desire to benefit others, with no thought of selfish gain, you are not a vegetarian.

Thousands imagine that because they have tabooed the eating of their little brothers they are entitled to be termed vegetarians. While "vegetarians" comes from the old Latin root, "vegetus," meaning "vigorous," "healthful," "vital," it means much more. With a body built of clean, humane food, refining processes take place which entirely regenerate and place one on a plane of ethical and spiritual eminence which vibrates an atmosphere of the essence of all that is righteous and holy.

Such a state is worth striving for. It will not come instantaneously. It will be years developing, showing all the while greater unfoldment, actuating toward a life which will be potent with good and practical deeds.

If you can disregard old habits, break loose from tradition and accept all new and valuable thought, selecting from the chalice only that which you can use for good; if you can eliminate prejudice from your heart, envy, selfish desires, extending sympathy to all, then you are nearly approaching what real vegetarian living will accomplish for those who seek its innermost value.

If you can look into the face of an outcast from society and see therein the human heart, misdirected, maltreated, driven by tragic condition on to the terrible depths to which the creature has fallen, see gleaming forth the latent flame of purity and higher desire, then you are what real vegetarian living makes one.

If you can see beyond the present moment and know that all this evil, this sorrow, this woe and misery of the human race are but stepping-stones toward a higher development, and wish to aid in the good work, then you have not lived in vain and striven for a cleaner and more humane life for yourself.—Selected.

THE HARP.

'Tis many a long and weary year
Since mortal eye has seen
The ancient harp of Ireland with
Its strings of golden sheen,
Though now and then a favored one
May chance to hear it play
Far up some wild and windy glen
Upon St. Patrick's Day.
But the harp of war and minstrelsy
Believe me is not hung
Upon some lonely rowan tree,
With all its wires unstrung.
But hidden in each Celtic heart
From Dublin to Cathay,
It wakes to old time melody
Upon St. Patrick's Day.

—Minna Irving.

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GETTING WHAT YOU GO AFTER.

Many people seem to have the idea that New Thought is a method for gaining any particular thing which they may desire. This is a mistaken view of the purposes of New Thought.

New Thought is first of all a method of harmonizing the individual with the Universal Life. By the methods which New Thought offers, the individual is helped to a realization of greater harmony with his environment and with Nature.

This does not necessarily mean that he gets everything he may think he wants. It does mean that he begins to understand that his own, that which is related to him by his own thought, life, and character, will come to him, and every experience in life, if he assumes the proper mental attitude toward it, will help him on and upward and bring only good results and healthy development. If he fails to get some particular thing upon which he has set his desires, he is not cast down or disappointed. He rests content in the knowledge that something equally good or better will take its place.

For when we begin to recognize and believe in and think upon the principles of Law, Order, Harmony in our own lives, they begin to come into manifestation and we hold all our desires for things lightly, knowing that Principle, upon which we depend, is greater than all things.

Instead of centering our thought energy to such an extent upon the attainment of specific things, we should first look within and try to realize the Principle from which all things proceed.

When we stay our mind upon Principle, the ups and downs, the successes and failures, have far less influence upon us and disturb us far less, because we know they are but passing phases in our development, that if we look to Truth and trust the Divine Principle in our lives, there can be no real disappointment, no real failure.

This is right thinking, constructive thinking, as contrasted with destructive thinking which is centered upon doubt, failure, inharmony, and evil, which is forever distracted by things to the exclusion of the Source of things.

If you fail to get results, change your thought. Do not assume that you can always know what is best for yourself while simply judging from appearances. The real is the unseen, the invisible Law or Principle. To this creative Power you should trust to bring into manifestation the good in which you believe.

Train your mind to place its trust in the Principle of Life as the source of power rather than in objective things, and you will find your power multiplied rather than diminished.

The Godhood of man is the fact that spiritual evolution is bringing to light. We are glorious children of a King, spiritual, eternal, and divine.—Rawson.

Love is, and always has been, the only power. This recognized and demonstrated is the solution of life.—Rawson.

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SUBSTANCE.

Divine life is the substance from which all things visible come forth. Substance is spirit, perfect, changeless, eternal. Since there is but one spirit, there is but one substance filling all the universe, manifesting in many forms, yet according to our principle, all God.

Truly, this idea is too big to be comprehended quickly. It must mean that every created thing—mountains, stars, trees, flowers, you, I—all are made from the same wonderful substance. God-mixed Mind thinking things into visible form.

What a vista of thought is opened as one dares to think of the possibilities this suggests. Who shall say what characteristics, unperceived by us with our five limited senses, are possessed by what we term the things around us. We now perceive certain qualities of this wonderful God-substance in the objects about us, but eye has not seen nor ear heard the wonderful beauties of the heaven prepared for us when we, through fuller knowledge and perhaps with more senses and more delicate sense-organs, shall perceive the fullness of beauty about us.

All substance is perfect, and it is only our partial and imperfect understanding which keeps us from seeing things as they are and leads us to think and to act as if imperfection and weakness were everywhere about us.

Emerson said, "There is a crack in everything." I have always been saddened by this thought and sought to refute it, and I am truly glad now to know that everything is in truth perfect and the crack or imperfection is in my attitude or conception—a thing which may be righted and adjusted by greater spiritual understanding and truer living.

How wonderful life will be, when we all see no longer the mistakes, the shortcomings, the petty annoyances in those about us, but shall know the perfection of our being, of all being. When we shall also know that we are all striving now and eternally to grow in knowledge and power and truth.—Maud Murrish Black in Divine Science Weekly.

VERY NEAR.

So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spirit mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Blows down the answer of a prayer;
That all our sorrow, pain and doubt
A great compassion clasps about.
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task,
The beggar Self forgets to ask;
With smile of trust and folded hands,
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew.

—Whittier.

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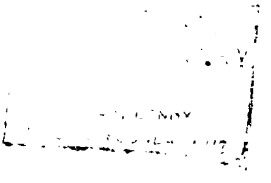

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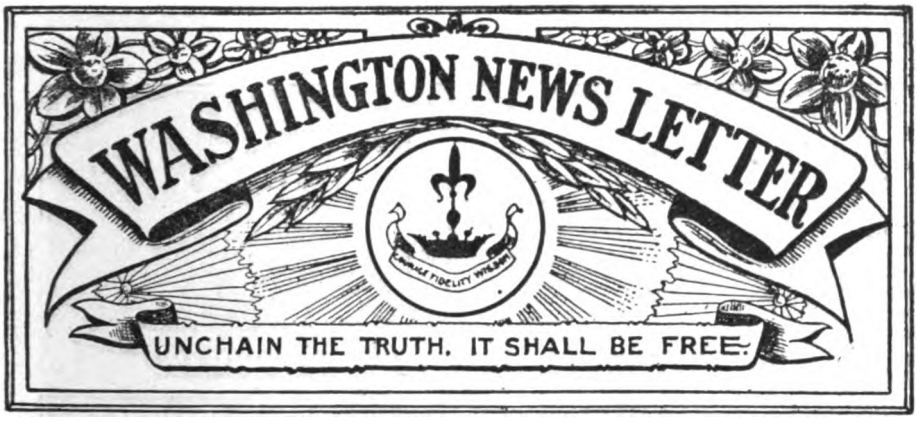

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We hope that every one will make it a personal matter to encourage the circulation of the Washington News Letter. No other such magazine is printed anywhere in the world. The price, $1.00 per

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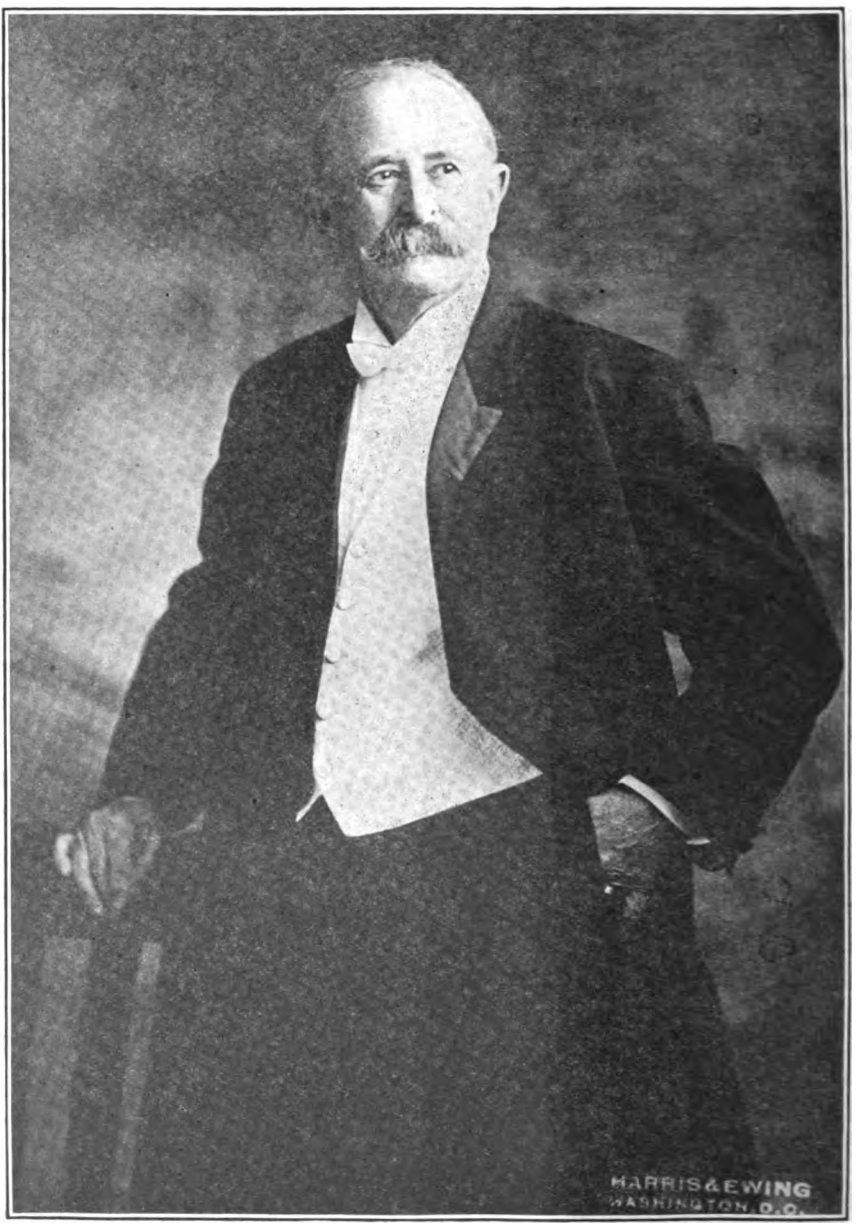

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year, is very low when it is considered that it carries 64 pages in each issue. Quantity considered, it is not surpassed by any publication. Every student of Science should have it on his reading list, and should pass on a word of encouragement and recommendation of the work it has been doing for 20 years.

WE WILL SPEAK TO THE STARS.

It requires no more temerity today, to say that we are soon to be on speaking terms with the planets in their courses than it did twenty years ago to prophesy that we would telegraph over the world expanse without wires, or two years ago that we could whisper across a continent or through vast aerial spaces. Fifteen years ago the News Letter said that some day a man could carry in his pocket an instrument no larger than a watch, through which he could speak to distant places, and by which he would be enabled to hear the spoken reply. The world laughed, but it has come to pass. We will on some not far distant day send signals to the celestial spheres and receive replies therefrom.

DRIVE OUT THE BALEFUL THOUGHTS.

Study Health and think Health and you will have Health. When the healer finds a patient's mind running toward unhealthful thoughts, baleful thoughts, he must treat them out, declare the Good, argue the Good subconsciously into the mind of the patient. In nine cases out of ten, when you have done this, you will have restored Harmony and Perfect Health. It is utterly impossible for one to have a sick body who is in possession of a contented, perfectly healthy, loyal and true mind. The healer should fill the patient's mind with thoughts of the Pure, the True and the Good, drive out the baleful thoughts, and the work of Healing will be done.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

June

PAULINA B. SABIN

Love is unshakable. True Love. No wild theories of "free love," no spread of sex perversion, no inroads of disorder or selfishness, can shake the hold that simple, loyal love has upon the hearts of men and women. When all the upheavals of theory and passion are overpast, the One Man and One Woman will be seen standing firm and clear-eyed in the twilight of the world.—Frank Crane.

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away
Among the clover-scented grass,
Among the new mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God. —Anon.

Anything that pushes in between the soul and Christ is a sin. Really good things do not do this—that is the test. They belong to Christ's side. But the things of the world interfere with nearness of God, and soon cut the soul off altogether.—The War Cry.

You may never count your money like a millionaire
Nor servants have to wait your beck and call,
But if your life is helpful, all the world is fair—
Some big things really are very small.
—Anon.

God blesses us all in the measure that we are receptive to His blessings. Therefore, when we look to Our Father we look to Love. It is not that God has Love, but God is Love, the great thought, principle, or whatever it is, that you cannot measure. Love is God; it is God Manifest, and Love in you is All Manifest, and All that Is is Love and Love Manifest.—Bishop Sabin.

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DIVINE HEALING

The Developing Consciousness of a Practical Healing—The Prevalence of Drugless Healing—Its True Part in the New Age—The Righteousness of Publishing the Results.

Wm. E. Gibson.

DIVINE Healing, or healing from the standpoint of Christian Science, is calling into play, by realization of the truth of its existence and faith in the realization, the creative and recreative forces and means resident in the whole universe.

Christian Scientists realize that materiality, or those things which we are accustomed to call matter and real, are merely transient pictures, constantly passing the lens of manifestation, changing form and repassing; that back of the pictures is the reality, the permanent substance. The Divine Mind and the mind stuff; or the Omniscient Spirit Intelligence and its eternal mind substance.

Realizing that this creative and recreative power (God) is everywhere present, limited in its possibilities, so far as man is concerned, only by the limits that man sets, Christian Science develops a God consciousness, thereby removing all limits and allowing the individual ego to exercise its individualized mind power intelligently and freely and powerfully in and upon the Universal Mind.

GOD, CAUSE AND EFFECT.

It realizes that God the cause is also God the effect; that God, though real, is also God the manifestation; that the effect is nothing in itself. the manifestation is nothing without the manifestor; that the projection is simply the declaration of the projector.

Realizing this, it goes back of the apparent to the real, back of the external to the Eternal, and there sets in operation real forces and powers that transform the apparent. It thereby brings the sufferer into harmony, for the time being at least, with the righteous law of the Eternal which conduct manifests harmony in the external.

This consciousness is rapidly developing in the human mind. Christian Science and other such movements have sown good seed in fertile soil, and a mighty harvest is steadily growing to fruition. Thousands of people are telling the same story, preaching the same gospel, who are not following with and under the name of Christian Science.

AND WHAT DOES THE NAME MATTER after all? "If they be not against us, they are for us."

Let us remember that the name "Christian" was born long after the passing of Jesus, and let us not forget, too, that the term "Science" was old and gray when Jesus came to the stage of action.

No, it is not the name that Chris-

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tian Scientists are sticklers for, but it is the developing consciousness of Oneness with God that is the fort over which the banner of the name float to which Christian Scientists are laboring to turn men's attention.

It is to show humanity that it has essential relations and cooperative power with all the Power there is in all the universe, being a part of that power, both in essence and in manifestation.

But, following Jesus the Christ, its prototype, in the practical working out of this understanding, it takes the world on its own grounds. It takes men and women with their physical ills, their mental and spiritual discords, their economic, social and religious dis-eases, and heals them through the realization of the truth, of the Allness of Good and the Goodness of All.

THE PHENOMENAL GROWTH.

of the Christian Science Church and its tangential contemporaries have been due to the fact that they have delivered the goods of a lasting kind.

They have constantly lifted men out of the mire of ditches of the blind guides and inspired them with new visions, which inspiration fanned into flame the divine Fire of Love and Peace and Good Will, already and forever resident in the souls of men.

It is these wrecks from the ditches, these dejects from the sloughs of despondency, these healed ones that are the stalwart personnel of the church.

Healing of men's bodies is only incidental in the saving of their lives for the fuller and more efficient service for time and for eternity.

SINCE THE ADVENT OF CHRISTIAN SCIENCE

drugless healings under various names have sprung up and are spreading like wildfire. Physicians and eminent practitioners are turning away from the mixing bowl; famous surgeons are throwing aside the knife with disgust. "And these things are not done in a corner," and they are not being done wholly under cover. Many brave souls of the profession are stepping out and taking their stand in the boldness of their character against the unsatisfactory results of drugs and surgery.

Look into the matter, consult the medical journals and government statistics. Read the Hon. John D. Works' speech before the U. S. Senate. These and a thousand other sources of information will convince you that these assertions are not idle boastings, but verily facts.

Christian Science is one of the beacon lights of the New Age.

Jesus Christ declared that if men would be His disciples, they should know the Truth and that the Truth would make them free.

MAN'S SLAVERY IS MENTAL,

but it manifests most frequently in some physical way. So that men are conscious of physical ill rather than mental ill, which produces the physical ill rather than mental ill, which produces the physical disorder. The Christian Scientist healer's work is to lift men out of physical consciousness by lifting them out of mental consciousness of physical ills. But its ultimate aim is to plant the feet of men's soul life upon the spiritual Rock of Ages—the con-

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sciousness of the Eternal Oneness and Allness of Good.

The question of the advisability of publishing cases of healing has been for a long time debated. There was fear at first on the part of the healed ones that their orthodox friends and relatives would criticise, chide, and ostracize them.

Now there is no longer reason for fear from this point of view. Divine Healings are becoming so very common that all grateful and thoughtful people who have been healed are glad to give their fellow-beings the benefit of their experience, not only in a general way, but with dates and names.

This is as it should be, and as it will be increasingly in the future.

Then, too, it is the protected right of every citizen of this country to publish for the benefit of others that which has beyond question benefited him.

In fact, the time is not far distant when

THE PUBLIC WILL REGARD AS CRIMINAL

any attempt to conceal, to hoard up, or to corner the market or patent anything that the rest of humanity needs, and which such cornering will prevent the supplying of that need.

The good things of God's universe given to one or a group of individuals are not theirs to hoard, but theirs to distribute.

There is an unquestionable righteousness in publishing all honest cases of healing, and certainly the ten million or more of drugless healed are not all false pretenders and deceivers. There is not enough money in it to germinate such a crop of hypocrites.

The writer does not claim to be closely informed as to the working methods of the Eddy Church, but the spirit of the church is very pertinent, and its lofty ideals and noble qualities are most commendable and must appeal to all honest people.

I want to recall attention to the healing methods of

THE EVANGELICAL CHRISTIAN SCIENCE CHURCH.

Three methods of healing are practiced or, better, one method in its threefold nature. The methods are as follows:

First. Present healing, where the healer sits by the side or in the presence of the patient and treats (prays for) him.

The second method is that of absent treatment; where the patient may be in another house or state or even on another continent.

The third method is also present treatment; where the healer passes his hands over the bodies of the afflicted ones, or over the afflicted parts of their bodies, and restores harmony.

All three of these methods have been practiced by healers of this church, and with very satisfactory results. They are all still in force.

Of course, these methods are questioned by many healers of other schools, especially the method of laying on of hands. Jesus practiced all three and healed extensively by the laying on of hands, as the records in the gospels show.

We realize that the physical touch

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is nothing more than the palliating of the lower mentality in order that the higher or spiritual nature may be more easily reached.

The coming of wireless telegraphy has practically wiped out all doubt as to the possibility of distant or absent healing, and thousands of reliable cases of good record certify to the fact of the probability.

Then this church maintains a system of healing known as

THE CUMULATIVE OR HEROIC TREATMENT.

This would seem to recognize a fourth method, but in reality each healer uses the other method as occasion requires.

In the cumulative system a number of healers, ranging upward from two as circumstances will admit and occasion require, are assigned to the same case to treat. These are put on with definite direction as to the number of treatments daily for that case or the several cases respectively.

This grew out of the discovery that some healers succeed where others fail, and that there seems to be a psychic affinity between certain souls and a want of that affinity in these same persons in their relationship with other souls.

So that to save time for the patient, as well as for the healer, several are assigned to each case on the ground that one or more out of that number will be attuned in some psychic way to the patient. This system has demonstrated its practicability and efficiency, as is attested by the many who have been healed or helped thereby, and are not forgetful to send their friends to the fountain from which they have drawn the water of health and harmony.

Yes, healing physical ills is a very practical and commonsense thing, but to "make men whole" is the real end of all healing.

To "make them whole" is to lift them out of self-consciousness, with all of its selfishness into God-consciousness, from the idea of self-centeredness and singleness into divine expressedness and divine unity.

Men are the microcosms of the macrocosm, each a component part of the great whole. Each soul is inseparable from the great whole, and also inseparable from every other soul, both for time and for eternity.

Nothing is so much to be feared as fear, and fear is impotent in itself. The right arm of fear is thy weakness.—Reprint from Washington News Letter, May, 1915.

SUGGESTIONS FOR THOUGHT-TRAINING.

First—Consider — meditate upon the One, the Universal, as All.

Second—This One is ever creating by expressing itself everywhere.

Third—This One is all Supply.

Fourth—This One is Here and Now the All.

Fifth—Thought is God's creative action—not mine. I hold my thought true by thinking of what the Universal is to all, therefore what it is to me. I do not think in order to formulate my good, or to draw it to me; I think of the Truth that is in order to love it more, to see it with clearer vision, and to accept it with thanksgiving. —Power.

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HURT FEELINGS: CAUSE AND CURE

Mrs. W. E. Bechtold in The Truth.

WE may roughly divide those who suffer from this malady into two groups. While these classes easily merge into each other they are nevertheless distinct and need different cures.

First are those who lack proper self-esteem. They depend upon the opinions of others for the estimate they place upon themselves. The extreme cases of this type may be so negative that they are forced to play the part thus cast for them by the minds of their friends, even when they recognize the bondage and are chagrined at the performance. This causes great unhappiness, especially if the estimate is below the real or developed ability of such people, which is the rule. Sometimes, however, it happens that the estimation is overdrawn—a part these people play equally well.

The other class are those whose ruling passion is vanity. This motive may be so deeply hidden, so closely related to the first grouping, and so intermingled with fine and beautiful qualities, that it takes a most determined and merciless analysis to discover it. Vanity lies deep in us all and has a definite good part to perform if it is recognized for what it is and properly held in control. When uncontrolled, it soon dominates the being with a superficial egoism. It is the rampant spirit of the enslaver—from those who say, "If you love me you will do thus and so," to that great world known type, the ex-Kaiser. These people long to bend the world to their wills, to feed this vanity—a type most easily recognized in others and hard to see in ourselves. It is deep-seated jealousy or fear that some one will fail to recognize this dummy greatness and will detect the weakness that lies beneath it. Those who have great power to read their fellow-men are continually meeting the jealous, hurt guardian of that deeply buried vanity.

So, when we recognize the fact that whatever our cause is for hurt, it is a thing of which we may be ashamed, either weakness or vanity, we come to the parting of the way—of superficial building or of building on the firm foundation, Christ—the real or the unreal. Those who have carefully gone to this depth and have recognized motives for what they are, becoming Divinely conscious, come out of that depth forever healed of hurt. Their weakness has fallen from them; negative natures become positive, with all that winning attracting power they so coveted and lacked in their superficial building.

The first great necessary step in regeneration is the determined laying down of any pride in hurt vanity. Then comes soul training in right thought, as we know it in the Truth. Determined effort along this line brings its usual results. We gain courage by thinking courage; we gain love by loving. Those who wish

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to do so may prove this as easily as they have proved other elements of character.

A few rules may help in the beginning. Those who have not a naturally fine sense of justice and equality may need to think along these lines. The first rule of conduct is: Set no code of conduct for others; allow none to set a binding code for you. Never do a kind thing for any one, unless you do it out of that bigness of nature which delights only in the giving—giving with no thought of any return. Even gratitude should never be expected.

Give only what you can give freely and still be just to yourself in giving—also just in giving what is deserved. The great law is: Love your neighbor as yourself—not better than yourself.

Do not burden others with debts of gratitude—they may not be able or willing to pay.

Beware the loving friend who binds you in servitude—who absorbs your strength and time and always demands more. You will gain the friend's respect and increase his love, if, with firmness and justice and without resentment, you keep the balance of rights even.

If you can, give to others fully what is their due and give it in loving kindness; they owe you nothing and neither of you has a grievance.

Expect nothing from your friends you do not win or earn. Do you wish your friends to call upon you because it is their turn or because they are anxious to enjoy your company?

If you love your friends as yourself, you cannot help being glad when they please themselves in what they do.

These rules can be carefully and mechanically applied, so as to give you quiet and peace of mind; but if you wish to win the "joy of your salvation" you must apply them with love. The joy will be in exact proportion to your ratio of love.

THE NATURE OF TRUE PRAYER

The Crystal Press (Limited), 91 Regent St., London, Eng., published a valuable little book written by F. L. Rawson, entitled The Nature of True Prayer, which will be warmly welcomed by those who are familiar with the work of the distinguished and able author. One of Mr. Rawson's previous books, How to Protect Our Soldiers, created a deep sensation in the New Thought world. Price 1 shilling, sixpence, plus 2d for postage.

FOURTEEN INTERESTING PAGES.

An Empty Shell, a poem by Cecilia S. Conde, author's experience in many journeys taken by the soul while the body slept, is a novel and enthralling bit of literature, contained in a dainty and beautiful booklet. It is published by The Four Seas Press, of Boston, Mass.

When the fight begins within himself,
Man's worth something.
God stoops o'er his head;
Satan looks up between his feet.
Both tug:
He's left himself in the middle; the
soul awakes and grows.
—Browning.

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YOU ARE A SAVIOR

Wm. E. Gibson.

DO YOU understand that you are a savior? Do you really understand, I say, that you are a savior of this world? You, my brother, my sister, you who are now reading these lines, you are in very truth a savior.

Just get wide awake a moment and think. Rub your eyes and read again.

YOU ARE A SAVIOR OF THE WORLD! Every man and woman, every soul, is a savior. It is so in spite of your designs or intentions. It is so in spite of your dogmas or beliefs. It is so now and has been so ever since man registered on the intellectual and moral plane of existence.

Man is a savior on every plane of his physical existence. All the way up from the cavedweller and bushman to the royal prince and the spiritually awakened philosopher man is a savior.

SAVIOR OF YOURSELF.

You are a savior—first of yourself. But here is the blunder-point of man's saving power. He attempts to save himself selfishly and oftenest loses himself. He who seeks to save his life irrespective of, away and apart from, his fellow-beings, loses it. In other words he loses his possibility of development, for he gets out of the channel of harmonious growth and is lost in the wilderness of discord. Seeking to save himself selfishly, he loses himself.

But he who loses his life in THE GREATER LIFE saves it. Losing his personal interest in the composite interest of the whole human family, he saves both himself and the family.

Your life career is inseparable from every other career; you affect and are affected in turn. You cannot be perfectly saved until you are willing to grant a PERFECT SALVATION, until the SPIRIT OF LOVE and the SQUARE DEAL goes out from you with the benign impartiality of the rays of the sun.

THE TRUTH OF LIFE

that Jesus demonstrated was this. This is the kind of life that every one must demonstrate before he can take the master degree. You can demonstrate it, and you will.

The lesson that man, by natural inference, should learn first he usually learns last.

The GREAT INTELLIGENCE that organized the worlds and created the universe has left no detail undone.

Man, lost in the ignorance of his selfishness, is given many and varied opportunities of finding the proper course, of getting his bearing, of redeeming the time, of saving himself.

YOU ARE A SAVIOR OF YOUR FAMILY.

What your sons and daughters shall be depends very largely upon the home environment. The picture of life you hold up to them casts the shades and colors of their character. If you are overflowing in the greatness and goodness of your soul to all

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the members of your family, they imbibe the spirit. If your soul overflow goes out impartially to all mankind, theirs follows in the wake.

But you are more than the savior of the family. You are a

SAVIOR OF THE COMMUNITY.'

That which is good for you and for your family is also good for every family of the community. They may not be able, or prepared, to receive and enjoy all that you are, but they need it and must be prepared for it, and that is your work for the community as a savior. You must educate and cultivate the faculties of the rest of the community to enjoy just what you are. You must save them from their degradation. In losing your self-interest in their salvation you save yourself.

In this way you become the head of the community body, its mind, the spirit of its life, its Leader, its Savior.

He whose thoughts, conduct, and activities overflow with the Spirit of Human Kindness and the Square Deal is a savior of the State and the Nation.

THE CREW OF THE SHIP OF STATE.

Such persons are not always found at the head of State or Nation. But thanks to the age they are now finding their place. The people are demanding such souls to man the old Ship of State.

We are now at the dawn of an era of better government. Individuals everywhere are awakening to what is really required of them. They are trying to meet the requirement and also demanding that those who govern shall do the same.

But you are a Savior of the World. Yes; every man and woman is a savior of the world.

Jesus of Nazareth awoke to this consciousness nineteen hundred years ago.

He proclaimed himself such a Savior and declared that all who came to the Knowledge of Truth were one with Him and as such were One with God.

He was truly the Savior of the World in that he taught the world of men how to save themselves by saving others.

The world was not ready for that kind of a Savior and so cut off His physical existence. But giving His life was saving it. Disconnecting it from place and people was distributing it among individuals and infusing it into their lives.

The spirit of Truth, the Christ of God, has ever since been the urge in man to a more humane conduct, a broader philosophy and a more unselfish philanthropy.

SAVIOR OF YOUR BODY.

You are a savior of your physical existence. Your body is under your immediate control. It is the house in which you live. It is your place to make and keep habitable to the limit of time. It is your duty to develop to the full every possibility that you discover in the body. Its framework should be kept in perfect order and nourished for durability. Its muscles should be developed to maximum of strength and efficiency. Its blood supply should be full and pure. Its nerve mass and energy should be unhampered.

Do your duty to your body and it will serve you long and effectively.

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Saving it, you save yourself much dissatisfaction and discomfort.

SAVIOR OF YOUR MIND.

You are the savior of your mind powers. Your mental machine with all its possibilities is entirely in your hands. You can make of it what you will.

You have within you and at your disposal the possibilities of the philosopher or of the fool, and you are capable of developing one line of possibilities or every line; or you may neglect all to a large degree. But you are the savior and the only possible savior of your mental possibilities.

Others may give you the stimulus that will spur you to action, but it is your conduct that must do the work. You are the savior.

This is also true of that wonderful something called

THE MORAL FORCE.

Your moral possibilities are wholly within your hands. You can save them or squander them. You may be a moral weakling or a moral giant, a moral power or a moral wreck. It all depends upon how you start and how you stick to your course.

You are the savior of Your Own Spiritual Nature. Your Spiritual Nature is that something within and around which the mind and body gather. In other words, it is that which actuates the forces that hold mind and body in organization.

The spiritual is the light and guide of mind and body. But the light may shine dimly and the guide may be followed tardily.

It is man's right to throw aside the nonessentials of his life, the darkness of error, ignorance and unbelief and let the light of his Spiritual Self blaze out; let his star of Bethlehem lead him to the Master, born of mastery.

Every man is his own savior through the example of Jesus the Christ.

RIGHT THINKING.

If we only could feel,
If we only could know
The value and worth
Of the seeds that we sow
Into living vibrations,
Of influence wrought,
For evil or good
In the realm of thought,

We would guard well our thinking
As gems of rare worth,
And only of loving
Vibrations give birth.
For a thought is a power
And once it is born,
Goes on forever
For good or for harm.

For as a man thinketh
So will he be;
In stature, in health,
Imprisoned or free;
By limited thoughts
Or generous, they
Do mold his body
As potters mold clay.

For the potter is master
Of his mixture of dust,
And it shapes to his will
As all matter must
Serve to express the real,
For it doth control;
So our thoughts shape the world,
For all substance is soul.

—Frank L. Lanning.

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APRIL'S MUSIC

Blossoms, blossoms everywhere!
In the earth and in the air;
Colored flame and opal fires—
Sighing winds on April lyres.

Bluebirds haunt the hills again
In their sky-tinged splendor. Wren,
Thrush and robin's matinee,
Trill their morning melody.

In the evening's amethyst,
Echoing through the twilight mist,
Tinkle clear the waters falling;
Kindling stars are faintly calling.

Beauty born of murmuring sound
Weaves its witchery around;
Wandering voices fill the air,
April's music everywhere.

—Rose de Vaux-Royer.

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THE TRUTH MAKES YOU FREE

Fear—Slaves to Sorrow—Death Not Necessary—The Fear of Poverty. Must Ask, Believing—God's Promises—Follow in the Footsteps. How We May Obtain the Blessings.

Bishop Oliver C. Sabin.

THE majority of mankind, especially in these United States, consider themselves free. Many of you would feel very much insulted if you were told you were the veriest slaves on the face of the earth. You would not believe a word of it; nevertheless, it is true that you are. Our Savior recognized this when He gave this utterance. "You shall know the Truth and the Truth shall make you free." Ever since man has subscribed to the doctrine that there is life, truth, intelligence, substance, causation and sensation in matter and allowed that thought to dominate his life and his actions, he has been a slave, a slave to conditions.

FEAR.

If your food does not digest it brings on misery, misery brings on nervousness, nervousness brings on collapse and finally you are prostrated by this terrible fear of indigestion. You are a slave to that fear, you have no power to withstand it, you have no power to destroy it. Materia medica, in most of these cases, is perfectly helpless because it is purely and solely a condition of the mind and medicine is not for the mind. Oftentimes, medicine is very good for those who are outside of this Truth for the relief of biliousness and ague and all those things, but, when it comes to the disease of the mind, a creation of the mind that creates conditions in the body of the socalled material thought, then those people are beyond the reach of materia medica; they cannot be touched; in other words, they are slaves to the fear of that disease.

THE TRUTH MAKES YOU FREE.

Now, this Truth gives you the realization which makes you free. It frees you from the fear of sickness; you cannot have it. Why? Because you realize in your consciousness that God Almighty is Omnipotent Spirit, that He pervades and fills all space; that everything that is is God and God manifest, that everything that is is Divine Mind and its creations, that everything that is real is created in the image and likeness of God; and when you come to realize that and realize further that you are God's child, that you live, move and have your being in God that fills all space, that you live in eternal and perfect life, that you live in eternal and perfect health, and that you live in eternal and perfect love, then when you realize these truths, you begin to realize who you are and what you are. When that realization comes to you and the realization of your connection and association with God the Father, you have the Truth which makes you free; your mind is free

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and when your mind is freed, this so-called body responds to the thought. You cannot have disease, you cannot have inharmony of any kind or character when you have this Perfect Realization.

SLAVES TO SORROW.

There is another class of people who are great sufferers and great slaves to what we call sorrow. Because of the inharmonious conditions of life surrounding them, they are bowed down. Many of them are destroyed because of the loss of friends that have passed on. This Truth relieves you from that, and sets you free. You are no longer in bondage. Why? Because you know that you live, move and have your being in God, and there is no death, for Life is deathless, and your friends that have gone beyond, live, move and have their beings just the same, in the same God, who centers everywhere and circumference nowhere, all living, moving and having our beings in God. The veil, so to speak, that is thrown before your eyes so that you do not see the loved ones is but transitory, and, in the by and bye the parting will seem hardly an instant in the career and history of your onward and upward course.

NO NECESSITY FOR DEATH.

Until mankind become thoroughly free, and until they become thoroughly saturated with the Truth, they will continue to die, but the time must come when the last enemy shall be overcome and that last enemy is Death. There is no necessity of dying. God Almighty never created death, God Almighty never created sin, God Almighty never created pains or aches, but all He created was good. He created everything in His image and likeness, therefore you have eternal life, because you are like your Father, but, as long as you believe and are enslaved by this thought that there is a time appointed once for man to die, of course, you will continue to die until that thought is overcome, until that demon is destroyed, until this enemy shall be overcome as our Savior told us.

OUR DEPARTED ARE NOT DEAD.

They live, move and have their beings in God and they are going onward and upward and will forever and for aye; studying their lessons, becoming more proficient along the lines of God Almighty's science, until in the by and bye, some time, they will know with the Infinite Mind, as God knows, because they will be like Him.

THE FEAR OF POVERTY.

There is another class of people who are very much enslaved, the class of people who are afraid of poverty. I am not sure but that poverty, socalled, enslaves more than any other one kind of evil. The struggle for existence, the fight against poverty, the fight to keep the wolf from the door, is one of the greatest occupations of the human family, today. As a rule wherever you look at man you find him engaged in the scramble for the almighty dollar, for fear that some time, somewhere he will come to want, and the great majority of men hoard. I used to know a family, when I was a boy who, in the summer time, would lay by their cab-

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bages, etc., for winter and in the winter time would sell the cabbages, fearful of the time when God Almighty would let them starve. They were always destitute in their own selves, they were always saving, saving for the time when God Almighty would go back on them.

THIS TRUTH FREES YOU.

Now this Truth frees you from that. Why does it? Because you are God Almighty's child, you are His heir. All that is is good, and God has given you all He has. Therefore he has given you all that is good, and you do not have to wait until you die to obtain the heirship of God. That would be absurd, you would not need it. There is no sweet by and bye, but all Eternity is Now. You will live, if you should live for billions and millions of years, in the Now. There never could be another time with you but Now. There is no tomorrow, there cannot be, there is no yesterday for there never was one. It was always Now and you live in the Now.

Give us this day our daily bread. Our Father in Heaven, when the Israelites were in the wilderness, fed them daily with the manna, and they could not gather a supply today for tomorrow. Jesus said, "Consider the birds, they do not lay up in storehouses or build big barns and yet God feeds them. Look at the lilies and the grasses of the field. Solomon in all his glory was not arrayed like one of them," showing, as he said, that you are of much more importance than the grass of the field and the lilies, and if God takes care of them, how much more will He take care of you.

One reason why our Science is made real, or you might call it an advanced step beyond the churches of today, is that we take everything as real, that Jesus Christ ever said. We believe it to be real. We know that the contents of God's cornucopia of plenty are poured down upon our heads now, it belongs to us now, there is no time when God will go back on us; there can be none, because we trust, we believe what is said.

IF YOU ASK BELIEVING.

Jesus Christ has said, "Whatsoever you ask in My name believing, that you shall receive." God demonstrates that to be true when through asking in His name, believing, the answer is manifested. We prove it by the works and that is one thing peculiar to this science. There is not a thing we preach that is not susceptible of self-demonstration. Whenever any person attempts to palm off upon you a philosophy or truth that is not susceptible of self-demonstration, you know it is a fraud, a farce, because it cannot be otherwise, for all truth runs in parallel lines. There can be nothing false in this because we demonstrate that it comes from God. Jesus Christ said, "If you do not believe Me, believe Me for the very works' sake." The works demonstrate. When He sent his disciples out and gave them their last command to go out and preach the gospel to all the world, He told them that

CERTAIN SIGNS SHOULD FOLLOW

those who believe. You can know

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those who believe, the signs shall follow them and, among other things, they can drink deadly poison and lay hands on the sick and they shall recover. In other words, they can use the power and dominion which God gave them at their birth, at their creation. They have the full exercise of their perfect manhood and womanhood and in that exercise they have become free. It is the Truth, the liberty-giving Truth, that raises man from the very dregs of sorrow, from the very dregs of poverty and from the bad influences surrounding him, from sickness and sorrow and lifts him up and makes him free.

HE KNOWS

there is no time when God will go back on him, because He has promised otherwise. He knows there is no sorrow, because God is Love and God's love permeates all. He knows there is no sickness, for God is Eternal Life and Eternal Health and he is His image and likeness. All these beliefs of so-called sickness, sorrow, poverty, etc., are but in the seeming. When you come to have your mind set upon its right basis, then you can see the nothingness of so-called evils and they pass away from you.

This liberty-giving Truth fixes you so you do not sin, you have no desire to sin; all of the so-called temptations of carnal life have passed away, you have no desire to cheat your neighbor because God gives you all the money you want. You have no desire to do such things, for God's cornucopia of plenty supplies you; you have no desire to abuse your neighbor and be a scoundrel, because you know the heavens will close against you and, whereas you are walking in the sunshine of the perfection of God's love, you will be cast to the left hand, into the darkness and blackness of oblivion which is for those only who fail to acknowledge the Truth and follow God's love.

You cannot be righteous

UNLESS YOU FOLLOW IN THE FOOTSTEPS.

The footsteps are broad, the way is open and you are induced to go upon it by every conceivable kind of blessing. God blesses you, but, the very moment you step aside, you are whipped into the line of sickness, sin and every conceivable devilism that prevails in carnal mind, and it is very difficult to get back into the line of love and good and blessings which God has for us.

Another thing, it destroys this disposition of anger, of devilism, of carnal mind, of slandering your neighbor, of lying, and the desire to steal and the desire for every other kind of evil, because God Almighty's love leads you in the paths in which you should go and you let Him lead you and it is a blessing.

THIS TRUTH GIVES US HARMONY,

it gives us power. We all have the power, but this Truth manifests it and brings it to us because we know the Truth. You have no power unless you exercise it and know that you have it. Jesus said, "You shall know the Truth and the Truth shall make you free." God created you and when he created you He gave you power and dominion over the earth and over the sea and over the beasts of the field and the fowls of

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the air and the fishes in the sea, and this power is yours, but, if you say "It isn't for me," you cannot have it. As long as you deny your power, you have nothing. Solomon tells us, "As a man thinketh so is he." You will never rise higher than the estimate you place upon yourself. If you are a Christian and are wallowing in the dirt and saying you are a worm of the dust and can imagine yourself the image and likeness of God, wallowing in the dirt though endowed with all power and all dominion, you are condemning yourself as being hardly fit to make room for the backlogs of a good warm Hades. What kind of a Christian are you? You are simply

DESTROYING THE GOD-GIVEN POWER

that is yours. You have no more right to thus bemean God's image and likeness than you have to go out and steal your neighbor's horses. It is an absolutely wicked religion that permits such debasement as destroys those who practice it. You have power and you have dominion. You know that and you know they come from God and are yours and you accept of them, and you thank God for them and you pray Him for wisdom and for spiritual understanding, that He will teach you how to utilize it to its utmost. Instead of denying it and denying it to yourself, if you do this, the liberty-giving Truth will make you free. It will lift you up, make you great, make you powerful, make you the master instead of the slave.

HOW ARE WE TO OBTAIN THIS?

You cannot get it by sitting idle. It does not come that way. It is not the kind of religion that comes to you down through the roof.

I will illustrate this heart religion. Suppose, for instance, my friend was out of the church and we were holding a protracted meeting and we all wanted him to join the church, and we would all think "Now, my brother, you are going to hell, sure, and you are just simply destroying yourself, because you won't join this church." All of us put our minds on him. What is the result? He feels all of our thoughts until he gets it into his consciousness that he is not fit to be saved. He is a worm of the dust, hardly fit companion for the devil himself, and when they raise the portals, so to speak, what does he do? There is the road to escape and he flees to the mourner's bench. He gets down there, and as soon as he gets down we say, "Oh, thank God, our brother is saved!" and we shout and clap our hands and we throw into the vibrations thoughts of love and joy. What is the result? We have lifted that burden of care that he had upon his heart and he has happiness and joy. He gets up and says: "I know I am saved, because I can feel it right here in my heart." Certainly he feels it, but from what he has received he does not know anything more about the liberty-giving Truth than the babe that was unborn—not one particle. It does not come that way.

Our Savior was with His disciples for three years and yet, when He went away, He told them to remain in one place until the Comforter came. They did remain in one place and prayed all the time until the day of pentecost was fully come. Then

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the Holy Ghost, the Spirit of Fire, the Spiritual Understanding, settled into the consciousness of every one of them and, as before they were cowards and denied their Master, the very same ones after this gift would stand up before the multiplied thousands and there and then declare unto all mankind the iniquity that had been committed against the Savior of the world and lift them up to this beautiful thought which would lead them upward and onward.

That is the religion that makes you free; that is the Truth which makes you free. It comes only from study, it comes only from teaching and you cannot get it in any other way. You are made a reasonable being, God gave you power to reason and you have to use it, and you have to study it and you have to learn this philosophy and your logic and everything else along these lines. When you do that you have the Truth which Jesus Christ says will make you free. "You shall know the Truth and the Truth shall make you free."

WHILE THE OFFER LASTS.

From now until the first of September we will furnish for $1.75 one year's subscription to the News Letter, together with one copy each of two of Bishop Sabin's most popular books, namely: Sacred Science, and Christian Science; What It Is and What It Does. Sacred Science is a $2.00 book, the other a 25-cent publication. Many have already sent in their orders for this very unusual bargain in New Thought literature. The News Letter has for 20 years and longer carried on the exposition and propaganda of Christian Science, and has never carried advertising as a financial assistance. It has carried the cause into every civilized continent and island of the globe, and has readers in every land and clime. The student of Christian Science and Divine Healing will find in its pages the clearest editorial treatment of the principles of New Thought, and a review of the leading periodicals along that line. The books offered in this opportunity are held to be two of the most effective in the literature of the Science, and perhaps the most popular and highly appreciated of the works of Bishop Sabin, which are acknowledged to be the clearest and simplest of their kind. You can have the magazine at prewar price, $1.00; for 75c books worth $2.00. Do it now.

Love is the first comforter, and where Love and Truth speak, the Love will be felt where the Truth is never perceived. Love is indeed the highest in all Truth; the pressure of a hand, a kiss, the caress of a child, will do more to save sometimes, than the wisest argument even rightly understood. Love alone is Wisdom; Love alone is power, and where Love seems to fail, it is where self has stepped between and dulled the potency of its rays.—George MacDonald.

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LOVE THE LEAVEN

Wm. E. Gibson.

LOVE is the leaven in the human heart that quickens the soul to life, and expands the life to ever-enlarging proportions.

Love clears up the wildernesses of life, and fallows the stoniest of hearts; and prepares the sourest soils for the Seeds of Truth.

Love irrigates the deserts and converts the arid plains of existences into gardens of beauty and fragrance.

Love is the Hand of the Infinite, ever extended to the finite.

Love is the Voice Immortal, speaking with the mortal tongue.

Love makes misfortune the immortal rap at the mortal door.

Love makes of calamity the tongue of Heavenly Appeal to the Nations and Peoples of the Earth.

Love calls the children of men from their play in the dust of time, and bids them behold the beauty and bounty of the Eternal Kingdom.

Love walks in all lands; treads upon all soils; attires itself in all styles; speaks all languages; enters the chambers of all secrets; soils both its hands and its feet in its effort to attract souls to God—to the Source of Love—to the Dawning Place of the Sun of Reality.

Love is the Passion of the Christ Spirit. It led Jesus, the Christ, to duty, to self-sacrifice—to death.

Love has ever strengthened the Holy Men of God to bear with joy and gladness all the bitterness and sorrow that this world could heap upon them in their effort to bring to the people of their times to a knowledge of the Reality of God, and of men's correct relation to God and to each other.

Love, born of God, never faileth. Men come and men go but love abides forever. Prophets come, do their work and pass on. They prepare the soils and sow the seeds, but Love waters the plantlets and cultivates and nurses to fruition.

Religions rise, wax, then wane, but Love stands ever as a guidepost on the way of life pointing the way to God.

Civilizations come, flower, fade and perish, but Love is the one flower proof against the blights.

Nations rise against nations and seek to destroy each other, but Love rises up for nations and seeks to save them all from the madness of their wandering from God.

Love is personal and Love is universal.

Love seeks nothing for itself but all good for all men.

Love is the Light of the Face of God beaming forth continually to attract men to God, to distract them from the things of temporal and material nature and to kindle in them a consuming desire for God and the Eternal Good.

Love is the Greatest Servant. It serves the manifestations of God in

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their day, serves the servants of God in all days, and serves those who know not God in boundless ways.

Mortal man cannot reach the height of love or fathom its depths; nor can he encompass the lengths and breadths of Love. So he declares Love a Characteristic of God.

Love, true Love, is the Safe Guide for The Life that Is and for The Life that Is to Be. Follow it, O my soul, to the mountain of God.

A FOCH NEEDED TO SAVE THE CHURCH.

The Rev. Johnson Myers, pastor of the Immanuel Baptist Church, said recently the Christian church is failing and would continue to fail until it revolutionizes its methods, breaks down denominational lines, and devotes itself more to service than to preaching.

He spoke at the regular meeting of the Methodist ministers in the First Methodist Episcopal church, Clark and Washington streets, on "The Church of the Future." The ministers authorized the appointment of a special committee to consider taking steps towards calling a council of representatives of the various denominations to consider Dr. Myers' plan for union.

"The church of Christ is failing to meet the needs of the world and is losing ground every year," said Dr. Myers.

"The theological seminaries never turned out so few ministers and so poor in quality. We are making but a feeble appeal to red-blooded young men. In the foreign mission field we are scarcely holding our own. Can the world be saved at the present rate of progress? No!

"Go to the lodge and you will find two hundred fine men. Go to the prayer meeting you will find ten.

"I am a friend of the church. I expect to live and die in it, but I say the time has come for a revolution, a radically new plan. It is absurd to go on as though the church is the same as it was in the days of our fathers. This is the age of the telephone and the aeroplane.

"There were dark days in the war. When a change to unified leadership was obtained we began to win. The church needs a Marshal Foch.

"When Billy Sunday came I thought he would be a leader to cross denominational lines and guide the church into a new era, but he wasn't big enough. He was too human.

"Personally I don't care what a man believes about baptism or about other doctrines, only so he accepts the deity of Jesus Christ and the necessity of faith in him.

"We must substitute do-ology for theology. The church of the future must serve rather than preach. We have five times too many churches and not enough big, commanding ones.

"Bishops, church secretaries, and church editors are not ready for these changes, but the laity are, not only of the Baptist and Methodist churches, but of the Protestant Episcopalian and Roman Catholic churches."—Chicago Tribune.

God never works through a discouraged man.—Moody.

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FRIENDSHIP

Anna Robertson Brown, "What is Worth While," in The Truth.

LET us lay hold of friendship. In the eternal life shall we not have friends forevermore? I used to think that friendship meant happiness: I have learned that it means discipline. Seek how we may, we shall never find a friend without faults, imperfections, traits, and ways that vex, grieve, annoy us. Strive as we will, we ourselves can never fully fulfil the ideal of us that is in our friend's mind: we inevitably come short of it. Yet let us not give up friendship, though we have found this true. To have a friend is to have one of the sweetest gifts that life can bring: to be a friend is to have a solemn and tender education of soul from day to day. A friend gives us confidence for life. A friend makes us outdo ourselves. A friend remembers us when we have forgotten ourselves, or neglected ourselves: he takes loving heed of our health, our work, our aims, our plans. A friend may praise us, and we are not embarrassed; he may rebuke us, and we are not angered. If he be silent, we understand. It takes a great soul to be a true friend,—a large, catholic, steadfast, and loving spirit. One must forgive much, forget much, forbear much. It costs to be a friend, or to have a friend: there is nothing else in life, except motherhood, that costs so much. It not only costs time, affection, strength, patience, love,—sometimes a man must even lay down his life for his friends. There is no true friendship without self-abnegation, self-sacrifice.

Let us be slow to make friends, but, having once made them, let us pray that neither life nor death, misunderstanding, distance, nor doubt, may ever come between us, to vex our peace. Let us be patient, let us be kindly, let us be self-possessed in friendship. There are so many ways of grieving a friend,—shall we not walk softly before him? Let us be true to our friends, and then believe that they are and ever will be true to us. True love never nags; it trusts. One of the dearest thoughts to me is this,—that a real friend will never get away from me, or try to, or want to. Love does not have to be tethered, either in time or eternity.

It is a great and solemn thing to say to another human soul, in this one life that we have to live, we will share all things temporal and spiritual. Your joys shall be my joys. Your sorrows shall be my sorrows. In absence you shall yet be near. You shall never be so far from me but that I can hear your voice in the twilight and in the night-season. Though land and sea divide us, you shall yet walk by my side and kneel with me in prayer; still I shall feel that touch of your hand, and rejoice in your sympathy. Your letters shall make me strong and glad. I am not afraid of you. With you I need not be too greatly reserved. To you I may speak the deep thoughts of my heart. With you alone I laugh; with you

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only may I shed tears and be not ashamed. To you only can I say, "Behold, here am I, an undisguised human soul: all others know me in some one mood,—you know me in all moods."

In the eternal life we may make new friends: I dare say we shall. But can those radiant, perfect, and glorified ones ever be quite so near and dear to us as those more human souls that we have known when they, like ourselves, were but struggling, aspiring, and suffering mortals; those who have shared joy and pain with us, who have watched us wistfully over mountain, wilderness, and sea, who have quarrelled with us and kissed us again, who have loved us with tenderness, and who have been faithful to us, even unto death? Meetings and partings, hand-clasps and farewells, loving nearness and grieving tears,—these are the lot of friendship on earth. But in eternity there shall be neither weeping nor any sound of sighing, and there shall be no parting there.—The Truth.

LOVE IS GOD.

Each human soul must solve life's problems alone,
And when these truths to men are shown
They should meet them as they understand
Receiving the message from the hand
Of Him who guides the sparrow's flight
And will lead all mankind into the light.
When they are ready to come in the way of Love
Whose presence always shineth from above.
In the distance, mountains are rising to view
With their towering tops of heavenly blue.
Not like the snow-clad ones of earth
For on their summits there is no dearth
Of light and warmth for the children of God
And we can walk where the prophets trod.
And behold the vision that before us lies
As it bursts on our enraptured eyes
With a strength and beauty, unknown before,
For all who knocketh at the door
Of love's great storehouse will be filled,
For God in His Wisdom has so willed.
Throw open the windows of your soul.
And let this Truth around you roll
Until all the earth shall grow to see
That Love is God where'er it be
Whether it blossoms in the wild
Or in the heart of a little child,
Or spreads its arms from sea to sea
In blessings and prosperity.

UNSEPARATED.

"He is not dead," nor is he "away,"
For only in seeming we go or stay
In the measureless, spaceless everywhere,
There is no here and there is no there;
For God is ALL and He cannot be
Apart from Him or away from me.
—M. B. Procter.

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THE BETTER DAY

Olive.

I WAS much interested the other day during a conversation, when one present spoke of God as the Life of the world. His presence in the world, making that life, as also in us, for "in Him we live and move and have our being." Another present spoke of the wondrous diversity in unity among faces, as we see them in a street-car full of people. How differently God manifests Himself in the various persons, sometimes even hiding Himself away in a deformed body; as we conceal a rare jewel in a common box, or wrap it up for safe keeping.

"So I think God hides some souls away,
Sweetly to surprise us at the last day."

And I thought that some people are like the geode, all rough and ugly outside, but inside filled with radiant crystals. Others are like chestnut-burrs, covered with bristles that sting and yet lined with the softest and loveliest satin. And then there are others like the Night Blooming Cereus—a plant of no beauty, which grows in dry hot sand, and yet the blossom the most pure and fragrant —like a star. So do some souls bloom out when we come to know them, and like this plant in the night. Their surroundings too are like it, barren and sandy, and we wonder how anything can bloom under such conditions.

What a beautiful thought that out of isolation and barrenness we may bring forth a soul flower that will fill our night with beauty and fragrance.

The pond lily draws purity and perfume from the darkness and ooze of the water. I read lately the following lovely poem to this flower:

"O, star on the breast of the river,
O, marvel of bloom and grace,
Did you fall straight down from heaven
Out from the sweetest place?
You are pure as the thoughts of an angel,
Your heart is steeped in the sun;
Did you grow in the Beautiful City
O pure and frangrant one?"

And the Lily answers:

"Nay I fell not out of heaven,
None gave me my saintly grace;
It slowly grew in the darkness,
Out of the dreariest place,
From the ooze of the silent river
I won my glory and grace,
White souls fall not, O my poet,
They rise to the sweetest place."

Oh, that we too, like the geode, and the cereus, and the lily, bring from our darkness and dreariest places, only beauty, purity and perfume!

The Bible says: "Thou givest songs in the night." So if we trust in God we shall, out of the night of sorrow, trial and pain, be able to bring fragrance, beauty and song!

"He that goeth forth weeping bearing precious seed, shall doubt-

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less come again bringing his sheaves with him."

What a "harvest home" that would be! What rejoicing as we see the golden grain heaped high, and the luscious fruits of the spirit gathered into the storehouse of the "Home of the Soul."

Every kind word or deed, every sympathetic act sows its seed in our immortal garden, and we shall find flowers as well as fruits and grain in that final harvest home. Truly that will be our "year of jubilee"

"To halls of heavenly truth,
Admittance wouldst thou win?
Oft knowledge stands without,
Whilst love may enter in."

Let us then cultivate love for "love is the fulfilling of the law," and we are then on the right road to our "inheritance that fadeth not away."

Christ also said, "A new commandment I give unto you, that ye love one another." Before that it had been said, "An eye for an eye, and a tooth for a tooth," and men were revengeful and cruel, but He came to show a better way, as is taught in the parables of the Prodigal Son and the Good Samaritan. Both teach the lesson of help and love. So should we be willing to give aid and comfort to any who need it. As St. Paul wrote, "As we have opportunity let us do good unto all men."

There is no favoritism in Divine Love. It shines on all alike. But as the light of the sun causes thistles and nettles to grow as well as lilies, roses and violets, so love shining into our hearts may cause very ugly dispositions to show themselves. We must have the soil well ploughed up, the weeds and thistles rooted out, that only the flowers of hope and trust and love may grow and bloom therein. So will they be.

"Celestial gardens where angels walk
And Seraphs are the wardens."

Then indeed shall all the earth be the "garden of the Lord, and His glory shall cover it as the waters cover the sea."

"Old things will then have passed away and all things will have become new." "Neither shall there be any more pain for the former things have passed away."

Let us each strive to hasten that Better Day for to each one is given the privilege of aiding the coming of that glorious time of Truth and Light and Knowledge.

IF YOU AND I.

If you would smile a little more,
And I would kinder be;
If you would stop and think before
You speak of faults you see;
If I would show more patience
With all with whom I'm hurled,
Then would I—and so would you—
Bring forth a better world.
If you would cheer your neighbor more
And I'd encourage mine;
If you would linger at his door
To say his work is fine!
And I would stop to help him when
His lips in frowns are curled,
Both you and I'd be helping then
To make a brighter world.

—Dr. A. H. Doellefeld.

There are a thousand ways of falling, but only one of rising again.—Ralph Connor.

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OUR DOMINION

Lida Briggs Rowne.

WE are just awakening to our own Divine possibilities. For centuries man has groveled in the dust, rating himself as a worm to be trodden underfoot and taking delight in narrating his limitations. Instead of asserting his dominion over sickness, poverty and adverse conditions, he has weakly succumbed to all these and thought himself a puppet of Fate to be tossed hither and yon. But these conditions are now gradually being changed, and in another generation the people will laugh at the fears that dominated their parents and grand-parents.

When once the realization dawns on the human consciousness that we are all children of one Divine Father, God, and that we are heirs to the bounty of all creation and can have what we want for the asking, seeking and knocking, we will be surprised at the good things coming our way. It is our fears that keep "our own" from coming to us. We ourselves place difficulties in our own way by acknowledging our limitations and imposing restrictions. All this can be changed, but it takes time.

It is much easier for some to manifest this truth than others. Those who have had repeated failures in manifesting health and prosperity are apt to get discouraged until they see others who are beginners in New Thought go ahead and make demonstration after demonstration of their dominion. I have in mind now a lady who until a year ago was wholly engrossed in her millinery business, and knew nothing of her great possibilities for conquering adverse conditions for herself and assisting others in attaining health and power. Some literature fell in her hands that set her to thinking, and she immediately began to treat all the sick people she knew or heard if, and it is astonishing how many were attracted to her. Being in business her opportunities were large for meeting those in need. Many owe perfect health to her and in some instances the avoidance of operations.

If her business was not as she desired she began to treat and affirm success and demand from the Infinite Supply all that she needed. If she lost or mislaid any article she knew how to have it restored to her by affirming that nothing could be lost in Divine Mind and that she should soon find it, which she always has. At times she feels a strong pressure around her as of spiritual helpers and when she sends them out on their mission of healing those under her care, the pressure ceases till another time comes to send them out. At times she is filled with so much strength she can hardly contain herself and will, after treating her patients, feel emptied of that power, till her reservoir is again filled from the Infinite supply.

In a recent letter from this friend she tells of how in one instance she

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secured what she desired, and as it may be of benefit to others to know how to claim their own, I will narrate it briefly, quoting from her letter.

"A friend wanted two gold pieces of early date to give for a birthday and marriage present, one to be 1849 and the other 1860 and asked me to get them for her, as she had been unable to secure them herself. I promised to do my best and went to the bank and asked for them. The cashier laughed at me and said they could not be found. I told him to look out for them and that I would call in a week for them. On returning home I began treating for those gold pieces and after demanding them from the Infinite I forgot all about them for the time being. While at dinner just a week later the thought came to me to go to the bank and get the coins. I did so and as the cashier poured out a large pile of gold pieces from a box remarked as he handed me the coins that it was the luck of a lifetime and he had had them about an hour. I was almost speechless and wondered and prayed and thanked God and my helpers in the name of our Savior. New demonstrations are coming to me every day and I am so thankful for my dominion."

So may we all get what we desire if we assert our God-given power and ask for guidance and help.

EVIL IS BECAUSE WE THINK IT IS.

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

Evil is, only because we think that it is. It has no reality beyond our belief in it; no power save such as our belief invests it with. Evil exacts tribute because we are stupid enough to come to terms with it. The devil exists because we unconsciously worship his as the real power, when we think we are worshiping God. We have strife, competition and struggle because we believe in strife, competition and struggle.

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

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SOUL POWERS AND PRIVILEGES

Rev. Henry Victor Morgan in Power.

WHEN Jesus declared, "I am from above, ye are from below," he was not laying any claim to a different nature, but to a larger understanding.

Let us imagine two men living on the same mountain; one has his home at the foot, the other at the summit. The man at the summit would look out upon a different world from the man at the foot, not by reason of an unlike nature, but because of the difference in elevation. Put the man in the valley in the home of the one at the top of the mountain, and he would enjoy the same privileges of viewpoint.

When we remember that in the Bible mountains refer to high states of consciousness, many obscure passages will be filled with light. Literally speaking, it was impossible for Satan to take Jesus upon any physical mountain lofty enough for him to see all the kingdoms of the earth and the glory of them.

But to the inner consciousness there is ever a Mount of Vision to which all things are possible. There is a state of consciousness wherein every man can instantly know what is taking place on any part of the earth. He may live in San Francisco and carry on a conversation with men in New York or Calcutta. Nay, it is possible to commune with the immortal dead as with our next-door neighbors. Paul was not speaking of a state of consciousness after death when he said, "Eye hath not seen, nor ear heard, neither have entered the mind of man the things which God hath prepared for them who love Him." He was speaking rather of his own personal experience when the scales of materiality dropped from his eyes, and he saw with supervision that the earth was crammed with heaven and every bush ablaze with God.

It seems incredible that any argument should be necessary to convince one who claims to believe the Bible that these super-powers belong to every man. The belief that they only belong to man after death has long prevented him from entering his inheritance of power.

To the person living in the superconscious realm God is an ever-present reality, and all desired information on any subject is ever accessible.

Jesus, dwelling perpetually in these super-realms of mentality, could read the minds of men more readily than the ablest scholar can read a primer. He could tell the disciples what they had talked about in his absence. He could tell what Nathaniel had meditated upon when alone under the fig tree. After talking with Jesus, the woman of Samaria said, "Come, see a man that told me all the things that ever I did."

Had Jesus desired to prostitute this high gift, he might have made a

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fortune—and after all was not that the reality of the temptation wherein Satan showed Him all the kingdoms of the world and the glory of them? The desire to use universal power for private and selfish ends assails every candidate for spiritual illumination.

The Christ-man never uses his super-powers to enrich or glorify himself. To do so is to be shorn of Power, and the white magic of the Spirit becomes the black magic of mortal mind. The Source of this Universal Power is God, the Universal Father, who giveth to all men freely.

Prayer is the channel through which this Power comes into individual possession. When we really pray we connect our mind with the Mind of God. In true prayer we enter the Great Silence where we see and hear and think as God.

Prayer is the great University of the Soul. Herein we live above time and space, and belong to Eternity. It is the vision and understanding of creative power. Our word becomes the Word of God. Personal pride is abolished, and envy is impossible. The most illiterate fisherman whose soul has been instructed in the University of Prayer has more practical knowledge than the greatest of scientists lacking this knowledge.

It is the foundation source of all art, all poetry, all invention. It is the royal road to knowledge. When we listen with the ears of the soul we cannot be deceived. It includes all particular knowledge, and sheds its radiant light of our every-day experiences.

The most practical advice ever given to man is contained in the New Testament. Therein we are told, "If any man lack wisdom, let him ask of God." Living in the Spirit we do not have to look at a man's credentials: the Silence revealeth all things.

The practitioner in Divine Science who acknowledges the All-Knowing One within will be able immediately to locate the seeming trouble in the body and its mental cause. He need ask no questions. The Spirit reveals all that is necessary for him to know. It is beyond fortune-telling. It is fortune-making.

Diseases can be diagnosed and healed regardless of distance. Broken friendships can be restored and new friends attracted, for the soul of man has access to the heart of God. Says Emerson: "We are wiser than we know. If we will not interfere with our thought, but will act entirely or see how the thing stands in God, we know the particular thing, and everything and every man, for the Maker of all things and all persons stands behind us and casts its dread omniscience through us over things."

By acknowledging this both Overshadowing and Indwelling Presence we are brought into rapport with the soul of Nature and the soul of things.

Walt Whitman was right when he declared that "everything without exception has an immortal soul." When we really love, we attract the soul of things to us. Whatsoever we really love will be drawn to us from the uttermost ends of the earth, for Love is not only Sentiment but Invincible Power.

The gods we worship write their names in our faces.—Emerson.

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GHOSTLY PHENOMENA

Editorial in Active Service.

WE HAVE pointed out that the human mind interpenetrates the body as water does a sponge, and that often, while a man is still alive, this human mind will leave the body, being seen by other people, and even photographed. At the moment of so-called death, this mind very easily leaves the body, and constantly goes to those at a distance with whom it wishes to communicate, and is seen by them. There are many instances of this, and one was recently given in the "Occult Review" as follows:

"Most people may have heard of the ghost, or 'double,' of a certain member of the House which appeared in the Division Lobby and voted, when the actual person was dying in Italy. The tellers saw and recognized this M. P., and his vote was duly recorded. A short time afterwards a wire was received telling of his death at San Remo."

Because one sees an apparent person it does not necessarily mean that he is what is called dead, nor that it is the man's human mind wandering outside his body. There are many interesting cases of doubles appearing. Many years ago, a Doctor Reid investigated into and reported on spirit photography, and on several occasions photographs of people appeared on the plates in America who those present at the seance thought must have passed on, but who were afterwards found to be actually alive in Europe at the time.

There are some cases where it is difficult to say whether it was the human mind or what is sometimes called a double which was seen. One of these cases was that of Mr. T. P. O'Connor, who was seen in the House of Commons in his usual place on the third bench below the gangway, when he was at that time in Ireland, having been called away to the funeral of a relative. He was distinctly seen and recognized by Mr. J. Swift McNeill and several other members. In this case, of course, it is possible that the human mind left the body and went to its old haunts; but this is not likely in the cases mentioned by Dr. Reid.

A case is given by the "Occult Review" which, it says, is well authenticated. It is that of a Mr. Barwell and a Dr. Earle, who were traveling to Cornwall to stay with a Mr. and Mrs. Wilson at the Lizard. To their surprise they saw Mr. Wilson leaning out of one of the windows of a train going back to London, waving his hand to them and calling out a greeting. On arrival at Mr. Wilson's house they found him ill in bed, and at the exact time they saw him in the train he was lying unconscious at his house at the Lizard. The "Occult Review" asks: "Who can explain such a mystery?" It is easily explained when one knows the facts, but why Mr. Wilson should have been seen in the train, and yet should not have come up to them is simply one of the proofs that everything in the

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material world is arranged haphazard, without either law or order. There is law and order in heaven, where all is governed by God, the Principle of all law and order, and we see a distorted sense of it in this suppositional opposite world.

Another case is related by the Rev. W. L. Clay, of Rainhill Vicarage, Preston, in Lancashire. He had gone to Preston Jail to perform his usual duties as prison chaplain, and Mrs. Clay was alone reading in the dining room, when she heard her husband enter the house by the back door, which she knew to be locked, as she herself had fastened it securely only an hour before, being nervous of tramps. She hastened to the dining-room door, startled and amazed, as Mr. Clay had never entered by the back door before, and recognizing her husband's footsteps she returned to her seat reassured. She then heard him put his umbrella in the stand, take off his overcoat and shake it. A minute later he walked into the dining room and stood warming himself by the fire. After a few moments Mrs. Clay remarked that it would be better to go up and change, and he replied, "Yes, dear, you are right" and left the room. Over an hour later Mrs. Clay went upstairs to see what he was doing, as he did not come down, but he was nowhere to be found. Later she heard footsteps approaching the house, and saw her husband coming up the path. He entered and did everything exactly as his double had done.

Tennyson in his poem "The Ring" wrote as follows:

The Ghost in Man—the Ghost that once was Man,
But cannot wholly free itself from Man—
Are calling to each other through a Dawn
Stranger than Earth has ever seen: the Veil
Is rending, and the Voices of the Day
Are heard across the Voices of the dark.

The editor of the "Occult Review" comments on this as follows: "The phenomenon of the 'double' or 'astral form' proves conclusively the existence of the 'ghost in man.' We are all of us ghosts—however much we may deny or ridicule the existence of such things, we can't get away from that fact."

The phenomenon is of exactly the same nature as when one sees the future, only instead of (as usually takes place) seeming to see the incidents at a distance or in a dim way, one sees them exactly as they are about to occur.

When what is about to take place is seen, any evil in the moving pictures can be destroyed by treating in the ordinary way. A fair number of cases of this having been done have appeared in Active Service, the last one, a very good one, on the 4th of January last, where two men in an aeroplane which caught fire and crashed had not even their clothes singed, although the aeroplane was burnt to ashes. When the moving pictures were seen beforehand, the bodies were so burnt that they were unrecognizable.

Some day, when the universal belief in not being able to see the future has somewhat given way through the advance of knowledge, we shall be

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able to foresee any evil that is going to happen to those whom we love or to ourselves. Then, instead of having to wait until the last day, or sometimes the last minute, before starting to destroy the evil by prayer, we shall have plenty of time to do it and can simply work away until we see that it has disappeared.—Active Service.

DOCTORS ADMIT NATURE IS THEIR BEST ASSISTANT.

Old mother nature may yet win out as the greatest physician and nurse of them all.

After various serum and drug treatments for influenza had been discussed last night at a joint meeting of the American Public Health Association and the Chicago Medical Society, the opinion was expressed by several physicians that until a specific cure was found it would be better for the phyisician to step aside and let nature work unhindered.

"Prove all things; hold fast that which is good," President Charles J. Hastings quoted as his lesson of the evening. "We are nature's skilled assistants. It requires a good deal of knowledge to know how little we know. A tremendous amount of damage is done by interfering with nature, when nature would have done better if she had been let alone. After twenty-five years in practice I felt like a disciple of Shakespeare—throwing physic to the dogs."

Dr. A. A. Goldsmith caused a smile in the audience of physicians that crowded the medical society rooms when he said:

"We have very little power over pneumonia. I am convinced that as many patients have been killed by physicians as have been cured. I did my share of killing when I was in a hospital, giving whisky, strychnine, etc. If they had been let alone they would have recovered. During the last ten years I have let my patients alone. Don't bother about stimulation."

One of the physicians gave this definition of the art of medicine:

"The art of entertaining patients while nature effects a cure."

The doctors were very frank among themselves and enjoyed the evening.

Assistant Surgeon Mallory of the federal public health service told of a cure that had brought all of his 225 cases through safety. It was an old fashioned treatment, consisting of aconite, calomel, and similar remedies mixed with a good deal of common sense and the art of keeping the patient free from worry.

Some of the doctors smiled at this, but Dr. John D. Robertson, health commissioner of Chicago, came to Mallory's defense.

"The man's statement is absolutely right," he said.

A Great Lakes lieutenant said the serum treatment there had met with little success.—Chicago Tribune.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way.—Dean Stanley.

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CHRIST'S TEACHING—REVELATION.

It is difficult for us to remember that the only Bible which the disciples had in the life-time of Jesus Christ, and for a long time afterward, was the Old Testament. It was this which the Savior Himself had so thoroughly by heart and to which He so constantly appealed. The home life in Nazareth was shaped by its teachings. The suggestions of the tempter were repelled by words quoted from its books. In the recurring differences with the scribes and Pharisees, He, not less than they, referred the question at issue to a right interpretation of its commandments. Yet we read and ourselves feel, after all these centuries, that His handling is different from theirs, and that "He spake as one having authority, and not as the scribes."

He found a deeper meaning than they had found. To the Sadducees, who called in question the resurrection, He showed that the name of God—the God of Abraham, of Isaac and of Jacob—was not a mere string of historic reminiscences, but the key to an enduring relation. He explained the law of divorce as an accommodation to the hardness of the ancient people's hearts. He spiritualized the moral law with an addition of: "But I say unto you," that sets before us an inner holiness undreamed of before.

Jesus appealed to the Scriptures of the Old Testament for their testimony to Himself. "These are they which bear witness of Me." They were prophecy of Him and of His work in record of events, in aspiration of saints, in words of foretelling. Their meaning is made clear by His earthly life and death and by the Holy Spirit's work. With this clue we shall find the traces of His presence everywhere, and all along the way sign-posts that lead to His appearing.

Every man is bound to read these records of God's revelation through humanity in the brightest light which God has given him. If we bring this illumination of the Holy Spirit's teaching to the study of the Old Testament, we shall find in it a true guide to the nobler Christian life. The letter of many of its enactments is done away; the spirit of reverence, love and service that informed it can never perish.

We shall find the path along which God led humanity until the time was ripe for Christ's appearing. We shall find the witness of God's purpose for the race and for ourselves.

It is this light of fulfillment and attainment, by the guidance of God's spirit even down to the present, which reveals the depth of revelation. We need the various helpfulness of that human experience with God which the Old Testament records. The Old Testament without Christ is a palace of shadows and perplexities. The Old Testament with Christ is the Interpreter's house, where many things are written of those who went before, for our instruction and delight.—Rev. Thomas Hess, in The Good Samaritan.

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SPRINGTIME

Wm. E. Gibson.

THE chill of winter is fast yielding to the warmth of summer. In all the plant world there is a stir of the new life. What is left of the old is rapidly falling away, decaying and making fertile the soil for the growth of the new.

Spring is suggestive. It is the childhood of the year—tender, beautiful, jubilant. It feeds upon the storage of the former year. It drinks in the rain, the new wine of its own day. It breathes in the vital forces and powers of the sun of all days. In due time it bursts forth in blossoms and fragrance. This elegance and sweetness attracts all, men and beasts, to this banquet of beauty.

Beauty is but a promise of bounty; a prophet of fruition.

The beauty fades to fulfill the promise. The prophet gives his life in the path of proving his principle, and lo! the fruits of summer and autumn.

As the year has its springtime and man his childhood, so the ages of nature and of humanity have their periods of awakening, developing into beauty and fragrance as a preparation for essential fruitions.

Fruits and bounty lead to selfishness. Men become so centered upon gathering the fruits that they forget the blessings both of the sun and the showers. They cease to be thankful, cease to be friendly, cease to be congenial. They gather and store. Then follows the autumnal state of closing the doors of bounty and winter's lock and key upon fruition.

Then men war and fight the pests that are constantly devouring their hoardings. The winter time of humanity lasts until men begin to tire of its bitter cold and conflict, and to desire the return of the Spring. It is then that the tongue of the Almighty speaks forth from the mouths of prophets and seers and quickens into life the reality that remains; a spiritual Springtime bursts forth to bury the old and build upon its grave the citadel of the new.

Wise are they of men and nations who are able to distinguish the Springtime from the Summer, the Autumn and the Winter.

He who plants his seeds in season and cultivates them in wisdom shall produce a good harvest. But he who plants out of season, destroys his hope of harvest.

HEAVEN.

Heaven simply is to have no consciousness
Of aught save God, Life, Love, Eternal Good.
Evil's battalions will no more aggress
When this is understood.

—Susie M. Best.

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THE UNIVERSAL NEED

RELIGION is as essential to the life of man as is food. We must believe in something—we must look up to something. There is an unquenchable impulse outreaching, upreaching in the human breast. Someone has spoken of religion as the "homing instinct of the soul." Among all peoples, from the most primitive to the most cultured, need of man's nature makes itself known. To each, his own particular phase of this universal feeling makes the strongest appeal; his religion is "the best." For each who feels so, it certainly is. And we must all, perhaps, pass through this stage of deep, and, for the time, unswerving loyalty to a series of symbols, the expression of a certain point of development, before we come to feel the underlying oneness of all—all humanity—its needs and their answering truths.

The very symbols, however, the very forms and creeds that at one time were most helpful to us—even necessary—at another become outgrown and useless. It is then the part of wisdom not to try to put new wine into old bottles, but to "press on toward those things that are before." That the time-worn forms of expression and belief no longer hold for us their accustomed inspiration should not argue dearth of spirituality, but on the contrary, "let the dead bury their dead;" there is a new gospel for us to preach now. It is our foolish fanaticism about the inessentials, the outward husks of things, that cuts us off from fresh revelations.

The Spirit of Truth that shall "show us all things" can find no lodgment where the mind is fixed on the outward shell of things. It is only as we keep in quick and vital touch with the soul of things, the underlying verity of the symbol, that we are open to new truth. Unless we know the symbol as symbol only, it will prove eventually but a millstone to drag us down. There is good—God—in all. "Where love is, God is there." It is the deeply underlying love in every true phase of religion that is the enduring element in it, and it is this that will at the last serve as the bond of union between all. For there shall come a time, I believe, when one shall not have need to say to his brother, "Know the Lord, for all shall know him, from the least unto the greatest;" each shall understand the heart-speech of his brother and that language shall be love.

New Thought does not aim to form a sect; it can scarcely be said to have a creed. It is founded on the omnipresent, omniscient and omnipotent love of God. Its work may rather be called the further discovery of God's laws than the marking of new lines of division.

Religion is, first of all, a question of feeling; we "feel after God." Thought is forever inadequate. It is through this great underlying element of feeling that we come near to

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God and to each other. Jesus asked what was the first and great commandment, and when the answer came, "To love the Lord thy God with all thy soul and thy neighbor as thyself," He said, "This do and thou shalt live." Nothing else is truly living, nothing less can constitute a live religion.

Love to God and man is all there is of life. Love begets service—service of mind and body. The soul that loves must of necessity find its happiness in service, and this is all there is of religion. It is only on the surface of things that there appear to be many religions in our world. Through love and service we enter into and understand the basis of all religion.

The world is seeking earnestly, as never before, a bond of unity. The call comes from the ends of the earth and it echoes to the uttermost lands again. Commerce and the arts of war and peace, every toward and untoward circumstance, in some way, great or small, contributes finally to this current of mutual understanding, forbearance, and love. "We are members one of another," and only as we realize this can we realize our own highest possibilities.

If we have a religion that separates, we may seem to be gaining outwardly, personally, in self-control, purity, or spiritual insight, for a time —temporary withdrawals are necessary at certain stages of development —but no lasting good can come of any form of separation, anything that savors of the "holier than thou" feeling, any barrier to the full tide of sympathy that should flow freely from every soul to every other soul. It was not the Master's way to stand aloof. Nothing He ever said conveyed any sense of separateness. His life was lived in the stream of life. The lowliest could come near to Him. He was "not far from any who needed" Him, and as one of our own time has sung, "Closer is He than breathing and nearer than hands or feet."

Service to God is best given through service to man. We may march under different colors and call ourselves by different names, but in our hearts we know we are all children of the one Father and in this Father's house are many laws operative, but all under the one great law of love. The way of life taken by one is the way that all must tread, and none may make the laws of God of non effect. We must know the law to obey it. We find laws in many books and many bibles, innumerable laws, but there is one great final tribunal before which all these must pass —the law of God for each of us that is written in the soul of each. Once we know this, once we give it its rightful place in our outward lives, it will never again lose its sovereignty over us.

We must go to the center, we must find the God within; only so can we truly interpret the world. God is the power in us to will and to do. Only as we give ourselves up to this working of the universal will do we come verily into the full tide of life—do we find ourselves. Only through our unreserved fidelity to the law of God in our souls do we come into the fulness of truth. All that is true, all that is harmonious, all that makes for health of body and mind, is the

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voice of God in our souls. It is by such testimony that God speaks in the life. If once we could realize this —once free ourselves of our bondage to outward law, superficial and artificial rulings—then all our problems and difficulties would disappear, and we would live simply and freely the life of the spirit. The voice of the spirit is one—the same voice operative in every life, throughout all life. And it has but one message for every soul—Love. It is toward a fuller realization of love that all the outreach of soul we call religion tends. The surface differences, useful as they are at various stages of development (for all minds have not the same strength or breadth of vision), will eventually disappear.—Charles Brodie Patterson in Magazine of Mysteries.

SELF-EVIDENT.

The fact that this Science is self-evident proof of its own merit is what gives it stability and strength. If it were dependent upon the theory of some man or set of men, which one had to study and then blindly believe, persons would be justified in doubting, but this Truth is self-evident. Any honest man or woman, who desires to know whether this Truth be genuine, can have the fact proven to them, in such a way that they can heal the sick themselves. All one has to do to obtain a perfect knowledge is to study, ask God for wisdom and spiritual understanding, and He will answer their prayers and enable them in the name of Jesus Christ to heal the sick.

The reason persons doubt this Truth is because they won't try to prove it. The ministry are like the doctors. They go according to the rules they have been taught, in their schools, that so and so is true and all facts must harmonize with their old teachings, whereas the old teachings are often false. Jesus Christ said that these signs should follow those who believe; that is to say, all who believe are gifted with certain signs which follow. If a person has not those signs following, he is walking in the footsteps of error, and should get right. We do not mean to say that people a sinning, committing unpardonable sins, or any such a thing as that, but they are walking in error, they are not walking in the light as they should walk.

Study, ask God for wisdom and spiritual understanding and for th gift of the Holy Spirit and it will come to you. Then you will know that the Science is true and that God does, through man, heal th sick.

"Cheerfulness and sweetness of disposition are often as great force in trying situations as sheer intellectual ability. The power of restraining one's temper under provocation, of looking on the bright side of things in discouraging circumstances, and of not construing a difference of opinion into a personal matter, is one of those choice attainments whose winsomeness men almost universally recognize."

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SOURCE OF GREAT POWER

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

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

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

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

It was Emerson, I believe, who said this world was God's insane asylum, where he sent His deluded angels to be cured. It would seem as if this was true when we see the children of God making so much account of what is trivial and transitory and magnifying temporary ills to great calamities. We are much disturbed by burdening our minds with the insane idea of time—of beginning and end. God knows not time and the emancipated or rather awakened soul has no conception whatever of time. The soul lives in the present—the very Now. The soul is eternal. No power in the uni-

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verse can harm or destroy the soul, because it is the only eternal, pure, simple in the universe.

You, Blessed Soul, are eternal! Realize that truth and you are saved from all delusion and insane thought about time and creation, a monster God, and a Satan or Devil. Realize you are a part of the Great One, and you will not commit so-called sin or evil deeds. Live in the Universal Mind, and you will live with the true God and the Angels, live in the Universal Mind, and you are all love, all peace, all calm, all power and all force of the universe—you are omnipotent, omniscient and omnipresent.

The very first step towards this union with God is to count all teachings false that in any way try to frighten you into the Kingdom of God. The soul enters the Kingdom through Love and not through Fear. Indeed, fear is the great bar to God and eternal freedom. God is Love.

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

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

Back of the mind is the real man, Soul. The mind is the instrument of the soul, and by its master, the soul, is made sane and normal. So the mind is man's greatest instrument, and all souls on this planet, to a more or less degree, are training and cultivating the mind for one grand, ultimate purpose—the emancipation of the soul. Back of all mental science is spiritual science or omniscience—the Divine Mind. As we said at the beginning, each soul has always access to the Universal or Divine Mind. We are all parts of one grand Whole. We are all of us children of one great God. We all pass through the countless degrees of evolution and finally come to the Most High. Each soul is in a different degree of evolution and is surely working out its salvation. Those who are far on the path give to the world their experience, which is helpful and inspiring.

Good and wise men who really live with God speak hopeful words of truth, which is known in these days as cheering optimism. Optimism and pessimism are not two extremes; the optimist is sane and normal, while the pessimist is abnormal. Fanatics and zealots without wisdom frighten the children of God with involved theories of good and bad and an ever-angry and avenging Father. They are not in touch with the Universal or Divine Mind, and consequently see

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much disorder in the world and the universe. When we let the light of reason shine on our path, and hold ourselves in calm and serene patience, we readily discover that the great intelligence or God back of all and in all and through all in the universe is progressively orderly; that the order of yesterday is not the order of today nor will the order of today be the order of tomorrow.

Blessed Omniscient One, how well Thou knowest what is best.

So, dear souls, let us all look at the real side of the Great Evolution and realize that all our petty trials here on earth are only temporary and can be overcome entirely if we but live in peace and harmony with the Universal or Divine Mind and be soothed with the Divine Melody that always comes when we listen to God and the Angels.

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

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

TWO NEW THOUGHT NOVELS.

The reader of two choice New Thought novels from the pen of Etta Florence Stock, To Every Man His Work, and The Redemption of Charlie Phillips, will be pleasantly entertained and benefited.

The first named story is the tale of two men who meet by chance when both are in despair, each discovering that life is worth living and that each has his own work in the world to do.

The Charlie Phillips story is that of a modern business man whose work was half-hearted, and who found life empty until he discovered the right thought for happiness and success.

There are many who would find wisdom, consolation and great good in these two remarkably well planned and well written little volumes. They are published by The Four Seas Company, Boston, Mass., and the price is $1.25 each.

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DON'T WORRY

ADVICE impossible to follow unless one knows why one need not worry.

Your child is ill and your mother heart is torn with anxiety. Remembering what you have heard or read on the don't worry subject, you declare your freedom from fret and perhaps hum a little tune as you go about your work in attestation of your deliverance from fear.

This mental condition will last if the child improves, but if an opposite phase appears, worry seizes the reins and goes galloping off with you.

The bare declaration of "I will not worry" is utterly without power except when there is nothing at hand to worry about.

Your friend is in trouble and you are powerless to help. You go all over the intellectual arguments against worrying and make vigorous protestations concerning the sin and the foolishness of it. You tell yourself that each individual must work out his own salvation and that it is good for him so to do. Why should you worry about something you can not help? You will not spend another anxious moment over the trouble. You are quite sure you are on top of it. Nobody will ever induce you to worry again.

You feel quite chipper for a little while after this, but by and by the man who needs the money or the position takes a notion to drop in for a few minutes and you hear the woeful story all over again. There is nothing now between him and his family but starvation or suicide. Disgrace stares him in the face, etc., etc.

You listen to all this stuff and then wipe your eyes and poke around for a five dollar bill. To keep your caller out of disgrace or jail, perhaps he requires a hundred times that amount, but the five which you need yourself will keep starvation at bay for a spell; and you feel somewhat better. You tell yourself that you have done your duty and this performance ends all your worry and perhaps you add to this statement—all your interest. We are often very brave after having given what we cannot afford in order to make ourselves feel more comfortable.

This is one of the most subtle forms of selfishness and self-delusion.

"I have got through worrying," says the neophyte after reading with great interest some eloquently worded advice on the subject. "Why, that's what's the matter with me. Worry has made my eyes dull and my chin flabby, and it never has done one bit of good. Just see how I took on when John was going through that strike and when the baby had scarlet fever. They both came out all right and here am I looking like a woman a hundred years old. Now let me tell you one thing, I have got through worrying."

Yes, till next time, as every one who reads this article will testify unless happily there be one who understands the practices the scien-

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tific method of disposing of negative appearances.

To begin with a condition of security is not reached by an effort or by repeated efforts of the so-called individual mind. Mortal mind will sometimes stand the strain of protesting, fighting and kicking against the pricks of a long time.

I will and I will not seems to act as a protection against sickness and the invasion of other sins. But it is all fight and no peace. The smoke of battle is always in evidence.

Such are mental boasters.

"Behold! what have I done," they say: "and if I can ward off disease and poverty and old age other people can do the same. But they must be everlastingly alert. They must stand sleepless warders at their own gates."

If this is not chronic worry what can it be called?

Think of standing day after day and possibly year after year—if human endurance can hold out so long—with a loaded mental gun on one's mental shoulder, ready to fire at poverty, microbes, malaria, or whatever other imagined thing may seem about to make a raid!

After a while gunner and gun get at loggerheads. It seems to the gunner as if he loaded with the usual care and aimed according to precedent, but the weapon has a habit of kicking and he grows lame and tired and human will reaches its limit.

There never was and there never will be a case where purely mental determination unsupported by divine methods did not and will not come to grief. "I will" and "I will not," however pluckily uttered and apparently lived up to, never yet brought lasting peace and real success to any human being. Pains and aches and griefs and fears may be fought off with a gun for a short time or seem to be so prevented, but there is no virtue and no solution in the fighting attitude.

So it comes to pass that the only way not to worry is to be so filled with divine intelligence as to know there is nothing to worry about.

"He who dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." In this divine kingdom there is no sickness, no poverty, no friction, no guns. There is no necessity of mounting guard at your own gate because you haven't any gate. It is one great blessed, pure, happy country and once here there is no disposition to stand about gates or hunt for trouble that does not exist.

When we discover that this is the one and only kingdom, and that the sorrows from which we complain are each and every one nothings imported from nowhere we shall be able to be of some real service in the world, for surely if God is all Truth the race must have manufactured its own falsehoods and we all know that a lie never had a leg to stand on. God is not related to sin, sickness or death.

To regard what may seem to be the serious sickness of the baby or another as a nothing, a habit shadow, will deliver the baby and teach the whole family a needed lesson.

There will never come an end to worry until the Allness of the Infinite is practically recognized. Fear cannot be exercised by the human will. It may be held in a crouching posi-

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tion for a short time, but "Be not deceived, God is not mocked." Sooner or later the strong arm weakens and the much vaunted brain power gives way.

In the abode of Righteousness, where we all belong, there is no striving and no fighting of the human will by the human will and there can be no worry because there is nothing to worry about.—Eleanor Kirk in Nautilus.

POINTED PARAGRAPHS.

Twin babies are true companions-in-arms.

A probability is something that may possibly happen.

An astronomer reports that his business is looking up.

Empty compliments and senseless abuse are on equal footing.

Smartness enables a man to catch on, and wisdom enables him to let go.

A past master in politics often turns out to be the future village postmaster.

Woman may be the weaker vessel, but she sometimes contains the stronger spirit.

A fascinator is a bead covering for women, but why it is so called no man knoweth.

A man's ability should be rated by what he finishes, and not by what he attempts.

With the exception of success, some people willingly forgive everything in a friend.

Affected indifference to everything of current interest is a fad with some persons.

Many a man would be worth a million but for the 100 per cent discount allowed for cash.

When a load of coal is purchased, instead of going to the buyer it usually goes to the cellar.

If a young man is in doubt about the propriety of kissing a pretty girl he should give her the benefit of the doubt.

A locomotive engineer has to whistle for his pay.

Empty heads contain a lot of useless information.

The bore never leaves a hole in the memory of his victims.

A true friend is one who never reminds you of your best traits.

All people who want to see the boss look alike to the office boy.

Don't expect your friends to do more for you than you are willing to do for yourself.

After a woman gets on the shady side of 40 she speaks of herself as "us girls."

Unless a man is sincere he can never be a hero in his own estimation.

A stubborn fountain pen has wrecked many a man's train of thought.

When a man can go into a pawnshop without the quickening of the pulse and a heightening of color, it's a sure sign that he has been there before.

Instead of telling people to give up things, we are safer to tell them to "seek first the kingdom of God," and then they will get new things and better things, and the old things will drop off of themselves.

That is what it meant by the "new heart."—Ex.

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SPARKS OF TRUTH.

Wm. E. G.

He prays best who prays for himself in praying for all men.

He serves most who loses thought of his own interest in his efforts to better the interests of all men.

He is the greatest of men whose heart encompasses all human hearts.

He is the Lord of men who grasps firmly his God with one hand and his fellowmen with the other, and, like the candle, yields his life up even to the jaws of death, in leading men to the knowledge of God.

It is good to be popular, but better to be right.

It is good to have abundance of the good things of this life, but if they stand between you and the reality that manifests both you and them, poverty is much to be preferred.

Human life is one fire and every individual soul is a spark of that fire. United, they live and prosper with themselves and others, but, separated, they grow dim and perish as the spark that flies away.

Co-operation and unity are appealing to men as never before. Men becoming better acquainted with their fellowmen of all races, nations, religions and creeds are finding as never before a common ground of agreement, and are feeling the need of a natural and healthful co-operation.

The Great Peace for which men long is to be born of the spiritual awakening of individuals and of nations, not of politics and arbitrary laws of leagues and treaties.

The League of Nations now being formed is a good omen, and the broad, humanitarian views of some of its members, particularly of our President, are proof that men of high stations in the life of nations have been touched by the chord of human sympathy; the only chord that can bind souls into the one consciousness that human beings are so many atoms in the one body of which the Spirit of God is the reality.

The reality is eternal, and all souls are eternal. Those are conscious of the Heaven of Eternity who turn their hearts and faces towards God and are illumined by the lights of His revealed face, but those who turn their hearts away are in the state of the dead, and will be until they turn to God in obedience to His revealed will.

Tell an individual he can do good all the time and, this declaration continued, he will show the good more and more. You can tell him in the silence. It is the thought of Truth, and that is Almighty, which frees forever from the "body of this death" (sense delusions.) If you think Truth, sin, sickness, sorrow and death will forever cease. * * * Denial of the appearance and affirmation of the Truth turns the dross into gold. It is more wonderful than the magician's rod, because it dispels the error wherever it manifests itself.—W. B. Feltweli.

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POTENCY OF THOUGHT.

It is very true that "thoughts are things." It lives as a part of the individual. It is discoverable by clairvoyance. If people would realize that no deed or thought could ever be totally extinguished, they would think twice before they undertook to commit a crime of any kind.

By the power of soul-perception and spiritual influence hidden things are revealed, and thoughts are deeds considered unknown are laid bare.

Thought molds the body during growth—from childhood to old age. The cells of the body, to a certain extent, are under the control of thought and are constantly changing. It is not one thought that causes changes in the body, but it is the continued and oft-repeated thoughts that cause changes to become so pronounced that they are visible to the naked eye.

There is much truth in phrenology and physiognomy. A person of good moral character and beautiful ideals will often present a face which perhaps will not be beautiful as mere physical attraction is concerned, but there will be a sort of holy light radiating from and seemingly shining through the mortal. In other words, the spiritual aura will be, to a certain degree, perceptible to the mortal eye.

How quick some people can tell a learned person from an illiterate person; a good man from a bad man. Every part of an individual is pervaded and permeated with his thought. We see it stamped on the face and hands; in the dress, walk, speech, poise, handwriting and daily life and actions. A book publisher once remarked that he would rather have pen-written than typewritten manuscript submitted to him, as he could form a better idea of the author, and whether he had brain or not. In this connection I may remark that a young book seller would predict to his fellow clerks what sort of a book a customer, just entering the store, would buy. He rarely failed, and his successful prognostications were a source of wonder and amusement to his friends. It is probable that he formed an almost instantaneous impression from the dress and general appearance of the customer; and, perhaps, he possessed a certain degree of sensitiveness of which he was unaware.

The power of thought to create health and happiness is highly recommended by many intelligent people, and as thought is at the beck and call of every person, it should be used freely in creating pure and upright characters.

If you have a friend who is in trouble, or if you know any one who is down in the world, send him a good thought. Sit in the silence and send out vibrations of strength and cheerfulness to the suffering in body and soul. By thinking good thoughts of others you increase your own health and happiness.

A sensitive person will feel the vibrations of thought, be it good or bad. By thinking pure thoughts, the sensitive may become positive to evil. When a sensitive person thinks evil thoughts, he attracts and be-

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comes receptive to a low order of astral influences.

If a person uses bad language and associates with others who are on a low moral plane, he will, perhaps, find it a little difficult to change his habits. He should avoid contact with bad companions and seek the purer atmosphere of upright people. Most any person will give a kind word to the one who is struggling to reform. Although the path is difficult, and when the person may think he has full control of his thoughts and words, he will often, on the impulse of the moment, utter some bad word, which clings to him as a remnant of his old life. He should not be discouraged at this, but he should determine never, never, to use the word again. Any one with perseverance can alter his thought and speech.

Our sub-conscious life or subjective mind is always ready to fall in with our own ideas or suggestions. If we are pure in thought it will, with still, small voice of conscience, warn us against committing evil deeds. If we hold wicked thoughts and ask ourselves if we should do such and such a thing, our subjective mind will present arguments, showing the pleasure and enjoyments to be derived by a gratification of the senses, and the deed is done.

To those who have long entertained bad thoughts, the voice of conscience is stilled by the wild clamorings of the lower animal propensity.

There are many people who delight in being ill and talking of their ailments to others. At the start, and for a long time, there will probably be no result. But with the repetitions of thoughts of sickness, the describing of imaginary symptoms to sympathizing frends, the real conditions of disease at last appear and the patient is truly sick.

Many people worry their lives away by perverted and senseless thought, when they otherwise might have lived useful and happy lives.

Profit by the examples around you. Look at those who have harbored evil thoughts, and then at those who have had pure thoughts. The former often end in madhouses and prisons. The latter pass serenely to spirit life, and their influence lingers like the perfume of a crushed flower.

PROVING THE LAW OF SUCCESS.

General Charles Miller, of Franklin, Pa., has declared that he became a millionaire as the direct result of taking God into partnership with him. He practiced the precepts of Christ, and carried the Golden Rule with him in his daily business life. He was guided by prayer and gave largely of his income to religion and education. Besides living the life of an active Christian seven days in the week, he fulfilled the Bible precept to give one-tenth of his income to the Lord; and he was thoroughly convinced by the growth of his fortune that that one-tenth made all his investments pay large dividends.

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ST. ANTHONY AND COBBLER JOHN.

Anthony the Monk
Dwelt in the desert sands, alone with God,
Beyond remotest ken of other men,
And sought, by strictest due to every rite,
With prayers and fastings of the eremite,
To perfect life and make his soul more white.

To Anthony the Monk
There came, upon the still noon air, a voice—
"Saintly and pure thy life, my Anthony,
And in it my sore heart doth much rejoice.
Yet, there in Alexandria, lives one
More saintly still than thou—old Cobbler John."
"Lord—how?"
"Nay—that I leave to thee, my my son."

So Anthony the Monk
Took staff and gourd, and toiled across the waste
To far-off Alexandria in haste;
And found the house, and said to Cobbler John,
"The fragrance of your saintliness is blown
To Heaven itself. I pray you make it known—
What do you then beyond all other men,
That your sweet virtue has such great renown?"

"Nay, then," said Cobbler John,
Nor slacked one instant from his arduous toil,
"I know of naught that should to God be known.
Unless, indeed," he said, perplexedly,
"That every shoe I cobble is to me
Christ's own.
To me it is, you see. And every one
Is done my best for Him alone."

Then Anthony the Monk
Bowed his grey head, and very humbly said—
"I strove to make a saint of Anthony.
You find the Christ in every man you see.
Your way is best and you the more are blest."
He knelt and kissed the cobbler's grimy fist,
And went—but went not back into the waste.

—Reprinted in Active Service from "The Vision Splendid," by John Oxenham.

LITTLE LOVES.

Little Loves are lasting;
Love of beauty, love of flowers,
Childhood's fleet and happy hours—
Soon the heart goes fasting.

Little loves are given
That with the worn world's increase
We may seek our heart's surcease
In the old love's leaven.

Faster time goes winging;
Cherish memory as we must;
Time, the tyrant, turns to dust
All but love's low singing.

—Rose de Vaux-Royer.

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THE STRONGHOLD.

Our Heavenly Father knoweth
The needs of you—and me!
Bestowing all, He only asks
"Dear children, trust in Me!"

"He knoweth them that trust Him"—
They prove their kinship so;
Like unto like flows ever,
God only, God may know.

He knoweth—have you any lack?
Oh, trust! it shall be filled;
The crooked paths be straightened,
The sad heart lifted, thrilled.

Peace, perfect Peace, is promised
To all who trust the Lord;
He never can deny Himself—
Our faith will prove His word!
—Ethelind Lord Campion.

WALT WHITMAN.

"Hark! Some wild trumpeter, some strange musician, hovering unseen in air, vibrates capricious tunes tonight."

"Think of the Soul;

"I swear to you that body of yours gives proportions to your Soul somehow, to live in other spheres;

"I do not know how, but I know it is so.

"Think of spiritual results;

"Sure as the earth swims through the heavens, does every one of its objects pass into spiritual results."
—Whitman.

Walt Whitman, the "good grey poet" of democracy, as recorded by his own hand, entered into the world of affairs May 31, 1819, at West Hills, Long Island, and in 1855 the first edition of "Leaves of Grass" (which created for him lasting celebrity) appeared. "Others adorn the past, but you, Oh, days of the present, I adorn you." His thought is so charged with the consciousness of the cosmic unity of man and the universe, his outlook upon nature in its relation to human life—of which it forms the environment—that it appears to "adorn the present" in its revelations. In his strenuous intercommuning with his chosen themes of common life, one might not grasp fully his mystical attitude toward exterior nature.

"O the joy of my spirit—it is uncaged! It darts like lightning!

"It is not enough to have this globe, or a certain time. I will have thousands of globes, and all time."
[His effort was to translate nature, pure and simple, by the known arts of language.]

"O for the voices of animals!

"O for the dropping of raindrops in a poem!"

Our spoken language is not the only language; all inarticulate life has its own expression and makes its daily impress.

"Sing on! Sing on, you gray-brown bird! Pour your chant from the bushes;
Limitless out of the dusk, out of the cedars and pines."

In Whitman's "Years of the Modern," he touches the prophetic in—

"Are all nations communing? Is there going to be but one heart to the globe?

"Is humanity forming, en masse?

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for lo! tyrants tremble, crowns grow dim;

"Years prophetical! the space ahead as I walk, as I vainly try to pierce it, is full of phantoms;

"Unborn deeds, things soon to be, project their shapes around me."

The poet's insight was as the great overseeing soul that accepted all as one.

"I celebrate you and myself."

With him there was no little or great; no far or near; equality was his keynote. "I sing the equalities, modern or old. I sing the endless finales of things."

Again he says: "I saw the free Souls of poets; the loftiest bards of past ages strode before me."

His worship was for the things that are, and in the making, all intimate things were sacred seen from the poet's lofty pinnacle.

"Some fair shape, I, viewing, worship,
Or lustrous orb of sun, or star by night:
Be ye my gods."

—Rose de Vaux-Royer.

HEAVEN NOT ON A BASIS OF CREED.

Whatever service it may have rendered humanity once, theology's heaven is a serious disservice to humanity today in whatever degree it diverts the energy of men from the work of achieving the Kingdom of Heaven on Earth.

Every time a man, whose life is not organized in love for his fellowmen, is promised heaven on a basis of creed, or religious habit, or ecclesiastical connection, heaven is used as a wrecker's beacon to lure human life to its destruction.

And every time a man whose life is wrongfully impoverished, or who is seduced into relinquishing any right or privilege whatever to which, as a man, he is entitled, is encouraged to submit to unworthy limitations of his life here, by the promise of reward in the shape of heavenly riches, or joys hereafter, faith in heaven becomes a hindrance to the better life of man. Any conception of heaven, any conception of salvation as a matter of reward or happiness in heaven, which enfeebles the purpose of men to make human society heavenly, to establish the Kingdom of Heaven on the Earth, involves a wrong to humanity which sociology must see righted.

In a word, if theology is holding and teaching any conceptions of God which, if applied to men, would make men immoral, the interests of humanity solemnly demand that these conceptions shall be untaught. Man is made in the image of God, and as he conceives God to be he will inevitably strive and tend to become. Only as the idea of God is ethicized will the powerful influence of theology upon human thinking and character serve its high purpose of divinizing man and establishing the Kingdom of God on the earth.

The path of virtue is closed to no one, it lies open to all; it admits and invites all, whether they be free-born men, slaves or freedmen, kings or exiles; it requires no qualifications of family or property; it is satisfied with a mere man.—Seneca.

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THE SHINING COUNTENANCE.

Brighter than the most brilliant of gems electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness, is the Shining Countenance.

The soul of each man is a sun of infinite energy and glorious light; but how few allow themselves to shine; how few faces are lit up with their possible divine Life.

Take your thoughts away from the swamps of fear and evil; center them on the ideals of faith and love, on good intentions for others, and your countenance is at once illuminated.

Look in a mirror and you shall see that my words are true.

Absolve yourself of all troubles; be peaceful; be still; cease all your repining; then your countenance will shine.

Then such an instantaneous physical change can take place by a change of thought suggests what power there is in a renewed habit of thought; a habit created by repeated conscious reposeful efforts of calm, concentrated thinking in the line with the Ideal.

Not only is the countenance changed by a bright thought, but the whole body. The atoms are so many vorticles of ether, and the central force of each is the mind.

A shining countenance is a smiling countenance. Look on life rightly and you cannot but be pleased. Then you will smile; you will laugh with joy, because of life's possibilities.

You have perhaps desired to reach greater heights of power; you will reach them easier if you will but smile as you go.

There is every reason why the heart should be glad; and your love for others will show this so; this love is the sunshine that expresses itself in your countenance. The mere fact of loving drives away fear and darkness; all false conceptions of duty, the conclusions of a biased reasoning, vanish at the appearance of Love.

Everyone loves the sunshiny days, and everyone loves the man whose soul or individual sun shines through his face.

Such a man will be trusted, wherever he is; he is an interpreter of life; he will intuitively grasp the meaning of things; he will be welcomed everywhere; he will recognize all, and he will be recognized by all. He will be received as the Son of Man, a true exemplar of his race, a leader in the evolution of humanity. He will be an encouragement and an incentive to all.

A shining countenance is first of all an immediate phenomenon expressive of the proof of right thinking. And the same source of this illustration contains the potency of completely changing character's body, surroundings—of influencing the person, the community, the race—of issuing forth from its infinite, solar center great stream of life, giving out more vigor, raising the whole realm of existence to the higher plane.—Fred Burry.

Annihilation plays no part in the economy of nature which is too generous and just to allow loss.

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REFLECTIONS OF A RANDOM PHILOSOPHER.

THE SECOND CAR AHEAD.

In motor driving, one of the fundamental rules, the realization of which comes only after experience, is always to keep your eye on the second car ahead. It gives you so much more time to handle your own car, because what the second car ahead does, largely determines what the car directly in front of you does. You get your information just a bit earlier. It's a funny little rule this, but in actual practice how you come to respect it!

It seems almost too bad that in a correspondingly short time, in driving a motor, one should come to see so keenly a rule like this, and should take so long to see it in one's life. Some people never come to see it. They go on all their lives, bumping into the object just ahead of them for want of visualizing the second one ahead.

Perhaps, after all, it will take you more time to see how this rule works than you would believe, because the only way you can see it is to work it out for yourself, and even then its application may seem dim to you until you have tested it over and over. Let us put it in this way: That what you are going to do tomorrow afternoon determines what you are going to do this afternoon more than what you are going to do this afternoon determines what you are going to do tomorrow afternoon. You will say immediately that you don't know what you are going to do tomorrow afternoon. But then, you don't know what the second car ahead is going to do. You watch it and pretty soon you find it halting and that gives you a little margin of time to take care of the first car ahead. It's that little margin that counts. The difference between the second car ahead and tomorrow afternoon is that you can see one and not the other; but the principle is the same, because it is largely your own attitude in looking ahead that really counts. In short, it is not so much what we determine for the future, as the fact that we are looking beyond the immediate present that gives us the greatest leverage on life.

IMPATIENCE.

Impatience is the eternal trademark of immaturity, the badge of savagery, the unfailing register of the primitive. Children and savages cannot wait. Their desires must be immediately carried out, otherwise they destroy or kill. The man who seeks to borrow from you must be accommodated upon the instant, or the insurance policy will lapse, the train will leave without him, the landlord evict him, the children starve. Impatience travels without a margin. It has no money in the bank, no provisions in store, no time to lose. It deals in disasters, and like the whirling tornado, strews its path with wreckage. There is only one cure for impatience, and that is, patience.—Thomas L. Masson.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

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THE PSYCHIC HARP.

We need a reminder sometimes, I think, in these days of probing and dissecting, that the meaning of a simple word is often drawn out into endless argument, which finishes by snapping or curling up into an inextricable and meaningless mass. So with power: much has been said about it.

We have learnt to believe that knowledge is power, that control is power, and from James Allen that the focus of consciousness is power, but surely there is some more comprehensive, some deeper esoteric force which suggests these, and from which they spring. We want to know how, without the fantastic magic of the Arabian Nights, we may draw the aim of our wish from consciousness unto ourselves, and having drawn it, keep it.

The origin of the word "power" is significant. Pot-ere means, to be able. Power, then, lies in being able. God is termed omnipotent because He is entirely able, He can control Fate. Here is the pith of the matter. If we can also control Fate we come very near the Godhead and absolute power, which alone brings happiness, for happiness lies in the ability to do what we wish to do.

Having determined the expediency of controlling circumstances, let us pass on to the means of achievement.

Now, though the mind has the privilege of determining the extent of our power, yet the physique helps not a little; it is difficult for the human caterpillar to command obedience.

With head erect then, go in search of power; but see! there are many ways and byways which appear to lead up to it, and the first diffiiculty lies in deciding which path to take. This must be done by careful observation and thought, and soon the decision must give way to conviction, conviction to effectiveness; and effectiveness finally to completion. It is only by dogged determination that the way is made easy, and the goal brought within reach. Will is the passport to power.

Have you ever thought of the mind as a Psychic Harp, whose strings are qualities? On the outset these are perfect in themselves, but are more or less covered with the dust of hereditary encumbrance, which is ever made denser by uncongenial atmosphere and our own neglect. The strings are plucked by the fingers of will, and these are continually being strengthened by constant practice of technique. Accordingly the instrument gains more power as the fingers gain more command, for will is a judicious force which makes mind effective, and sends forth into cosmic consciousness powerful vibrations which may live to harmonize with those of ex-cosmic consciousness itself.

With a well trained will, then, set out on the road to power. Be what you wish to be, or as the Good Grey Poet exhorts you, "Rivet yourself to your own personality," and without dwelling on Olympic heights you shall come to know, and the world to feel, what power really is.—Muriel Edgar, in New Thought and Psychic Review.

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A WORLD LEAGUE OF RELIGIONS.

In the current issue of Goodwill appears a scheme put forward by "an eminent theologian who has been for many years closely associated with missionary work in the Far East." He is convinced that a League of Nations should have a moral and religious basis, if it is to work successfully, and that perhaps a League of Religions might form such a basis. He holds that though all religions are not equal, all contain great truths, and each has made its own peculiar contribution to the uplift of the peoples. The aim of the League would be to bring together the leaders and representatives, of the chief religions, their most devout and intelligent men, in brotherly conference, that each may bring the results of its long and varied experience, and that they may take counsel together as to the best ways of bringing light and uplift to all the peoples of the world. Instead of the various religions seeking to destroy those who differ from them. this missionary believes that if they could be brought to pray together and co-operate, each making its own contribution, there would b hope of the speedy coming of the Kingdom of God.

The first thing (without entering into details), is that there should be conferences, without controversy—no dwelling on points of difference, but rather on those great principles and aims on which all are agreed. This would bring a wonderful revelation of how largely the best men of all religions are one in aim and spirit, and goodwill and brotherly love would grow and flourish as they came more and more to understand that they were all children of one Father, and therefore brethren; their emulation would then only be as to how each could best serve to promote the reign of righteousness and peace. It is proposed that delegates to the conferences should include members of the following religions at least:

1. Christianity—
   (a) Roman Catholic Church.
   (b) Greek Church.
   (c) Reformed Churches.
2. Judaism.
3. Mohammedanism.
4. Buddhism.
5. Confucianism.
6. Taoism.
7. Shintoism.
8. Hinduism.

It is suggested that the delegates of each religion should hold annual meetings in their own countries, and that there should be a triennial meeting of the officers of each division, together with a certain number of elected members to form a world-conference. The world-conference would meet at the leading centers of the world in turn. It is evident that if the carrying out of this scheme were heartily undertaken by a competent and influential committee it might have splendid results.—United India and Indian States.

He who would live in the Kingdom today, must learn to give everything in life its true place. The misplacing of thoughts words and deeds, is the root of all evil.

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WHERE I FAILED BEFORE.

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

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

"Where I failed before."

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

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

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

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

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

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

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to dig deeper and deeper the tomb which held us prisoners.

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

VOICE OF THE SOUL.

The hour has struck.

The dawn has passed.

The light of the new day is abroad.

The Sun of the New Order is rising.

The New Cycle for the World has already begun.

The Bells of the New Year are ringing in the Dome of Time.

Its peals are quickening the life of the sown seeds.

The thunders and storms of the changing seasons are proclaiming a New Springtime.

A New World is being created.

A New Humanity is coming on the stage.

A New Human Consciousness is budding into life.

A Universal Religious Concept is being reared upon the ruins of the divergent concepts.

A World Civilization is rapidly evolving from the ruins of the racial and national civilizations that are moldering in decay.

A Divine Society of World Unity and Universal Co-operation is replacing the class and caste concept of bygone days.

Be patient, observing ones! Watch with charity, and pray with fervor.

The sun does not dry up every bog in one hour. The plant does not sprout, flower and fruit in one moment. The child does not become a sage in its mother's womb. But the potential sage is in embryo. The potential harvest is in the sprouting seed. The potential climatic renovation is in the rays of the rising sun.

Be not disturbed when the blustery winds of the new springtime overturn and smash to ruins the toys of precedent, or tear to tatters the banners and insignia of national hobbies, religious dogmatisms and social preferments.

For from these ruins will arise a social edifice that will accommodate in a healthy and beneficent way all classes and conditions of peoples upon the face of the earth. From it the Church Universal will arise to house all of the Children of God in one home, and to feed all from one spiritual and material table. From the ruins of the toys of precedent will arise the Monument of the Principle of Justice and Fair Play tempered with fellowing feeling.—Wm. E. Gibson.

The religion of Christ is a religion of hope—hope for the person and hope for the world—and it is the only religion which wears the morning star of hope upon its illuminated forehead. It is the only religion which says to man, "Take courage."—R. S. Storrs.

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THE NON-EXISTENCE OF EVIL.

[Translated from the words of Abdul Baha in "Some Answered Questions."]

The true explanation of this subject is very difficult. Now that beings are of two kinds, material and spiritual, those perceptible to the senses and those intellectual.

Things which are sensible are those which are perceived by the five exterior senses. Thus those outward existences which the eyes see are called sensible.

Intellectual things are those which have no outward existence, but are conceptions of the mind. For example, mind itself is an intellectual thing which has no outward existence. All of man's characteristics and qualities form an intellectual existence and are not sensible.

Briefly, the intellectual realities, such as all the qualities and admirable perfections of man are purely good and exist. Evil is simply their non-existence. So, ignorance is the want of knowledge, error is the want of guidance, forgetfulness is the want of memory, stupidity is the want of sense. All these things have no real existence.

In the same way, the sensible realities are absolutely good, and evil is due to their non-existence; that is to say, blindness is the want of sight. Deafness is the want of hearing, illness is the want of health, death is the want of life, weakness is the want of strength.

Nevertheless, a doubt occurs to the mind; that is, scorpions and serpents are poisonous. Are they good or evil, for they are existing beings? Yes, a scorpion is evil in relation to man; a serpent is evil in relation to man, but in relation to themselves they are not evil, for their poison is their weapon, and by their sting they defend themselves. But as the elements of their poison do not agree with our elements; that is to say, there is antagonism between these different elements; therefore, this antagonism is evil, but, in reality, as regards themselves, they are good.

The epitome of this discourse is that it is possible that one thing in relation to another may be evil and at the same time within the limits of its proper being it may not be evil.

Then it is proved that there is no evil in existence; all that God created He created good. This evil is nothingness, so death is the absence of life. When a man no longer receives life he dies. Darkness is the absence of light. When there is no light there is darkness. Light is an existing thing, but darkness is non-existent. Wealth is an existent thing, but poverty is non-existent.

Then it is evident that all evils return to non-existence. God exists, evil is non-existent.

Real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible. —H. W. Foote.

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MY TODAY.

Mabel Florance Ricard.

I have no other day than this;
O Father, grant I shall not miss
The service sweet of doing good,
And living truly as I should.

O Father, in this day that's mine
Let all thy sweetness through me shine;
Let all my ways acknowledge Thee,
May Christ be manifest in me.

O let me be thy voice to speak
The Truth to those who vainly seek;
And through me let thy love o'erflow
To all the world that needs it so.

O let today be this for me,
A day of glorifying Thee.
'Tis all the day that my soul knows;
'Tis from today tomorrow grows.

So for today this is my prayer,
Tomorrow, Lord, is in thy care.

TO LIVE THE LIFE IS—

To be no cause of grief to any one.

To be kind of all people and to love them with a pure spirit.

Should opposition or injury happen to us, to bear it, to be as kind as ever we can be, and through all, to love the people. Should calamity exist in the greatest degree, to rejoice, for these things are the gifts and favors of God.

To be silent concerning the faults of others, to pray for them, and to help them, through kindness, to correct their faults.

To look always at the good and not at the bad. If a man has ten good qualities and one bad one, look at the ten and forget the one. And if a man has ten bad qualities and one good one, to look at the one and forget the ten.

Never to allow ourselves to speak one unkind word about another, even though that other be our enemy.

To do all our deeds in kindness.

To cut our hearts from ourselves and from the world.

To be humble.

To be servants of each other, and to know that we are less than any one else.

To be as one soul in many bodies; for the more we love each other, the nearer we shall be to God; but to know that our love, our unity, our obedience must not be by confession, but of reality.

To act with cautiousness and wisdom.

To be truthful.

To be hospitable.

To be reverent.

To be a cause of healing for every sick one, a comforter for every sorrowful one, a pleasant water for every thirsty one, a heavenly table for every hungry one, a star to every horizon, a light for every lamp, a herald to every one who yearns for the Kingdom of God.—Abdul Baha, in Reality.

Form resides not in the chemical property of germ, but in the spirit implanted in it at its creation.

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OUR FLAG.

Resplendent standard of our glorious land!
Great banner waving over camp and mart!
Receive our high salute! To thee the heart
In gladness yields full homage: rich and grand
Is thy significance; for thou dost stand
For all we are and hope to be; thou art
Our emblem bright! A shining counterpart
To proud America! Although not plann'd:
Thy white yet showing candid faith; each band
So ruddy marking manly blood well shed,
And starry Galaxy in Freedom's blue
Emblazoning for aye our union true!
Remain unsullied! White, and Blue, and Red
By freemen's heart-felt praises ever fann'd.

—J. Edgar Smith.

THE POWER OF FAITH.

A faith cure is recorded which utterly baffles the acumen of medical materialists to account for. It appears, however, to be well authenticated. A woman in New Orleans had been paralyzed forty-five years. One day last year she was at church and became impressed with the thought that she ought to pray for recovery. She spoke to the clergyman, who concurred. So several persons for more than a year spent a season every day in the intercession. Finally, in May last, she felt an irresistible impulse to walk. Stepping from her wheeled chair, she walked rapidly across the room. From that time her strength to walk steadily increased. Infant children, it may be remarked, acquire the power to walk after a very similar manner. The true philosophy of miracles is the philosophy of mind itself.—A. W. in Metaphysical Magazine.

I DWELL IN THE SECRET PLACE OF THE MOST HIGH.

When we cease to think of "Then" and "There," and only "Here" and "Now" is in our consciousness, we are working in Spirit and in Truth. Every day will then witness its fulfillment in the thing which we are to do. We are to do what we can do in the "Here" and "Now." There is always a demand upon us and this work must be done. It may be that it is just keeping still and knowing the Truth. Many times this is the most difficult task that confronts us, yet we have not commenced to work until we do it.

The end was in the beginning. Creation is eternally complete. When we are still, this dawns through our consciousness, and we are ready to put our hand to work, but not before. Until we touch the Pattern World, we are stumbling along in mortal thought. When we see this, our work is plainly visible.—Daily Studies in Divine Science.

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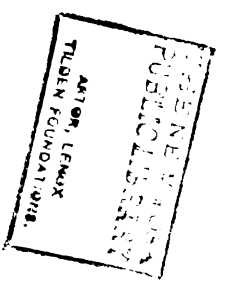

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JUSTICE WITH PEACE.

Now that the fighting is over, let us do what we can to bind up the wounds of the world. Let us be just to the conquered. But to be just means that we must bring to justice the originators of the devilishness that added indescribable horrors to the conflict. In justice to ourselves and to the world the sponsors for the cruelties of the war must be punished. The maiming of children, the outraging of women, the wrecking of homes, the destruction of churches and of works of art, the sinking of the Lusitania, the murder of Edith Cavell must not be forgotten. The men who were sponsors for such atrocities must be dealt with justly.

THE GROWTH OF CHRISTIAN SCIENCE.

The growth of interest in Christian Science is nowhere more clearly seen than in Washington. The

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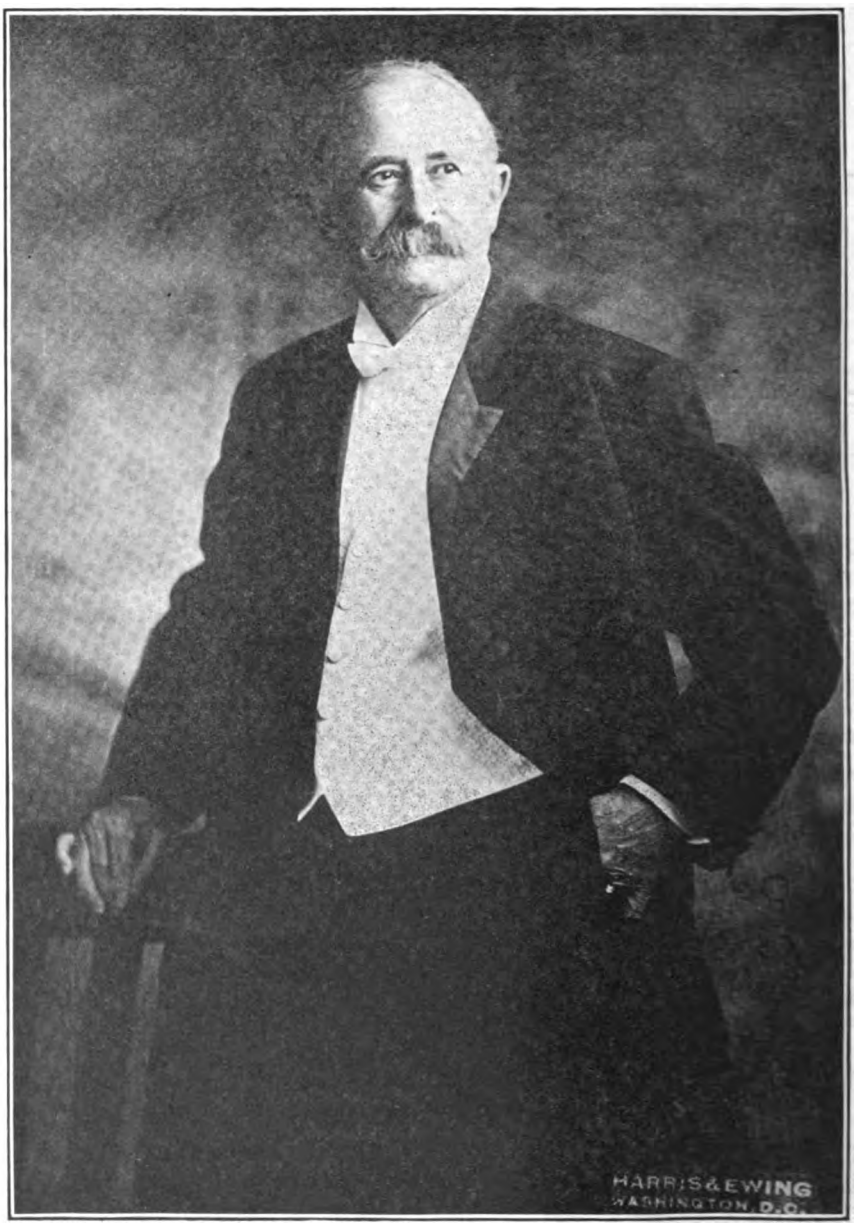

Oliver C. Sabin.

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National Capital has four great scientist congregations whose places of worship are thronged every Sunday and several evenings during each week. There were two when the war started. One of the church edifices is one of the most beautiful and commodious in the city. Two congregations are preparing to erect churches. In addition to these four organizations of the regular scientists there are numerous other scientist and New Thought congregations, smaller but no less active, zealous and enthusiastic than they. The reports from all over the Union indicate growth of no less remarkable proportions.

THE FOURTH OF JULY.

The celebration of Independence Day this year will surpass in interest all anniversaries ever celebrated in the United States. Our rejoicing over our triumph in the great world war will be profound. The people will sing hallelujah from the Lakes to the Gulf, from ocean to ocean. Our rejoicing will be free from self-condemnation. Our position in the war was one of profound justice and calm deliberation. We were forced into the war by inexcusable outrage and indescribable malevolence. We fought for the life and honor of the world, for permanent peace, for the overthrow of tyranny, savagery, bestiality and atrocity. We fought not for ourselves alone, but for the world. Let us rejoice as we never before rejoiced!

THE DISGRACEFUL PROFITEERING.

The work of the profiteers goes steadily on. The cost of living increases day by day. Life for the salaried man and his family becomes harder and harder. The country has gone profit-making mad. The business men seem to be losing their conscience. Deception and lying, downright dishonesty, are becoming an epidemic. There must be a great moral reformation to overcome the wave of reckless profiteering which is threatening the happiness of the United States. The Golden Rule must be respected. The injustice will not continue. Right and duty will again prevail. The inherent honesty of the whole people will assert itself, and the Nation's sense of justice will be manifested. Have faith in God for the restoration of integrity and fair-dealing.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

July

PAULINA B. SABIN

Keep a task in your hands; you must labor;
By toil is true happiness won.
For foe and for friend and for neighbor,
Rejoice, there is much to be done.
Endeavor, by crowning life's duty
With joy-giving song and with smile,
To make the world fuller of beauty
Because you were in it a while.
—Nixon Waterman.

Hope is a true tonic that sends the blood coursing more swiftly through the veins. It is a stimulant aiding many a man to function healthfully. Because his brain is clearer, the hopeful man sees opportunities to which a despairing man is blind. He can act with a wisdom impossible under the mind-weakening influence of despair. And presently by his persistent effort, he swings things more to his liking. The hope which he has cherished vindicates his having cherished it.—H. Addington Bruce.

Every day brings a ship,
Every ship brings a word;
Well for those who have no fear,
Looking seaward well assured
That the word the vessel brings
Is the word they wish to hear. —Emerson.

A piece of simple goodness—a letter gushing from the heart; a beautiful unstudied vindication of the worthy and untiring sweetness of human nature—a record of the invulnerability of man, armed with a high purpose, sanctified by truth. —Douglas Jerrold.

All that I have accomplished, or expect or hope to accomplish, has been and will be by that plodding, patient, persevering process of accretion which builds up the ant-heap, particle by particle, thought by thought, fact by fact.—Elihu Burritt.

It matters not what it is called; it matters not where you find it, it is God Almighty's work, healing the sick in answer to prayer. I say to the world that these things are true; it is for you to investigate, or forever after hold your peace. I urge you all to try God's healing—know that God will heal you, and, trust Him—let Him lead you and direct you and you will come into the Knowledge of The Truth and The Truth Shall Make You Free.—Bishop Sabin.

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SEARCH FOR REALITY

Wm. E. Gibson.

And I say unto you, ask, and it shall be given; seek, and ye shall find; knock, and it shall be open.

TODAY as in the time of Jesus the Christ, there is a state of upheaval. All of that which once seemed correct and orderly is as it were upset and jostled together in a state of confusion. In every department of life a sense of the chaotic weighs upon the human mind.

Just at the time when the doctrine of Love, Goodness and Beneficence of God had in a large degree supplanted in the Christian mind the former conception of the vengeance, wrath and punishment of God for the sinner; and just when the Christian nations were thinking and talking of plans for universal peace and schemes for making war impossible; just at that time the greatest war and social upheaval of recorded history struck our world and as if it were a thunderbolt from an outraged deity it hit the earth and upset the nation in every department of their endeavors.

WHY, WHAT, WHENCE?

Why is it? What is it? From whence is it? What is the aim and end of it? These are the questions with which the people of thought are concerned.

Is this the fruit of the will of Christ; and the product of the Christian religion? Is this the fulfillment of the angelic song "Peace on earth and good will to men?"

All over the world these questions are being raised, both from the minds of the religionists and those with whom they come in contact.

This was the state of the Jewry at the time of Jesus. Had he a remedy for this malady? Yes, but it was not a cut and dried formula, not a cure-all to be doled out from him to others, but rather a means by which men might, through their own efforts, arrive at the answers to these questions.

"ASK AND IT SHALL BE GIVEN UNTO YOU."

Ask in fervent and relentless prayer—the meaning of this day, this time of darkness, this volcanic eruption of human organizations. Prayer is the means of communication between the finite and the infinite. Ask in absolute abstraction in God and severance from self-interest and the answer will be given that will fully satisfy the seeker.

If you desire proof to offer to others, "Seek and you shall find." Study the holy books of all religions; study, study with open mind, with a heart centered upon knowing The Eternal Truths! Look for the Light, never mind the lamp; seek for the kernel and stop not at the bark and hull.

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"KNOCK AND IT SHALL BE OPENED."

Be importunate, persistent—nay, determine that all in your power shall be done to know the meanings and the proofs thereof of this present state of the world.

Everywhere and in all departments of life there is evidence of change. It is claimed that a new cycle has begun. Is the claim true? "Ask, seek, knock." Be absolutely honest in your desire to know The Truth. And the true answer will be given and you will know it for yourself. It is claimed that the springtime of a New Spiritual Era is at hand; seek the proofs if they are available, and finding them do not hide them from men.

It is claimed that again

THE WORD OF GOD HAS SPOKEN

from human lips, giving forth mighty spiritual laws and social reforms. Every honest seeker for Truth must of necessity test the claim and prove either its truth or its falsity.

If the claim is proven true, then the declaration of the fact for the good of others is the natural sequence. At no time in the world's history was there such a general unrest as now. Men of social and economic affairs are talking against unaccustomed winds and cruising over unknown seas. The several religions are gathering together the straying ends of varying denominations and cults and are striving to entwine them into the rope of unity.

In all walks of life is there the urge felt for Unity and Brotherhood.

THE PROBLEMS IN THE WAY.

But problems stand in the way. Religious doctrines, dogmas, creeds, social cast and class spirit; commercial and economic interest; nationalism; races, colors. Is there a solution for all of these problems? A crucible in which these varying differences may be dissolved?

The world is now obviously one home and the peoples are several members of one family whose interests are common, and the welfare of each is the concern of all.

No problem is without a solution. Seek for the solution of the world problems if you would find the solution to your own problems. Your problems are but a part of the great problems. Your interest is but a part of the common interest.

SEARCH RELENTLESSLY FOR REALITY.

Let no veils of names, creeds, races or colors come between you and your greatest heritage, for time and for eternity.

Christians are urging the necessity of getting down to the original fundamentals of the Christian Religion. Mohammedans are doing the same, and so are all of the established religions. All feel that they have strayed from the right path.

In all quarters there is a feeling and often repeated expression of the needs of greater unity and a more healthy co-operation of religionists.

Among Christians there is an urge towards throwing aside denominational lines, and all Christians working together as one united body.

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Some thinkers urge the unity of all religions.

These ideas are straws that indicate the direction of the wind.

Truly if all denominations would seek the essential truths of the Christian religion all would meet in the Spirit Christ—love for one another, hearty co-operation for the highest good of all. The Spirit Christ is the Light of God for the guidance of men. The light that guided the founding of every true religion.

If the religious devotees of the several religions would seek earnestly for the essential foundations of their respective religions, they would discover that the light that guided each founder was one and the same illumination, varying in brilliancy at different times of appearing, according to the states and needs of men at such times.

Does the question of the turmoil of the world disturb you? If you are sane and have not the satisfying answer it surely does disturb; then faithfully test the declaration of Jesus the Christ. Ask, seek, knock. Ask in fervent and faithful prayer; seek from the records of the prophets and divine teachers of the past and present; knock at the door of truth; be insistent in your search.

The rainbow has seven major colors, all shed from the light of the one sun. The colors register according to the state of the material through which the pure white light passes, or that which reflects it. Seek the pure light and stumble not at its refractions.

"I AND THE FATHER ARE ONE."

Since I've returned home from my wand'rings—
Vain searching and schooling abroad—
A new business firm has been started,
The firm name and style, "I and God."

God is the great Silent Partner;
The visible, "active" one, I,
Who represent Him in our dealings
With all who to me may apply.

Before ev'ry move I consult Him,
Defer to Him at ev'ry turn,
Thought each of us has complete freedom,
For we're an unlim'ted concern.

In all the transactions and planning
I'm guided alone by His will;
He has the whole of the capital,
Yet I all the orders must fill.

What do we deal in! I'll tell you:
Health, beauty, wealth—all one can ask—
Peace, happiness—we can produce them;
Nothing is too great a task.

There's nothing we cannot accomplish,
Because we have only one will;
Though "I of myself can do nothing,"
Together the heav'ns we can fill.

My Partner provides all the substance,
Which my word into objects converts.
My Partner — and yours—is my Father
And yours, "and He doeth the works."

—Wilhelmine Smith.

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THE DIVINE LAW

Elsie Gibbs, Chicago, Ill.

GOD created this earth of ours and everything on it, and then gave it to us, but He didn't do our work for us. He left us to work out our own existence, thus making it possible for us to become God-men, by forming heavenly characters through victories won and lessons learned, knowing that the sooner we learn our lessons the better it will be for us.

The Father created all according to law and order, leaving His Divine Law here for us to conform to; to establish order and equal rights and justice to all, for He is no respecter of separate individuals.

"WITH WHAT MEASURE YE METE it shall be measured to you again." That is the Father's law. We get out of life just what we put into it, no more and no less. This universe is complete in itself and contains the whole, everything for our accomplishments and attainments. There are no limits except as man limits himself. As the perfect oak is within the acorn so do we contain the whole and Nature is Our Book of Life, but it is left to us to read and interpret.

The Father's supply is inexhaustible, but it depends upon how big receivers we are, the measure we can contain. The bigger and broader we become through our experiences of life, our study and contemplation, the more knowledge, understanding, love, charity, health, riches and beauty we will express.

"AS WE SOW SO SHALL WE REAP."

The same kind of a deal we give to people we will get back to ourselves as a natural result of Divine Law. If we don't do much we won't get much, so it is up to us to do our very best. Dreaming will lead us nowhere unless it leads us into real action. We have nothing to fear but ourselves. First learn and understand, and after you know what you want and what to do, go after it and success is yours, or will be yours, if you keep on going. We will at least be learning our lessons, accomplishing something and growing.

IF YOU FAIL TRY AGAIN.

Even the crops fail some years, but that doesn't mean they will fail each year. Sometimes the frost comes and kills the grain in the spring, but that doesn't mean to let go of success and give up. Sow again and success will come a little later and be a little more appreciated and in the meantime we can wait, fully satisfied that we have done our best.

When the seed is sown in the spring that is not all that is required before harvesting. We must give our gardens care, keep them free from weeds, etc. So it is with our thoughts in these minds of ours. First think and then act with entire

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faith, taking care that we harm no one, keeping cleanness, purity, love, charity and justice in our minds always.

It is DOING THAT BRINGS HAPPINESS to us and we are all seeking happiness.

Nature gives us everything we have, but in return we must give our service or our money, conforming justly to the law of giving and receiving. If a lesson has cost you dearly you may be satisfied that the lesson has been well learned, so just be glad as you have made some progress in your evolution.

THE CONSCIENCE WITHIN US

is our judge and if we live right, act right and think right, we are growing in soul power and will be in that state, or condition, which Jesus taught his disciples was Heaven, getting joy and satisfaction out of life.

Life is a sacred thing because wherever we see Life we see God manifesting. Even in our eating we should exercise judgment as to what is necessary and be careful of what we put into our stomachs, eating naturally of nature's products as we absorb the life substance or God substance within our food to sustain us.

LIVE IN THE PRESENT

knowing that it is our only time. Yesterday and tomorrow belong to God. Today is ours to do the very best we can with and be sure to accomplish something and spend it well, using the conscience for today and not in regrets over the past, thereby making it strong and powerful within us to choose between the chaff and the wheat during each day's duties.

The past has been spent just as surely as last week's wages, and the future is not ours yet, no more than is next week's wages.

Emerson says, "Every shadow points to the sun," so no matter what you have done or how you have spent your past days, just be satisfied it has brought you into more Truth, and "Go and sin no more lest a worse evil befall thee."

The present is the result of the past, and the future will be reaping of the seed we are sowing now.

As we look back upon our lives we see that, as we outgrew our environment and mastered its conditions we were transplanted into different scenes, there to learn our lessons, bringing changes into our lives and the renewing of our minds. And so it is with these bodies of ours. After we have outgrown them and become ripened, we will naturally be transplanted into better bodies to serve our soul's growth and development.

"So live that when thy summons comes
To join the innumerable caravan,
Thou wilt not go like the quarry slave, at night,
Scourged to his dungeon
But sustained and soothed by an unfaltering trust
Approach thy grave like one who wraps
The drapery of his couch about him
And lies down to pleasant dreams."

God's ways seem dark; but soon or late,
They touch the shining hills of day,
The evil cannot brook delay,
The good can well afford to wait.
—Whittier.

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TEMPER OF OUR TIME

IT IS TIME for a great change to come. Organized Christianity must get on to a more universal basis, otherwise there will be a continual shifting of position—in the future even more than there has been in the past. Earnest men seek for a religion built upon a foundation that will make it always in harmony with science; for between true science and true religion there never have been and there never can be any discrepancies or contradictions, though in the relations between science and a theology built purely upon the dead past, there will always be contradictions and discrepancies, and theology will always be worsted. There will always be dissensions, constant shiftings of position. It will be negative in its influence and its "pitiable unsatisfactoriness" will always be evident.

With all the rough roads that have been encountered, still the old dogma of the "fall of man" is retained, as if authority for it were confirmed instead of being completely disproved. Even after an infallible Pope and an infallible Bible gave such a definite account of man's fall and degradation—and the need, therefore, for an intercessor, an appeaser of God's anger and wrath—which modern knowledge has abundantly disproved, it still remains as one of the fundamental doctrines of Christian faith. For an organization to hold to a belief out of harmony with the actual knowledge of men, one that has a negative and degrading influence instead of a positive, uplifting, and energizing influence, makes it gradually impossible for it to win either their sympathies or their support.

THE GALILEEAN'S MESSAGE.

If men and women cannot find the life-giving message of the Galileean teacher within the Church, they are going to find it outside of the Church. There has never been a greater interest in the direct teaching of Jesus than there is today. There has never been less interest in the teachings and theories of other men about Jesus than there is today. Men and women by the hundreds of thousands are getting a newness of life from the personality and teachings of Jesus outside of the Church, because the Church is still interested primarily with the long-ago teachings and theories of other men about Jesus. The great Christ-message of Jesus is winning the minds as well as the hearts of men the world over, because men freed from the tenets of an organization are interpreting it for themselves in the same simple way in which he gave it, and in which he intended to be interpreted. Nothing is standing in their way, and they are enraptured by the strength, the peace and joy they are finding by virtue of it.

When it is found that any system or institution is upon a false or a

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partially false foundation, or when it is not in alignment with the best and truest knowledge as well as the highest and truest inspirations of the age, it is time that changes be instituted in it that will make it again vital and effective in its ministrations.

WHY? AND THE ANSWER.

If asked why it is that our churches all over Christendom today are not the effective agents for good that they might be, and why they are having hard work even to hold their own, instead of continually growing and expanding as they might be, I should answer: it is because the whole underlying structure of Christian theology and hence of modern organized Christianity as we have it, is out of harmony with the best thought and the needs of the time. The modern world has been advancing with great strides in all lines of investigation, research, and thought. Particularly has this been true during the last half of the nineteenth century and up to the present time. Organized Christianity as represented by the Church has clung to its old pre-medieval origin even to the extent of being antagonistic to many findings of modern research and thought. Instead of being keenly alive to embrace the best of modern truth and thus become a leader, she has fought for the preservation of her ancient beginnings and her whole history has been that of a follower.

CREEDS, DOGMAS AND PARAPHERNALIA.

My own belief is that if all the creeds and dogmas and paraphernalia of all the churches in Christendom today could be set aside—recognizing that it would take almost super-human bravery to do it—and if all could then re-establish themselves firmly and at once upon the great central theme of Jesus' life and teaching, they and all the world would be the gainer by a hundred or by a thousand fold. There would then come a vitality and a harmony and an inspiration that would be immeasurable in its appeal to, and in its influence upon, the minds and hearts of men, both in and out of the Church. I believe that we have Jesus' distinct word for it, and that we would be getting back to the true basis of religion and of Christianity whence we never should have departed.

The lawyer's question was: "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 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.'" To know that God is All in All, that in him we live and move and have our being, and to live always in this divine self-realization, compelling every outward thought and act to flow from this source—this is love to God. To know that we are all partakers of this Universal Divine Life, sons of God and brothers in Christ, that love is the saviour of life unto life—this is to love the neighbor as ourselves. "On these two command-

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ments hang all the law and the prophets," and that Jesus spoke not of the past but universally, we must conclude from his own declaration, "I am not come to destroy, but to fulfill."

RECONSTRUCTION OF BREWERIES.

The "Living Church" commends the following facts to the good people who fear dreadful calamities economically from the closing of breweries and the food conservation rules which preceded it:

The Ranier Brewery, of Portland, Ore., is now a tannery employing 1,600 men, where it formerly employed 156 men.

The brewery at Lansing, Mich., is now used in the manufacture of automobile parts.

The brewery at Huntington, W. Va., is now a meat-packing plant.

The Raymann Brewery, of Wheeling, W. Va., is now the Raymann Company, engaged in meat-packing.

The Iowa City (Iowa) Brewery is now a creamery and produce company.

The Uneeda (W. Va.) Brewery is now a milk-products company.

The Coos Brewery, of Denver, now makes malted milk and a fine quality of porcelain.

The North Yakima (Wash.) Brewery is now a fruit by-products company.

The Salem (Ore.) Brewery is now manufacturing loganberry juice.

The Star Brewery, Washington, Pa., is now the Capital Paint, Oil and Varnish Company.

The Pacific Coast Brewery, Portland, Ore., is now a shoe factory and employs 2,500 men, as against 123 men employed when it manufactured beer.

The Cedar Rapids (Iowa) Brewery is now a creamery and produce company.

The Fairmont Brewery, of West Virginia, is now an ice and milk produce plant.

YOUTH REGAINED.

'Tis said man may regain his long-lost youth,
And wear once more the freshness of the day,
Which ushers in the flowers of gladsome May,
When daily nourished by the Living Truth.

Old age need never come to those, forsooth,
Who always keep their childhood's open mind;
For into it great truths a way will find
Hidden from those who live in thoughts of ruth.

When spring with tender greenness decks the earth,
Which seemed fast locked within the arms of death,
We see—in spite of their vitality—
The seeds had slept without the sun's warm breath
To set their beauty from its cerements free,
So man is clad when given the spirit-birth.

—Lura Brower.

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YOU YOURSELF

I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain. —Emerson.

YOUR first right is the right of self-defense. A certain sanctity attaches to your person —it is your person and not another's. You are to nourish it, prolong its usefulness, guard it from harm. No man may with prudence poison it or pierce it with a bullet. If some one attempts this you instinctively rebel and try to strike quicker and stronger than he. No one questions this right of yours; it is written indelibly in the human constitution and is irrevocable. But you are not your person—not your body. You are within; your body is but the envelope which encloses you, and if you have an inherent right to defend your body from every manner of abuse and attack, how much greater is your right to defend you, yourself!

REPUTATION AND CHARACTER.

Your reputation does not matter so much, for it is distinct from character—it is not you. Many of the world's teachers and benefactors were of ill repute in their own time. But every one of them—every man who has carved his name deep in the memory and regard of the race —saw to it that he himself was intact and strong, and warred assiduously upon every influence which would smirch him or drag him down. Your first duty is to be your best self, and anything which hinders this you should lop off, like a gangrenous limb under the surgeon's knife. If a habit binds you, cut it and cast it away; if a person —even a supposed friend—keeps you from being your best, you should cease to move in the zone in which that person moves. The fact that he poisons you excuses and prescribes separation. He may be a very good man in his way, but he is not a good man to you if his presence and conversation throw into your system the strychnine of unhappiness and fear. Your right to your own nature is absolute—for no small purpose are you what you are—and to look out for that nature and make it a better nature is why you were put on this planet.

The defense of yourself consists largely in aloofness from persons who sting and poison you, and in seeking and cultivating those who nourish you into better health of spirit and greater purity of life. An offending eye must be plucked out, and an unfriendly friend—one who brings out the worst that is in you, rather than the best—may be banished without loss. In the last analysis you are your own man, and by being the best man you can you will do to the world the greatest good that is in you.

YOUR REAL QUALITY.

Some eyes have a liking for veneer, but veneer cracks off with time and shows the coarse structure underneath. Nothing that you may

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attach to the outside of yourself will permanently hide your real and inner quality. Ultimately you will be known as you are and be accurately listed. The justice of the universe sees to this. No grafted grace bears sweet fruits season after season. Your growth and usefulness must be from within. You must attend to yourself—the deep-down self which is really you—the man within the body—the deathless human thing, somewhat divine, but only somewhat, which counts for good or ill. Nothing is so important as yourself—no fortune or circumstance so worth your thought and care. No game is so fascinating as that in which you move upon the checkered life-board the pawns of intent and resolve, coolly and with sheer desire to win against the foes of your spirit, and thereby command destiny.

YOUR GREATEST PROBLEM IS YOURSELF.

You are also your greatest treasure. If you can get yourself determined upon—find out what you are and what you are for—and if you can discover and develop 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, you 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 yet 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 in your life which seem to oppose you and beat you back. But even so, this is but a condition or a 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 circumstance as black as any circumstance 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 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 sure—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.—From Soul Spur.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

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THE POWER OF PRAYER

Its Mystery Unsolved by Human Reason, But Its Efficacy Divinely Proven.

Bishop Sabin in "Health and Reason."

PRAYER may appropriately be denominated the working tools of the Christian healer. In fervent prayer there exists a deep mystery which human reason has never solved, just as it has never solved many of the occult problems of nature. Even men most learned in physical science are obliged to confess that they daily observe most powerful effects, which they are unable to trace to any adequate cause; and that their actual knowledge of the operation of natural laws is confined to very narrow limits. The mystery of prayer cannot be solved by human reason, because, being of the Spirit, it can only be discerned spiritually.

That great philosopher, Sir Isaac Newton, after discovering the law of attraction and gravitation which holds the earth in its orbit, and discloses its true relation to the sun and moon, exclaimed, when complimented upon his scientific achievements, "Alas, I am but as a child who has picked up a few bright pebbles on the border of the illimitable ocean of truth."

It is sufficient for us to know that prayer is the Divinely appointed means by which the creature must seek the aid of the Creator—the child of God imploring the assistance and blessing of his heavenly Father. The term prayer comes from the Hebrew word signifying appeal or intercession, whereby we refer our own cause and that of others to God.

The learned divine, Dr. Adam Clarke, in his commentaries on the Holy Bible, defines prayer as "an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them alone through the mediation of Christ to the glory of God. It is either mental or vocal, private or public." To this interpretation may be appended a few pertinent quotations from Scripture, which read:

"Before they call I will answer." Isa. 65, 24.

"If ye shall ask anything in my name, I will do it." John 14, 14.

"What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them." Mark 11, 24.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Matthew 19-20.

"But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed." James I, 6.

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"The eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isa. 35, 5-6.

The above are merely a few brief quotations as to the power of prayer as set forth in Holy Writ; but they serve to exemplify God's goodness in time of need.

The reader by searching the Scriptures can find extended amplification in other verses which will bring solace to the sorrowing soul. In this connection, let it not be overlooked that the meek and lowly Jesus taught the duty of prayer, both by precept and example, even praying upon the cross; while the apostle Paul enjoins upon us to "Pray without ceasing." Really there is no religious duty so often enjoined upon us, both in the Old and New Testament, as prayer. It would appear to be the brightest jewel in the diadem of Christian virtue.

Prayer and its cognates, pray and praying, are mentioned three hundred and twenty times in the Bible, while faith is mentioned but one hundred and fifty-three times. Happily this vital duty, which gives strength to perform all other Christian duties, fortifying the soul of man by communion with his Creator, requires no learning taught in the schools for its effectual performance.

The humble rustic of whom it may be truly said that

A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more,

can make a prayer as effective as any uttered by the most learned theologian.

The poet Montgomery well defined prayer when he said that—

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.
Prayer is the heaving of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

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. Christ in His sermon on the Mount commended praying in private, His words being: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6, 5-6.

The Lord taught us how to pray. He said: "Our Father which art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be

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done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory forever. Amen." Matt. 6, 9-13.—Christology.

MY SPEECH.

Imelda Octavia Shankin.

Let my speech be courteous; then shall I provoke none to resentment.

Let my speech be honest; then shall I speak no evil of life.

Let my speech be true; then shall I utter no false testimony against man.

Let my speech be wise; then shall I declare no blasphemy against God.

Let my speech be gentle; then shall I not offend the least of my brethren.

Let my speech be courageous; then shall I be loyal to God, to myself and to all truth.

Let my speech be quiet, calming the tempest of disorder.

Let my speech be of hope, faith, gladness, victory; in this way shall I help to give strength to all people.

Let me speak when I should speak, so that none may misunderstand my spirit.

Let me keep silent when words are vain; in this way I shall not add confusion to confusion.

Let me speak freely when I can praise, making good to increase in the world.

Let my lips refrain from sound when I cannot commend. By this shall I help to clear life of things unlovely.

Let my speech be for the defense of the defenseless, that mercy may find a welcome habitation in the heart of the world.

Let my mental speech be tuned to the sweetness of the Eternal Word; so may goodness, beauty and love flow spontaneously from me! so may my voice carry comfort and peace to all who hear.—Weekly Unity.

I PUT ON THE WHOLE ARMOR OF GOD.

The only possible way to keep the mind pure and the life clean is to put on the armor that will shield us. As long as we are open to the carnal thoughts of the race we will receive them and pass under their dominion. "Whosoever sinneth is the bond-servant of sin."

"Watch and pray that ye enter not into temptation." You must keep out mortal thought or you can never rise into your spiritual self. The one and only way to keep out the untrue—is to think the true. Hatred, envy and resentment cannot enter the mind radiant with love. A spiritual mind is forever closed to material thought. There is no door through which an impure thought can enter a pure mind governed by God.

Truth is a shield and buckler. The mind that knows truth is closed to error. Principle is forever the exterminator of untruth or evil, for evil can find no entrance through the armor of God.—Daily Studies in Divine Science.

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CONFORMITY TO IDEALS

The laws of life are so absolutely just in their working that when any one transgresses them, the penalty is as great as the transgression. It cannot be too clearly understood that there is no judge outside of man judging or condemning. The judgment of other people, be it true or false, is no part of real judgment for any one other than for the individual who commits himself to such judgment. All people are judged by their own ideals. Judgment and condemnation come to the individual because of a failure to live the highest ideals he has been able to discern and give form to in his mind.

Justification is also an individual act wherein one, having lived the highest ideals of which he is capable, is justified in his own mind, or, we say, truly adjusted to his life.

People are often found who have two sets of ideals, one which they use for themselves and one which they use for judging others, little thinking the standard of judgment or condemnation set up for others is going to be the standard by which they themselves shall be judged; for "with what measure ye mete, it shall be measured to you again," and "with what judgment ye judge, ye shall be judged." Some may think that what they feel and think about others can in no way affect their own lives, but in this they are mistaken. Whatever one feels or thinks concerning any one else, one is feeling or thinking quite as much for oneself; the thought goes to the forming either of a true or a false ideal; it is not only consciously thought, but it becomes a part of one's subconsciousness. The unkind criticism, the condemnation, the lack of forgiveness in one's mind held toward one or many, will produce exactly the same mental discord and unrest in the mind of the person who thinks it toward others as it would do if entertained by those others. It will evidence itself in a mental way as discord and unrest, and in a physical way as pain and disease.

No one can hope to be at peace in his own mind if he is dwelling on what seems to him evil and unreal conditions in the lives of others, and meting out, in his mind, judgment and condemnation upon them. The person who formulates his own ideals, and lives up to them, will find little time for either judging or condemning others, and the example of such a life will go far in influencing others to right thought and right action. We are what we are, because of our ideals. A man never lives beyond his highest ideal, but if he lives up to his highest ideal, then new ideals are evolved and these, in turn, tend to an ever-increasing life. If we could only remember that there is absolutely no escape from our ideals, and that we can be at peace with ourselves only through loyalty to our highest ideals, a great deal of the discord and unrest which we now experience would soon be dissipated.—C. B. Patterson, "In The Sunlight of Health."

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FACTS ABOUT HEALING

By M. E. Cramer.

IT is no more a burden for Spirit to demonstrate freedom of action in us than it is for us to enjoy the free use of our hands. So, to make the nature of Spirit the basis and rule of our action, is to eventually enjoy perfect freedom of action.

When we begin to consciously exercise the power of Spirit, we see there is no struggle of attainment. It is being and then doing—unfolding the silent, invisible idea or soul into actual visible expression.

Nothing is gained through trying to reason one's self into heaven through judgment from observation, or discovery of so-called physical laws. "The kingdom of heaven cometh not by observation." The time has come for all who wish to realize spiritual things spiritually, and enjoy the freedom of Truth, to reason as if they were entirely separated from sin, as if they were incapable of falling short of Truth, and were alive unto God—even life eternal here and now. Heaven is the real state of Being, the true state of its action, and the real nature of the result of its action.

There are fully as many people at the present time who are claiming that they do not have to die to go to hell, as there are who claim that they do not have to die to go to heaven. This goes to show that as we cease practicing procrastination our beliefs of both good and evil face us in the present; so we frequently hear it said that heaven and hell are both of our own making. But when we come to realize the Truth of the words of Jesus, that the devil is a liar, we know that all the false beliefs to which people have said I, and thus personified them, constitute the liar of which he spoke. So devil is falsehood personified, as it were, and has no reality.

In our study of Divine Science we find this wonderful Truth, that we must reason from the standpoint of the divine, just as if we knew and were going to make practical the fact that what is true of God is true of man. The word of the Omnipresent One is an expression of power, and can be powerfully used for success in all the walks of life.

The natural unfoldment of pure Being or Spirit is the only true healing; so the study of Being is the first requirement toward true and absolute recovery. Other systems claiming to heal may give temporary relief, but the natural and final establishment of unwavering health must be the true unfoldment of pure Being. It must be the result of consciousness which knows spiritual things spiritually, and which speaks the spiritual language.

Genius is not a gift of the gods. There are no gods. There is but one God. Genius, therefore, is the

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power of pure Being, that power that succeeds in every undertaking. It means success in every good effort. Wisdom is the unbroken unity of supreme will or law. So he who would exercise wisdom must abide. "If ye abide in me, and my words abide in you, ye may ask what ye will and it shall be done unto you." What ye will! Think of it. You can readily see that Divine Healing is Divine Communion.—Daily Studies in Divine Science.

FEAR AND LOVE.

Once, long ago, a dismal fortress stood
Baffling the summer sunshine, barred
To all the fresh free winds of heaven,
And in its gloomy dungeons,
Its dank and airless cells,
There lurked a monster whom men knew as Fear,
While opposite, within a fair and spacious house,
Radiant with sunlight, full of God's own peace,
Dwelt Love: to whom one ran and cried,
"A boon, Lord Love! A boon!"
"Say on," said Love.
"Rid us, we pray thee, of the monster Fear.
His deeds are evil, and he lies in wait
To torture and to craze the weak.
He haunts us till
The very children cannot sleep o'nights.
Arise, Lord Love, and drive him far away."
"I know him not. Where dwells he then?" asked Love.
"In yonder fortress, opposite thy door."
"A neighbor then?" quoth Love;
"I cannot drive a neighbor far away.
First let me meet him face to face.
It may be that he does not understand."
And Love arose, and left his pleasant home;
But when he reached the fortress, lo
The heavy door stood open, and none came
In answer to his hail.
"I enter then alone."
Said Love and searched but all in vain
In every gloomy dungeon
And dank and airless cell:
The monster Fear had vanished;
And Love returning, said:
"Wherever I went, Fear could not be found.
My neighbor? Nay."
And Lord Love stretched his arms triumphantly.
"So foul a thing as Fear," he cried,
"Exists not in my realm."

Great Britain will use all of her lighthouses as guides to flying men. In addition to the rays of light now sent out to ships on the water, other rays will be sent up straight into the sky, to guide sailors in these modern ships of air, the flying boats. Before long the earth's surface will be dotted with light spots that will indicate safe landing places for fliers, as lighthouses indicate safe harbors for the other ships now.—Brisbane.

Man is the noblest work of God. Himself from God he could not free.—Emerson.

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NOW THE SONS OF GOD

By Charles Edgar Prather.

MAN, through the blindness of ignorance, knows not God. He is a stranger to all the qualities of gentleness, faith, goodness, meekness, hope, love and truth. He is governed by his appetites and passions, and influenced by his likes and dislikes; swayed by the appearance of things, and affected by the qualities he attributes unto them.

One sees according to his thought. The pessimist sees only occasions for complaining and grumbling, and utters only dire predictions for the future. This is the thought of ignorance.

We are all more or less pessimists. The Light shineth in the darkness, but it is not comprehended, because we refuse to see. We see that to which we are open, and as we have been accustomed to look for the works of darkness—sin, sickness, sorrow, poverty, death, we continue to expect them, thus refusing to see any better way than the path we have so long trod.

Through our thought we make ourselves traitors to both God and man, and slaves to sin, and thus draw upon ourselves the penalty of our ignorance of the Truth.

This kind of thinking, the formulation of the images of the various ills of the flesh, makes of us what the Scriptures call "children of Belial," "children of wrath," "children of the devil," etc. Destitute of all spiritual enlightenment, we lack the realization of Life and Power, and know not what we really are, because we are "dead in trespasses and sins."

Man has ever been taught that while he is a creature of God, he is outside and apart from his Maker, and that the only way he can find grace and favor of God, the only way in which he can be saved, is: first, through the pardon of God for his sins; second, through the softening of the heart, causing humbleness and repentance; and third, through his adoption as the son of God.

Even Saint Paul exclaimed, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

But man is just beginning to awake to the truth of his being, from whence he came, of what he is made, and what he really is. By willful sinful thought he has been a stranger to his own Father, but he is now beginning to see that the Father welcomes him gladly into the family. As yet he hardly feels that he rightfully belongs there; that, like the prodigal of old, he has no claims or rights like unto the son who has constantly been conscious of his divine relationship and companionship with the Father, and that his present relationship is that of an adopted son.

This is a step in advance at least to that of being an outcast; for from this assumed relationship he comes into closer contact with the Father; and behold, he begins to see more truth—that the fact is, he is really a son, not by adoption, but

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by divine right. His nature he perceives to be the same nature of the Father, and to the extent of his individuality can exercise the same qualities and characteristics and powers, and enjoy the same peace, harmony and satisfaction that the Father has and enjoys.

From moral perfection—just, upright, true, merciful, generous, compassionate, loving, good—as the constituency of his being, he finds that his mission is to bear witness unto the Truth, to be its living perfect expression.

Slowly, it seems, but surely, man is being transformed by the renewing, or making anew, his mind or thoughts of himself; and in this process he is being lifted from servitude to kingship; from slavery to masterful dominion; from materiality to spirituality.

Through this evolution of mind man is today beginning to see the one great universal truth, that of the Fatherhood of God—the one and same God of us all; from which is arising the realization of the Brotherhood of Man, the oneness of all peoples. The proposed League of Nations is an evidence of the practical application of this fundamental truth born through the stress of warfare into the hearts of humanity. The spiritually unenlightened will, through the darkness of their ignorance, oppose it, but nothing can stay the onward march of Truth, and the time is coming when all men shall know the Lord from the least of them even unto the greatest of them.

You have free access unto the Father on all occasions; and as you practice communing with your Source often, as did Jesus, you also will ascend into the consciousness that "all that the Father hath is mine." In this way a sweet contentment of mind will come unto you, the Spirit, by intuition or conviction within, bearing witness with your spirit that NOW are you the SON of God, heir of God, and joint-heir with Jesus Christ, because it is now a living reality also unto you. You have been the heir of God all the time, but you knew it not.

Behold the divinity of man! Stop thinking meanly of yourself or any other person. See all, and especially yourself, as the perfect expression of God. For, remember, the thought or desire must precede the manifestation. Claim, then, your sonship; for "son" means the expression of; then try to prove your relationship by your every thought, word and deed, and verily, you will become consciously that which you profess to be.—Power.

Who'er thou art who entereth here,
Forget the struggling world
And every trembling fear.

Take from thy heart each evil thought
And all that selfishness
Within thy life hath wrought.

For once inside this place thou'lt find
No barter servant's fear
Nor master's voice unkind.

Here all are kin of God above
Thou, too, dear heart; and here
The rule of life is love.

—Max Ehrmann.

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HEALING THE NATION

Healing Begins With the Individual—The Honor Is the United States'. A New Day Has Dawned—The Personal Test.

Wm. E. Gibson.

THE vision of the world as one home and all nations, peoples and races, as but the inmates of that home, has dawned upon the human consciousness, clearer that the disease or unhappiness of one member of that home will of necessity disturb the health and harmony of the whole home; that the health and happiness of one makes for the health and happiness of all.

One soul, fervent in his love for God and for his fellow men, and active in service for the health, happiness, enlightenment and harmony of all men, becomes a light of guideance to the people he touches in passing.

It matters little what social station such a soul occupies. He may, in the kitchen, prepare the foods for the physical bodies of men, or wield the pickax in the ditch; he may in studies and laboratories prepare mental foods for students, wield the journalist's pen, conduct means of locomotion on land or sea or in the air; or he may hold the helm of the ship of State and guide the destinies of a nation. It matters little what the stage on which he plays his part, just so the stage is made radiant with love—fervent love for God and active service for the highest good of the people of the world.

REFORM BEGINS WITH THE INDIVIDUAL.

Much is said of reformation, but all reform is born of an individual.

Forever and always reformation must begin in the individual soul-life, and grow by the multiplication of souls who have caught the inspiration from the original. No one can inspire any spirit of reform in others who, himself, has not reformed in spirit and in truth.

When a community becomes imbued with the attributes of justice and fair play, with love for God and genuine love for its fellowmen, it then and there raises a standard in the world that makes the careless and the reckless take notice.

When a nation champions Principles of Justice and Fair Play, breaks over the barriers of precedent and conventionalities and raises a Standard of Justice and Morality the nations of the world sit up and take notice. In the degree that such a nation diverts itself of the mercenary spirit of self-interest, and stands out as a genuine beacon upon the sea of time, other nations will be guided by its light.

No nation can long cover its selfish schemes under the mantle of philanthrophic display, for ultimately the outer shield wears off and nude hypocrisy stands forth,

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and then the verdict "Not Worthy" dethrones it by natural law.

The honor is now thrust upon the United States of America to raise such a standard of justice, and generosity as will be an incentive and a positive guide to the rest of the nations of the earth.

The period of war has carried the nation through a mental revolution and revival. The hour of a spiritual revolution and revival is at hand, when the nation will seek more and more the light and guidance of the revealed Will of God, and its Godly character become more and more the guide of other nations. Westward will move the power of America for the uplifting of the nations. The spiritual uplift and social adjustment will be the first fruits of its onward march.

The Spirit of this Age leads it on from conquest to conquest—not in material arms, but in Spiritual Power. It will conquer the east and the west and will ultimately lose itself in the greater ideal, World Democracy. Through the Mighty Spirit of This Age America will conquer the world and yet set all men free. Spiritual Awakening Spiritual Birth, growth, fruition, are all awaiting in the element of time.

Be not disturbed as to how these things are to be done, nor who will be the personnel on the stage of action. This matter is of small moment.

A NEW DAY HAS DAWNED.

It is clear to all men that a new day has dawned for our world. A new epoch has already begun. By the war and the spirit that made the war the nations have been lifted, as it were, out of the ruts of the past and the upheavals of the mortal struggles have so filled the ruts that they can no more be found. New avenues must be made, nay, are now being made. Now religious concepts are dawning upon the human consciousness; new national attitudes are coming forth; new social relations are being established, and this is but the twilight when things do not appear in their full outline, and the walkers are liable to stumble for want of light.

But the light of this stage of the morn prophesies the splendor of the day under the risen sun.

It is America's honor to become the Healer of the Sickness and Diseases of the World; to carry spiritual balm to the nations and peoples; to be the bearer of panacea for the social, political and economic ills of the world.

Just now the people stand on the stage of uncertainty, in the realm of much misgiving and agitation, forebodings and skepticism.

Now, as never before, the disease of this nation is so intimately interwoven with that of the whole world that the nation cannot gain its own health except through healing the international diseases. This it cannot do in the darkness of the twilight of the morning. It must, therefore, watch the growing light, keep its heart in love and reverence to God, its eyes towards the rising sun, and its soul in patience and faith in the Triumph of Right.

It must strengthen the weak of the world. Educate the ignorant, feed the hungry, clothe the naked, and thus be ready and trained when

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the greater opportunities shall reveal themselves.

A PERSONAL TEST.

Are you ill? Set yourself to the task of healing the ills of the world in any way you may, and you will lose your consciousness of ills and gain real health. This may seem an idle suggestion, but test it for yourself.

Self consciousness and selfishness from the hotbed, the brooding places of most of human physical defects and mental ills.

God is The Healer of All Ills. When men draw near to God they of necessity must draw near to each other.

If men serve God they must serve each other, for there is no other recipient for human service but humanity. The spirit of your service must be to God, but the acts must be to men. And these go hand in hand. He is The Great Healer who finds His own soul's health in bringing the light of soul health to all peoples, nations, and races of God's Great Family of Mortals.

God's love is Great for all.

His bestowals are bounteous for all.

His mercy is all-embracing.

His health is the health of all.

And the Knowledge of the truth of God is the source of all healings.

To know God is the end of life.

To know man is the gateway to that end.

To know is to Love.

The language denotes the man.—Bovee.

FROM EMERSON.

The household is a school of power. There, within the door, learn the tragi-comedy of human life. Here is the sincere thing, the wondrous composition for which day and night go round. In that routine are the sacred relations, the passions that bind and sever. Here is poverty and all the wisdom its hated necessities can teach, here labor drudges, here affections glow, here the secrets of character are told, the guards of men, the guards of women, the compensations which, like angels of justice, pay every debt; the opium of custom, whereof all drink and many go mad. Here is Economy, and Glee, and Hospitality, and Ceremony, and Frankness, and Calamity, and Death, and Hope.

I honor the man whose ambition it is, not to win laurels in the state or the army, nor to be a jurist or a naturalist, nor to be a poet or a commander, but to be a master of well living, and to administer the offices of master or servant, of husband, father and friend. But it requires as much breadth of power for this as for those other functions—as much, or more—and the reason for the failure is the same. I think the vice of our housekeeping is that it does not hold man sacred. The vice of government, the vice of education, the vice of religion, is one with that of private life.

Five minutes of to-day are worth to me as much as five minutes in the next millenium.

This is the good and this the evil of trade, that it would put everything

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into market: talent, beauty, virtue, and man himself.

We shall hold to the truth, be it for or against us.

There are great poverties, but none so great as poverty of soul.

The health of man is an equality of inlet and oulet, gathering and giving. Any hoarding is tumor and disease.

Virtue is the adherence in action to the nature of things.

I would hold another by no other tie than the virtue that is in my soul.

The soul invites every man to expand to the full circle of the Universe.

Don't hang a dismal picture on the wall, and do not daub with sables and glooms your conversation. Don't be a cynic and disconsolate preacher. Don't bewail and bemoan. Omit the negative propositions. Nerve us with incessant affirmatives. Don't waste yourself in dejection, nor bark against the bad, but chant the beauty of the good. When that is spoken which has a right to be spoken, the chatter and criticism will stop. Set down nothing that will not help somebody.

"For ever gift is of noble origin."

My whole philosophy—which is very real—teaches acquiescence and optimism.

In poetry we say we require the miracle. The bee flies among the flowers and gets mint and marjoram and generates a new product, which is not mint and marjoram, but honey; the chemist mixes hydrogen and oxygen to yield a new product, which is not those, but water; and the poet listens to conversation and beholds all objects in nature, to give back, not them, but a new and transcendent whole.

The progress of truth will make every house a shrine.

Every master has found his materials collected, and his power lay in his sympathy with his people and in his love of the materials he wrought in. What an economy of power! and what a compensation for the shortness of life!

The reform that applies itself to the household must not be partial. It must correct the whole system of social living. It must come with plain living and high thinking.

The lovers of goodness have been one class, the students of wisdom another; as if either could exist in any purity without the other.

Truth is the summit of being; Justice is the application of it to affairs.

In all conversation between two persons tacit reference is made, as to a third party, to a common nature. That third party or common nature is not social; it is impersonal; is God.

Each man's place in the battle may be small. But unless each man does his full part, the day is lost. In the fight with evil, every Christian counts, even to the youngest and the weakest..

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'ROUND THE WORLD WITH THE SALVATION ARMY

THE SALVATION ARMY covers the world. Wherever the cry of distressed humanity is heard, it answers, "We are here!" It has planted the Cross on heathen soil, and has fought for all peoples on the globe the battles against disease, misery and want.

Already 9,859 corps and posts of The Salvation Army are established in sixty-three countries and colonies. Its workers are preaching salvation in forty tongues. People of seventy-one different nationalities serve in its ranks. It has 1,231 Social institutions, 658 Day Schools and 17,374 officers and cadets, and every year The Salvation Army finds its world growing bigger.

Preparedness and patience, The Salvation Army says, are the two essential factors in its success. Wherever it raises its banner it is ready to fight, and whether it is invading the slums of a great city, the islands of the South Seas, the countries of the Orient, or the wilds of Africa or South America, its ranks always are speedily augmented by recruits from among those it has served.

From the moment the first guns of the world war sounded across Europe, The Salvation Army was on the battle fields. Germany entering Belgium found the Salvationists there. At Marchienees two women officers were seized as hostages. When they were released a day or so later their first act was to open a shelter for families whose houses the invader had destroyed. So it went from those early days of the great struggle until the boys of Pershing's army raised their voices to tell the whole world of the cool heroism and unflinching devotion with which the Salvationists served them. The Salvation Army was ready, even for a world war—just as it always has been ready when earthquakes, plagues, great fires and other human catastrophes caused the cry for aid to echo to its portals.

Within a few hours after the great calamity at Halifax, Nova Scotia, last year, a staff of Salvationists had put into effect a program of organized and systematic relief. Twenty-four hours after The Salvation Army workers arrived sixty-two streets and more than 1,000 homes had been visited. Food and fuel were distributed, and Salvation Army nurses were in the overcrowded hospitals. From London General Booth cabled 1,000 pounds for immediate relief, and so successful was The Salvation Army in its merciful work that public officials gave its workers full charge of many important departments of relief.

Indeed, official recognition of Salvation Army activities is no new story. The Emperor of Japan, by imperial decree, has bestowed a fund on The Salvation Army, and

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in India the British Government has turned over to The Salvation Army the complete care of the poor in several provinces and the management of many criminal tribes. The King of Sweden recently contributed a large amount to a fund for The Salvation Army Training College.

In Italy, When thousands of refugees fled before the invading Hun, The Salvation Army was there, ready to help. So it was in Serbia, so it is in Russia, where even the Red Terror and Bolshevism failed to daunt The Salvation Army. Reinforcements were sent from London to The Salvation Army workers who were in Russia at the time of the first revolution. Now there are seventeen Salvation Army headquarters in that land of chaos, as well as Training Colleges for officers, Slum stations, Homes for refugee women and children and shelters for the aged.

In England, where The Salvation Army came into being, there are no more enthusiastic supporters of Salvation Army work than King George and the other members of the royal family. The British War Office, too, conferred a token of recognition on The Salvation Army by appointing a number of Salvation Army chaplains to serve with the British troops.

In China the work of The Salvation Army, which began only a few years ago, is now well advanced. There are a dozen Salvation Army corps in China, a Girl's Industrial Home, a Training College for officers, and a printing press from which is issued the Chinese copy of the War Cry.

Portuguese East Africa is another new field of operations for The Salvation Army, a Headquarters having been established there by West Indian Salvationists. Chinese workers form a corps in Georgetown, British Guiana. In the Dutch East Indies the activities of The Salvation Army include the operation of a Medical Station at Toeren, a Leper Colony at Lombok, and a Children's Home at Bandoenig, Java.

In India, outside of the work of relieving the impoverished and converting the criminal, The Salvation Army has performed noteworthy service in the establishment of Hospitals and Dispensaries by which the frequently recurring visitations of the plague are fought. There are almost a dozen Salvation Army Hospitals in India.

In Korea the relief of famines has been The Salvation Army's greatest fight. South Africa is an old Salvation Army battleground, The Army having established itself there in 1883. Industrial Homes, Women's Shelters, Prison Relief and Training Colleges are only a few of The Army's activities there.

The Buddhist, too, has come to recognize the merit of The Salvation Army, and some of its most devoted and enthusiastic workers in foreign lands are converted Buddhists.

Practical Christianity is the way The Salvation Army sums up its work around the world. Everywhere its workers display the perseverance, patience and self-sacrifice which are so familiar to those who have had the opportunity of observing Salvation Army activities

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anywhere. A striking example of the self-sacrificing bravery of the typical Salvationist is that of the sinking of the steamship "Empress of Ireland."

There were 140 Salvation Army workers aboard, and when the sea gave up its dead not a Salvationist was found with a lifebelt on!

A catalogue of The Salvation Army's activities includes every sort of merciful work known to man. No country is too small, no need too infinitesimal to be recognized by the organization.—From The War Cry.

Shun the negative side. Never worry people with your contritions, nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian who will soon give you a fill of it. Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What we want is not your activity or your interference with your mind, but the simple truth. The way to have large, occasional truths, as in a political or a social crisis, is to have large, habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.—Emerson in "Social Aims."

AT THE END OF THE DAY—WHEN THE ACCIDENTS OCCUR

A Common-Sense Editorial By Bruce Barton.

Should you ask the captain of the traffic police to refer to his records he could tell you almost exactly how many men and women will be injured on the streets on any particular day of the year. Moreover, he could tell you at what hour of the day the probability of accident is greatest.

I saw only recently in a medical magazine a study of the figures for the city of New York. The early morning hours are comparatively safe; the light is good in those hours; men and women are clear-headed from the night's long sleep, and the traffic is not so dense. Gradually through the morning the accidents increase, and in the afternoon the figures mount alarmingly, until, in the late afternoon, between 5 and 6 o'clock, the highest point is reached.

That is the hour of crisis—when the day's work is over and men turn away from their benches and their desks—the critical hour, the experts call it, and they have named it well, for in that hour Fate plays hard tricks with the bodies and the souls of men.

I often wonder about it, when I sit in my office on the fifteenth floor and watch the lights going out one after another in the office buildings opposite. Every light snapped off means a desk pulled down and a man starting away from his work.

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What thoughts are in his mind as he turns up his overcoat collar and steps into the street?

Are there children and a woman waiting for him somewhere in the suburbs? A faithful little woman, taking off the baby's shoes and saying every time the whistle of a train is heard, "Do you think that daddy is on that train?"

Is this the picture that is in his mind at the critical hour? Or has he telephoned that he "is kept downtown by business and won't be out until late"? And will there be a lonesome woman, waiting and wondering and fearing, perhaps?

Does the twilight that draws its veil across his work lift the man higher than the level of the day's occupation? Or does it sink his thoughts lower, to meaner occupations and baser joys? Or does it change the level not at all? Is his home merely an annex to his office, where, amid other surroundings, the same thoughts of money gain and loss that have been carried with him all through the day engross him still?

It seems to me that if I were hiring a man I should like very much to know what thoughts are in his mind in that critical hour. I should like to know whether, if one could look into his soul, as through a window, the man would stand straight with pride under that scrutiny, or blush with embarrassment.

In the whirl of the business day, when the routine of things carries us along, we tend to be a good deal alike in our mental processes. We are not so interesting then. But the clock strikes 5 or 5:30, and we are no longer clerks or plumbers or millionaires, but men—our thoughts set free. What do we think of then, at the critical hour, between 5 and 6, when we are hurrying away from our work—the hour when the lights are glaring and, outside our souls and in, the accidents occur?—The War Cry.

"ACROSS THE STREAM.

E. F. Benson, author of David Blaize, Michael, The Autumn Saving, and other noted stories, has written another captivating book, Across the Stream, which has added much to his reputation.

In David Blaize Mr. Benson proved the depth of his insight into the heart of a boy.

"Across the Stream" is a story of psychic influences from first baby impressions. Through youth and manhood, "Across the Stream" that flows between this life and the next, the dead boy's brother flung the bridge of his spiritual powers, sways the lad's destiny and influences his affection. He sets his scene charmingly in England and Italy. The book is permeated by a delicate and beautiful mysticism. Mr. Benson has made a vivid, glowing piece of fiction, which will shine as a beacon for all who look beyond this life, "Across the Stream." This charming novel is destined to celebrity as one of the choicest of the Doran Books of Note.

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TWO MOTHERS

Why Is So Little Attention Given Mothers Throughout the World?

IN the window of one of the fashionable art stores of New York the writer recently saw a painting which attracted constant crowds.

The title of the picture is, or might be, "The Mother of the West."

In the middle foreground, sitting beside a pool of water, is the figure of an Indian mother, and by her side on his back, his feet in the air and his little body full of action, lies a baby son.

Stolid and expressionless as the Indian countenance is supposed to be, the face of this untutored woman is lighted with the joy of motherhood, and on it is the smile that has been the charm of hundreds of paintings of the Madonna from the brushes of the old masters.

The background of the painting is vivid with the colors of the desert and the brilliancy of light and shade that nature best pictures where she has been least disturbed by civilization.

Melting almost imperceptibly into the far distant horizon and sky is a figure of Him who has been most often painted in child life and who, never forgetting the littlest ones, said: "Suffer little children to come unto me: for of such is the kingdom of Heaven."

Whatever may be the artistic merits of the painting and whatever may be the price, and undoubtedly it is somewhere in the thousands, to the many who look at it daily it is a picture of motherhood, an expression of love and devotion, a visualizing of the nearest to a divine passion that humanity ever reaches.

An hour after the writer had seen the painting he saw another picture. But in this second one the figures were living.

The background was the dirty brick wall of a house which had seen much better days.

Just off the sidewalk stood a street photographer. With a curious cannon-shaped contrivance, which seemed to combine in its insides all the requirements of both a camera and a dark room, he was making ready to take the picture of an Italian woman and her baby.

The little one lacked the life and animation of his brother on the painted canvas.

His face was pinched and pale, and his half-closed eyes had little of the sparkle that tells of health.

The mother, as she prepared for the picture man, pulled the soiled hood from around the bay's face and seemed to be trying to rouse it from its lethargy.

She kissed it, and as the photographer said "Ready" she looked at the little one with a tenderness that was not all pity, for there was pride and exultation pictured in her face, as if to say, "There is no prettier, sweeter, dearer son than mine."

With many motions and much talk of the merits which he said the

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picture was sure to possess, the photographer went through the process which resulted in a tintype which he placed in a paper holder, which served also as a frame, and handed it to the mother.

That it pleased her it was plain. That it looked to her like her baby was evident from her nod of approval as she compared it with the original.

She undoubtedly said to herself. "Not so pretty as he is, but it will do." And she paid the artist of the street and went away.

We wonder whether when that boy grows up he will ever look so lovingly upon a picture of his mother as she looked on his.

We wonder if he will say, "There never was a sweeter, dearer mother than mine."

He will never know how lovingly she looked upon his frail and unattractive body, nor how proud she was to pose with him in her arms.

There are very few of us, whether we are children of the desert or sons of the city, that realize how much we were to our mothers; what they bore that we might live; what anxieties they suffered for our sakes, and how deeply our happiness and well-being weighed upon their hearts.

And still Congress thinks that mothers ought not to vote, and the greatest Government of the world has not a line on its law books that insures a needy mother, living, anything better than the poorhouse or, dying, a fairer resting place than the potter's field.

The world thinks much too little of its mothers.—From The Washington Times.

PEACE.

Voice of the Soul.

Peace is the yearn of the hearts of men. Let men throw open all doors to the Angel of Peace.

Open wide the door of the League of Nations, the League of Religious, the League of Races.

Open all avenues for Human Uplift and the Betterment of All Men that breathe between the earth and the sun.

The Birthplace of True Peace is in the heart. The fruits of True Peace are in the life of that birth.

LET THE HEARTS OF MEN YEARN FOR PEACE BORN OF THE WEDDED JUSTICE AND GENEROSITY OF THE ALL-GOOD AND ALL-WISE GOD.

The old is fast passing, the new is rapidly coming. The night is fleeing before the day, and shadows vanishing before the sun.

New grapes are in the press. New wine is coming forth.

New bottles must be used. The old will surely fail.

Be not a worshiper of the position of the sun, but rather have respect for the sun.

He who fastens his eyes upon the setting place of the sun shall not see its rise.

Though the orb sets in the west it must surely rise in the east for all who dwell on the earth.

But he who rises above the earth and rides with the sun shall know neither East nor West.

The Sun of All the Days has risen.

The Book of Books is open, and you have eyes and ears; tongues and hearts, are open.

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THOUGHT AS A FORCE

From Weekly Unity for June.

THOUGHT transference, which is now unquestionably an established fact, notwithstanding much chicanery that is still to be found in connection with it, is undoubtedly to be explained through the fact that thoughts are forces. A positive mind through practice, at first with very simple beginnings, gives form to a thought that another mind open and receptive to it—and sufficiently attuned to the other mind—is able to receive.

Wireless telegraphy, as a science, has been known but a comparatively short time. The laws underlying it have been in the universe undoubtedly, always. It is only lately that the mind of man has been able to apprehend them, and has been able to construct instruments in accordance with these laws. We are now able, through a knowledge of the laws of vibration and by using the right sending and receiving instruments, to send actual messages thousands of miles directly through the ether and without the more clumsy accessories of poles and wires. This much of it we know—there is perhaps even more yet to be known.

We may find that thought is a form of vibration. When a thought is born in the brain, it goes out just as a sound wave goes out, and transmits itself through the ether, making its impressions upon other minds that are in a sufficiently sensitive state to receive it; this in addition to the effects that various types of thoughts have upon the various bodily functions of the one with whom they take origin.

We are, by virtue of the laws of evolution, constantly apprehending the finer forces of nature—the tallow-dip, the candle, the oil lamp, years later a more refined type of oil, gas, electricity, the latest tungsten lights, radium—and we may be still only at the beginnings. Our finest electric lights of today may seem—will seem—crude and the quality of their light even more crude, twenty years hence, even less. Many other examples of our gradual passing from the coarser to the finer in connection with the laws and forces of nature occur readily to the minds of us all.

The present great interest on the part of thinking men and women everywhere, in addition to the more particular studies, experiments, and observations of men such as Sir Oliver Lodge, Sir William Ramsay, and others, in the powers and forces pertaining to the inner life is an indication that we have reached a time when we are making great strides along these lines. Some of our greatest scientists are thinking that we are on the eve of some almost startling glimpses into these finer realms. My own belief is that we are likewise on the eve

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of apprehending the more precise nature of thought as a force, the methods of its workings, and the law underlying its more intimate and everyday uses.

Of one thing we can rest assured; nothing in the universe, nothing in connection with human life is outside of the Realm of Law. The elemental Law of Cause and Effect is absolute in its workings. One of the great laws pertaining to human life is: As is the inner, so always and inevitably is the outer—Cause, Effect. Our thoughts and emotions are the silent, subtle forces that are constantly externalizing themselves in kindred forms in our outward material world. Like creates like, and like attracts like. As is our prevailing type of thought, so is our prevailing type and our condition of life.

The type of thought we entertain has its effect upon our energies and to a great extent upon our bodily conditions and states. Strong, clear-cut, positive, hopeful thought has a stimulating and life-giving effect upon one's outlook, energies, and activities; and upon all bodily functions and powers. A falling state of the mind induces a chronically gloomy outlook and produces inevitably a falling condition of the body. The mind grows, moreover, into the likeness of the thoughts one most habitually entertains and lives with. Every thought reproduces of its kind.

Says an authoritative writer in dealing more particularly with the effects of certain types of thoughts and emotions upon bodily conditions: "Out of our own experience we know that anger, fear, worry, hate, revenge, avarice, grief, in fact all negative and low emotions, produce weakness and disturbance not only in the mind but in the body as well. It has been proved that they actually generate poisons in the body, they depress the circulation; they change the quality of the blood, making it less vital; they affect the great nerve centers and thus partially paralyze the very seat of the bodily activities. On the other hand, faith, hope, love, forgiveness, joy, and peace, all such emotions are positive and uplifting, and so act on the body as to restore and maintain harmony and actually to stimulate the circulation and nutrition.

The one who does not allow himself to be influenced or controlled by fears or forebodings is the one who ordinarily does not yield to discouragments. He it is who is using the positive, success-bringing types of thought that are continually working for him for the accomplishment of his ends. The things that he sees in the ideal, his strong, positive, and therefore creative type of thought, is continually helping to actualize in the realm of the real.

We sometimes speak lightly of ideas, but this world would be indeed a sorry place in which to live were it not for ideas—and were it not for ideals. Every piece of mechanism that has ever been built, if we trace back far enough, was first merely an idea in some man's or woman's mind. Every structure or edifice that has ever been reared had form first in this same immaterial realm. So every great under-

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taking of whatever nature had its inception, its origin, in the realm of the immaterial—at least as we at present call it—before it was embodied and stood forth in material form.

It is well, then, that we have our ideas and our ideals. It is well, even, to build castles in the air, if we follow these up and give them material clothing or structure, so that they become castles on the ground. Occasionally it is true that these may shrink or, rather, may change their form and become cabins; but many times we find that an expanded vision and an expanded experience lead us to a knowledge of the fact that, so far as happiness and satisfaction are concerned, the contents of a cabin may outweigh many times those of the castle.

Successful men and women are almost invariably those possessing to a supreme degree the element of Faith. Faith, absolute, unconquerable Faith, is one of the essential concomitants, therefore one of the great secrets of success. We must realize, and especially valuable is it for young men and women to realize, that one carries his success or his failure with him, that it does not depend upon outside conditions. There are some that no circumstances can thwart or keep down. Let circumstance seem to thwart or circumvent them in one direction, and almost instantly they are going forward along another direction. Circumstance is kept busy keeping up with them. When she meets such, after a few trials, she apparently decides to give up and turn her attention to those of the less positive, the less forceful, therefore the less determined, types of mind and of life. Circumstance has received some hard knocks from men and women of this type. She has grown naturally timid and will always back down whenever she recognizes a mind, and therefore a life, of sufficient force.

To make the best of whatever present conditions are, to form and clearly to see one's ideal, though it may seem far distant and almost impossible, to believe in it, and to believe in one's ability to actualize it—this is the first essential. Not, then, to sit and idly fold the hands, expecting it to actualize itself, but to take hold of the first thing that offers itself to do,—that lies sufficiently along the way,—to do this faithfully, believing, knowing, that it is but the step that will lead to the next best thing, and this to the next; this is the second and the completing stage of all accomplishment.

We speak of the fate many times as if it were something foreign to or outside of ourselves, forgetting that fate awaits always our own conditions. A man decides his own fate through the types of thoughts he entertains and gives a dominating influence in his life. He sits at the helm of his thought world and, guiding, decides his own fate, or, through negative, vacillating, and therefore weakening thought, he drifts, and fate decides him. Fate is not something that takes form and dominates us irrespective of any say on our own part. Through a knowledge and an intelligent and

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determined use of the silent but ever-working power of thought we either condition circumstances, or, lacking this knowledge or failing to apply it, we accept the role of a conditioned circumstance. It is a help sometimes to realize and to voice with Henley:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

The thoughts that we entertain not only determine the conditions of our own immediate lives, but they influence, perhaps in a much more subtle manner than most of us realize, our relations with and our influence upon those with whom we associate or even come into contact. All are influenced, even though unconsciously, by them.

Thoughts of good will, sympathy, magnanimity, good cheer—in brief, all thoughts emanating from a spirit of love—are felt in their positive, warming, and stimulating influences by others; they inspire in turn the same types of thoughts and feelings in them, and they come back to us laden with their ennobling, stimulating, pleasure-bringing influences.—Ralph Waldo Trine, in "The Higher Powers of Mind and Spirit."

These higher wages and shorter hours, which are coming, will compel intelligent men to see how much they can get out of machines, instead of striving always to see how much they get out of human beings.

For instance, the shipworker who drove rivets by hand with a steel hammer was paid just about what it cost him to live. Then the "air gun" was invented, enabling one man to drive ten times as many rivets as he had driven by hand, yet the same worker, with the "air gun" continued to get only about what it cost him to live. Machinery has added to the productivity of labor, multiplied by a thousand the wealth of the world; it has not added enough to the pay or to the leisure of the worker of the machine. That has got to be changed, and, thanks to the war, it will be changed.—Brisbane.

THE JUDGMENT OF THE CHRIST.

We have condemned all our lives because we have not known enough to discriminate without blaming. We have to learn to discriminate finely, without blame; we must distinguish between foolish and right conditions, not slurring everything together and saying "All is good"; that is not development; we have to look at the bad conditions as a fact, but waste no feeling over them. Jesus lived a life of Grace, but you will find no lack of discrimination in His dealings with men. When He said to the woman, "Neither do I condemn thee, go and sin no more," He discriminated between the right and the wrong way of living as much as if He had said, "You lived the wrong way through ignorance, go and live differently, but without condemnation to your past." We have to learn that condemnation does not only mean blaming others, it means blaming ourselves, i. e., thinking in terms of limitation imposed by the senses.—Adela M. Curtis.

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THE ONENESS OF THE ALL

THE Oneness of the All.

What a wonderful thing this is. It is so wonderful that we have no words to express it wholly. It must be expressed bit by bit, like a building that must be built stone by stone. Perhaps in years to come we will find the means of building a house instantaneously, and perhaps, too, we will find the means of expressing the Oneness of the All instantaneously.

The Oneness of the All!

I love the stars intensely and love to watch them. It is a most wonderful thing how they travel, how they move with such mathematical precision. What a Wisdom must there be in the Universe that gives to each star its allotted place, itinerary, and work.

I plant an acorn, and marvel that this seed knows what to grow into, and how to grow. I put a newborn child to its mother's breast, and it knows what to do, and how to do, to satisfy a longing it cannot yet name. I look at a steam engine and marvel that in a man's mind could be conceived, out of nothingness as it were, such a complicated and powerful machine.

There is a most wonderful Wisdom pervading all the Universe that I must acknowledge and revere. It is an all-wise Wisdom to judge by its manifestations, and also absolutely limitless.

The Oneness of the All!

I am Wisdom. I am that Wisdom which I acknowledge to be limitless and absolute, and which I revere with an awed heart.

There are not a multiplicity of Wisdoms, there is but the one Wisdom. There is an absolute oneness of the All-wise Wisdom of the Universe and the wisdom with which I do my daily duties.

The statesman, the mathematician, the housekeeper, work with this very Wisdom, the thief steals with it, the snake stings with it, the seed sprouts with it.

I am Wisdom. My wisdom is the Wisdom of the Universe, the Wisdom that presses forth in all things great and small.

The Oneness of the All!

Everywhere I look I see life. Of late life is conceded to the very stones. It is admitted that there is not a particle of the Universe that is not alive. There is an exuberance of life. Live things push up and out wherever the least chance is given. Water is not dead, but alive, and it is also full of living things; the air is alive, is vital. One cannot crush out life. If we take a cow and kill it, each particle of it is still alive.

Life everywhere, Life unquenchable, living moving Life. Must not one marvel at Life? Is it not a wondrous and holy thing?

The Oneness of the All!

I am Life. I am that Life which is so wondrous and holy. It is with this Life that I am alive, it is this Life which palpitates in my body, this Life which forms continuously new tissue. The aliveness that I

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feel minute by minute is the aliveness of the one great Life of the Universe.

The life in the stars, the life in the air, the life in the water, the life in the earth, the life of all living things is the Life absolute which I am. The life of the thief, of the murderer, the life of the saint and the child, is the same life. There is no degree nor difference in Life. There is only Life absolute, whatever its form of manifestation.

The Oneness of the All!

The power inherent in steam enables it to propel an engine. The power in the tree enables it to split rocks. The power in the babe enables it to cry and drink. The power of the worm enables it to make its way through the ground. The power of the stone enables it to support great weights.

What boundless possibilities of power are hidden everywhere and are manifested everywhere! Where is the end of power, and where is its limit? It fills one's heart with awe and admiration.

The Oneness of the All.

I am Power. I am this Power which fills my heart with awe and admiration. It is the same Power that I use in the everyday things of life, to stand, to walk, to work, to desire, to will, to achieve. It is the Power that is being used by one and all, for good aims, for bad aims, for loving aims, for selfish aims; it is the Power used in minute things; it is the Power used in great things. There is no separateness in Power; the Power that holds the Universe together, holds up the flower's head.

The Oneness of the All!

I am Spirit and I am Power. I am Power for the greatest and Power for the smallest. I am Power as the Whole, I am Power in the detail. There is only one Power and that an absolute one, and this Power I am.

The Oneness of the All!

A great Love has followed me through all my life, protecting me from danger, shielding me from the deserved yet bitter results of my own thoughts, convictions, and deeds. It s a tender compassionate Love, and my heart flows out to it in gratitude.

The Oneness of the All!

I am Love, and I am this same great Love which I adoringly praise and think. It is not a Love extraneous to myself which has led me. It is the same Love of which I say: I am spirit and I am Love. It is the same Love with which I do all my loving.

It is the one great Love pulsating through the entire Universe.

It is the same Love which pulsates through the saint, the mother, the thief, the murderer, the prince. the beggar, through the animals, plants, and stones. There is only the one Love, whatever its form or degree of expression, and that Love I am.

The Oneness of the All!

I am Spirit. I am Love. I am Life. I am Wisdom. I am Power. I am soul. I am body.

The Oneness of the All!

I am. I am the All and I am One. I am One, and I am the parts of my oneness. I am. I express. I am the Expressor. I am the process of expressing. I am the expressed.

The Oneness of the All!

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The Oneness of the inherences of Spirit, of the faculties of the mentality, of the substance of the expressed. The Oneness of all my being, and the Oneness of all Being.

What more wondrous, more divine, more inexpressible, more tender, more touching, than the Oneness of the All.—Azarah In Expression.

SPARKS OF TRUTH.

W. E. G.

The gifts of many philanthropists are mere bait upon the hooks with which they fish for fortunes. They have their reward when they reel in their lines.

He alone is the true giver who gives with no string of reward tied to the gift. Such are the world-teachers, who must often sacrifice their place of freedom among the people of their times and even their lives for the messages of light and truth they bring to men. Or, again, he who has a little of the necessities of life and divides that with another who has none.

Adversity is the fire under the crucible of life that separates the gold from the dross.

Justice and Mercy are the parents of Peace and Prosperity.

Justice is the masculine nature, Mercy is the feminine.

Justice is the intellectual arbiter, mercy is the spiritual.

Justice is the human instrument, Mercy is the spiritual instrument. The union of the two bring forth Peace and Prosperity.

Injustice and mercilessness furnish the breeding place of discontent, social discord, and wars. Injustice leads naturally to one of two courses, reformation or revolution.

Reformation saves time through readjustment and building anew upon the progress of the past. Revolution means destruction of the past and building upon the ruins of the old.

Reformation is the path of peace through readjustment.

Revolution is the path of war, fire, sword, murder, destruction, and death.

He who urges revolution is mad. Arrest him if possible lest he destroy others with himself. The darkness of the night is the prophet of the brightness of the coming day. He who turns to this prophet instead of the promised light shall sleep through the day and walk in the night.

He preaches best who thinks purest, speaks truest, acts wisest, serves most, and lives noblest and simplest.

Measure your life at each step by your own abilities, not by the abilities of others; but measure fully and truly and live up to the standard of your own measurement.

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MENUS ARE NOW NEARLY ALL DISH.

"Heavy" Meals in Cafes Now Consist Chiefly of Weighty China in Quantities.

Let me have men about me that are fat;
Yond Cassius has a lean and hungry look,
He thinks too much, such men are dangerous. —Shakespeare.

Had Caesar been turned loose among restaurant frequenters, heroes who stayed at home but had no domestic fires to keep burnin during the last four years, he might have turned pale with foreboding to see the lean hungry Cassiuses about him.

The dirge of the reduced portion has been sung; those who have their food in marble halls and white tiled emporiums as well as those who eat where finger bowls and demi tasse induce the imagination that the meal is over have learned about calories and hinted that some of these are being filched, adulterated or substituted for. But one standard remained, the visible quantity of food upon the plate.

THE BIGGER THE SMALLER.

And even this standard has fallen before the great war discovery—camouflage. Slowly, gradually, unnoticeably, until now, cups. dinner plates, vegetable dishes and soup plates have grown smaller and smaller.

"It's true," said a buyer of china for one of the largest restaurant supply firms in the country. "Now, take cups, for instance. The large lunch corporations that used to serve coffee in ten ounce cups now serve in bare six ounce containers. And the funny thing is that most of the cups really look larger."

He produced a huge white cup shaped like a flower pot.

"This, called the tulip cup, weighs a pound and a half," he said.

"If you eat in a 5-cents-a-cup place every time you lift one of these you're wielding from three-quarters of a pound up, plus the coffee," he explained.

HOW THE PLATES SHRINK.

He produced a dinner plate. "Now, when you get this full, you'd probably think you were getting a large portion," he said. "But this is only eight inches from edge to edge. Put the same food in a nine-inch plate, such as was used before the war, and you'll know why you are hungry."

The curves of soup plates have grown quite shallow, and bowls, like cocktail glasses, have taken on a great deal of weight, he demonstrated.

And as for vegetable dishes, "Why, they've taken the edge off them."

He showed the old flat-bottomed "side dishes." Then he produced the new kind, curve bottomed and shallow. "They hold about half as much," he said.

But the restaurant goer can console himself. What things have lost in capacity they've taken on in art, it seems. Tiny cream pitchers, holding a half ounce instead of the old-time two ounces, are painted in a lovely olive green.

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FIGHTING YOUR TROUBLES

William E. Towne in The Nautilus.

DON'T.

When you fight them you recognize them. They grow and thrive on your recognition. They are like certain people of insect caliber who think themselves of great importance when they can do something to attract attention.

If you want to get rid of troubles ignore them. Get busy with something else.

Here is a letter from a woman who has had nervous prostration for eighteen years, and who now complains that she cannot concentrate. Seems mentally lazy. Gets cool in the middle of the night. Does not sleep well.

And further along in her letter I find a few sentences that seem to give the key to most of her trouble:

"They showed me how to fight myself (mental confusion and fear). By straining every nerve and shutting myself off from folks and things I did the work satisfactorily."

Isn't such a method of living enough to give anyone, however strong and healthy, nervous prostration, and about anything else imaginable?

There could hardly be a more effective way to shut oneself off from that inflow and outflow of life which is essential to health than to keep away from one's kind and then adopt a fighting attitude of mind toward one's daily habits of thought and action.

Of course, the harder this woman fought the more firmly she became enmeshed in her own habits of weakness and fear.

When all the time what she needed above all else was to let go, let go, and let the Divine Life harmonize and heal her and find free expression through her. She needed to focus all her attention and interest on other things than her weakness.

But she was so firmly wedded to her idols of mortal mind, her fears and imaginings (She does not claim to have any organic trouble), that the vibrations of life which were all around her could no more reach her than Niagara could reverse itself and run uphill.

She put herself in a position where she could neither receive nor express health.

One of the first and most important requisites of self-healing is that one shall be willing to be healed; that he shall adjust his own thinking so that the Divine Will to Health may find free and full expression through him.

Then keep the mind centered on health and the activities of health.

This centering of the mind on health should not be a matter of hard, tense effort of will. The fighting attitude of mind should seldom be invoked. Instead the mind

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should rest in the thought that the One Life, the Divine Spirit IN YOU is healing you and bringing every organ into the vibration of perfect harmony.

Your activities and your thoughts should be directed in harmony with this key thought.

Do whatever you can do that is normal and healthful and ignore anything that seems to be, for the time, beyond your reach. Look forward to health, not backward to disease and weakness. If you want something tangible to rest the mind upon, picture the happiest, most vigorous period of your life. Recall how you felt and acted and enjoyed and then remember that all the life that you then expressed still exists for you. You are one with all the life there is. Let this life heal you and express itself through you. Make yourself a willing organ for the expression of life. Do not drive it away by worshipping your mental idols of weakness, fear, doubt, pessimism. Open your soul to truth instead of keeping your eyes blinded with error. Do not make your body an expression of weakness and fear by your mental habits of recognizing only fear and weakness.

As a rule, that in yourself which you frantically fight grows and grows. That which you ignore dies.

When you dwell on difficulties they hypnotize you. They dominate you. They exclude the creative thoughts, inspired by Divine Wisdom, which would show you the way out.

An attitude of constant mental tension inhibits life. It is as if you were praying for the fire to burn and at the same time doing your best to smother the flames with a wet blanket.

Use your will to guide your attention away from the old habits of thinking, but as soon as you get interested in something new, let go. Don't go on keeping your mind in a rigid tense attitude. Let the Father work through you and help you to realize your desire and aim. You don't have to do all the work. When a cook wants to dissolve a teaspoonful of cooking soda in a little hot water, she places the two together and thinks no more about it. She doesn't stand with tense muscles, set teeth and straining eyes to see whether or not the soda is going to dissolve.

She uses her will, expressed in action to bring the two together, and lets nature do the rest.

Don't get the idea that you can't leave any of the work to God.

It is all right to use your will (within reason), when you see something ahead that you want to do, but don't keep on using will and tensing muscle mentally after the thing is done.

Put your will on the side of your action. If you are going to do a certain thing it is because, after considering the conditions, you want to do it. Don't allow your will to be dragged along protesting. Go forward in the spirit of faith, hope and good will. Don't hypnotize yourself with the thought that you don't want to do the thing, but that you have to. The chief cause of mental tension is this same false idea that you are doing something

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you don't want to do. Put your GOOD will on the side of every act and you will open your soul to the inflow of LIFE instead of isolating yourself through mental resistance as this woman has been doing for eighteen years.

GETTING RESULTS WITH NEW THOUGHT.

You will get results in New Thought just in proportion as you grow in that self mastery which makes possible constructive thinking and acting.

It often happens that when one first gets hold of the New Thought idea the light of Truth breaks upon the mind like a rising sun and faith is awakened to such an extent that near miracles are achieved. But after that one's growth is slower and continued results come in proportion as the whole being grows into tune with the Truth of Life.

To get continued results the Truth has to be adopted and lived until it has leavened and changed the whole lump of material consciousness, until we vibrate to the new ideas and have formed new habits of thought and action which are in harmony with our real selves. We slough off the old self by degrees and it is only by looking back six months or a year or six years that we see how we have really grown.

We should recognize that this process of growth is largely within our own control. It is the way we think and act NOW that will determine the results we get a week, a month, or a year hence. If we are careful to think constructively and to act constructively NOW, to the full limit of our opportunity, we cannot fail of results.

But we should not always measure results by the particular number of things we get that we desired.

We often gain more real, lasting, good through working for something that we do not get than from a half dozen efforts that we count successful.

In other words, if you assume the right attitude towards your experiences you will find that you often really win when you seem to lose.

YOU DO NOT REALLY FAIL UNLESS IN YOUR OWN THOUGHT YOU ACKNOWLEDGE FAILURE AND BASE YOUR DECISIONS REGARDING FUTURE ACTION UPON THIS ACKNOWLEDGMENT.

If you will judge the results of an action by its effect upon your store of wisdom, your ability to meet and overcome obstacles, the development of your will, etc., you will always find the germ of real success in your experiences.

You should get clearly fixed in your mind and understanding the truth that it is through the growth and unfoldment of your real self, due to constructive thought carried into constructive action, that results in New Thought are achieved. The mere repetition of formula, with no change in life or habits of action will accomplish little. Living New Thought has small connection with repeating certain fine and high statements two or three times a day unless those statements are also carried into the plane of action. Ap-

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ply your New Thought to each and every act. Plan and work creatively and constructively and not just think about it. Do whatever you can NOW to help on the success you desire.

The principles of New Thought are manifested through constructive action. I am convinced that most of the failure to get results from New Thought is due to lack of constructive action. New Thought may show you the way to success, but you yourself must walk therein. While you are affirming the good thing you desire and being thankful for it you must also work creatively and constructively to bring it into manifestation.

The self mastery, self development, and power of adjustment which you gain is your real evidence of success rather than the material things you acquire, though these will follow as you gain in the direction and use of your creative power.

To recapitulate: your repetition of formulas and affirmations is only a step—the first one—in the attainment of your desire. Your mental and spiritual reaction to those affirmations, the faith with which you treat them, your willingness to receive new life from the Infinite Life and to comply with the conditions under which you can receive this life are most important factors. And then comes the equally important step of fervently putting your formulas into constructive action, of impregnating all your thought and action with these new creative formulas and displacing the old cut and dried half truths which have heretofore dominated your thought and action. As the new conceptions of Truth become dominant in your life and are expressed in all your acts, small as well as great, your success will grow.

CARDINAL GIBBONS ON THE SALVATION ARMY.

April 16, 1919.

Hon. Charles S. Whitman,
New York City.

Honorable and Dear Sir: I have been asked by the local commander of the Salvation Army to address a word to you as the national chairman of the campaign about to be launched in behalf of the above-named organization. This I am happy to do, and for the reason that, along with my fellow-American citizens, I rejoice in the splendid service which the Salvation Army rendered our soldier and sailor boys during the war. Every returning trooper is a willing witness to the efficient and generous work of the Salvation Army both at the front and in the camps at home. I am also the more happy to commend this organization because it is free from sectarian bias. The man in need of help is the object of their effort, with never a question of his creed or color.

I trust, therefore, your efforts to raise $13,000,000 for the Salvation Army will meet with a hearty response from our generous American public.

Faithfully yours,
J. Card. Gibbons.

By steps we may ascend to God.
—Milton.

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CLUE TO THE AGE-LONG RIDDLE

Studies Useful Only as They Lead to Direct Application.

Thomas A. Harper and Winfred Harper in The Truth.

GOD pours Himself forth into His Creation, and out of that Creation appears, in due course, Man, His Image and Likeness, the focal point of the whole series. He is equipped to become conscious of himself, of others, and, finally, of the Creator, able to exercise creative thought—more than that, required to exercise it. Surely, right here, we have a clue to the age-long riddle of the origin of what we call evil; and at the same time the explanation of the very mixed conditions we find around us. These conditions are the price we are paying for our creative powers, our free-will, our self-consciousness, the qualities that make us free men, Sons of God, and not automata. At no less cost, could Man come into being and evolve himself into free, self-conscious Union with His Creator, which, to us, must be the whole glorious objective of the Creative Scheme.

Cause: Conditions: Objective. Are they becoming clearer? We are seeing more plainly that we are responsible for our inharmonious conditions, and that the way out is the same as the way in, the exercise of our creative power of thought.

But, obviously, our creative power must be of a different order from that of the Absolute. God creates out of Himself; that is exclusively the function of the Absolute. Man creates out of conditions which the Creator has provided for him, provided for the very purpose of giving him a suitable medium in which to evolve his self-conscious Union with his God. This we will call secondary creative power. Now, whether we are prepared to follow this line of reasoning or not, the fact remains that man has creative faculties. His Reason and Imagination constitute a very active creative faculty. That is to say, he thinks. Thoughts are creative things, not creating out of nothing, but out of conditions. He finds himself set amidst physical, mental, and emotional conditions which exist and proceed by what appear to be fixed laws. He finds himself surrounded by circumstances which he has learned to adjust and modify. As he proceeds along his path, he learns that he is increasingly able to work on conditions, both mental and material, which at first appeared to rule his life. They are only ruling him until he learns to rule them. But because they are immediate and very insistent, while the laws that appear to govern them are at the back of things, out of sight, it has come about quite naturally that he has put his creative thought to work on his conditions, without understanding the laws involved. In the first place he did not even realize that any laws were involved in the case at all.

If we co-operate with the law, we

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produce harmony, if we go contrary to it we produce discord, so we see man producing round himself on all sides, and in every conceivable way inharmonious conditions due to the operation of his creative thought working contrary to the law. This is as true of emotional and mental as of physical and social conditions.

There is nothing inconsistent in this existing state of affairs, where, at one end of the line, we have God creating, according to His Inherent Nature, Good, Harmony, Life, and so on; and at the other end, Man existing in this very good and harmonious creation in a state that is, apparently to him, nothing of the sort—on the contrary it appears to him to be full of death and discord and absence of good. It is the natural consequence of man's exercising his creative powers while imperfectly understanding the law, his conditions, or his equipment.

If this were all the story, it would indeed be a deplorable state of affairs. But it is not. It is not the biggest part of the story. The big and important part is that he can, and is setting it right for himself by the very process by which he got himself into the mess. He is using his creative thought processes on his conditions with ever-increasing knowledge, and, in the doing, is expanding his consciousness ever nearer and nearer his real objective—Union with God. The medium in which he works is just the thing he requires to win through to his kingdom.

He will not reach his objective all at once, but little by little, by the kind of evolution which he sets going for himself, by using his equipment with understanding, cooperating with the Law instead of going contrary to it. If you look back at the history of man's evolution, you find that it is a long way back to the point where self-consciousness emerged. We have already come up a long way from that point. Our conditions have also changed. The advance from emerging self-consciousness to the place where we are today is tremendous, but it is no more remarkable than the change for the better in our conditions. We can see that the center of the fight has been steadily shifting over from the crudely material to the mental and ethical. This is man's own doing. As his self-consciousness emerges, he himself changes his conditions. The same laws work around him as in those far-off days, but, in response to his growing understanding, he now finds them operating on a much higher level, ever leading him on to further and further and further advance towards the final objective—Union.

The Law never varies, but our capacity to handle it does. As soon as we have arranged our conditions in more intelligent conformity with it, it operates for us on a higher level. A very simple example will illustrate this. By the law of flotation any body that displaces more than its own weight of water will float. Under normal conditions as we find them in Nature, iron will sink. Here is the law working at that level. But if we arrange conditions with sufficient understandng, iron will float. That is to say, by the same law iron will either sink or float. The result we get de-

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pends upon the level of understanding at which we are working.

Necessity pushes us steadily towards self-conscious understanding of the Law, and to the extent that we come into the higher laws of co-operation, we cease to be under the lower law of necessity. This is true all down the line. Iron will sink or swim not by the operation of two different laws, but by one law operating at different levels according to the conditions we have set up. So, also, there is one law of life, but it will work out for us on the lower level of Death if we establish the wrong conditions. There is one law of Supply. There is always abundance, but under the conditions we have set up it operates for us at the level of limitation. The great Law of our Being is that we are "One with our Principle." "I and my Father are One"—the Law of Union. In our present state of consciousness this mostly works out as Separation, so much so that for most people God is away off on the outside somewhere, instead of being the central inseparable fact of their consciousness.

But where is the application point of all this? These studies are useful only in so far as they lead us to some direct application point in dealing with our immediate problems. We must raise our consciousness to higher and higher levels of response along all constructive lines, so that we may gradually gain the understanding necessary to operate the Law on continuously higher levels. There is no better way to begin than to examine our equipment in order to see just what we have to work with. We have a very wonderful mental and bodily equipment, and it is worth our while to get a general working knowledge of its range and capacity. A carpenter should know his tools and their various uses before he begins to build, so also we should look over our "tools" to see how far a working understanding of them will help us with our problems.

CAST AWAY FEARS.

Wm. E. Gibson.

To fear that a condition will materialize is to suggest the possibility of its materialization; and suggestion is a potent factor in the work of creative reproduction.

That which you suggest by fear and augment by worry will, most surely, come to pass.

But, on the other hand, hope for, and a strong faith in, the best issue of anything you wish carried out will often turn the conditions from apparent failure to most glorious success.

Fear nothing, not even fear; but hope ever for the best end of ever issue, and keep strong faith in the ultimate triumph of Good.

See yourself moving ever toward the goal of the Highest Good, and your fellowman no less blessed in this virtue.

Vision is the canvas upon which the mental camera first projects its pictures. From vision the architect takes his blue prints. By the designs of the blue prints the builder erects the structure.

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From "The Present Crisis"

By JAMES RUSSELL LOWELL

When a deed is done for Freedom, through the broad earth's aching breast
Runs a thrill of joy prophetic, trembling on from east to west.
And the slave, where'er he cowers, feels the soul within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem of Time.

For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong.
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame—
In the gain or loss of one race all the rest have equal claim.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone;
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries with the cross that turns not back
And those mounts of anguish number how each generation learned
One new word of that grand Credo which in prophets' hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

For Humanity sweeps onward; where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

They have rights who dare maintain them; we are traitors to our sires,
Smothering in their holy ashes Freedom's new-lit altar fires.
Shall we make their creed our jailer? Shall we, in our haste to slay,
From the tombs of the old prophets steal the funeral lamps away
To light up the martyr-fagots round the prophets of today?

New occasions teach new duties: Time makes ancient good uncouth;
They must upward still and onward who keep abreast of Truth.
Lo, before us gleam her campfires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

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CHEER FOR THE CLIMBERS

Katherline M. Messner.

BROTHERLY KINDNESS was an unknown thing when Jesus brought his message: family affection or human passion was in the world, but so had selfishness covered up the real word of real love that that which was being manifested was a poor crippled imitation of the Love which is Kind.

Kindness to those who do not see things as we do is not something we should show for the reward we get out of it. Kindness should be like the coming up of the sun in the morning. Of course we are to be kind; that is the business of God's child. Unkind words and deeds react upon us more than they injure the one who is treated unkindly. Charity is love; benevolence is charity at work; Love is the power behind the manifestation.

Let us get clear down to the root: Willing to be all things to all men for the sake of the gospel; bearing the criticism and shame of Pharisees or any well-meaning people is just what we are supposed to do; it is not going through it all that is any special credit. It is when we are willing to endure the cross, despising the shame, that we are in line for growth.

When the call comes to a soul to come up higher it has to do its own climbing. Well for it if it at once sees that it is a matter of soul growth, and that each soul meets its God alone. No matter with whom we work, no matter how many hands are helping us in the human, no one is with us at the meeting-place with our God, only the Son, the mediator, the blender, we might say, of our humanity and God's Divinity— touching us and touching God, bringing us to the full realization of ourselves as a part of the One God—a tiny part, but when we are a part of Him we are perfect as He is perfect.

The mission of Jesus was to show us the Father, where we can see that we are one with Him, through our Lord, the Christ within. Oh, Praise His Holy Name for the victory, even though it had to be through the shedding of blood. Blood is life: gladly given up that he might bring us up to our God and in his Worth present us spotless—the Christ in us, the hope of glory.

Of the human continual struggle in the road of coming up we will speak as of a climb up the side of a hill. We have those who push, and those who reach down and lift; also we have those who would trip us up if they could, and the poor human gets many a fall because of this. But with the desire ever up, and the steady climb—even though interrupted—toward the heavenly city, the place of realization, we go on and on until we come to the place where God will say to us, "Well done."

Be not discouraged if your climb

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seems slow; even though you are tripped by those about you, though you come up through clouds and shadows. Your business is to set your own feet, knowing that the Power of God is able to keep them from slipping; knowing that God guides every step if you will let Him, so you cannot go aside and waste time. Leading you by the hand are Love, Faith and Hope; and you, as you mount higher, pay less attention to your feet and more to the hilltop, where the sun of Righteousness is rising, yea, where there is healing, where there is joy, where there is realization of the coming into sight of ALL GOOD—all-sufficiency that any heart could desire.

But if we as we are coming up pay no attention to our fellow-climbers, we become solitary and the travel is not one of joy. All about us are those who need a hand-clasp, those who want encouragement, those who watch our footsteps and take the same stepping-places as they see we are sure-footed.

As we help so are we helped. The solitary pilgrim gets to the top eventually, but he misses the joy of service. Companionships change, the vision enlarges, the Valley of Desolation from whence we came recedes from view. Looking forward and not back we come up in joy; come to little plateaus and resting-places where we can bask in the sunlight of God's goodness, and sit a while and talk with our Lord and the blessed saints who also journey up the mountain-side.

Praise God for valleys: Praise Him for the hilltops: Rejoice with our Lord who walks with us as we travel onward and upward until the day when we reach the summit, and there awaiting us the Face of Love —our Father and our God, and we hear the glad Welcome Home!

TREATMENT.

This day I decide to serve only God. As I am true to my decision I know there is nothing to fear. "God has not given me a spirit of fear, but of love, and of power, and a sound mind." In this Love and by this Power I go forth to meet my daily duties, knowing the God-mind is my mind, and that fear can not enter this mind. I trust the God-mind within me.

TREATMENT FOR THE REALIZATION OF SUPPLY.

I acknowledge God as the Source of all. I will not fear or doubt. I know God's willingness to give and my ability to receive. I claim my freedom from all limitation and lack. I adjust my every thought to the fullness of God's Supply for me now and here. God is my sufficiency now and forever.

TREATMENT FOR THE REALIZATION OF JOY.

God-life, God-Love, God-Power is expressing everywhere. This God-life fills my whole Being, keeping me in perfect Health and Strength. This God-Love radiates from me into all my world. I send out only thoughts of love. I deny all beliefs of condemnation for myself or others. I know God, and "God is Love." I rejoice in this knowledge and give thanks.—Power.

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LOVE, THE FOUNDATION OF TRUE LIVING

Kate M. Nevill in Weekly Unity.

WHAT is this Love of which so much has been written? Is there anything in our human experience to which we can compare this transcendent quality, this something, the finding of which is the answer to every problem of life? We have its essential characteristics manifested in human love, and as we move onward these essentials are not changed, but are strengthened, purified, intensified and lifted so high that the object has become the universal instead of the personal. Every essential has then taken on a corresponding universality, but by comparison we can see that the tiny root from which the giant tree of Divine Love sprang forth contained potentially all its future fulfillment. This does not mean that Divine Love grows from a lesser thing into something greater. Divine Love always is, but it appears to grow from the standpoint of the limited vision, because as more and more of itself is put forth there takes place the process which in human language we call growth.

With this ideal before them, people begin to ask how much they must give up as they proceed upon the way. It is the old habit of wanting to "eat our cake and have it too." Naturally some things are given up, but many more fall away. In any case the relinquishment is voluntary, as the vision absorbs all minor interests, and all other things become less attractive—though in another sense more attractive—under its light. It is a matter of the changed attitude of mind under the glory and beauty of this Presence.

THE EFFECT OF HUMAN LOVE UPON OUR LIVES.

serves to give us a faint reflection of what we may expect from the Divine. Analysis will show us how we have been moved by the deepest, noblest love that has ever touched us, and we shall find that whether our previous interests had been literature, knowledge, wealth or what not, they all fell away while we were held under the sway of what no doubt we called a "glorifying experience." Now, imagine this love breaking every human limitation and lifting itself to heaven. The object of love is no longer limitation, but Perfection, containing within itself All-Possibility, making either weariness or satiety impossible. Are we giving you here the idea of duality? Of a love apart from God seeking after God? That is not the truth of the matter. The real happening is: that the Divine liberates himself within us and then lifts us up to himself. Isn't this a tremendous vision? Is it not worth many

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sacrifices of lesser things? Are we not weary enough of the sin and sorrow of human life? Is it not a blessed relief to know that lying at our door (within our hearts) is this power equal to every burden; so near, that we can take hold of it right where we are and follow its unfoldment, step by step, into the eternal fullness? Yet, let us not endeavor to take all the steps at once. There are preliminary ones, leading gradually and softly onward, if we will take them just as they come.

THE BODY IN THE LOVE PROBLEM.

Here we are, men and women living in the body, looking about us for that first step. As many of us are aware mostly of our bodies, why not begin there? We may ask: "What has the body to do with this great love problem?" It is the vehicle through which that love has to manifest, and if its habits of life break the law of love, it cannot become the messenger of the Divine gift. Sufficiently important do we consider it here at Unity as to have an Inn with specially prepared foods and a Chair of Christian Dietetics, because there are some foods peculiarly contributive to higher development. This is not the outcome of faddy notions of a peculiar people, but a revelation from the Spirit, which revelation has been given more than once in the world's history to those fitted to handle spiritual development in a scientific way. As a well-known writer once said: "Dealing with the body only will never take us to the heights to which we aspire, still to let the body alone will make it impossible for us to scale those heights at all." To take food that would require suffering before we can enjoy it, would be a breaking of the law of love. To build into our bodies materials that are the crystallization of animal tendencies cannot accelerate the refining and redeeming processes. Hence, we are brought practically right up against the vegetarian diet if we are to do practical work of a spiritual nature. If we approach this gently in conjunction with the other practices, we shall find our appetite gradually turning away from the habit of eating meat.

CLEANLINESS.

is also a habit that should be established if the Temple is to be in Divine Order for the reception and habitation of the Christ. For a loved one, or a special guest, we usually make preparation, and spotless cleanliness is a large part of that preparation. Logically, we cannot be any less careful in making ready for the Divine guest and it ought, in truth, to be a part of our daily practice. The axiom of an ancient teacher was: "Pure food, pure mind and constant memory of God." Ah! this "constant memory of God" is our open door. We are too busy to have "constant memory," and yet the work of life without God is more imperfect and incomplete than would be the work of life of the intelligence, or feeling, or body were omitted from any one of its activities. We are not all of us aware of this great need any more than are animals aware of man's greater efficiency in solving life's problems They can "bury their bones and find

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them," and what more do they need?

Friends, we are not all awake, and in such days as these

IT IS OUR BUSINESS TO BE AWAKE.

There is a light all about us, indicative of a new dawn, and it is our business to herald it to those who still sleep. Naturally, "constant memory of God" must be preceded by a desire to know God. We do not know him through the senses, or by the outer mind, so we have to proceed by a method which has as its purpose the finding of the spiritual part of ourselves and the establishing of a definite communiion with the Father. This is done by closing the senses, stilling the mind and emotions, and turning the attention within, sustaining at the same time an expectant attitude of mind such as we have when we ask a question and await the answer. This is not a mind asleep, or one busy with its own thought; but a mind stilled, alert, yet in a sense blank—at least blank of its outer activities—but awaiting a definite result from within. We often begin this meditation, or "Silence" as it is technically called, by holding in thought some statement of Truth o which we desire to become more fully conscious, or wish to see mani fest in our lives. This thought is not to be turned over and over, keeping thought intensely alive, out is simply held until thought and feeling are focused to the one point —then we may drop it and await our illumination.

If we find ourselves wandering in thought it is well to take the "word" once more in order to bring ourselves back to the desired point—then we proceed as before. Wandering thought and feeling is very undesirable and should be avoided. If we find the maintaining of steadiness wearisome, it is best to wait for a time and then try again. These "silences" are but moments of practice. They are meant to lead us toward that day when we shall be in constant touch with the Eternal Source and shall consciously draw upon him for whatever we need of Life, Intelligence, Wisdom, Love or Substance.

AFFIRMATION AND DENIAL.

are also a part of the "constant memory of God" practice. We carry them with us through the day and put them in the places where they are needed for "filling in" desired conditions, or "wiping out" undesirable ones. Realize that this is all scientific in its action. Every thought and feeling makes connection with that which is like itself, and through soul and body there runs a corresponding vibration which shakes out old material and attracts in new, which in accord with our affirmation is of the nature to manifest the higher life. We cannot say, "The forgiving, purifying, constructive love of the Christ Mind is now established in me," and say it with feeling, without initiating a change. We cannot persist in this practice without lifting ourselves to a higher level and being a step nearer the goal we are seeking. Changes are going on every moment—we never stand still—and they are either constructive or destructive. With

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us lies the decision as to which they shall be. and friends, there is no vital constructive thinking divorced from spirituality.

Still further, with the desire to manifest a quality there must be the desire to share it.

GIVING AND RECEIVING MUST BE EQUAL.

Sometimes we see the aspirant after Divine Love passing a homeless dog, a crying child, so intent is he upon his purpose of finding Divine Love that he is blind to the need for it appearing all about him. If he carried in his heart the desire for greater love and then shared it with every creature in need, he would soon find the channel perceptibly enlarged into a wider and deeper stream for the service of humanity. We are meant to be in the world but not of it, which is quite different from being in the world and apart from it.

Have we any more points for our assistance? Yes; let us cultivate the company of good men and women. Those who spend at least part of their time in conversing and meditating upon spiritual subjects. We cannot hope to gather all of our outgoing forces together and focus them upon the finding of the Christ, if we consort in our leisure moments with frivolous, foolish time and force wasters. The two are far removed in their aims of life, and we cannot go east and west at the same time. The reading of good books is valuable. Books that stimulate devotion. Books that arouse aspiration by citing to us the wonderful inner experiences of saints and sages. There are many such books, and as we feed upon them our minds are deeply inspired for spiritual experience.

Is this difficult and tiresome and uninteresting? Then we have not had our first glimpse of the Supreme —whom, if we know, all is known and all comforts of heart and soul is given.

WONDERFUL RESULTS.

Friends, we do not need to reach the end of the way in order to find wonderful results pouring in upon our lives. We have only to turn in the direction of this Holy quest to find an almost immediate response. We move along and are suddenly no longer tempted by old temptations springing from the flesh consciousness; old sorrows mean less to us, because a consciousness of their unreality is beginning to dawn; sickness appears less and less frequently, because, the soul communing with its Divine Parent, partakes of his nature and manifests his perfect Harmony, and where we have such manifestation, there is no sickness. Later on, we shall reach the goal of the conquering of death. That means oneness with eternal life, which none of the elements can touch; which places us beyond all that the children of earth call dangerous and difficult.

Aiding us to find and tread this path of life is the aim of the Unity School, and every lesson is intended to disclose either the beginning or some part of the way. Let us give heed and search with all that is in us. We shall soon be led to the perception that spirituality is the one means of liberation.

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THE HEALER'S LIFE

W. E. G.

IT is not putting it too strongly to say that a Divine or Spiritual healer's life should be a life of genuine Love.

It is true that some very narrow-minded and selfishly inclined people have been the instruments through whom some very remarkable healings have been accomplished; and this being true, people have been led into the error of believing that a pure life of Love has nothing to do with healing.

Such a belief, of course, must be erroneous.

Healing is a part of the natural law of restoration, a law very apparent everywhere in nature. Chop a tree with an axe today, and tomorrow you see signs of restoration. Nature sets to work at once to correct the condition and to restore harmony. Cut your flesh with a knife and at once the work of restoration begins; the blood flows for a while, washing clean the wound, then nature sends along rebuilding agents and rebuilding materials, and in a short time the work of restoration is well under way.

This is the working of the sympathetic law, or the law of innate Love found in the atoms and cells of all organic life.

Under this law all life tends to forward movements of an unfolding nature. This is a part of that which natural scientists call evolution. But there is also found all through nature apparent backward movement. Take a tree, for instance: In the spring time it is full of leaves and flowers. In the fall it throws these off, and the cast off leaves and dead branches decay while the tree grows stronger day by day. This falling away and decaying is in a sense devolution.

But this devolution is, after all, a part of the great law of evolution, for through this process of decay cells and atoms are reduced to first principles, and in a sense flow back into the great reservoir of negative nature, from which the active principles of life draw materials for reproduction and reconstruction.

Human beings are, in a sense, larger life cells in the great cosmos, but life cells that have conscious soul and mind powers, conscious powers of reproduction, of construction and also destruction.

Now, this field of consciousness is, in a sense, the field of variety. It is the field of confidence, and also the field of fear. It is the field of both hope and despair, the field of Love and hatred. Man, as a self-conscious being, is subject to all of this variety.

Wanting in self-control, because of the ignorance of his power of self-control, he flies hither and thither relieving and giving hurt and injury, scarcely realizing that he is either giving or receiving, until

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finally he succumbs to what he calls sickness. Consciousness of sickness is simply temporary capitulation in the blind struggle for existence.

In his blindness man sows dragon's teeth and reaps giants of evil consequences. When he finds that his self-acquired punishment is greater than he can bear, he seeks the help of others; he goes to healers, but most often not until conditions are almost irreparable. In atomic life, on the other hand, as soon as the injury is recognized, forced by the sympathetic law, agents are set to work to restore proper conditions. This is the natural trend of all physical existence, but man is a thinking being of a higher order, and his thoughts determine his physical condition. His misgivings, doubts and fears make all apparent adverse conditions manifold worse than they really are.

The further an individual is up the scale of refinement the more intense his suffering if he has not acquired the art of self-mastery.

This, also is true: The greater the refinement the more apparent, to others, become his virtues or vices, Now, for this very reason the healer must ever be prompted by a Spirit of True Friendship that cannot condemn, and Perfect Love that knows no favorites, for the healer is the agent for the Law of Love in higher life, just as sympathy is the agent of the Law of Love in the lower life.

The healer then must be free from criticism; must not play the judge; must forgive and forget. He must not see men's faults, but their pure, perfect, powerful, spiritual beings; and seeing this perfectly himself, the healer must ever hold this picture before the mental eyes of the patient until the afflicted individual recognizes innately his perfect spiritual self clothed in perfect possibilities. But, if in the healer's mind there are clouds of misjudgment, fogs of jealousy, or even vapors of hatred, just to that degree the vision of the perfect soul is limited, and the work of the healer hindered.

If the globe of the lamp of healing is clear and clean the outflow of healing is powerful, but a want of Love and Charity befogs the globe and makes ineffective the work. Whenever the globe is clean the light will shine perfectly, but soiled globes give poor lights, so fickle healers may often do good healing, but only when the lamp of healing light is in good trim.

If you aspire to be healers, and all men should thus aspire, you must first learn to love fervently and to be truly charitable in all your relations with men.

True healing has no place in clannish dealings or commercialism. True healing is natural and humanitarian. He who gives his life as a healer works with God and God works through him to restore the lost harmony of the world.

Like the earth-worm that pulverizes the soil, he must get his bread out of his work; he must receive sustenance, and, receiving this, he is contented.

He cannot be a hoarder of gold or a grafter of any kind. He must be simply an honest worker; one whose service flows out upon the

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wings of Love. He knows that he can do nothing except as the power flows through him from the Source of All Power—from God.

But the realization that you are a channel through which the healing knowledge and power of The Most High flows out to the aching hearts of error-bound souls of the earth, is a heritage well worth holding in fee.

If you are conscious that you have healing power, don't stifle or thwart its presence, but cultivate and discipline it. It will make you an angel of light in a dark world.

After all, healing is a work that all men must do. The body can be healed only as the mind is healed. And the mind only as the affections are healed. The affections are healed as true spirituality is revealed.

MUSIC'S EFFECT ON MORALE.

Its Value to the Army Demonstrated in Many Ways.

Walter B. Spalding in The Outlook.

What we needed to win the war was a flaming patriotism instead of an amiable and acquiescent tendency to academic discussion, and music arouses men to do their utmost, to go through hell itself, more than any other tonic available. Both mythological legends and historical records corroborate this statement, and when we consider the effect of music upon the so-called lower animals, there is no reason why man, the highest of all the animals, should be an exception.

On a tour of inspection we would often pass by a paddock crowded with tired-out horses with heads down and drooping tails, but let a few buglers pass by, when, presto, the horses would neigh, prance about and act as if entirely made over. The newspaper accounts of the war have spoken often of the great inspiration music has given to the allied soldiers, both to key them up for a charge and afterwards, often when on retreat, to infuse them with new strength sufficient to reach a place of safety.

During one of the battles in France a large body of retreating men were so exhausted that they were on the point of lying down, when one of the commanding officers rushed to a near-by village and bought all the toy instruments, such as mouth organs, available. By means of tunes on these humble instruments the spirit of the men was so revived that they pulled themselves together and marched ten miles to a safe line of defense.

Every one must have read the stirring effect upon the Italian soldiers during last autumn's campaign when a large military band stationed on a high peak, under the leadership of our New York conductor, Toscanini, played fiery marches while the men were charging in the valley below.

Gen. Pershing has sent back from France an official recommendation that our regimental bands should be substantially enlarged and trained to the highest point of efficiency, for, in his opinion, nothing contributes more to the fighting morale of the men.

Acquire the habit of expecting that something joyous and delighting is on the way to you by the swiftest express.

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MORE TRUTH THAN POETRY.

THE WAIL OF A PUP.

By James J. Montague in Washington Post.

Man thinks he plays a lot of parts
  Before his years are rounded up,
But say! He really never starts,
  He ought to try to be a pup.
To be a pup, and have a boy
  With fresh ideas every day
Who takes a wild and fiendish joy
  Inventing parts for him to play.

I've been a boche in Belleau Wood
  And had Yank bullets shot at me;
I've been a Turk and I have stood
  The gunfire at Gallipoli,
I've been the kaiser oftentimes
  And had a noose about my neck,
The while I listened to my crimes
  And rapidly became a wreck.

I've been a hook and ladder horse
  And had them run me off my feet.
I've been a thief, while half the force
  Pursued me madly down the street,
I've figured at a barbecue—
  The part assigned me was the ox—
But just as dinner time was due
  I always wriggled from the box.

I've been a lion and a bear,
  A tiger and a Hottentot
And other creatures strange and rare,
  But always something that got shot.
I've been old Jonah, and the whale—
  A cracker crate—has thrown me up.
I've been marooned, I've been in jail
  And still it's fun to be a pup!

OPPORTUNITY.

With doubt and dismay you are smitten,
  You think there's no chance for you, son?
Why, the best books haven't been written,
  The best race hasn't been run;
The best score hasn't been made yet,
  The best song hasn't been sung;
The best tune hasn't been played yet,
  Cheer up, for the world is young.

No chance? Why the world is just eager
  For things that you ought to create;
Its store of true wealth still is meager,
  Its needs are incessant and great;
It yearns for more power and beauty,
  More laughter and love and romance,
More loyalty, labor, and duty.
  No chance? Why there's nothing but chance!

For the best verse hasn't been rhymed yet,
  The best house hasn't been planned;
The highest peak hasn't been climbed yet,
  The mightiest rivers aren't spanned.
Don't fret and worry, faint-hearted,
  The chances have just begun;
For the best jobs haven't been started,
  The best work hasn't been done.

—Berton Braley.

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Remarkable Book Opportunity

All subscribers to this magazine, both new and old, for $1.75, can have

The News Letter for One Year

and two of the most noted books by Bishop Sabin,

"Sacred Science"

and

"Christian Science; What It Is and What It Does"

This offer means a book originally priced at $2.00 and a 25-cent book for SEVENTY-FIVE CENTS, the subscription to News Letter being One Dollar.

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Oliver A. Sabin Jr.

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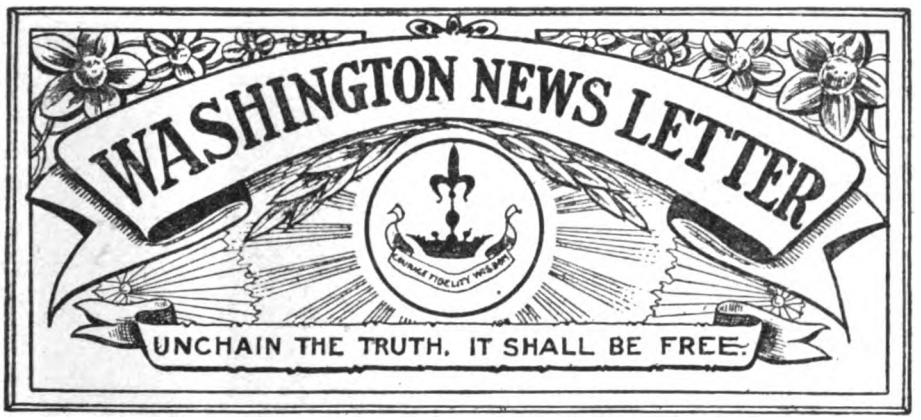

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In sending in subscriptions please do not fail to state whether it is for a new subscriber or a renewal of an old subscription.

BY AIR AROUND THE WORLD.

Henceforward transcontinental and transoceanic flights through the air will be familiar incidents, coming rapidly as commonplace and conventional as voyages by land and water. Within a year great planes and giant dirigibles will be making their regular schedule time across the Atlantic, which has already been conquered. Improvement and development will progress in actual navigation with greater speed that did improvement and development occur in steam transit. We may not dare to predict the wonders that science will perform in transportation by aerial routes. That gigantic and palatial passenger flyers will within the next decade cross the great oceans and fly over the continents with speed outstripping the birds is already a certainty. That we shall not only sleep and dine in these great ships of the clouds, but shall meanwhile

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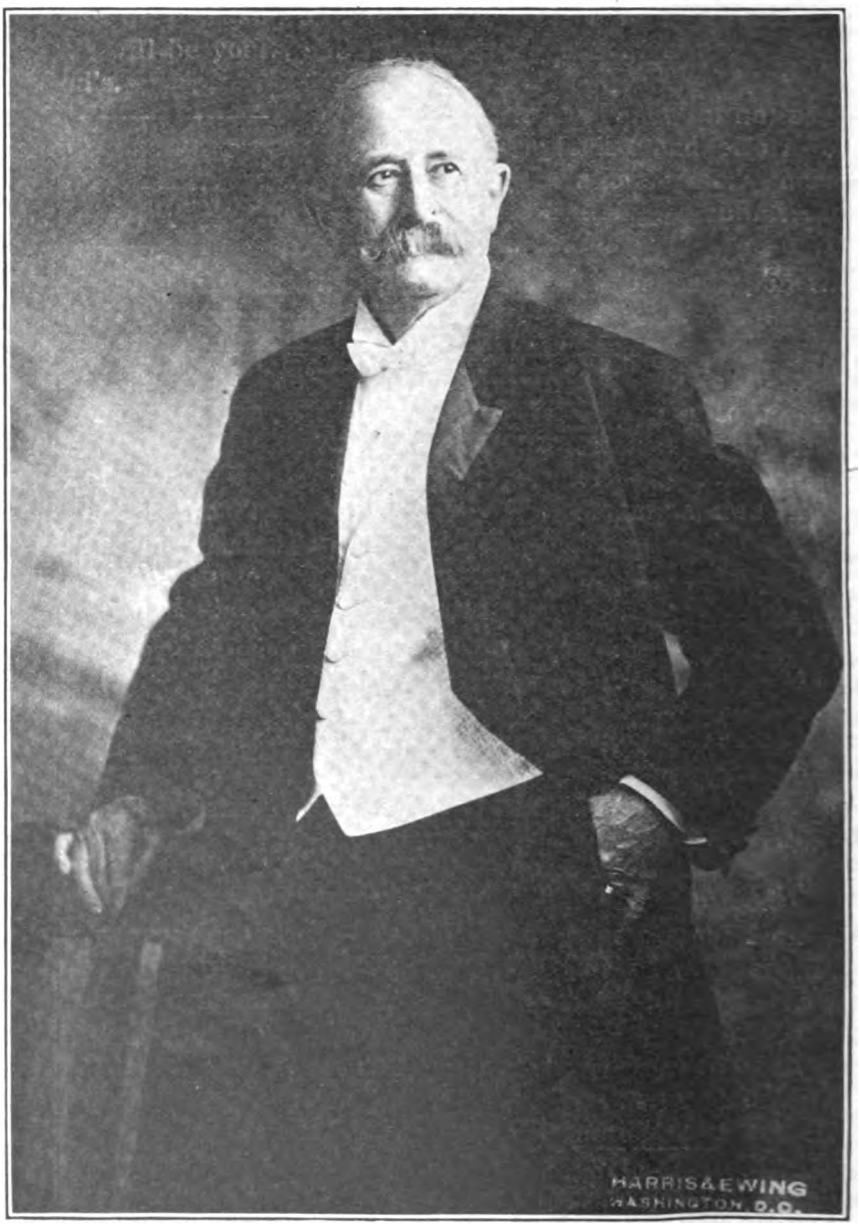

Oliver C. Sabin.

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telephone and telegraph to our friends and our business correspondents no one doubts. The bandit, the moonshiner, and the skulking marauder who have hitherto evaded punishment by concealment will no longer escape the agents of justice. The plans of nations for war will be useless, for the wide world will be an open book. Great as have been the marvels of the past century they will be eclipsed by the wonders of the immediate future.

THE LAST CHANCE.

From now until the first of September we will furnish for $1.75 one year's subscription to the News Letter, together with one copy each of two of Bishop Sabin's most popular books, namely: Sacred Science, and Christian Science; What It Is and What It Does. Sacred Science is a $2.00 book, the other a 25-cent publication. Many have already sent in their orders for this very unusual bargain in New Thought literature. The News Letter has for 20 years and longer carried on the exposition and propaganda of Christian Science, and has never carried advertising as a financial assistance. It has carried the cause into every civilized continent and island of the globe, and has readers in every land and clime. The student of Christian Science and Divine Healing will find in its pages the clearest editorial treatment of the principles of New Thought, and a review of the leading periodicals along that line. The books offered in this opportunity are held to be two of the most effective in the literature of the Science, and perhaps the most popular and highly appreciated of the works of Bishop Sabin, which are acknowledged to be the clearest and simplest of their kind. You can have the magazine at pre-war price, $1.00; and for 75c books worth $2.00.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

August

PAULINA B. SABIN

Philosophy finds talkativeness a disease very difficult to cure. For its remedy, conversation, requires hearers; but talkative people hear nobody, for they are ever prating. And the first evil this inability to keep silence produces, is an inability to listen.—Plutarch.

It may be glorious to write
  Thoughts that shall glad the two or three
High souls, like those far stars that came in sight
  Once in a century—
But better far it is to speak
  One simple word, which now and then
Shall waken their free nature in the weak
  And friendless sons of men. —Lowell.

Give not thy tongue too great liberty, less it takes thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—Quarles.

The unspoken word is your friend, the spoken word your enemy.—Old Proverb.

Speak gently! 'Tis a little thing
  Dropped in the heart's deep well;
The good, the joy which it may bring
  Eternity shall tell. —Bates.

It isn't good luck, or some wonderful gift
  Of talent, or genius, or learning,
That brings us at last to the coveted goal,
  Nor is it by dreaming or yearning;
It's only hard work and noble resolve,
  That accomplishes glorious deeds.
It's tending our own little garden of life,
  And preserving it free from the weeds.
—Anon.

If I would receive the sunshine that is necessary for me, I must place myself in position where the sunshine can strike me. You must get your mind in a receptive condition. Do this and you will receive the blessing. As we live the life we receive God Almighty's blessing because we are in line in time with the Infinite Mind in harmony with God's laws.—Bishop Sabin.

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LOVE THE SOLVENT

An Extract From "Christian Science; What It Is and What It Does."

Bishop Sabin.

LOVE is the universal solvent which destroys all evil. God is Love. We live, move and have our beings in God; therefore, we live in Love.

Love controls our every thought, our every action, our every deed. The healer who is not surcharged with Love cannot cure the sick, because it is Love which heals, and Love it is which restores perfect harmony, because when love is in the consciousness of mortal man, harmony is established; all is Love; all is perfect; all is well.

God uses no instruments which are not holy, righteous, pure; therefore, all persons who heal the sick must realize in their consciousness that God is with them, and that He hears them; that they are God's children, and that God is their Father. Go to Him without fear, without hesitation, without doubt; know that when he said, "Ask and you shall receive," He told the truth. Have no doubt in your mind; go, relying upon the promise of God, who is your Father, and He will hear you and will answer your prayer; let that prayer be in any form it may.

The healer, in treating patients who are absent, can cure them with the same effect precisely, and by the same means, as those who are present. Distance with God is naught. God is everywhere; all the time; hears you everywhere, and will answer your prayer. A person may be healed between Washington and London with as much readiness as is the patient who sits in the room with the healer.

You must come to God, asking, Not Wavering, knowing that He is an ever-present help in time of trouble; knowing that He is more ready to give than you are to receive; knowing that is Infinity is beyond the finite, so much greater is God's love for us than man's can be. He is not only willing, but ready to give; all we have to do in order to have a perfect answer and perfect results is to bring ourselves within the zone of His promise, and we will receive the blessings asked for. When one realizes that God is with him now; that he cares for your every want; that He answers your every prayer, it is easy to serve such a Being as that; it is easy to love above and beyond all things such a Father. Let that love permeate your very soul, your very existence, and you will enter into the spiritual life more fully and entirely, until at last disease will flee from you.

The healer must not be discouraged if he does not see results at once in all cases, because God works in a mysterious way His wonders to perform. It is not for mortal man to lay down laws to God, but it is for us to do our part.

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God's promises are sure. There is no wavering or shadow of turning in Him.

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God, and eternal life."

"Beloved, let us love one another; for love is God; and every one that loveth is born of God and knoweth God."

"He that loveth not, knoweth not God; for God is Love."

"If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

"And this commandment have we from Him, that he who loveth God loveth his brother also."

"As the Father has loved me, so have I loved you; continue ye in my love."

"For unto us a child is born and unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Almighty God, the Everlasting Father, the Prince of Peace."

DO YOU DOUBT IT?

Shall we soon talk to the planets and the stars? Do we dare to think that the interstellar spaces will be crossed by man? Can we imagine that we are to be made acquainted with new senses in addition to the five that we now use? Do we doubt that disease is to be vanquished and Death overcome? Think these questions over.

A LIVING CREED.

God is.

God is good.

God makes me!

God makes me for a purpose.

God makes me for a good purpose.

God puts faith, deep abiding faith, in my soul.

God makes this faith the mainspring of my acts.

God gives me a heart.

God makes my heart a pump.

God expects every heart throb to be one of charity, hope, cheer, strength and love.

God gives me a mind.

God gives me a good mind.

God gives me a will.

God gives me a righteous will.

God makes a law that my will directs my mind.

God puts wisdom in my mind.

God puts power in my mind.

Gor puts knowledge in my mind.

God forms my mind like a beautiful flower to unfold, to develop and enrich and sweeten the world by my kindly, helpful acts and good deeds; therefore

I RESOLVE

To so think, do and act that I will be a power for good, a force for right—a real honest to God, and to myself — MAN. — Milton M. Schayer.

The days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party, but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—Ralph Waldo Emerson.

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FAITH A VITAL FORCE

Rev. Albert J. Murphy.

BELIEVE in things and they come true. In Bunyan's Doubting Castle there lived the giant Despair and his wife Diffidence. These two live in every doubting castle. If you believe in me you strengthen me. Doubt me and I might preach like Demosthenes and it would all be barren. Believe in the Church and the Church will move the world. Doubt the Church and you are the cause of its downfall! Even Christ himself "could do no mighty work because of their unbelief." If He could not work without faith, neither can his Church! You have heard the familiar story of the few students at Williamstown who back of a haystack 100 years ago planned and launched the first great missionary organization in America! Let any six men get together with steadfast faith, standing shoulder to shoulder, and they can swing any proposition on earth.

What a tremendous life power is faith! It does remove mountains. Surely the rebuke of Jesus was true. The wonder is not that He worked miracles! The wonder is our lack of faith. Mind has tremendous powers over body. Let a life become vitalized by faith and the organs and the nervous system respond. Christ healed with faith. As it vitalizes the body so it vitalizes the will. Let a man have faith in himself and he attracts success by his very attitude of success. Let him be obsessed by the idea that he is a failure and failure comes and takes him by the hand and he goes where the failures are! Let the fearful man have faith as a grain of mustard seed and let him develop that. Let him thrill his system by the idea that perhaps he can overcome, that he can be brave, that he must be brave, that he is, and is now brave! Let this idea day and night fill the background and substratum of his mind called the subconscious and he will become as brave as a lion!

The world is people—spiritual beings. Man is a spirit. All else is secondary and accidental. Surely we all know that the material world has only a phenomenal reality—that it exists only because you, I and God exist. It has no being in itself! Our poor material brains have been evolved in the midst of things and we think things, shapes and solids—and we think they are reality. The reality is you. Seize the reality, act on it, assume its power and the "mountains will stand aside." Man is a spirit, eternal, with infinite possibilities. As the spiritual world is real, so are the laws of this world real. As 2 plus 2 is real and true, as the law that two bodies attract each other in proportion to their mass and inversely to the square of their distance, is true—so are the laws of faith and love. Break the law of love and you get hate and

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the few students at W[illegible] [illegible]y thoughts hurled
town who back of a ha[illegible] [illegible] minds intent on
years ago planned and [illegible]
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tion in America! Let [illegible] [illegible]k the beckoning hand
get together with [illegible] [illegible]otherhood point on to
standing shoulder [illegible] [illegible]nd and great.
they can swing and [illegible] [illegible]nd teach the truth and
earth. [illegible]love and kindness and all
[illegible]od and holy in the human

What a tremend[illegible]
faith! It does [illegible] [illegible]thoughts of power spring out
Surely the rebou[illegible] [illegible] the ether waves and meet the
The wonder is not [illegible] [illegible]ughts of wrong and hurl them
miracles! The [illegible] [illegible]ck to oblivion deep and dark.
of faith. Mak[illegible]
powers over [illegible] Let wisdom's words spring from
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As it w[illegible] [illegible]e words bring healing balm to wound-
[illegible]nd ed souls and all the graces of the

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war and hell. You can no more live without love than you can build a house at an angle of 45 degrees and have it stand. You would not blame God if the house fell, nor the law of gravitation. Then do not blame God for war and sickness; do not blame the law of love and faith. Act according to the laws of the spiritual world, which are as real and exact as the law of gravitation, and your soul shall live. May the Christ rebuke us for our lack of faith which drags in dust through the ages the golden hopes of men. Today as ever Christ speaks. Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened to you! As you would search for a magic lamp if there was one, so search for the things of the spirit—the only true realities.

One last word. Do not think you can live the life of the spirit out of touch with the One great spiritual reality! Do not think you can achieve an abiding faith without having faith in something that abides. God is the guarantee that our ideals are real and will come true. He is man's highest thought and greatest motive power through faith. Pray to him, then, for He hears; and spirit with spirit can meet. Nearer is He than breathing, and closer than hands and feet. Brother, it is not God's will that you should under any circumstances be afraid. Fear not, the world is God's! And God is love! The weakness and evil in life come through fear and lack of faith. Beauty and strength come through trust in God. Begin to compare the tremendous significance of the greatness of God's fatherly love toward you and the immensity of His power placed at the disposal of that love and life can be nothing but glorious and beautiful. Say each day: "At the center of the universe is love! That love is all powerful and is both able and willing to help me!" Ah, here is the steadfast source of a faith that will last when the suns are cold and still and all the material universe is flown. With this faith there is no weakness that cannot be overcome, no trouble that cannot be borne! With this faith you may overcome the world!

EVIL COMPANY.

Sophronius, a wise teacher, would not let even his grownup sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill behaved Lucinda—"dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you my child, take it."

Eulalia did so, and her hand was soiled, and as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said her father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

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HUHAN BROTHERHOOD

J. Carlos Ferrell in Sixth Cycle Messenger.

DOWN the ages rolled thought of human brotherhood, grew by the soul's experience and the longing for companionship. Deepened by toil and bitter experience, the fire slumbered in souls of men till time was ripe and the ages ready for the full fruition of the wondrous thought.

Then men were touched as by living fire and words rang out in mighty power for right to win and wrong to slink away from the sight of men.

Then evil reared its hydra head of wrong and used the souls of men to fight the rights of man.

The battle raged in fiercest conflict as foe met foe, and one for right and brotherhood and all that is glorious to aspiring souls, the other cursed by greed and selfishness and all that drags man down to beastly savagery.

The battle rages now the wide world o'er wherever soul meets soul and right meets wrong in deadly conflict.

Men call it government, but angels deem it savagery such as cave men might have used had their brains been sharp and keen enough.

Sharp-witted men, by specious use of words, lead the lesser minds as sheep are led by ram of strength and power of limb.

Appealing unto the lower passions of the human soul, they reason with the common herd and make them think that black is white and wrong is right, and thus they work their own unholy schemes and suffering vast and poverty abound the wide land o'er.

Why is it thus that souls in greed and baser passions steeped seek conquest o'er the souls of men that they might rule and revel in their wrong?

Shall all that's good and holy in the human soul be stricken down and cower abased before the foot of wrong?

Shall motherhood, in sorrow, send her children out the wide world o'er to battle with this monstrous wrong?

Shall innocence and love in childhood sweet be crushed and marred by false and deadly thoughts hurled at them by evil minds intent on their own greed?

Awake ye sons and daughters fair, who seek the beckoning hand of human brotherhood point on to conquest grand and great.

Awake and teach the truth and work for love and kindness and all that's good and holy in the human soul.

Let thoughts of power spring out upon the ether waves and meet the thoughts of wrong and hurl them back to oblivion deep and dark.

Let wisdom's words spring from your lips as living fire to sear and with up the seeds of wrong.

Let gentle deeds and kindly words bring healing balm to wounded souls and all the graces of the

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gentler life meet face to face the wrongs that curse mankind today.

Let love, the power that rolls the universe along, lead every soul the upward path to take and work for human brotherhood.

Meet spacious words with wisdom's dart and cruel deeds with love's own tenderness and pleading voice.

THE HINDU.

"The Hindu is no aggressive proselytiser; he has, indeed, admitted many communities into the folds of the faith, but has never tried to force its unwilling acceptance. He has a well-defined mental attitude as regards other faiths. He has never believed that because his faith is best suited to him, therefore other faiths of other peoples must be false. He has never professed to be the sole bearer of an exclusive charter to salvation; he has never massacred, burnt or tortured men or women because they belonged to a different faith; he has given safe asylum to the persecuted of all faiths, ancient Jews, early Christians, and Parsees. While appreciating good in others, he has adjusted his own beliefs and practice to his own requirements, and never found it necessary to renounce them. * * * The Kaiser has gone, but it remains to be seen whether Kaiserdom has vanished, or is going to be transferred from one to the many, for democracies may be quite as unjust and oppressive as autocracies. The Western nations think that they have successfully solved the problem of life. The question is, will that solution stand the verification of time? We in India have also solved, or attempted to solve, that problem in our own way. India learnt long ago that man doth not live by bread alone, and therefore she has weathered the storms which through many centuries have blown across her wide expanse."—From United India.

A PRAYER FOR MOTHER.

Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear while, for my own
Mother dear, I make this morning prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know from day to day
The deepening glow of joy that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel fears depart and troubles fade away.

Ah, hold her by the hand,
As once her hand held mine,
And though she may not understand
Life's winding way, lead her in peace divine!

I can not pay my debt
For all the love that she has given;
But Thou, love's Lord, will not forget
Her due reward—bless her in earth and Heaven.

—Henry Van Dyke.

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MANKIND

EITHER we must acknowledge that the word mankind has been wrongly defined, or we must get a new name for our race. Mankind, as now used and understood, does not correctly and fully express what we are.

We are not human beings if human means that we are bound by circumstances, limited in power and wisdom, controlled by conditions, and moulded by environment.

We must call ourselves by another name, or we must strip from the word mankind all the false conceptions surrounding it, and let it stand forth in all its beauty and infinitude of meaning.

Mankind is not a race inferior to any in the whole Universe.

Is there somewhere in the Universe a race of celestial beings? Then the human race is a celestial race, for in the nature of his Being the celestial being and the human being are identical.

Is there an angelic host? Then in the nature of their Being the angelic host and the human host are one and the same. There is no difference whatever between them in Being.

Is there somewhere in the Universe a race using all the laws of the Universe, master of all the powers of the Universe, using the universal Substance as it desires?

Then this glorious and deathless race is not, in the essential of its Being, one wit different from the human race.

The difference between the celestial race and the human race is one of thinking.

The conceptions and thoughts of the angelic host are not the same as those of the human host. This is all.

The thoughts of the glorious race are not as are the thoughts of the human race.

ALL DIFFERENCES ARE DIFFERENCES OF THINKING,

not of Being.

Any and all differences of any and all races throughout the whole Universe is a difference of thought and not of Being.

The human race has all the powers of Being that any other race may have.

The angelic host has more desirable conditions than the human race, because it has made thoughts which are truer to its Being than the human race has made. Only this and nothing more.

It has no powers which the human race has not. By the manner of its thinking it has used these powers in another way. Only this and nothing more.

The same glorious Life which is the Life of the celestial beings informs the human being.

The Wisdom of the human race is identical with that used by the celestial race.

The Love which thrills through the Being of the celestial is one with the Love that thrills through the human being.

The Power of the celestial is the Power used by the human.

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Celestial beings have the power to choose what they shall think just as human beings have.

THERE IS NO FAVORITE RACE IN THE WHOLE UNIVERSE.

Every race is exactly the same in Being and the powers and glories of Being.

The human race, just as all races anywhere in all the limitless Universe, shine with the same Wisdom, live with the same Life.

The race in the Universe having conditions desired and envied by the human race, has these conditions because it exercised its power to choose what to think in a way that the human race has not hitherto done. This is all.

The human race loves with the same Love and works with the same Power as do all the other races.

The power and need to create is the mainspring of the human race equally with all other races anywhere in the Universe.

We must only accept our Being and its limitlessness of power, of beauty, of happiness, and make our thoughts like unto it, and our race will prove the wonder of its Being.

Our race, too, will shake off its poverty, rise out of its limitations, conquer death and shine with its Eternal nature and meaning.—Alma Gillen, in Expression.

The world-knowing and the world-conquering faculties of man are authorized to put all enemies to his happiness beneath his feet. "The seed of the woman shall bruise the serpent's head."

SING A SONG.

If you sing a song as you go along,
In the face of the real or fancied wrong;
In spite of the doubt, if you'll fight it out,
And show a heart that is brave and stout;
If you'll laugh at the jeers and refuse the tears
You'll force the ever-reluctant cheers
That the world denies when a coward cries,
To give to the man who bravely tries;
And you'll win success with a little song—
If you'll sing the song as you go along!

If you'll sing a song as you plod along,
You'll find that the busy, rushing throng
Will catch the strain of the glad refrain;
That the sun will follow the blinding rain;
That the clouds will fly from the blackened sky;
That the stars will come out by and by;
And you'll make new friends, till hope descends
From where the placid rainbow bends;
And all because of a little song—
If you'll sing the song as you plod along!—Selected.

Going to live forever? Yes; life is eternal, and eternity is forever.

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A THINKING MAN'S RELIGION

IN this our day and generation, the outward current of life is strong. We have been and are still in a period of great invention and industrial life and expansion, such as undoubtedly has never existed before in the world's history. The genius of man in apprehending and bringing into useful activity many of nature's forces, among them what might be termed the finer and more silent forces of the universe—that have always existed but that have remained until recently unapprehended—is a notable feature of our time. And who can tell what still lies immediately ahead of us! But in the meantime has the development of man himself and the apprehending and the using of his own finer forces kept pace with his wonderful outer activities? Hasn't a onesided development in too many cases come about? Isn't there a loss that may be, that must be, almost beyond computation? May it not be well that we be now looking more to the real values of life, that are infinitely grander and more valuable and more satisfying than even the highest conceivable material gains or values?

THE THINGS UNDONE.

A little thought will bring to us the fact that a man is to be judged not only by the things he does, but—and in this day perhaps as never before—by the things that he leaves undone. The man who knows enough to give attention to the things really worth while, is the one who after all has struck that finer balance in life that in turn makes life truly worth while. Was the Master right or wrong when he said: "The life is more than meat, and the body is more than raiment"? Was he right or was he wrong when again he said: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Isn't it too heavy a chance to take with life to give too excessively of time and attention to the material things that are the transitory and the perishable, that are the things that one day, when the silent summons comes—as come it will to all of us—we leave behind, and we realize that they cannot help us even the tiniest bit as we return to give an account of our talents and our stewardship to the God who gave them? And especially is this true when as many of our greatest thinkers have concluded that immortality, or rather continued life after death, may be purely a relative matter, depending upon whether we have awakened a spiritual life here sufficient to persist, in distinction from primarily a physical, animal, material life, when the body ceases its functioning.

THE THINGS OF THE MIND AND SPIRIT.

are the only things that we then possess, and we begin in the other form of life exactly where we leave off here. Whatever gains we make,

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therefore, in connection with the life itself, are gains of eternal value; and they will determine whether we pass into the other form of the eternal life we are now living, rich or poor—if indeed the soul is sufficiently awake in its spiritual reality to pass over all.

Are not too many of our able men breaking and too many dying around 50 to 55—thousands every year—when they should be just in the middle of full vigorous manhood? Isn't it after all wise and to one's personal advantage to heed, to appropriate, and to make vital in his own experience what the Supreme Master of Life brought in such splendid and majestic beauty to the world and with such triumphant faith that he paid, willingly and gladly, the forfeit of his own life that through it men might be saved to their higher selves both here and hereafter?—Trine.

DIVINITY.

God blew the breath of life within us and made us all divine, parts of, children of—Himself. Man doubts his origin, and, in doubting, creates doubt in his life and in all his undertakings, because he has builded his house upon the sand.

True Divinity is found within us and devotion to the inner Christ reveals Him to us. Atonement for straying from the path means at-one-ment, a reunion with the Infinite One, from whom all blessings flow. A return of the prodigal son and a renewal of All Power, All Wisdom, All Love, Health, Peace and Plenty. Prayer is the language between God and man, and the keynote of success, bringing greater guidance and more understanding to us.

Wherever there is life there is God. There is nothing but God, and our aim should be to become more Godlike; then we are expressing ourselves truly and working out the plan of evolution. God reveals Himself to us in Nature which is the only whole Bible in the universe. There are great beauties in the storehouse of Nature withheld from inquisitors. Woo Nature and you woo her secrets. Back of the sun and the rain and the flower is the Father's Thought. Back of the thought is the thinker, and back of it all is God.—Elsie Gibbs, 2142 Park Ave., Chicago, Ill.

MY MOTHER'S PRAYER.

My saintly mother's precious prayers
Kept me from foolish, fatal snares.
The early childhood lessons taught
By such a mother—praise to God!
Shall save from sin's remorseful tears—
Smooth and soften the stern old years.
Now I am to manhood grown
Since severe, adverse winds have blown
To test my soul; roots held the soil
Of faith, dug deep by mother's toil.

—Adjutant W. M. Bouterse.

Once we were taught to believe in the "damnation of infants;" now this idea is repudiated as unworthy of the Heavenly Father.

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THE MORAL OF FAILURE OF "EFFICIENCY"

IF the World War made some men brutal, it has also made most men humble. We had become sure of ourselves—sure that at least our foundation was sound. We had only to enlarge our rooms and here and there to alter their arrangement for the growing needs of our spreading democracy to make of the world the comfortable place our hearts had desired. And therefore, while we were willing to change our institutions, we saw no need to change ourselves.

Now, as though something had been thrust right up against our faces, we see that it is not so much a new government or a new church or a new industrial system that is needed, as a new and fervent idealism that will warm and shine throught all these. Given new builders, and whatever changes are needed in our institutions will take care of themselves; but new builders we must have. And more light, vastly more light! Never was the spiritual sun so far off, never were we so lost to the meaning of life. For in as many months, as many centuries have fallen out.

Yesterday between ourselves and the Dark Ages lay the bright fields of the Renaissance; to-day we shake hands with Peter the Hermit and Walter the Penniless. Incalculable as has been our loss of property and business, this cuts nothing like so deeply as our loss of pride. With what terrible mockery it comes back upon us now that only yesterday we were sending missionaries to the heathen. If we could only forget that! If only we could shut from our minds the memory of the complacency with which we surveyed history and laid out age on age the march of man. From the fifth to the eleventh century A. D. was the Dark Ages; from the eleventh to the sixteenth was the Renaissance; the present was the Age of Enlightenment. Oh, the bitterness of it all!

THIS IS THE RIGHT SPIRIT

in which to face the future, the only spirit that can justify a hope of something better. No one is so difficult to teach as the teacher, no one so hard to draw onward as the one who thinks he is there. If the present war has seemed to set us back, it is chiefly because of the immense vistas it has opened up. It is as though all our lives we had had our eyes upon the earth, and had suddenly looked up at the stars. For centuries we had compared ourselves with our fathers, to our advantage. Then there was a shock, and we found ourselves facing the future. What we had done was suddenly thrown up against, not what our fathers had done, but what we had not done, and we were overwhelmed. We are small, we are ignorant, we are barbarous. We were exalted, and we are cast down.

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"Except ye * * * become as little children, ye shall in no wise enter into the kingdom of heaven." War has made us children. Now we are ready to go forward. Or at least we are ready to look around us in humility and with open minds. And looking about us, we see, amid the utter wreck of all that we have and are, that our sole hope lies in the fuller unfoldment of humanity—unfoldment, education. For how without this shall we find our way out of the morass into which we have wandered?—The World Storm and Beyond.

LIFE'S RELATIONSHIPS.

Some four or five hundred years ago a mystic wrote:

Whate'er thou lovest, man, that to become thou must:
God, if thou lovest God; dust, if thou lovest dust.

What we put heart and mind into, that we become, that we express. Our habitual states of thought make us what we are. We form wrong habits and then we are amazed at the tyranny the wrong habit exerts over us. We do not understand that either true or false ideas formed consciously in mind continue to live on in the life. That anything done once in a definite way, whether it be right or wrong, is easier to do the next time; and becomes easier with each repetition, until, at last, it acts almost as a compelling force in the life. The action not only proceeds from the subconscious mind, but there is something else to be reckoned with—the relationship that we have established, consciously or unconsciously, with other minds who feel, think, and act as we do.

I have said elsewhere that thought and feeling act as a magnet to relate us to people with kindred thought and feeling, and, consequently, there is the action of our minds upon them and of their minds upon us. When such a relationship is once established it is with difficulty that we get away from its influence. A wrong relationship can best be broken by the transference of one's thought and action in establishing a new and opposite relationship to the old one. People who think and allow their minds to dwell on poverty become related to the impoverished; giving out poverty in thought and feeling, they attract to themselves the poverty of others, and so a false relationship is formed.—C. B. Patterson in Sunlight and Health.

I praise Thee, O God, for perfect health, for perfect happiness, for perfect harmony. I praise Thee for prosperity, for contentment, peace, joy. I bless Thee, that Thou dost watch my every footstep, guard my every step and bring me forth a conquerer in all the enterprises of life in which I am engaged. I praise Thee for Thy wisdom and strength. Thy holiness and Thy righteousness, and I praise Thee; all in the name and through the name of Jesus Christ, my Savior.

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DIVINE HEALING

Your Heaven Is Here, Today—If You Want Happiness, Think of Happiness and You Will Have It.

(Extract from Bishop Sabin's Book, "Divine Healing," referred to in the News Letter's Special Offer in this issue.)

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.

The person who thinks against himself, prophesies evil against himself, always looks at the blue side—never can see the sunshine. 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 world. 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.

If you want happiness, how are you to obtain it? The reply is: 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; 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 can get it, it is not for you.

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 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

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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.

VOICE OF THE SOUL.

This is the age of the Kingdom of God among men.

The Ninth Hour has struck. The Perfect Number is revealed.

The Cycle of Cycles is complete. The Book of Books is open. The seal is broken by the Hand of Power and Might.

The Key of Mysteries is ready for the Hand that is Worthy to Touch it. The Mansions of the Kingdom are displayed for those who have closed the eye of the world and open the eye of the spirit.

The Sun of the New Day has risen, open your eyes to its glory.

The New Cycle of Cycles has begun.

The Signs of a New Epoch are apparent in all walks of life and among all peoples. To those who are wedded to the dead past it spells ruin, chaos, devolution: But those who have opened the spiritual eye see a new world rising out of the ruins of the old. New fields of human interest are open, new avenues of human development are revealed.

The New Epoch is the first step in the Ladder of Epoch in the Cycle of Cycles.

The brilliancy of the light of the sun of The New Day is blinding to the eyes of the worldly minded.

Turning their backs to its dazzling glory they rush into all sorts of trouble, suffering and causing suffering. Rushing from light to darkness, in many snares they are caught, into many pits they fall.

"O that men would worship the Lord in the beauty of holiness," and unite in spirit and effort to make "this world one home," and all men and women happy inmates of that home.

This is incumbent upon the children of this cycle. "The stone cut out without hands," has smote the image of the bygone upon its feet, has ground its body to powder, and the winds are sweeping away the dust of memory. The stone is becoming a mountain, and the magnitude of it will cover the whole earth.

It is the Mountain of God established in the tops of the mountains. From it The Voice is speaking. Upon its summits the seeds of the new creations are falling and the winds of God are scattering them to the north and the south; to the east and the west.

Blessed is he who sees with the Eye of the Spirit.

But alas! he who closes his eyes to light closes his soul from life.

The doors of the Kingdom are open. The Bells of Welcome are pealing. The Choir of Devotion is chanting. The Voice of Creation is speaking. Why are you heedless?

There are two kinds of duty in life—the duty to serve others and the duty to be yourself. If you do only one kind of duty you grow one-sided, and you see yourself, and others see you, out of proportion.—Louise Connolly.

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UNLIMITED SCOPE OF NEW THOUGHT

THE term New Thought seems to be one of those inexplicable things that spring from nowhere in particular and instantly become popular. It is an outgrowth of a popular demand for something less abstruse, less complicated and deep than metaphysical science, and yet something that shall express in a few words the almost universal tendency toward a brighter, happier and more optimistic scheme of "salvation."

Therefore, it is impossible for one to formulate a definition for New Thought that shall satisfy everyone's idea of what the term stands for. To the average person New Thought signifies a kind of "get-rich-quick" formula, as far as it relates to the acquisition of magical and immediate success. To another it may mean release from the consequences of past deeds that have hitherto been regarded as "sins." To another it may represent an excuse for extravagance in dress and other expenditures, on the principle that New Thought teaches masters over material things and that therefore "New Thought says I should have everything I want."

Like the Bible, New Trought is "all things to all men," according to their understanding, and therein perhaps lies the proof of its verity. Truth is many-sided and looks different according to the angle from which one regards it. One of the fundamentals of the New Thought movement, upon which all its various "schools" and phases are agreed, is the value of optimism. The realization that we need not beg and cringe and whine at the feet of an all-wise and all-loving Power—by whatever name we elect to call this Power—is a perception that is almost universally recognized. And it is one of the messages which the New Thought movement particularly emphasizes.

Another of the fundamentals of New Thought to which all thinking people will cheerfully subscribe is the fact that honesty, sincerity, and truthfulness in practical, everyday life, as well as in ethics is a "paying proposition" in actual returns of actual, practical, material dollars and cents.

Emerson long ago said: "Men suffer all their life long under the foolish superstition that they can be cheated." And so, too, men suffer under the foolish superstition that they can cheat anyone but themselves. "Honesty is the best policy," because it is the best paying policy, and not because some autocratic ruler of creation has told us to be honest. These, then, are some of the fundamental principles of New Thought upon which all representatives of the movement agree. And these are not, strictly speaking, new. They are concepts that have been voiced in all ages of the world by those whose minds have been sufficiently illuminated to perceive the Truth.

The "newness" of the thought lies in its application. Hitherto the valuation of honesty has been entirely on the spiritual side. The practicability of the principle as an everyday working formula is just beginning to be perceived. In that respect it is "new" thought.

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Another phase of the New Thought movement is the recognition of the possibilities of the new movement. Many a career has been wrecked and many a life made miserable in the past by the pessimistic doctrine of "lost opportunities." In sheer self-defense poor, discouraged, disheartened humanity has been compelled to seek for some redress from the old doctrine of despair. And lo, the seeking has resulted in finding; the right kind of a knock has resulted in opening the door to a brighter, newer time—a time fraught with a present happiness, a present reward, a present satisfaction. This is the newness of the new philosophy, whether we call it New Thought or not.

But if the superficial New Thought advocate never gets anything more out of the philosophy that this one thing—the newness of life, and the realization that there are no "lost" days, no "lost" opportunities, no past sins to weep and wail and bend the knee over—he yet has gained even in this superficial realization of New Thought an ever-present help in the daily tasks and pleasures of his existence.

Many are prone to emphasize the fact that New Thought isn't "new," but old, and in so doing they lose sight of this one important point—the "plussing" of the past knowledge and the past happiness with the NOW.

There are those who belong to the New Thought movement in its various branches who believe in the immortality of the individual consciousness; and there are others who do not profess any knowledge of this part of the question, and frankly admit that they feel the need of a present happiness and a present good, and in so feeling and doing they affirm the conviction that the future life—whatever it may be—will take care of itself. Knowing that human nature has fed overlong upon the husks of the "to be," they are content to dwell in the NOW, confident in the realization that Life is All-Good, and that no dreadful hell, or damnation, or destruction awaits any of God's creatures. This is good philosophy. It is great and high and wise Thought. But there are others who include in their definition and understanding of New Thought a realization that all life is one—that there is no wide division between the visible and the invisible. That those whom we call "dead" are as vital as we are and that we are not separated from them in consciousness save by our failure to realize the unity between all phases of manifestation and failure to know the experience of Death merely as a change in Life.

It was reported to me that a New Thought teacher and editor disclaims any belief in the intercommunication between the visible and the invisible, or that those who have passed through the change of death can see or know anything of us here in this physical body. This attitude is quite consistent with New Thought, because there are, as we have said, many, many phases and degrees of understanding of New Thought. And one must have several degrees before one may enter into the consciousness of the occult.—Dr. Alex J. McIvor-Tyndall.

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UNIVERSAL SUBSTANCE---SPIRIT

From an address by Charles Fillmore.

WE do not see substance in its natural state; we see it when our minds make it take on shape and weight. "Substantial" objects are rifts in the universal, real, invisible Substance. We must begin to change our minds about things, and, changing our minds, all at once we will awaken to the new Substance, the Substance here like radium, ether, or any of the newly discovered gases that were here just as truly before as they have been since man's discovery of them.

Spiritual Substance is the most active of all the forces in Being. We must drill our minds to see Substance where void seems to be. We must know that it can be made visible; we must walk right out on it, and then it becomes a solid foundation, underlying the whole life.

The preparation for full realization is an abiding consciousness of Substance. We get flashes of the truth that Substance is a reality, and in our illuminated moments we think we have made the overcoming; but we must always abide.

The thought must be cleansed of materiality; it must be brought into a true relation with Substance. This true relation is brought about through the mind. Jesus likens the process of the mind to the growth of a grapevine. First, is the abiding. Abiding in the Principle; abiding in that innate something which we every one carry with us, whether asleep or awake. We call it I Am—Identity.

All identity is in Spirit, and when we know that it is spiritual nature, and that I Am connects us with all the laws of Being, we have started our proposition aright. But if we look out and let our I Am be connected with transient, childish things, we do not get the abiding connection.

We find that in order to abide in the inner Principle, which we call the Substance of Spirit, there must be a period of silent growth. In its growth, the vine does not make a great stir in the outside, but the saps come from below and quietly, silently continue the inner work.

Are we familiar with the growth of our bodies in their inmost being? Do we know how to reach down and lay hold of the inner Substance and Life? If we do, we have found the parallel of the growth of the vine; and the more we think about the inner Substance, the more it becomes active in our consciousness, and we find that our bodies are permeated with the active Principle called Life. We find that these are realizations of Being, and that as we continue to lay hold of Being with the mind it grows more and more responsive. We come into a new world; within and without we see things which we have never seen before, because the same law that produces the vine is producing the organism.—Power.

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SELF-INCREASING POWER

Ethelind Lord Campion, 1415 L Street, Sacramento, Cal.

Blessed are they who hope for "unseen" things;
Who with clear vision and a steadfast faith
Perceive the Substance as reality, and the visible
As but the sign and symbol, subject ever to the Word,
Uttered with knowledge and authority.
Eye has not seen nor heart conceived, as yet,
The wonders and the glories of the invisible realm
In which man holds dominion when he understands.
All-Power is given—generously bestowed!
And, as man uses this endowment consciously,
More and more richly is his consciousness increased.
"Trade ye herewith" is the commandment.
Use what you have with diligence and faith,
And the inevitable reward of Increase follows.
"Faithful in very little," you receive a double portion,
And thereby enter the perpetual joy
Of Lordship, where with authority you say
"Let there be"—and straightway it is manifest!
To him with but one talent, him who is aware
Of only very little of the Truth of Being,
The injunction is the same—Use, and increase
Your understanding, else will the little that you have
Fall from you by its own inertia. Wake, thou that sleepest!
Have you a little oil? One loaf of bread? Two fishes?
Bless and give thanks for what you have, and use them.
Pour out your oil till every jar is filled;
Break into bits the loaf of bread; distribute it
To all the famished multitude of thoughts that turn
Toward you for nourishment and help.
You are the Master of your life and mind; the Creator
Of your little world; the Arbiter of Your Own Fate.
Use your inherent powers; let every faculty of heart,
And mind, and soul bring forth abundantly.
"Trade ye herewith."

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THE DUTY TO LIVE

Mrs. Susan Q. Morris.

(Reprint from 1913 News Letter.)

IT is the duty and privilege of everyone to live a long, useful life.

Many of us are just beginning to learn how to live. Most people invite old age and decrepitude by their mental attitude of expectancy. They dread its helplessness and lack of powers. They look upon the state of old age as inevitable, and by keeping the mental picture always before their vision they hasten its externalization.

We sometimes hear people of forty or fifty speak of themselves as old. If the world had been taught to rightly regard advancing years, it would expect more of a man of fifty and sixty years than of one of twenty-five or thirty.

Activity and usefulness must be regarded as factors in training for the youth of old age. The first requisite for long life is the knowledge that the body is not the real man, but its servant. The divine aid, infinite and all-potent as it is, capable at any moment to utterly transform all the conditions and ot transferring them to a higher plane, is yet limited by the degree of spiritual acceptivity in the individual. As one may have all the air that he is able to breathe, so may one have all the aid of the Holy Spirit which he is capable of receiving. Man can never accept so gladly and so freely as God offers.

If the body be renewed every day by proper nourishment and a perfect trust in God, what can it know of advancing years? The strain and stress and fret and work which we permit to enter into our daily lives are the greatest factors in bringing lines into our faces and feebleness into our limbs, inducing general beliefs of disease. The effects are wrapped up in the causes, and we cannot take the one without the other. They also befog the mind, and separate us from God, or, rather, from the consciousness that in Him we live, move and have our being.

We are in truth children of infinite love, and if we only would we might abide in perfect peace and harmony and youth, regardless of outward circumstances. We should know that this is not the privilege of a few choice souls, but that we are all equal in heirship.

Old age is, and ought to be, a manifestation of what is hidden in the depth of our nature. It might be and should be, not an exhibition of cackling impotence and gloomy decay, but the very crown and glory of life, the symbol of maturity, not of dissolution; so rich it should be in its resources, so bright and affectionate in its memories, so calm in the fullness of harmony, so lifted up by a grand faith, as to banish all sad associations.

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Men of thought have always been distinguished for their age. Solon, Sophocles, Pindar, Anacreon and Xenophon were all octogenarians. Kant, Buffon, Goethe, Fontenelle and Newton were over eighty. Michael Angelo and Titian were eighty-nine and ninety-one, respectively. Harvey, the discoverer of the circulation of the blood, lived to be eighty years of age. Lander wrote his imaginary conversation when eighty-five. Izak Walton wielded a ready pen when ninety. Hahnemann was still working at ninety-one. Michael Angelo was still painting his mighty canvases at eighty-nine, and Titian at ninety worked with the vigor of his early youth. Fontenelle was as light-hearted at ninety-eight as at forty, and Newton at eighty-three worked as hard as he did in middle life. William Renold Salmont, M. R. C. S., of Cambridge, Glamorganshire, England, died on March 11, 1897, at the age of 106. At the time of his death he was the oldest known individual of indisputable authenticated age. Many other remarkable cases of longevity are on record, but the above-mentioned cases are sufficient to indicate the folly of growing old in the popular sense.

I do not regard the ambition to merely live one hundred years as a sufficiently high ideal for the awakened man or woman of to-day. A century of life should serve as a very elementary preparation for living, in view of our tendency to cling to traditional limitations in length of years.

How to keep young—that is the real problem. It is a vitally important problem, for it really means how to make the most of live and how to bring the largest revenues of service for the Master and humanity. Did not Solomon declare that a hoary head was a crown of glory if it be found in the way of righteousness? If we are living in the way of righteousness we can ask what we will, believing, and our prayers will be answered. Then why not ask for more abundant youth? All prayers are answered according to our faith. In the childhood of our Christian Science faith, we make but poor work with the weapons of prayer. But when we come to the stature of men in Christ Jesus, then, with these implements, those who are nearest in intimacy with Jesus Christ have the most glowing experiences of the truth. The more spiritual we are the less sordid and selfish we are, and the more open our minds to the great and grand truths that lead us out of the mire of suffering, poverty, disease and the belief of old age.

Here are a few rules which may help others as they have helped me: If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget the faultfinding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which made you fond of them. Forget all personal histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they really are. Blot out, as far as possible, all the disagreeables of life. They will come, but they will grow larger when you remem-

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ber them; malice will only tend to make you more familiar with them.

The cheerful hearts live longest in this life, and they dwell longest afterward in our loving memory.

That old age is an incurable malady is only partially true, for some vigorous persons pass four-score years without ever having caught it, or they have it so lightly that nobody suspects them.

Would'st thou live long? The only means are these,
Strive to live well; tread in the upright ways,
And rather count thy actions than thy days;
Then thou hast lived enough amongst us here,
For every day well spent I count a year.
Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.
But he that outlives Nestor, and appears
To have passed the date of gray Methuselah's years,
If he his life to sloth and sin doth give,
I say he only was—he did not live.
—Randolph.

PANICS ORIGINATE IN FEAR.

In recent years it has been recognized more generally than formerly that panics in the business realm originate in fear which men entertain when alarmed by changing conditions. This fear is a mental state which the conditions, as likely as otherwise, do not warrant, but being entertained and publicly acknowledged by leading men, the fear spreads through mental excitement until the dreaded panic becomes a reality to the business world and "lack of confidence" is the phrase predominant in thought.

We can discern this truth very readily when applied to shallow superstition and a belief in ghosts, which once frightened people into illness and death, but we have not yet learned to apply it to panics in the health realm which originate in fear entertained by persons who become alarmed by public reports of a disease bearing a foreign name and advertised to produce definitely outlined results.

We know that the power of suggestion is very great with respect to other things in human experience, but we fail to realize that we are equally susceptible to the suggestions of disease, even when its characteristics are not defined for us. Should we not be mindful of this fact and, in justice to our well-being, avoid the feeling of panic just as we have learned to do with respect to ghosts and business?—James L. Carpenter, in Schenectady Gazette.

More than 2,000 American soldiers in France suffering from shell shock were cured by news of the signing of the armistice, Surgeon-General Ireland told the Senate military committee. Of 2,500 shell-shock patients, the general said, all except about 300 became well almost immediately. "It was the greatest experience in psycho-therapeutics known."—Springfield Republican.

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ALL IS GOOD

W. L. Whitman.

DIVINE healing is based upon the proposition that "All is Good." This is the cornerstone of the entire thought.

God, we know, created all things, everything was created by Him. The apostle John puts it this way, "All things were made by Him; and without Him was not anything made that was made." In the last verse of the first chapter of Genesis we read: "And God saw everything that He had made, and, behold, it was very good."

We are told that "God is Good," and as He is the cause of all things, the creator, everything must be Good. It would be an impossibility for Him to create evil, His exact opposite. There is but the one source of all things and that source is Good (God).

God created man in His image and likeness, and He gave man the power of self-selection, self-control; He made him a free-will being with the power to make his own conditions. He gave him the power to go down into death, or up into Life, and man is responsible to himself, for the road he takes. He can take the wrong road, and have all the trouble in the world, with the misery and heart aches that go to make up the passage on the wrong road, or he can have a life of contentment, peace and harmony.

Man as a race has chosen the wrong road, and for thousands of years traveled that way leads to the City of Destruction. To arrest this downward fall of man and bring him or rather show him how to change his way of living and thinking so he could have the right way, Jesus Christ was sent into the world. He was sent to save the world. The angel told Joseph, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

"And she shall bring forth a son, and thou shall call his name Jesus for he shall save his people from their sins."

The idea that our Savior came to this world to suffer and die that He might assuage the wrath of a mad and jealous God is a doctrine that is so damnable that it is destroying the world, and did more harm to the word "Christianity" than all the infidels in the world. All the crime, all the iniquity, all the wars, and all the cruelty in the world that have happened in the years of modern history can be traced to the thought that God must be vindicated through the death of His Son. That is all wrong; we might as well call it by its right name—it is a lie.

The barbarous teachings of Hell should not be permitted in any church on earth that takes Jesus Christ as its Savior. There is nothing on earth that will keep a man out of church as that doctrine will, and there is nothing that will harden his heart and make a hypocritical fiend of him as a belief in

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eternal damnation and the tortures of Hell. You don't have to believe this. Just read your history and you will see that every cold, hard-hearted devil that ever polluted earth with his presence was a firm believer in a future place of punishment for the wicked, and I expect to live to see the day when the human race will look at the thought of hell and damnation as we do today at the heathens.

The doctrine of Jesus leads a man out of ignorance and the wrong road into Wisdom, wakefulness, knowledge, and into the right road. It awakens us to a realization of our Divine nature and relations. Through the teachings of Jesus we came into a realization of the kingdom within and the kingdom without. Through Jesus we came to a consciousness that we are all in eternal life, and that the Kingdom of Heaven is here. These are the states of consciousness that mean the upward road into life. Right here and now is the best place and the best time to enter the Kingdom of Heaven. Listen to the teachings of Jesus and learn to love and pray, and redeem yourself from sin, sickness, and death. This is the way out of bondage, out of pain and misery. We can live here and now in Heaven, or we can live in the fear and belief of hell hereafter. Remember you are a free being, and can make your own road. Which will it be?

God is Love; don't try to make Him anything else. God is Good; don't think there is anything else; there is not. All is Good; it just wants recognition.

AFFIRMATION.

When I gaze at the stars in endless space
I know that THAT which forms and keeps them there
Has planned my earthly orbit in its place,
And holds me just as surely in its care.

And since His Power is omnipotent—
Potent and active in all things that be—
Since It is omnipresent there, It must
Be present and be potent, too, in me.

And being one with THAT which is divine,
I use what once I looked upon with awe;
Fearless of failure when right thoughts of mine
Work in accord with the Creator's Law.

The Law of Truth, of Justice and of Love—
No distant mystery, but close at hand,
For use in this world as in worlds above;
A fact to seize upon and understand.

Love is the Deity made manifest—
Justice the working out of Love's decree;
On this supernal verity I rest,
Reflecting Truth—the Truth that makes me free.

—Eva W. Best.

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PRACTICAL CHRISTIANITY

Mrs. Elsie Gibbs, 2142 Park Avenue, Chicago, Ill.

THE people of today are in need of a religion that they can apply to their daily living, that will bring to them comfort and guidance in this life.

Of what consolation is a religion that takes us back over two thousand years if, as our ministers teach us, the days of those miracles are over, and puts Heaven so far away from us that we have to go through a process called death before reaching it? The Jesus taught us to live in the present, and to act and do the best we could, fearing nothing; that the Kingdom of Heaven is not in a far-away place, beyond our time or reach, but is within us; that the nearer we reached perfection the closer we came to this Heavenly Kingdom.

As we become perfected, we become complete in all good, and whole in spirit and in truth.

Many students follow New Thought religions in the belief that their lives will be made easier, but the Christ teachings are active, living principles for real workers, which teach us to face our own conscience, solve our problems, fearing no one, fearing nothing, but meeting error with Truth, and vanquishing all weakness and inferiority.

ORTHODOX MINISTERS HAVE TAUGHT US

that this earth of ours was a place of torment for all Christians, and placed the reward of faithful ones in a beautiful place called Heaven, where they could play music on golden harps over the heads and to the tune of the agonizing shrieks of the unrighteous, who were burning in an eternal fire, beyond all redemption, in a bottomless pit beneath them.

As if any person with love and charity in their hearts could sit idly playing a harp and sing or rejoice when another soul was suffering without throwing aside their playthings, using every effort to help their unfortunate fellow travelers into peace, rest, and glorious freedom from all that tends to hold them down to imperfection, freeing them from all that is undesirable, or that causes misery or sorrow to any soul in all the world.

WOULD YOU WORSHIP

a God that was not as good as you were yourself? Would you condemn any soul to everlasting punishment? Neither would the Father, whose love compared to yours is as the sun in relation to its sunbeam, or as the ocean in relation to its drop.

When we were children and went to Sunday school we were taught that Heaven was a wonderful, beautiful place. Its streets were lined with gold and its houses were made of jewels. Music and flowers were everywhere present, and no one ever needed to work any more. Yet

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when anyone passed through the change called death, they told us they went to this beautiful place called Heaven, but instead of rejoicing in their good fortune, people mourned and wept. Is it any wonder that even children knew something was wrong somewhere, somehow, and sensed deception and untruth.

LIFE IS WHAT WE MAKE IT.

Now, this earth of ours is a wonderful, beautiful place to live in, and life is just what we make of it ourselves. Man lives, moves and has his being in God right here and now. He is a creator of his own destiny and not a subject of circumstances. He molds, directs and shapes his own life forces, but God alone is the Creator of the life essence itself. Man may achieve success, but he must not forget that the life power which accomplished the victory was God, lest in thinking ye stand, ye may fall. In all accomplishments give thanks to the Father who worketh in you and through you to will and to do of His good pleasure and great benevolence.

The Jesus spent His life in active service, going about doing good, teaching the love of God and the love of man or brotherliness, peace on earth and peace in Heaven. He is our pattern, and at the early age of twelve years He was about His Father's business of establishing Truth within the hearts and minds of all his followers. It is very easy to forgive and overlook faults of jealousy, anger, temper, and error in a child, for we know that some day he will outgrow them. It is not so easy to overlook the same faults in an older person, who we think should know better; but are we not all just children in the kindergarten of God's love?

TO ACHIEVE SUCCESS IN OUR LIVES

we must become wholly alive, freeing ourselves from all that has a tendency to make us inactive, to cause inertia, or that keeps our faculties latent or lying dormant within us.

New experiences help us to exercise them, and as we master one problem other problems are uncovered which need greater skill and genius, but each problem solved helps us in the solution of all others.

In order to learn how to walk we must walk, and in order to live we must act.

At-one-ment is the key to success, and its conscious realization is that which makes it impossible for us to bear malice, ill-will, jealousy, greed, or anger toward one another.

There is only one source of all life. I Am that source. There is nothing but I Am, and how can I bear malice toward myself? Who is there to hate but myself in all?

In condemning faults in another you are only severely judging yourself in them.

In your perfection you see only the real external I Am, and judge not according to false appearances but righteous judgment.

Who is there to fear but myself? Cast out all weakness, error, illusion and develop nobility within you.

The noble soul disdains failure, even as the whole world condemns failure. His convictions of Truth are lived regardless of the smiles or

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frowns of the people. He fears no death, for what has he to do with evil or a guilty conscience, which is its own accuser?

Let each failure be the stepping stone to greater achievements, fresh courage, hope and faith in greater victories.

In losing hope and courage you lose life and youth, becoming fossilized and fading into disagreeable old age. Take an active interest in all your experiences.

LIVE IN THE PRESENT

and make that Present as big, large and gloriously complete and whole a Present as possible. Let it contain all the health, success, love, good will and beauty that it possibly can hold. It belongs to you, and as each moment becomes the Present, it is your chance for wholeness, happiness and success, and emancipation from all disease and all that is not good. Perfect health is the only preventive of disease and is emancipation of the body.

A sound and healthy mind is the only preventive of trouble, sorrow, worry and poverty, and is emancipation from all error.

Be self-reliant, depending upon no one for your health, happiness, success or prosperity but yourself.

Don't blame anyone but yourself if you fall short in your measure, but next time measure up to your idea. God is everywhere present, and the bigger, larger capacity of God or good you can receive the more of God's goods will be yours.

EVERYTHING IS YOURS

as you qualify yourself to receive it. Wealth, position, health, wisdom, knowledge, beauty, treasures, secrets belong to no private person, but are universal and yours as you qualify yourself to receive them and unfold your nature to its fullness.

The joy of the Lord is the sunshine that opens the mind of the soul to unfold its blossoms and shed its fragrant beauty and perfection around its radiant center.

Render in proportion to that which you desire to receive, but give first and put yourself in the way of receiving. Give from the abundance and joy of a heart full of so much love and charity that to give is your privilege and happiness.

Qualify yourself, becoming real master along some line of work so that you can give perfect service, thereby blessing your fellow men.

The outer helps to bring out the inner mastery and inner victories react in outer fields of action.

Many people enter the field of work before they are capable or qualified, and when opportunities of great advantage are presented for sowing the right kind of seed in soil prepared and ready to receive it, do much harm in the planting of erroneous, personal beliefs, and the harvest that results is detrimental to the spread of Truth. Weeds will grow in any soil, but cultivation is required for the roses.

Let the mists of error and personality roll away so that we will know ourselves and others better, and distinguish between the real and the unreal.

In exalting personality we weaken our chances of achievement and will come tumbling down with a crash from the pedestal upon which we place our material image.

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SWEET HUMILITY

is a virtue of the Master and a necessary condition through which divine power can guide us, and through which we recognize the same rights and privileges of others as in ourselves, that we are all flesh of one flesh, and the same drop of blood runs in all nations.

Who is greater than I? All and in all?

What careful preparation the Jesus must have made between the ages of 12 and 30. We hear nothing about him during that interval in which he so perfected himself, that in the three years he worked among us he was qualified to such a degree that each word and act were filled with pure truth and living spirit, which were registered and accepted as the words of God, for he was the word made flesh and his words became the basis of the Christian religion, a part of the universal conscience and intuitive knowledge to a greater or lesser degree in every soul in the world today.

The Jesus attained to the Master Christ by becoming a master of love and charity, crucifying all that was evil within him, losing his finite personality, into the infinite current of immortality.

He who knows that POWER IS IN THE SOUL, that he is weak only because he has looked for good out of him and elsewhere and, so perceiving, throws himself unhesitatingly on his thought, instantly r.ghts himself, stands erect, commands his limbs, works miracles.—Emerson.

ARE YOU DISCOURAGED?

Remember this:

When Abraham Lincoln was a young man he ran for the legislature in Illinois and was badly swamped.

He next entered business, failed, and spent seventeen years of his life paying up the debts of a worthless partner.

He was in love with a beautiful young woman to whom he became engaged—then she died.

Later he married a woman who was a constant burden to him.

Entering politics again, he ran for Congress and again was badly defeated.

He then tried to get an appointment to the U. S. Land Office, but failed.

He became a candidate for the U. S. Senate and was badly defeated.

In 1856 he became a candidate for the Vice-Presidency and was again defeated.

In 1858 he was defeated by Douglas.

One failure after another—bad failures—great setbacks. In the face of all this he eventually became one of the country's greatest men, if not the greatest.

When you think of a series of setbacks like this, doesn't it make you feel kind of small to become discouraged just because you think you are having a hard time in life?—Praetorian Guide.

The world may know Christians wherever they are, because they love one another.

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GOD THE ONLY HEALER

The Lines of Divine Law—May Harness Nature—Received From the Divine Somehow to Accomplish Your Desires—Wielder of the Scepter of Wisdom.

Wm. E. Gibson.

I AM the Lord that Healeth Thee.

"If thou wilt diligently harken unto the voice of the Lord thy God, and will do that which is right in His sight, and wilt give ear unto his commands, 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."

Health is conditional. It is so now, and has ever been so. God's law for Life, All Life, is Divine. It is written with the hand of All-Presence, All-Knowledge and All-Power, upon the tablets of creation, carbon sheeted through every degree and station of creation.

Through all the kingdoms from the lowest to the highest—through the mineral, the plant, the animal, which includes man.

THE LINES OF DIVINE LAW

are written and spiritually embossed.

The lower kingdoms conform, according to their stations and ability, to respond to the spiritual urge interpenetrating their constitutions, but with man it is quite different.

Man has reached the station of observation. He may look both forward and backward.

Looking backward he observes that he has come up through all of the kingdoms and stands master over all below his station.

HE MAY HARNESS THE FORCES OF NATURE

as he pleases, when he discovers how to correlate nature's forces for means and ends.

The mineral kingdom bows at his behest and serves his purposes, so with the vegetable and the animal, earth, water, fire, and air, heat, cold, gases and acids are his most obedient and faithful servants. These servants ask and exact no reward, but diligence on the part of the master.

When man looks backward throughout all of the stages through which he has risen well may he be happy for the heritage which is his through the bounties of the Source of All Things.

Man is as Janus in his station of creation looking forward and backward while he thinks and reasons upon those things which are below him in the process of evolution, he is or has the power to be just as intensely interested in those things and states which are above his present natural station.

Since the day Adam (the spiritually quickened soul) heard the Voice of God speaking in the Garden of Creation man has been in a

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state of soul agitation, yearning for greater knowledge, seeking light other than that of the sun, searching for life that has crossed the bar of time into Eternal Existence.

From time to time spiritually attuned souls, souls who looked more forward than backward,

HAVE RECEIVED FROM THE DIVINE SOURCE

and given to humanity laws and ordinances whereby men might live together in great security; happiness and prosperity might be enhanced through conditions that make for peace and harmony; and the health of humanity might be perfected through moderation and temperance in thought, conduct and bodily indulgences; and that the days of life in the physical body might be many.

MAN HAS A CHOICE

and is conscious of the results of his choice. If he chooses the wrong course the consequences follow,—not of divine wrath, but the inevitable end of the wrong direction.

If men start life by abusing their physical bodies with all manners of excesses they doom their bodies to speedy physical wreck. If they poison their minds with all sorts of foul thoughts of the low and debauching they, by natural law, make their minds abodes unwholesome for lofty ideals. If they close their eyes to Reality they become blind to Spiritual Light. If they shut their ears to Truth they become deaf to the Voice of God calling in the Garden of Creation, speaking through the tongue of power and strength of prophets and seers for the guidance of men.

IF THEY SHUT THEIR SOULS IN THE PRISON OF SELF

they hide from the light and health-giving power of the Sun of Reality; they shut out the pure air of freedom and sufficient in the foul fumes of the prison of their own choice.

Choose ye whom ye will serve whether God the Source and Dispenser of all good or self and its foul prison.

That was the burden of Moses' message at Marah, and of Joshua's injunction at Scheckem. And Jesus the Christ declared "You cannot serve two masters. You cannot serve God and Mammon. Oil and water will not mix."

If you would have real health you must think healthful thoughts, speak healthful words, do healthful deeds.

FOR ALL THE WORLD.

Think, Speak and Act for the Health, Happiness and Harmony of the World about you, losing consciousness of your own good in the dispensing of the best you have of words, thought and service for the Help and Uplift of All Souls about you, you come into the heritage of Health, Happiness and Real Wealth without a conscious struggle to that end.

Health is the Poise of the Soul between Reality and Materiality.

Health crowns the head of him who grasps God, the All Bountiful, with one hand and humanity, the needy with the other.

He alone is wealthy who is a channel for dispensing wealth to others.

He Wields the Scepter of Wisdom who like a burning candle weeps

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its life away in shedding rays of light of the guidance of his kind.

He is the True Healer of Human Ills who calls men to God's way of life, who points them to His laws and ordinances and bids them to conform their lives to the chasteness of divine laws, and to fit their feet to the Paths that Lead to Health, happiness, and eternal Life.

You may heal the body of physical suffering but it will sicken again, and again, and finally it will die. Its particles will dissolve and fly away. The atoms that combined to make it will seek other service, the elements that entered into it will return home for another round of duties.

The human, physical body follows the course of all physical bodies,—composition and organization for service, decomposition, and disintegration for change of service. But not so with the human reality. The Immortal Soul has an Eternal Outlook; Its natural course of progress is upward. It may retard its own progress, and even degrade its station. In ignorance and superstitions it may close its natural and spiritual senses to reality, and live for ages in darkness and misery, but Its Destiny is Onward and Upward, and Its Goal is the Kingdom of God.

HE WHO SEEKS GOD

seeks the source of All-Good. He who finds God finds the Source and Flowing Fountain of Real health, of Endless Wealth, of True Prosperity and of Progress in material attainment through the Spiritual Impetus.

IF YOU DESIRE REAL HEALTH SEEK THE WILL OF GOD AND CONFORM YOUR WILL TO THAT WILL.

If you desire Perfect Wealth, desire for all other souls that which you desire for yourself; for only with the key of this desire can you enter the Storehouse of the Eternal.

If you desire the Eternal Life, sacrifice this mortal life upon the altar of service in directing other souls to the City Eternal.

The pure gold is found when the dross is burned away. It becomes worthy of service only when in its dissolution from the dross and in the purity of its reality it is able to reflect the image of the refiner.

The Jews in due time will acknowledge their king, and the kingdom will include all of US. For as Paul said: "He is not a Jew which is one outwardly, but he is a Jew which is one inwardly." It is a mental conception and a spiritual birth. We are all Jews, and all the Jews are Christians, for God has so ordered the unfolding of thought. The call of Abraham was not an accident, and the holding of Jerusalem by Mahomet was an act of Providence, for it was the fulfillment of the words of Jesus. Heaven and earth may pass away, but His words will not pass way. You can have a new heaven and a new earth, but you can never have a new Word, for that Word is from Everlasting to Everlasting, without variableness or the shadow of turning. It is always new, for it is the Light every hour and every minute. It is the Life and the Way and the Truth.—Shelton.

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DANGER TO BE AVOIDED

Oliver C. Sabin.

THE New Thought, so called, is becoming very popular, wide spread, and far-reaching in its ramifications, and in this multitude of followers are to be found every grade and class of thinkers, from the rank infidel, the heathen, the quasi-heathen and quasi-infidel, to those who are really and truly following the lessons taught by Jesus Christ of Nazareth.

We, as followers of our blessed Savior, have a clean record, a clean course, and a well-defined path in which to go. We are either followers of Jesus Christ or we are not. If we follow as He taught, as He commanded, and practice as He practiced then we are in the straight and narrow path and the powers of Omnipotence are given to us through His promises and through His name.

It is not to be doubted that various kinds of healing are going on. We are told that those who practice what is termed spiritualism are healing the sick, and those who practice what is termed hypnotism also heal the sick. Then there are others who do not believe in Jesus Christ at all, as we are informed, who heal the sick. Some heal the sick through what they term the Christ Truth, denying the personality of Jesus Christ and His second coming, and in every grade and shape we find this species of error creeping in.

The members of this Truth, the followers of the Evangelical Christian Science Church, practice healing only through and in the name of Jesus Christ. God is the healer, but we must come to Him in the name of Jesus Christ.

When Peter was brought to task for healing the man who was lame, and interrogated as to by what power He did it, he told the Jews, (tenth verse of the fourth chapter of Acts), as follows:

"Be it known unto you all, and to all the people of Israel, That By The Name Of Jesus Christ Of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

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

Our Savior, in His very last command to His disciples, told them to preach His Gospel to all the world, and that those who believed would have certain signs following them; their hands on the sick, in His name, and they should recover. I do not believe that any person can be healed by God, except in the name of Jesus Christ. While we admit that other healings are done, they are not Divine, but are done through the other agencies mentioned.

What has brought all of this so-called Christian Science and New Thought into disrepute among the Christian people has been the attempt to teach error, in some line or another. It is frequently the case

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that one will claim that God has given to him a special message, or that he is the special discoverer of this great Truth, and some go so far as to claim that anybody else who teaches it or attempts to teach it without their consent is actually robbing them of their own well-earned dollars and cents. Such monstrous statements are believed by thousands to be true.

This truth which we teach and by which we heal the sick is identically the same as our Savior taught and practiced and is not new in this day and age. Andrew Jackson Davis, in his four books, the first one of which was copyrighted in 1850, gives out very fairly the system of healing as adopted by the so-called Christ Scientists, in some respects better, in some respects not so good; and before his day, from time to time, books were published giving to this world this same Thought by which the Christ Scientists heal the sick.

What I wish to impress upon our readers is this, that this Truth is from God and of God; that it was given to the world by His Son, Jesus Christ, and we should practice it as He practiced it, and that He was the Way, the Truth, and the Life, and that we should follow in the footsteps He trod. By doing this we have power with God Almighty, through the name of His Son, Jesus Christ.

Our students should avoid in ever possible way allying themselves with any person or persons or organization of persons who do not stand fairly and squarely upon the doctrine of Jesus Christ and believe that He is the Savior and the only Savior that ever came to earth from God. In this way there is safety, there is success; in any other way, ruin and ultimate destruction.

GOD IS CHANGELESS.

God never makes a change; everything is the one way forever and forever. If at any time during all the cycles of eternity God ever healed the sick, that power is here to-day, a living power, and it is to be used in the very identical way that it was in the first instance. There is no change and there can be none, and we are not in a position to doubt, because the evidence comes to us daily from all over the world of wonderous healings.

SOUL AND SPIRIT.

What is the difference between Soul and Spirit? Spirit is God. It is that part of man which is the image and likeness of God. Soul is the subconscious mind. "This Day Shall Thy Soul Be In Hell." The soul is material. Spirit is eternal. The soul may pass through this thing called death. Spirit can not know death. The soul may sin; the spirit can never sin. In other words, it is the dividing line between the Spiritual and the material.

THE LAW STANDS THE SAME.

If it is true that God ever did heal the sick through man, that same principle is yet God's law, for God's laws are never changed. We know it is true, because the Bible tells us so in numerous places; therefore the same law which did the healing for the prophets, for the apostles, and for the disciples of Jesus Christ, exists today, unchanged.

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WHY WE DIE.

Another New Thoughtist has died with the usual result—a host of questions as to why and wherefore.

There are thousands and thousands of people in the world, in all nations, and among all classes of people, who hope that they may escape illness and disease. They may fear, and greatly fear, that they may sometime be taken ill, but, all the same, they hope to evade illness and disease.

With what satisfaction and pride people speak of their immunity from illness. How often we hear "I have never been ill a day in my life."

"My father lived to be 90 years old and was never ill a day in all his life."

"My mother is 80 years old and she has never known what it means to be ill."

But who is there in all the world who hopes to escape death? Up to the advent of New Thought who in all the world had hoped not to die?

Every one, from the moment he knew death to be, knew that sooner or later he must die. All he could hope to do about death was to put off the hour as long as possible.

Consider these two states of mentality—the one which is not convinced that he must be ill, he only fears that he will be, and the mental state of complete conviction that there is no escape from death.

A brief consideration of these two very different states of mentality will prove many things to any one who has begun to understand the formative power of thought and conviction. It will prove that people's attitude towards illness and disease is one which will respond much more quickly and easily to the New Thought principle than their attitude towards death.

The answer to every "why" regarding any and every state, condition, circumstance, and happening, lies in an understanding of the mentality and its work. All conditions are born there, and there all circumstances have their beginning.

Nothing transpires, nothing can transpire, in any part of the visible universe until it has transpired in the mentality. Even death. Therefore the absolute necessity for the students to bend their energies towards a complete understanding of the nature and work of thinking as a formative force.

One cannot wholly know man until he knows what part the mentality has to play in man's being. For one to say "I know that man is Spirit" is not enough, unless he can say "I know that man is Creator, is creating with and by means of his thinking."

"Illness may come to any one.

"Death must come to every man."

One does not have to look farther for the cause of death than in this attitude of man toward it.—Alma Gillen, in Expression.

Substitute "respond-ability" for responsibility. It lifts all burdens, all weariness. And it opens the floodgates of light and power.—Faith Chevaillier.

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SPARKS OF TRUTH.

W. E. G.

Fearlessness in wisdom is power but fearlessness in folly is fatal.

Love is fearless, faithful and powerful, and he who impersonates Love in spirit and truth is in league with the Almighty.

No days are bright, no skies are clear, no rays of the sun of Eternal Reality reache the soul until the Crown of Love rests easy upon the head.

Love is the Light Eternal that reflects from the mirror of whatever heart is open to it.

He who is allied with Right is armed with might. He conquers without the fight.

When great reforms are in the process of formation, Justice and Generosity must go hand in hand, and Persistence and Patience blossom from the same plant.

If to you things are not going right then as best you can start them right by starting right yourself.

No reformation was ever born of criticism, nor any readjustment from the womb of condemnation. The negative cannot bring forth the positive.

He builds best who standing upon the foundation of the best there is, and out of the material of the best there is, builds that which is better than there is.

A great world upheaval is at hand. The old order has ended—ended in chaos; a new order is in the making. Every soul is a part of the chaos and an atomic spiritualistic possibility in the formation of the new.

He who both condemns the old and scoffs at the new bares his own head to the sun, and his feet to the sand, and closing his eyes to the light of day gropes in the night.

The world's problem is Human Brotherhood. The Problem of the Nations is to Perfect in every way National Unity. The Problem of the Social Orders is to form and perfect greater and more comprehensive social and civic unity. The Problem of the Individual is the Soul Problem—his true relation and obligation to His God and to His Fellow men.

The soul that is attuned to the will of God is a brother and friend to all men. He co-operates in all things which harmonize with Divir Will, and passes by all things which do not.

Thou great and loving essence of all good, whose child I am,
Strengthen me in knowledge, and show me more clearly the way.
I love thee for thy tenderness to me, and feel thee near me always.
I trust in thee utterly and know thou wilt guide me aright.
—East Indian Prayer.

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BEHOLD YOUR KING!

Christ, Creator's only Son
Manifesting God alone,
Manifesting God in all,
In the vast, as in the small;
In the life of all that lives,
In the breath of all that breathes;
In all harmony and bliss,
In all beauty, love and peace.

In the joy when war-drums cease,
When the prisoners find release,
When is crushed the tyrant's might,
When the victory is with Right;
When the Nations' war-flags furled
In the peace of all the world—

Christ is in that peace to heal
Broken hearts when joy-bells peal.

God is with us—that is sure.
Christ reveals Him—that is more.

Christ, the joy of work well done,
Christ, the radiance of the sun;
Christ, the bright stars' twinkling beam,
Christ, the silvery moonbeam's sheen;
Christ, the hoarfrost's diamond spark,
Christ, the "presence" of the dark;
Christ, the pureness of the snow,
Christ, the firelight's cosy glow;
Christ, the coolness of the shade,
Seen in every grassy blade;
Christ, the rainbow's promise true,
Sweet refreshment of the dew;
Christ, the peace of azure skies,
Christ, the wisdom of the wise;
Christ, the beauty of the rose,
Christ, the evening's calm repose—
Sunset glory of the sky,
Truthful glance of truthful eye,
Softness of the cooing dove,
Love-light in the eyes of love,
Christ, the troth of lovers true
Pure as snowdrops' virgin hue.

Christ, the infant's trustfulness,
Sweetness of the mother's kiss;
Christ, the clever craftsman's skill,
Law that rules the potter's wheel
Force that holds both great and small,
Power that guides the apple's fall—
That great power which made all good—
Christ—the "Word"—the love of God.

That same strength for which we pine
In the Altar's Bread and Wine—
That great power which made all good,
That one power—the "Word" of God.
That same power which was displayed
By the purest Hebrew maid,
When she bore the holy Babe
To be conqueror o'er the grave—
When she saw her Son divine
Change the water into wine.

That great power by Jesus proved
When the dead men living stood,
When the blind, the deaf, the lame
Unto Him for healing came;
When he shed forgiveness sweet
On Mary, weeping at His feet:
When He suffered, when He Died,
When His soul in anguish cried.
Proving earthly things but dross,
Christ, the glory of the Cross!
Christ, for whom our praises ring,
Jesus Savior—Christ, the King!

Glimpses these of Heaven most fair,
In us, round us, everywhere;
Here on earth, of God's own Heaven—

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God's own World, where God is King,
Manifest in everything—
God's own World, where Christ is King,
Manifesting everything.

God and Christ forever one—
God the Father, Christ the Son;
Man and Christ forever one—
God the Father, man the son.

Man-in-Christ is on the Throne,
Manifesting God alone;
Man and God forever one—
Man the sunshine, God the Son.
—A. M. B. in Active Service.

BRANDS FROM THE BURNING.

W. E. G.

Too much teaching terrifies the thrifty mind. Give an intelligent hint, then let go. Only a signpost at the parting of the ways suffices for the earnest traveler. None will advance, no matter how much information is given, unless there is the will to reach a desired end.

"Loose the man and let him go," but the beast, keep him in subjection. Laws are for those who have not conquered the bestial menagerie of the self.

If you would keep in good health never lie about yourself or about anybody else, to yourself or to anybody else, as to the prospect of life or the state of health. He has the best health who, in all ways, is truest and purest in living through the days of life. He has the most abundant wealth who works most in the Spirit of Service to God and Man.

"Love and work" is the slogan of this day. Love to God expresses simple obedience to his commands. Work for the welfare of humanity done in the "Spirit of Service" to God and to men alike, is commanded. Love is Worship. Work is Worship. He who loses himself in such Worship shall find himself in the Eternal Kingdom of God.

He who seeks the Way and Will of God shall find the path to Eternal Life, but he who seeks his own will and is satisfied with his own way shall have the reward of his search but not yet the way to Eternal Life. He defeats the end of his life who rejects the Will of his God.

MY CREED.

I believe in working, not weeping; in boosting, not knocking, and in the pleasure of my job.

I believe that a man gets what he goes after; that one deed done today is worth two deeds tomorrow, and that no man is down and out until he has lost faith in himself.

"So many people say 'I cannot control my thoughts. My mind wanders all over.' If you will pay a little attention to controlling your words, you will find that it will be a great help in gaining control of your thoughts. Your words form a focusing point around which your thought energy gathers."—Journal of Orificial Surgery.

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SWEET-SMELLING BARRAGE.

Keep the Fly On His Own Side of No Man's Land.

The United States Public Health Service announces that we have with us today:

Anopheles mosquito, which carries malaria.

Aedes mosquito, which carries yellow fever.

Cootie (with military training,) which carries trench fever.

Same (with or without military training), which carries typhus fever.

Flea, which carries bubonic plague.

Hookworm, very much attached to man.

Fly.

And the greatest of these is the fly.

The mild weather of the past winter has been very favorable to insect life. It has promoted the breeding of these dangerous pests, many of which have survived and deposited eggs, which, hatching now, will re-enforce the "holdovers" in marvelous numbers.

Mamma Fly, for instance, lays 150 eggs at a time, and repeats at intervals of six days during her five weeks of life.

Experts on insects this year hav started war on the fly on a new tack.

Basing their advice on the conclusion that any odor pleasing to man is offensive to the fly (and vice versa). they tell us how to put up a perfumed barrage about baby's milk and father's pudding.

Take five cents' worth of oil of lavender, mix it with the same quantity of water, put in an atomizer, and spray it about the rooms where flies are wont to congregate. Spray the walls of the dining room. Spray the table linen, the curtains, and the rugs.

If lavender recalls too vividly the old smelling-salts days, you may obtain the same result with geranium, mignonette, heliotrope, or white clover, honeysuckle, or hop blossom.

French scientists tell us that the fly has an intense hatred for anything blue. Rooms decorated in blue tints will be shunned. A blue tablecloth might help.

If, in spite of precautions, the ma rauders get into the house and refuse to drink fly poison, burn some pyrethrum powder. The fumes put the insects into a state of coma, but they come out of this soon, and must be caught asleep, brushed from the walls, swept up, and be effectively disposed of.

However, if you keep things neat and clean and sweet smelling about the house, the yard, the woodshed, and the barn, the fly is not likely to foregather in great numbers about you and yours.

Clean things seldom have an odor attractive and pleasant to the fly, which delights in mussing about in dirty, disease-breeding garbage pails and other refuse receptacles.

Many a man made his reputation as a fighter by the safe and simple process of not letting his opponent get near enough to strike.

This form of tactics is especially good in battling the bug.

Don't wait to fight him after he gets inside your trench. Keep him on the other side of No Man's Land by a barrage of cleanliness.—Arthur Brisbane.

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PLEASURE IN WORK.

We do best the things we like to do. We all like to work. We may deny the charge with mock-modesty for ourselves. and for others with emphatic belief, but psychologists and physicians are unanimous in testifying that every healthy human animal craves action as it craves food.

Action is pleasurable only when it is desirable. To say that we wish to work only if the work is what we wish to do, sounds much like Lincoln's famous cryptic epigram: "For those who like that sort of thing I should think this would be about what they would like." But there is truly a deeper meaning.

The instinct of creative craftsmanship is as deep and genuine as the instinct of hunger. Men will make gardens, build strange and intricate designs in whatever material is available, construct and operate model machines and cheerfully exert muscles and mind to their utmost power rather than endure idleness. Every prison contains proof of this fact.

The standardized machine process seems to bar the expression of this instinct in modern industry. The effort to secure such expression in spite of that bar accounts for no small portion of the friction in that industry.

The machine, in taking away one element of creative craftsmanship, introduced another, higher, more intricate and ultimately more pregnant with pleasure. This is the element of organized teamwork. The players on diamond or gridiron make greater mental and physical exertions than any gang of machine workers. Men will exert themselves at repugnant toil all the week for a chance to share in such pleasurable exertion during an afternoon.

Modern big business is the most interesting of games. The problems of world resources, markets, finance and management offer incomprehensible fields for splendid team play. Craftsmanship and play is found in management today, and this no matter what physical and nervous energy is needed.

Labor demands a share in the team play. It is going to help plan the work of the world. This is one important but often unnoticed side of the labor problem.

Two things enter into craftsmanship; planning the product and team work. When muscles mold in material the idea the mind conceives there is pleasure in the doing. When we move in emulative harmony with others there is joyous team play.

Putting these elements into industry will multiply pleasure and product and change the labor to the play problem. Sharing planning and profits among producers takes most of the pain and waste and struggle out of industry.

This is one of the things toward which the world is now almost blindly struggling.—Washington Herald.

"You will save yourself much friction and unhappiness if you will train your mind to expect that others will differ from you in your views, and to allow them perfect freedom to so differ. Train your mind to cast out and forget all resentment toward the thought and conduct of those who oppose their ideas to yours."

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WHICH IS THE MOST GENEROUS MONTH?

Mrs. Walter S. Brewster, of Chicago, nationally known for her war activities, notably as vice-chairman of "The Fatherless Children of France," has inaugurated a unique method of raising funds which other organizations will be interested to follow in future campaigns.

Recently appointed to provide American godmothers and godfathers —at 10 cents a day—for 60,000 destitute little French war waifs, Mrs. Brewster conceived the plan of asking for $3 donations in the name of one's birthday month—enough to care for a war orphan for the whol 30 days. Promptly a hot rivalry sprang up, threatening to upset the calendar. When Mrs. Brewster announced through the press that August was in the lead with donations, but November was notably lagging, a small sheaf of November donations promptly arrived to change the score. But no sooner had November topped the list than July spurted ahead.

Many birthday gifts came in the shape of checks for $36.50, a year's support for a child, allowing the "godmother" to choose from the organization's lists a boy or girl as her protege, with whom she was at once put in touch by correspondence and who will hereafter write touching little letters to her with grateful regularity. Ten cents cares for a child for one whole day, and many dimes were received from small boys and girls celebrating their birthdays in a new fashion—feeding little Pierre for a day, or Margot for a week, or Yvette a whole dollar's worth, ten days.

The campaign is still going on, and it remains to be decided which is the most generous month. If you want to help feed and shelter a forlorn little war orphan and honor your birthday month, write to Mrs. Walter S. Brewster, Room 634, 410 S. Michigan Ave., Chicago.

THE MOTHER-HEART.

I never touch the wonder of her hair—
Her golden nimbus, like a sunlit mist—
That curls of other children are not there,
Wee heads unkempt, unkissed.

I never feel her small, confiding hand
Slipped softly, like a flower, within my own,
But other little ones beside her stand,
Unloved, untaught, unknown.

I never bend above her rosy sleep,
Or kneel in gratitude beside her bed,
But other babes in outer darkness weep,
Unwatched, uncomforted.

O little daughters whom no mother tends!
O wee lost lambs that stray in stony ways!
How shall we find you?—and how make amends
For Our child's happy days?

—Selected.

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A UNIQUE MEMORIAL TO OUR DEAD SOLDIERS.

Possibly one of the most unique and beautiful tributes any community has paid its dead soldiers was offered at Clarinda, Iowa, on Decoration Day, when a group of public-spirited citizens contributed a fund for the care of one French war orphan for each of the twenty-one boys from Clarinda who sacrificed their lives in the world war. The fund will be administered by an American organization, "The Fatherless Children of France," through its Paris office, which will arrange that the adoption of each of the twenty-one children be made in the name of and as a memorial to a dead soldier of Clarinda.

There could be no finer memorial for any American soldier who fought and died in France; who ofttimes was saved from lonely and homesick hours through the devotion and friendliness of these little French children, than that one of these war waifs should be aided through his supreme sacrifice, and his name held in reverence during the child's whole lifetime.

There are now on the waiting list of The Fatherless Children of France for "adoption" 60,000 little French war waifs. Just ten cents a day will care for one of them in France among its own kin. This supplements an allowance of a similar amount which the war widows and children receive from the French Government.

Mrs. Walter S. Brewster, vice-chairman of the organization in America, is conducting, from the Chicago office, Room 635, 410 S. Michigan avenue, a campaign for a year's care for each of these last 60,000 war orphans of France, making a big effort to have the entire number sponsored by warm-hearted American "godmothers" and "godfathers," within three months, either by donations of dimes and dollars, or by specific yearly pledges of $36.50 per child.

DIVINELY LED.

Across the threshold of the year
Serene I gaze;
I would not conjure visions clear
Of coming days,
Nor pledges make, nor vows: instead,
I only ask: Let me be led.

I ask not what before me lies
But trust alway,
If o'er me should be azure skies
Or leaden gray.
Divinely led in shade or light,
How should I fear the darkest night?

"Not for tomorrow and its needs"—
Just for today!
Keep me from pride in mine own deeds,
Dear Lord, I pray!
Work thou in me to do thy will,
Speak, whilst I listen and be still!

I promise not throughout the year
Great deeds to do;
Only to hold each duty dear,
Just to be true,
In faith to follow Christ the Head,
To walk in trust, divinely led.

—Mabel Lockman.

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"STAY AT HOME WITHIN THINE OWN SOUL."

The great Soul of the Universe has chosen you and me through whom to manifest itself. "Ye have not chosen me, but I have chosen you." Shall we forever limit this manifestation by making ourselves into a little narrow mould of personality which shall shape and size the Divine, or, worse still, shall we run here and there to borrow some measure our neighbor has made of himself and hold it as our measure under the great rushing waters of Infinite Wisdom and Love, thereby saying: "This full is all I want; it is all there is to be had, all that thou art?"

Away forever with such limitations, ye seekers of truth.

"We make His love too narrow
With false limits of our own;
And we magnify His strictness
With a zeal He will not own.
For the love of God is broader
That the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Would you then know God, "whom to know aright is life eternal?" Go not abroad looking for the Divine. "Stay at home within thine own soul." Seek there earnestly, calmly, trustfully, the Source of All Good. Know at once and forever that only therein will you find truth, and only thereby will you grow to be what you desire—self-centered, self-poised. Let go your little narrow thoughts of the Divine; cease to desire anything less than the fulfillment of God's will in you. His thoughts are higher than ours as the heavens are higher than the earth. Let nothing short of perfect fulfillment of His thought in and through you satisfy you.—H. Emelie Cady, in Miscellaneous Writings.

COME UP WHERE YOU BELONG!

A voice descended to me from a great height,
A voice of fierce command, a voice of tender appeal,
A familiar voice, a voice I was bound to recognize—
Ah yes, my own voice—my own voice, descending from a great height;
My own voice hailing me and crying in accents of fate to me;
COME UP where you belong! Come up where YOU belong!

The Lord YOUR SELF is there and calls: Come up where you belong!
And though you do not hear, the Lord your self still calls;
And though you hear and do not go, the Lord your self STILL calls;
And what you cannot do unaided, you CAN do when you help yourself.
The biggest things always take you up and up—
The biggest YOU always cries to the smallest you:
COME UP WHERE YOU BELONG!

—Horace Traubel.

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IN MY SUMMER GARDEN.

Out in my garden of blossoms and birds—
Colors of opal and rich Orient—
Lotus-cupped lilies in mirrored pools stirred,
Arched by the latticed trees, dreaming, content,
Rarest of roses grow; fair Persian dyes!
Steeped in the nectar that Lucullus sips;
Golden and fleeting my summertime flies;
Transient its rays as the amber moon dips.
—Rose de Vaux-Royer.
July 9, 1919.

One of the many movements toward greater efficiency produced by the late war is the training in gardening for those who would otherwise not have experienced the healthful and pleasing returns from a Victory Garden.

Nature is so responsive that it seemed like working in harmony with the creative principle, as the seed we put under the soil drew from the invisible elements that which was necessary to sustain its individual character and give it visible form. HIS presence seems interwoven with the miracle of natural law. Growing things are frankly sincere in their effort to be, and grow with all their energy in their sincere upturned faces. There is a high understanding unfolded as one works in his garden abetting the creative processes; a vast harmony which eludes us and which we miss except as we come in contact in simple manner and catch the underlying "music of the spheres." There is a sweet content in the security a garden gives—the sense of possession, and the aid in drawing the various forms of life from the tiny seed and plant, in which the joy becomes personal.

Let everyone possess a summer garden—at least for one summer—and become familiar with Nature and rejoice in her methods.—Rose de Vaux-Royer.

THE PILGRIM.

I am my ancient self,
Long paths I've trod,
The luring light before,
Behind, the red;
And in the beam and blow
The misty God.

I am my ancient self.
My flesh is young,
But old, mysterious words
Engage my tongue,
And wierd, lost songs
Old bards have sung.

I have not fared alone.
In mount and dell;
The one I fain would be
Stands by me well,
And bids my man's heart list
To the far bell.

Give me nor ease nor goal—
Only the Way,
A bit of bread and sleep
Where the white waters play,
The pines, the patient stars,
And the new day.
—From "You, Yourself."

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THE IMMEDIATE THINGS ARE VESTIBULES TO THE IDEAL.

In order to achieve the things you desire you must first conquer the immediate thing. You must conquer the thing that presents itself as the first thing to be done. Do each to the glory of God.

And it is my belief that you never conquer anything until you love it and are satisfied with it.

As long as you dislike a thing and hate it and fear it you are hypnotized to it. As long as your heart is set on anything—even on an unformulated idea—your whole being is tensed and you are demagnetized so that you cannot attract the thing you desire.

The immediate thing is an opportunity to turn something to beautiful results.

The immediate thing is a stepping stone to the next thing, and that one to the next, and so on.

You never know where the immediate thing will open out into the thing you desire.

Do the immediate thing to the glory of God, and know that whatsoever things you desire when you pray believe that you receive them now in truth, you shall have them.

Love is the magnetism that brings you your heart's desire. Love is the way out.

Love the work that comes to hand, do it to the glory of God, and know that you already have the SUBSTANCE of all that you desire. Things are the shadows that surely follow.

The law of being is not impression but *self*-EX*pression*—pressing out into action your real Self, your God-given nature.

Express yourself in love. Let your own light shine in your own way, according to your own interests and your own convictions.

In other words, be genuine! Act from your soul.—The Nautilus.

TWENTIETH CENTURY PSALM.

If there isn't any pleasure waiting
for you by the way;
If there's not a thing to grin at in
your journey day by day;
If you've got excuse for kicking and
for stirring up a row,
Don't you do it, don't you do it—
just be happy, anyhow!

Just be happy, just be happy—take
the fiddle and the bow;
Snuggle it against your shoulder,
limber up and let her go,
Till the world is full of music and
there's joy in every string,
Till you get all outdoors laughing
and you make the heavens
ring!

If you meet the world a-smiling,
then the world will smile at
you;
You can laugh the clouds to flinders,
till the blue sky glimmers
through.
If you just pretend you're happy,
with your whole heart in the
task,
Then, almost before you know it,
you'll be happy, sure enough!

—W. L. Hart, in The War Cry.

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BECAUSE—

Because they worked in lowly places, and did not seek praise of the multitudes, we knew them not, and we hurried past them, the little group of Salvation Army workers, when they made music on the street corners.

Because they reach the heart of the outcast, the poorly clad, and the miserable, we drew our skirts away from contamination, with the conglomeration of spectators they gathered about them.

But because they had dedicated their lives to personal aid for their fellow men, irrespective of caste or condition, they were ready when the great call came! Filth and disease, cold and dying souls were known to them. They had ministered before, and their hands were skilled and gentle, and most providentially ready to minister again.

And now the whole nation knows them, these wearers of blue-lined poke bonnets and navy blue coats, these captains and majors and little sisters of The Salvation Army. The whole nation and the nation's army know and love them.

Because they took their "fighting strength" and their meager money into the front-line trenches when battle was on, and necessarily left the home service depleted, a nation-wide Drive was made to rehabilitate their home activities.

Who can say "No" to a Salvation Army lassie? Remember her as she walked in the trenches, with her steaming hot coffee and her crisp doughnuts, her cheery word and camaraderie for, perhaps, your soldier boy!

Help her to fill her can.—Carmen Ballen, in San Francisco (Cal.) Bulletin.

AFFIRMATION—GOOD WILL.

The Master said: "Love thy neighbor."

I asked him: "How much?"

He answered: "As much as thou lovest thyself!"

Upon me is placed the decision.

I am responsible that I love myself and my neighbor.

As God's child I love myself.

As God's child I love my neighbor.

In loving myself I let loose within the force that radiates good-will.

Like the sun, this Love of myself as God's child, shines upon all.

Love radiates from me as the Light that lights every man.

In the liberty of self-confidence I love. I let that light shine.

In the shining of the light, I am blessed.

I grow more illumined with the shining.

I feel friendly to all when I let the light shine.

In the shining I am expressing Friendship.

Through the expression of Friendship I am in health.

In the mental state induced by Friendship, I find peace.

I am expressing health, happiness, prosperity and peace, when I am a Friend.

As Life, Thought and Love are limitless, so is my Friendship enough for all.—Now.

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THINGS TO BE REMEMBERED.

Remember to smile and make the most of your talents.

Remember that a blessing used and praised is a blessing increased.

Remember that the right use of anything increases it, while misuse or no use of a faculty or of power destroys it. If a man were to cease using his arm it would soon become weak and of no value to him. The fish of Mammoth Cave are blind because they have never been called upon to use their eyes.

Remember that you have spiritual powers. These may be developed by right use, or they may be lost through misuse in sense.

Remember that as you develop your talents more talents will be given to you. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away."

Remember to be thankful for your small blessings. Count them; praise God for them. You will soon find that you have many good things and that your supply of good things is steadily increasing. If you grumble and forget to count your blessings you will gradually lose them.

Remember to praise the true Self in you, that it may express through your mind and body and grow in power.

Remember that God sent the true Christ-self of you. God's idea of you is perfection.

Remember that God has given you a spirit, and if you are a good and faithful servant you will use and cultivate this true spiritual self until its power is felt in your mind and body and daily life.

Remember that becoming an industrious steward you can bring this spirit into every cell of your body and mind, making your whole being immortal.—Weekly Unity.

HEALING.

The cause of disease is ignorance.

The remedy is knowledge, Consciousness.

Healing is attained by centering attention upon Truth; for it is a change from belief in sin, sickness and death, to a knowledge of Truth.

To know the Truth of body is to know the Health of body.

One thing alone heals—the consciousness of God's Presence.

As the hand or the mouth may be used as an instrument in transmitting thought, so the individual thought of one may be used by the Great Intelligence to awaken consciousness of life and wholeness in another.

The practitioner must himself be illumined by Truth. He must keep his thought 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.—Power.

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"EVERY DAY IS A FRESH BEGINNING."

How seriously some of us play this little game of time as though we were really in it, yet we know that now—this very moment NOW—we are in Eternity.

We love to let the rising and setting of suns make our days, and the whirling moons, our weeks and months, and round numbers our centuries and milleniums. Because we love to "begin all over again" every once in a while, especially if we think we have made mistakes and yet have the "hope that springs eternal in the human breast."

So let us celebrate, too, this "perfectly good" new year, and while we make no resolutions which we have learned long ago are "like piecrust made only to be broken," we will see the Eternal Truth of the Now as that which always has been and always shall be, and keep in Its good only.

We turn our backs upon the past, "remembering Lot's wife," and not looking back. For we know the good of it will catch up with us and be our companion throughout Eternity.

Neither will we look into the future, that bottomless pit into which we now cast all the evil prophecies, for having no bottom it shall prove the great Nothing from which none of these evils can ever rise again.

We will rest forever in the Great Forever, taking each day in its fullness, and making it our best day, Sabbath upon Sabbath, an eternal Lord's Day, consecrated to peace and love, wisdom and pleasure forevermore.—The Master Mind.

THE HOME IS DIVINE.

The home should be recognized as a divine institution, ordained of God's Love as the institution for which all others—State, Church. workshop, school—exist. We are in sad danger, it seems to me, of turning things upside down, of making that the chief thing in life which is only secondary and auxiliary. We talk about a life-work, life-task. life-missions, with easy flippancy, gliding unconsciously away from the chief task which God has laid upon the most of us, the perfection of human society in and through the power of the home. Doubtless there are those to whom God has denied the joy of this task. One gathers from the words of St. Paul that there were moments when he felt more keenly this sacrifice than all the others incident to his mission. Yet even those who have no such "portion under the sun" would labor and suffer in vain if the home should perish from the face of the earth.

For the true measure of civilization—and Christianity is only a celestial civilization slowly working itself out upon the earth—the true measure of any civilization is found, not in its legislation nor in its architecture, not in its poetry nor in its politics, not in its industry and its commerce nor even in its schools and churches, but in the extent to which all of them are made to contribute to the perfection of the family and the glory of the home.—Rev. Charles J. Little, in the Northwestern Christian Advocate.

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EMINENCE.

Swept and garnished and untarnished,
All the ornaments are gone.
Cleansed and burnished, newly furnished,
Windows opened to the dawn.

Sweet and fragrant and so clean,
Swept and silent and serene,
I have made by house a rest
For a long expected guest.

Let him bring with him his goods,
All the trophies of the woods,
All the treasures of the seas,
All divinest melodies,
All the wisdom which the heart
Yearns to hear or to impart.
All the beauty of the age
Gathered on a single page.
Let no object desecrate

All this peaceful spaciousness.
There shall naught less delicate
Than some blossoms, more or less,
Lilies, roses, fresh with dew,
Fill the chambers with perfume,
Or a lamp of golden hue
Make a glory of the gloom.

In the stillness is a lyre,
For the master-touch it yearns.
In the grate there is a fire,
I have banked it, but it burns.
Nothing more have I to do,
I should fear to do too much.
Fair my temple is to view,
Needing nothing, not a touch.
Here I sit, all unemployed,
Praying, hoping, keeping pure.
Empty is my house, the void
Is itself a promise sure.

Listen! There is not a sound!
Look! No shadow even stirs!
There is only peace profound
Known to faithful worshippers.
'Tis a Royal Guest who comes,
There shall be no trumpet's blare.
All unheralded, no drums
Shall his eminence declare.
Like the song which seems to dwell
In the ear if anywhere,
Or the chambers of a shell
By the margin of the sea,
In the silence, like a prayer,
His Epiphany shall be!
—Grace Pearl Bronaugh, in Unity.

INGERSOLL'S PREVISION.

I see a world where thrones have crumbled and where kings are dust; the aristocracy of idleness has perished from the earth. I see a world without a slave; man is at last free. Nature's forces have by science been enslaved.

I see a world at peace; adorned with every form of art, with music's myriad voices thrilled; while lips are rich with words of love and truth—a world in which no exile sighs, no prisoner mourns; a world on which the gibbet's shadow does not fall; a world where labor reaps its full reward; where work and worth go hand in hand.

I see a race without disease of flesh or brain; shapely and fair; the married harmony of form and function.

And as I look, Life lengthens, Joy deepens, Love canopies the earth; and over all in the great dome shines the Eternal Star of Human Hope.—Power.

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SIMPLY REALIZE THE TRUTH.

In healing others, we simply realize the truth for them, and are thus able to help them mentally, morally and physically. We do not dominate them in any way, or take anything fr ourselves to give to them, or exercise any control whatever over them; but just because we are all of one nature, of the same substance and essenc though at a different stage of realization of that nature, we are able, by holding before their mental vision the pure truth of what we see they must be, to awaken them to the same realization. It is necessary for us to leave them in the hands of the absolute Love that they are, to manifest, as that Love sees best, perfect wholeness in every direction; which wholeness includes material surroundings, or what we call material, for it is only our limited conception of ourselves that seems to need the use of a term opposed to spiritual.

In enumerating lesser beliefs, Poverty is only one of the many forms which may take shape differently with different people; but we most of us think that either there is not enough for all to have what is necessary, or that some are more fortunate in securing what they need. The remedy for this is to become convinced that no one person is different to another potentially; that all have access equally to the abundant supply of the Infinite.—The Optimist.

The world crowns success; God crowns faithfulness. I know how far high failure overleaps the bounds of low successes.—L. Morris.

AWAKE.

Meet dark with light and hate with love and greed with sweet beneficence, and win the erring one from paths of wrong and point the upward path to human brotherhood.

Thus want and suffering and poverty sore will slink away from sight and peace and plenty, in boundless store, the children's heritage will be.

Awake ye sons and daughters fair! Awake for human brotherhood!

The beckoning hand of destiny points on to fairer days when love shall rule the sons of men and all that's great and glorious our heritage shall be.

Awake ye toilers in the field of good! Look up and see the star of hope amid the darkened sky and rays of light come peeping through the rifts that love has made.

Wrong shall go down and Right shall lift her shining head and peace and plenty o'er this world abound.

The cooing babe, the smiling child, the youth with hope ahead, shall all in future reap the glorious fruits of human brotherhood.

Thus end my words of cheer and courage strong, for love shall rule and greed and wrong shall go down to darkness and oblivion, and all that's good and great shall rule for human brotherhood.—From Sixth Cycle Messenger.

Duty brings its own strength with it. The moment we begin on it with a will, power comes to go on.

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WE ALL ARE ONE.

God of the granite and the rose;
Soul of the sparrow and the bee!
The mighty tide of Being flows
Through all its channels, Lord, from Thee.

It springs to life in grass and flowers,
Through every shade of Being runs,
Till from Creation's loftiest towers
Its glory flames in stars and suns.

God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of Being flows
Through all its channels back to Thee.

Thus round and round Life's cycles run
In ceaseless rhythm back to God,
Till Consciousness enthroned proclaims
We all are One, from sod to sun.

TRUE DEVELOPMENT.

As we look back over the past history of the race, we perceive that there has been a gradual development of the mental faculties. The skulls found of those who lived thousands of years ago do not at all compare with those of today in cranial development. The question arises: Is there no limit to development in this line?—And again: What is the purpose that is being served in the economy of nature by this development? As we consider the world conditions of today we perceive that mental development alone is not enough to make of this world a paradise. A person of evil desire, possessing a brilliant mentality, is all the more capable to carry out his evil designs. And so we see that following the development of mentality that there should be an equal development of character which will make the brilliant mentality a blessing and not a curse. "Though I have all knowledge * * * and have not love, I am nothing, says the Divinely inspired writer. Thus we perceive that without the nobility of character to control and to direct it, a brilliant mentality is not necessarily a blessing.—Bible Review.

"WORK ONLY CONQUERS."

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

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

Doctor Samuel Johnson was the son of a book dealer.

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

Oliver Cromwell was a brewer's son.

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

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

Daniel Webster was the son of a small farmer.

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

William Cullen Bryant was the son of a physician.

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HAPPINESS FROM WITHIN.

So long as you resent and resist your environment you can find neither peace nor happiness.

Happiness is a matter of adjustment.

If you cannot change conditions you can at least stop fretting against them and resisting them. You can co-operate with them.

Let go and live your own life in your own way so far as you possibly can.

No one can enter the kingdom of your own mind and control your thought.

The psychologists have demonstrated that happiness is largely a mental attitude. To a great exten it is simply a matter of choice on your part whether you will waste your energy in worrying and fretting over what you cannot change, or whether you will get interested in making the most possible out of conditions as they are.—Elizabeth Towne.

THE POWER OF YOUR WORD.

A word is a signal of an idea. Idea is a true thought or mental visualization. Personal thought (opinions, belief, etc.) is not true thought or idea. As words are signs, we employ those which represent our mental conception. So we have good words, and bad words; true words and false words; pure words and impure words; weak words and strong words; sound words and deficient words.

Why should one "hold fast the form of true words"? Because all thoughts are forces and have their effect. True words or thoughts leave a good and wholesome influence upon one's whole being—and all are seeking, knowingly or ignorantly, that which is good.

True words are the thoughts of Divine Mind of God. Hence, such thoughts will make you more God-like.

You are not only the expression of God—as are also the flowers, the birds, and all other forms of life—but you are the Voice of God, crying in the wilderness of sense confusion; and the Hand of God is making his paths straight. Your mission is to bear witness unto the Truth—to think the Truth, to speak the Truth, to demonstrate the Truth. —Charles Edgar Prather.

LIKE A MOUNTAIN TORRENT.

Like the onward flow of the mountain torrent has been, and is, the march of this so-called New Thought. The Dead Sea of superstition is rolling its gloomy waves away from the vital currents of living men, and the Truth is being demonstrated and the skeptics are being converted to the Truth which makes them free.

I have not to take care that what I say today is consistent with what I said yesterday. What I am responsible for is that it represents what upon my honor and conscience I believe to be the duty of today, in the light of the knowledge I possess, whether that duty is consistent with party aims, or is opportune to party exigencies or not.—Joseph Chamberlain.

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THE IDENTITY OF ALL.

As the desire for spiritual freedom grows more intense, a new ideal is formed; the thoughts become centralized, and picture after picture of the ideal life—each one more vibrant and vivid than the one preceding—form in the imagination. So impression after impression is made in the consciousness, and finally the concept for spiritual knowledge is formed. Then, through contemplation and much meditation, we come at last to the effortless identification of the I—of the Real Self—with God.

Life is a mirror in which we see reflected in form-creation all our thoughts, our hopes, and our aspirations in minutest detail. If we carry the consciousness of the Allness of God with us all the time, then we finally come to see God everywhere and in everything.—Mary Elizabeth Jenkins.

REMEMBER.

"We find in life exactly what we put in it."—Emerson.

To carry care to bed is to sleep with a pack on your back.—Haliburton.

A propensity to hope and joy is real riches; one to fear and sorrow is real poverty.—Hume.

Action may not always bring happiness; but there is no happiness without action.—Disraeli.

He who loves goodness harbors angels, reveres reverence and lives with God.—Emerson.

Our grand business is not to see what lies dimly at a distance; but to do what lies clearly at hand.—Carlyle.

To make knowledge valuable, you must have the cheerfulness of wisdom. Goodness smiles to the last.—Emerson.

Sympathy is the safeguard of the human soul against selfishness.—Carlyle.

Nothing will ever be attempted if all possible objections must be first overcome.—Dr. Johnson.

THE TRUE WILL.

There is only one Divine Will, and all other forms of will which manifest in a manner different from this One Will should not be called wills, but forms of willfulness.

One of the most excellent points which Mrs. Behrend has brought out is that the true will does not strive, or work by means of force. Divine Will has no occasion to strive, or struggle, with itself; has no need of being bolstered up; has no need to serve as a driving force. It is simply the Great Purpose within Itself which holds together by co-ordination all things and sustains all things unchangingly, and it finds its source and expression in Its unfailing love. The will to love is inherent in Love, and when we will to love, we need not will to overcome, because "love overcometh all things."—The Builder.

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PRAYER.

Believing that God sent suffering for some purpose of His own, people have prayed for what they thought was good for them. Quite naturally they could not leave it to God so long as they believed His will might be to send pain and trouble, but God changes not and we do not get prayers answered by His doing anything He would not do or has not done otherwise.

Right prayer acts by revelation to us of what God has done and is doing, and since He has done everything perfectly we must not ask Him to give us what we think we want, in the way we think we want it here in the relative so-called material world, because this prayer won't work truly.

Our prayers will work and be answered if we go to Him in thought and ask Him to reveal His answer in His way, knowing that it ever is and ever must be, from the very nature of God, divinely perfect in every respect. Before our prayers can become dynamic, we must awaken to see that God was never a party, consciously or unconsciously, to the trouble from which we are seeking relief. When we have got this definite understanding we are freed from the necessity of stipulating our desires or requirements and the manner of their accomplishment (which has been one of the reasons in the past why prayer was so seldom answered), because we see that God's answer and method must be perfect.

In the old thought we believed God had to alter His ideas regarding the necessity of our suffering, and the fear that He might not consider this best for us, caused us to plead with Him for mercy, etc. This was actually asking our unchanging God to change, a type of prayer which could not possibly bear fruit, for it was asking the utterly impossible, as the Bible clearly stipulates.

In one of your recent articles in Active Service, the writer summarized the secret of answered prayers most delightfully when she said we should pray: "Speak, Lord, for thy servant heareth," instead of the old blasphemous prayer: "Hear, Lord, for thy servant speaketh."—Charles William Fulton, in Active Service.

THE BEST GIFT.

The best gift one man can bestow upon another is love. All men hunger for love. He who loves is rich and bestows riches. "Not a day passes when the opportunity does not come to every one of us to do something that will make life a little brighter, a little sweeter for somebody." It is the Christ way to go through life here in a cheerful, hopeful and optimistic way. Pessimism is the sure sign of a lack of love for God and man, a lack of faith in God and man, and darkens, blights and withers all it touches. So our best gifts to God, to man, to the world, are our hopeful smiles, our words of cheer and comfort and encouragement. Blessed is he who never murmurs or complains, whines or pines, for he is a blessing to himself and the all.—Magazine of Mysteries.

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GIVING AND RECEIVING.

The Law of Giving and Receiving is recorded in Luke 6:38: "Give, and it shall be given unto you." This is a very plain and concise statement of a fact that is as old as the world to which it belongs. But this fact has back of it a truth which we do well to consider. The fact is that we have to give value in full for all that we receive. If we give diligence to business, we reap the profits; if we give sociability and friendliness to our fellows, we receive the same; if we give thought and concentration to any line of research, we are rewarded with gems of knowledge that repay us.

This truth, or spiritual law, relates to spiritual things. Man receives that he may give, and as he gives so he will receive, more and more. He makes a fatal mistake when he thinks to make merchandise of spiritual gifts. The things of Spirit are treasures, and are the gifts of God through His Son, Jesus Christ, for the restoration of humanity. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us."—Eph. 2:7.

These gifts were made known to us by the man of Galilee, who said all mine are from the Father. If the words of Jesus Christ teach us anything, they teach that God intends all His redeemed children to share in these gifts. It only remains for man to come to such knowledge of the truth and stability of character, that he can be trusted to handle these treasures. In olden times some of the disciples were permitted to use them to a degree, but soon even the church sank to the level of the world and began to trade on the holy things.

But those who welcome the Spirit of Truth rejoice that men walking in the light are trusted with divine gifts.—Harriet McCormick, College Springs, Iowa.

HOME'S ENEMY:

The greatest foe to home, peace and happiness is worry. The habit of worry keeps us crossing bridges before we have reached them. The evils that fret us most are those which threaten us, but have not yet arrived. Stop thinking about the bread you are afraid will not rise in the morning, the new dress you are sure the dressmaker will spoil and next month's gas bills. If you will firmly resolve to worry only about the evil or special hardship that confronts you this minute, and cannot be avoided, ninety-nine times out of a hundred you will find there is no such evil or hardship.

LOVE THE PANACEA.

Love is the panacea for all ills. There is no disease and no sorrow that can resist its mighty power.

If you do not love you can neither heal nor be healed. The love that is confined to the family or the few is not love but selfishness, and never yet brought happiness to any living creature.

Love as the sun loves. Shine as the sun shines.

No place or person can be so far out of the way as not to feel his loving.

Beam royally upon your enemies.

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'RAH FOR SALVATION NELL!

Do you remember the time when a handful of assorted sinners in blue clothes and poke bonnets (for the women) used to gather on a corner in front of our most prominent saloons of the Barbary Coast and water front and sing seven points off the key and blow a lot of horns that ought to have been pensioned for old age and rattle tambourines until all of the frowsy, blear-eyed folk from the neighborhood came out to listen? And do you remember how they made fun of the little band and the man or woman who was spouting about being saved and how you and I sometimes laughed at them too?

Well, that was before the war, and nowadays when a soldier sees a Salvation Army lassie on the street he takes off his cap, whether he's an officer or a doughboy—that is, a soldier who was in the trenches or dugouts or shell holes of France—for he sees again amid the inferno of bursting shells and poison gas and bombing planes and snipers a brave, blue-clad figure in an old-fashioned bonnet (the blue was discarded at the front in favor of the khaki.—Ed.) passing coffee and sinkers to the fighting lads without any regard for danger or hardship or anything but just plain love and humanity and desire to serve. * * * It's quite a different picture from the first one, but it's the same spirit * * * only we didn't realize it until we had it brought home to us, and now there aren't many folk who see the quaint, discordant little batherings in the slums who'll laugh at them, for they've gained the world's appreciation and respect on the greatest testing ground the world has ever known.—Zoe Burns, in San Francisco Bulletin.

I WILL.

I am Truth, Justice, Love and Power. I go forth this day to manifest what I am. Not to be moved by things that appear; not to be governed by feelings; not to be led by what others think and say; not to be influenced by anything outside of myself, but to be myself, as I am in Truth and to maintain this consciousness every moment and under all circumstances.

I have the will, and the Power is within for this day to think and speak according to the Truth of my Being, which is Perfection even as my Source is perfect. I am purposed that my mouth shall not transgress. —Fannie B. James, in Truth and Health.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer,
Both for themselves, and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

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THE RIGHTEOUS NEVER FALL NOR FAIL.

The righteous are those governed by a principle. It is impossible to be righteous without a perception of principle. Righteousness is spiritual competency—the result of knowing Principle and the ability to apply it.

Failure is the result of a haphazard condition of thought. Judgment, correctness in vision, are lacking in the unrighteous. They fall and fail because there is no rule of action. All wickedness is ignorance and we should never condemn nor criticise but correct the condition by our application of principle. If we fail to do this we put ourselves on the plane with the sinner. If we leave a sin uncorrected it is a stumbling block in our own way, just as much as in the mind of the sinner. "Which of you convinceth me of sin," said the Christ. He corrected the condition by forgiving the sin.

The righteous must prove their righteousness by their ability to forgive sin.—Daily Studies in Divine Science.

MAN KIN TO THE BEASTS.

They that deny a God destroy Man's nobility, for certainly Man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys likewise magnanimity, and the raising of human nature. For take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man who is to him instead of a God, or melior natura: which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So Man, when he resteth and assureth himself upon divine protection and favor, gathereth a force and faith which human nature in itself could not obtain; therefore, as atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty. As it is in particular persons, so it is in nations.—Lord Bacon.

It is from quiet places like this all over the world that the forces are accumulated that presently will overpower any attempt to accomplish evil on a great scale. It is like the rivulet that gathers into the river, and the river that goes to the sea. So there come out of communities like these streams that fertilize the conscience of men, and it is the conscience of the world we now mean to place upon the throne which others tried to usurp.—Woodrow Wilson at Carlisle, Eng.

Men suffer because they lack knowledge, because they lack the blessed knowledge that peace, strength and ease come when we give up all mortal mind and all mortal will to Divine Mind and Will. Live at-one with God without carnal mind and will, if thou wouldst cease to suffer; blessed eternal peace comes to him who is united with God.

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Oliver A. Sabin Jr.

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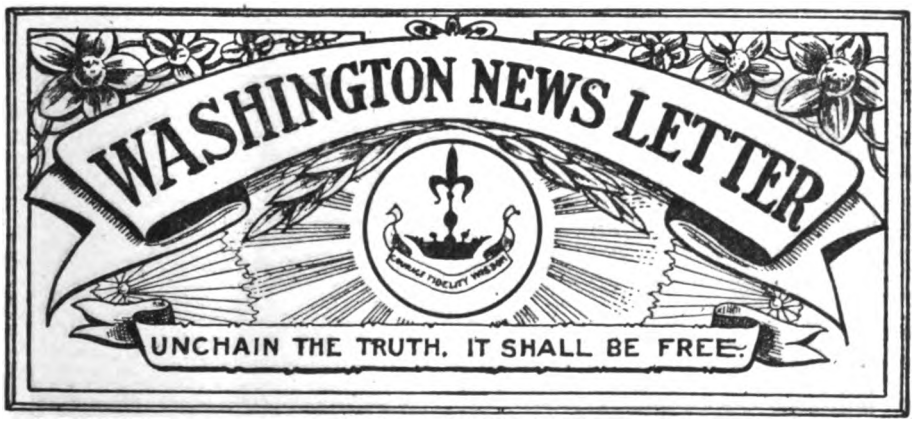

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CHRISTIAN SCIENCE IN THE CRISIS.

The trouble and turmoil afflicting the world in these days has had the effect of bringing the thought of all mankind to causes lying behind the disturbance. It is apparent that there is something radically lacking in the systems of religion, to which the world had in a way delegated the keeping of the peace of mankind. Christian and non-Christian alike, the religions have failed to influence and control the people who profess them sufficient to endow them with Love, which is the controller of world-peace. The religionists have worked with zeal and untiring devotion; that war has overspread the continents and covered the earth with bloodshed, sorrow and destruction has not been the fault of the laborers in the religious fields. They have done all they could and have accomplished wonders in the relief of their fellow

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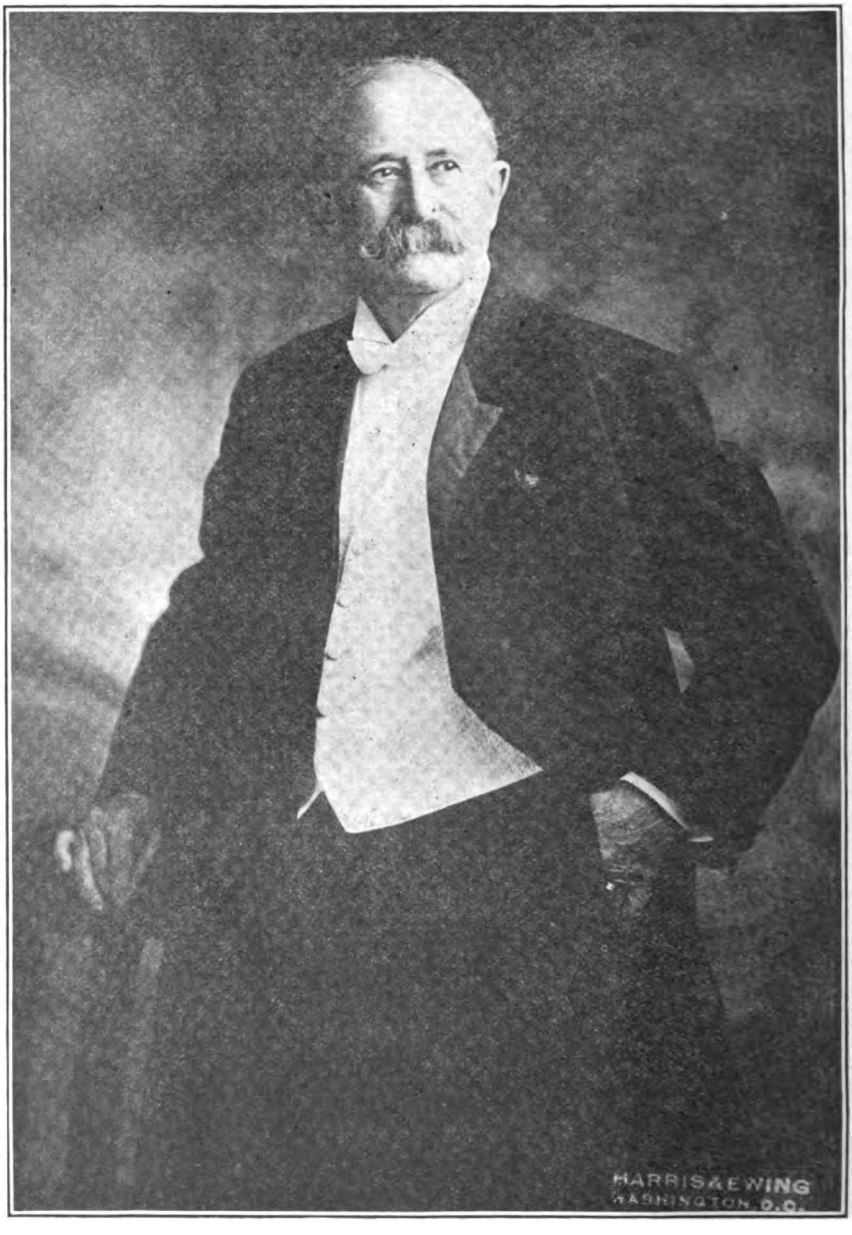

Oliver C. Sabin.

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men. But despite all they could do, the leaven of Love has ceased to work. The religious systems have been, and are, too complicated, too complex, forgetting that Love is All. Christian Science has come to the rescue of the world and its religions. Its simple Doctrine of Love is affecting mankind throughout the world and is felt in every department of life and living. The ball has just begun rolling; it is flying on with quickened speed and ever-gaining size and weight.

THE SABIN BOOKS

Throughout the war there has been a steady demand for the far-famed works of the late Bishop **Sabin,** the founder of The News **Letter,** and one of the most noted speakers and writers of Christian Science and New Thought who have yet appeared. The Sabin books long ago were recognized as among the clearest and most powerful and fascinating of writings on the religious movement that has already thrilled the world. If you are not already familiar with these volumes, you should take up their reading and study. A list of the Sabin books is given on another page.

THE SHAMELESS PROFITEERS.

In the grand effort to stem the tide of profiteering, the Congress of the United States and the President, laying aside all other things but those of absolutely imperative importance, are bending their energies toward the solution of the problem upon which may depend the peace and prosperity of the country. The greed of the profiteers has already plunged the people in suffering and dismay and threatens the very existence of the poorer classes. It is shameless and shameful. It must ever remain a stain upon such of the producing and merchandizing classes as are guiltily participating in the orgy of extortion. While men are robbing their fellow men and piling up vast profits for themselves while others suffer, Justice hides her head in shame. Honesty, honor, fair dealing, decency even, are forgotten.

IN REGARD TO HEALING.

All communications in regard to Divine Healing should be addressed to Oliver C. Sabin, Jr., No. 5 Iowa Circle, Washington, D. C. They will be given immediate attention.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

September

PAULINA B. SABIN

Love is unshakable. True Love. No wild theories of "free love," no spread of sex perversion, no inroads of disorder or selfishness, can shake the hold that simple, loyal love has upon the hearts of men and women. When all the upheavals of theory and passion are overpast, the One Man and One Woman will be seen standing firm and clear eyed in the twilight of the world.—Frank Crane.

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—Anon.

Anything that pushes in between the soul and Christ is a sin. Really good things do not do this—that is the test. They belong to Christ's side. But the things of the world interfere with nearness of God, and soon cut the soul off altogether.—The War Cry.

God blesses us all in the measure that we are receptive to His blessings. Therefore, when we look to Our Father we look to Love. It is not that God has Love, but God is Love, the great thought, principle, or whatever it is, that you cannot measure. Love is God; it is God manifest and Love in you is All manifest, and All that Is is Love and Love manifest.—Bishop Sabin.

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HINTS FOR HEALERS

Advice to Students and Workers Given by Bishop Sabin in One of His Books.

A Chapter from "Christian Science: What Is Is and What It Does."

IT IS not the purpose to go into details any more than is absolutely necessary for the primary student to obtain such knowledge of Truth as will enable each and every one to heal his or her own sick. In other books we go into details and elaborately discuss metaphysical questions, going down into the very root and essence of the subject, giving the reasons and showing the causes.

This book is not intended for that purpose. I deem it wise, however, to give some practical points which are absolutely necessary for the proper understanding of the methods how to heal diseases, and the first of these useful hints which I will give is to describe chemicalization.

CARNAL REACTION.

This mental condition is such as where the patient has been treated by the healer for a greater or lesser period of time and error takes possession of the patient's mind and turns him or her against the truths of Evangelical Christian Science. This is one of the objects and aims of materiality, universal evil, or the evil one to turn the mind of the patient against Divine metaphysics, and for a time it takes on the feature of making the patient hate his healer. I can explain this perhaps better by illustration than otherwise. Once a gentleman came to me to be treated for what he claimed was heart disease, from which he had been suffering, according to material thought, for a number of years, and the doctors telling him it was organic in his character and it could not be cured. I gave the patient one treatment, which, to all appearance, healed him perfectly. He had no more of the symptoms which had been distressing him—bad sleep, shortness of breath, palpitation, etc.—and was, to all intents and purpose, delighted that God had freed him so wonderfully in so short a time. This condition of mind continued until the fourth treatment, when the patient failed to appear. I paid no attention to it, and I did not see him for a day or two, but when I did I found that he had reacted and had become a violent enemy of metaphysical healing. I asked him if he was healed of his trouble. He said that he was well, but that he had never had anything the matter with him; that the doctors had been lying to him.

I give another instance: An old lady who had been suffering with what she believed a poison, which had been inflicted on her by a dentist's forceps, which had the effect, according to her belief, of making

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great red streaks out of each corner of the mouth about one and a half inches on the cheek, and these streaks troubled her very much, because of a sensation of intense burning. She had thus been suffering for thirty-five years. She asked me for treatment. I told her that I had no time for treatment, but finally she pressed me so hard that I consented to treat her. The first treatment destroyed all the burning sensation, and, to mortal sense, the streaks looked killed, and the fire taken out, and in reality destroyed. I gave her a subsequent treatment, when she reacted against Science—against me. She had other ailments, for which she wanted treatment, which did not pass away entirely. I laughed at her, and turned her over to Mrs. Sabin, and told Mrs. Sabin what the trouble was, and she treated for chemicalization as well as for material beliefs, and the old lady was wonderfully healed and perfectly happy.

I give these illustrations to show the healer the danger of carnal reaction, and I give as my advice that when treating your patient that you not only treat against beliefs of illness, but that you also treat the mind against its turning on the Truth or reacting carnally. This should be attended to, I believe, in every important case.

MALICIOUS ANIMAL MAGNETISM.

Another source of much annoyance and discomforts is the effects of a belief of what is known as malicious animal magnetism. Malicious animal magnetism is the wave of universal error which goes out through all humanity and tends to lead us in the paths of sin and iniquity. The orthodox churchman might call it the devil, but the Scientist knows that God created all, and all he created was good; therefore, there is no devil, but there is this universal error which dominates the minds of materiality and causes in belief all wickedness, sin, and death; that is what we call malicious animal magnetism.

The phase I desire to call attention of the healer to in this volume is that part of it which has the tendency to retard your ability as a healer. In treating cases before now, I have gone to sleep as many as three or four times in giving one treatment, caused by this malicious animal magnetism; but since I have learned of its effects and how to destroy it, it no longer has any power.

What the healer must do when he or she finds this drowsiness and sleepliness is coming over them to prevent them doing their duty properly, is to stop treating your patient at once, and give yourself a treatment against malicious animal magnetism, in all of its forms, declaring that all is Infinite Mind and its infinite manifestation, and that God created all that was created, and that all that He created was good; therefore, malicious animal magnetism not being good, could not have been created by God, and is no part of Infinite Mind or its infinite manifestation; therefore, it is but a material belief, is false, is untrue, is not, cannot be, and never was. Hold to this realization and you will find that this evil belief will vanish and you will come back

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to your normal condition as a child of God, dwelling in the one Mind, the one Intelligence, the one Love.

It is this belief in malicious animal magnetism which produces the belief of death, produces the belief of wickedness, produces the belief of material suffering, and it is no more real than are its beliefs and creations, all false, for God is All in All. It is well for the healer to treat his patients against this belief of malicious animal magnetism, and declare that it cannot affect them in any way, shape or form. Argue the case to the mentality of your patient, and show that malicious animal magnetism, being evil, is nothing but a material belief, and is false, unreal, and does not exist. In the treating of these so-called evils and evil beliefs it is necessary to uncover their existence, then destroy them with the Truth—in other words, unearth the fire of evil and deluge it with the waters of Truth.

MALICIOUS MENTAL MALPRACTICE.

I wish to caution the reader against another form of evil, which I find is altogether too common; that is the treatment of other persons without their consent. One has no more right to enter the mentality of his neighbor or his brother without his consent than has a burglar to break into your residence, and of the two the mental burglar, in my judgment, is the more reprehensible.

This is subject to exceptions, in cases of emergency, of accident or great urgency. If a man's house was on fire and a passing neighbor should see it and the house was locked, the neighbor would be justified in breaking through the window and putting out the fire, which technically would be a burglary, yet the motive is the controlling element.

It is a principle of criminal law that before a crime can be committed there must be a criminal mind and criminal intent, combined with the criminal act, in order to complete the crime. I illustrate this by an incident which occurred in my own experience. Once on the Potomac River, while stopping at a watering place, a man was brought on the boat stricken with the belief of sunstroke. He was a stranger without friends so far as medical assistance was concerned. Two doctors were there, they each doing what they could, or really discussing what they each would do, and the writer concluded that he would give the stricken person the benefit of Science. I gave him treatment and by the time the doctors got ready to give their medicine the man had recovered consciousness and said that he wanted no treatment because "That fellow there is curing me." I had not spoken a word to him. In this case the man was unconscious and could not ask for treatment from me or anybody else. It was an act of humanity; hence, I was justified in giving the treatment, extending the cup of cold water.

I have in numbers of instances, which I could relate, in cases of emergency, given this blessed Truth, sometimes healing by the spoken word, yet these are the exceptions; the general rule is that it is not right to enter the mentality of another without his consent. This general

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rule is subject to other exceptions in this, that where the one to be treated is a dependent member of your family, or one under your absolute control, then it is right to give healing without request. This unlawful treatment of another is known by the term malicious mental malpractice.

CURES EVERYTHING.

The claim has been advanced by the skeptic of divine healing that it will cure old nervous chronic and so-called incurable cases, but that it will not cure any real disease, such as fevers, diphtheria, etc. The writer knows from his own personal knowledge that divine metaphysics does cure, and will cure, the very worst cases of all kinds of diseases. I have known as bad a case of diphtheria as I ever saw—and I have seen many—cured in sixty minutes. When the treatment commenced the patient was suffering with delirium, and in two hours' time was out of bed sitting at the table eating her breakfast. I have known erysipelas cured, a case so bad that one eye was swollen shut, the patient nauseated, weak, and suffering under the belief of a very severe attack of this so-called disease. With a treatment of three minutes the patient was healed perfectly, and in an hour's time was out of bed, perfectly healed, with the exception that the swelling did not all disappear until the next morning. This was on Saturday afternoon, and the patient went to work at manual labor on Monday morning.

DRINK AND TOBACCO HABITS.

The tobacco habit I have known to be cured in numberless instances, and the liquor habit also. A case of liquor habit came under my observation, that of a man who was termed an habitual drunkard, and had been gradually sinking lower and lower; he had been at one time at the head of an important department of Government affairs. He came for treatment, which I gave him one time, and possibly one or two absent treatments; I do not remember. He has never drank a drop thereafter, he informed me—reformed—and is now earning a good living for his family, and is a firm believer and active worker in divine metaphysics.

The claim that this Science will cure only those who have nothing the matter with them is no longer tenable as an argument against it, because throughout the entire length and breadth of the country are the living witnesses of the theory of God healing. So true is this that the enemies of Christian Science no longer make objection that we cannot heal the sick, but they deny that it is God's work.

STORE WELL YOUR MIND.

Another subject which needs impressing on the mind of the healer, the student, and the lecturer is the importance of filling their minds full of God's healing words. You must remember that it is Good which destroys evil; that it is Truth which destroys error, and that, in order to destroy this evil, Truth must be put upon the error, and thus send it back into its native nothingness. Take a candle into a dark room, it dispels the darkness and shows that there never was any darkness except the absence of light; so evil is

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the absence of God. Place evil against good, and we see there is no evil—never was and never can be.

Memorize as much of God's holy Truth as given in the Bible as possible, so that when treating a case you have arguments always at the tip of your tongue to overcome the appearance of evil or error. I recommend that all memorize the 23d, 34th, 91st, and 103d Psalms. Also memorize as much of the Scriptures given in this little volume as possible; because it is applicable in the healing of disease.

MUST STUDY.

The student, the healer, and the patient should know that they must study God's Holy Book as much as possible from day to day. Also read this little book carefully; read it over and over again, until you have reached the perfect realization of the Allness of God and the nothingness of materiality. Continue to study every day, and never, under any circumstances or conditions, fail, because it is thus that your mind will be broadened, your spiritual understanding widened, and God will bless you with wisdom—how to heal the sick and redeem the sinner. Further, that you are God's servant, working in His vineyard, and it is your duty to be well equipped for this blessed work.

FOLLOW YOUR RULE.

In giving the formula of treatment in the pages of this book it was not intended that that formula was to be fixed rule and is only given as a faint guide how to treat. You will find in your practice as you heal the infinity of little claims which come up, accidents, bruises, headaches, and every kind and character of claims that take possession of material mind, that these should all be destroyed at their very incipiency. Supposing you are taken with a pain or ache anywhere, deny it; realize at once that the image and likeness of God can have no pain or ache, and denounce it as a claim of materiality, with no truth for its foundation; that it is nothing but a fraud and a lie, and such claims of pains and aches will disappear. If not, give them a longer treatment; but pound the Truth upon them, the nothingness of material discord, and you will destroy it absolutely, never allowing to enter your mentality a belief of any kind of sickness, pains, or ills of any kind or character. Destroy them absolutely; deny them, it matters not whether they hurt or do not; it is all false beliefs of material mind, it is untrue, and does not exist, because you are the image and likeness of God, and His image and likeness can have no ills or sickness or discord of any kind or character; but on the contrary, you live in Love, have your being in God, and He is perfect harmony, perfect Love, and perfect Good.

GOD DOES HEAR.

In making treatments, oftentimes short treatments are absolutely necessary; and remember that God hears you; it matters not how you come to Him, just so you pray in faith and honesty of purpose. God is our Father, and He hears you and loves you, and whether you have the learning to present your petition in good language it matters not, for God is Love, and He

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hears you, and will answer your prayer and grant your request.

WATCH.

The healer who would be successful in the treatment of disease must watch his own mind and be certain that there is nothing harbored in his own consciousness of ill against God or against his fellowman. The life must be pure, upright, honest, just, and the nearer one becomes perfect in these graces the more wonderfully will God heal the sick through His interposition.

DESTROY MALICE.

In treating, the healer must be careful to treat out of the patient's mind all malice, all hatred, all anger, all revenge, and supplant these elements of evil with love, forbearance brotherly kindness and charity.

I know of an instance in my own experience where I became incensed at a man's perfidy, and, while I had no desire for revenge, I was angered and had hatred in my heart. This was when I was young in Science. My throat became very sore. I nursed my hatred; my throat became worse and worse, until it came to me that I must make peace with this man or I would choke to death. I went to see him; I had a long conversation and the difficulties were arranged and peace and forgiveness established, and when I left from that conference my throat was well. "Vengeance is mine, and I will repay, saith the Lord." If you feel that anyone has injured you, it is not for you to cast back the stone. Remember what the Savior said, When smitten upon the one cheek, turn the other; for blessed is he who is persecuted for Righteousness' sake. These beautiful commands of the Savior are absolutely necessary for us to obey, in order to attain perfect harmony and spiritual alvancement.

SOMETIMES SLOW.

In treating cases for the belief of the drink or tobacco habits, you will find that oftentimes these cures are slow, although I have known of a few cures being made with an instantaneous healing; but, as a rule, I think you have to manage your patients, to a certain degree. Pour the Truth into their consciousness, and then by degrees they will find themselves unconsciously dropping their desire, until the taste no longer goads them on. Do not be discouraged in treating these cases. I have known cases where treatments of six weeks' duration has been necessary before the desire and the habit were entirely destroyed.

STRENGTHENS INTELLECT.

In all intellectual work the student will find that Divine metaphysics is a wonderful aid. When we realize that there is but one Mind, and that that Mind is reflected in you, then you can see where you are endowed with Infinite wisdom and understanding. As this spiritual consciousness comes down over the faculties more and more and wider and wider, then your spiritual and intellectual ideas broaden, until you find yourself in advance of where you ever could have been but for the Spirit of God.

TRUST GOD.

Absolutely trust God in all things and for all things. This is easy to do when you realize that you live,

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move, and have your being in God; when you realize that His love covers and engulfs you; when you realize that He is guiding and directing your every thought, deed and act.

INSPIRATION.

I will relate an instance in my own experience where I have been directed by the God mind in the controlling of my writings. It was one of the first articles I ever wrote on Christian Science, and so far as I thought, I never expected to write another, and made no calculations to that effect. A gentleman in Congress had made light of Christian Science in some of his remarks. I, at the urgent solicitation of two or three friends, concluded to write him up, and my own idea of writing up in those days was along the line of mortal mind. I sent out a reporter to investigate his character, so that I could show up his weak points. When I came to the writing of this article, with the facts all before me, the idea occurred to me that now, for the first time in my life, I was going to write an article on the subject of religion, and I thought I ought to ask God for His direction in this writing. I did. I prayed that He would direct my writing and enable me to so write that it would have a tendency to do good in the upbuilding of righteousness. The result was that the article, when written, was very unsatisfactory to me, because I had eliminated every particle of abuse, every particle of mortal mind "get even" ideas; but, on the contrary, it breathed love as well as wisdom, and had it not been for the solicitation of a number of my friends, I never should have allowed the article to be printed. I received many letters of commendation because of that article, which proved to me that Divine inspiration is given to all the children of God who ask and rely and trust. This is what inspiration is; it is God directing thought on our mind, controlling our actions, so that in speaking and writing we reflect Divine Wisdom. This inspiration is no more marvelous than is the answer to the prayer, "Give us this day our daily bread"—it all comes from God, comes in direct response to our asking and in accordance with His promise, and when anyone talks of Divine inspiration, this is all the inspiration there is. It is a direction by Divine Mind, controlling what we say, what we write, and what we do. It is walking in the light and the love of God's economy, giving to us His thoughts, His ideas, and His words.

QUIT SINNING.

While sin, so-called, is an illusion, yet it is very real until this illusion is met by the Truth and destroyed. The only way to obtain foregiveness for this so-called sin is to quit sinning. The persons who pray to God to forgive them their sin and then continue in such sin, are wasting their breath; but if this so-called sin be destroyed by the Truth, you are free, and such freedom gives you forgiveness. There never has been a violation of the Ten Commandments which has not been punished. For every sin, so called, committed, the punishment is sure and certain, and the only relief to be had is to cease sinning. If that punishment does not come to us in this material

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dream, it will hereafter, and all will have to expiate in full for every sin committed, either here or hereafter. This being, called man, ultimately will be freed from all sin and from all materiality, and then will we enter into the Kingdom of God in perfect happiness, there to remain for all eternity. It is for us to live a life of honesty, of love, of purity, of Christianity while here, knowing that the Father above will do His part, and do it for our best good. Speculations as to what God is, who God is, where God is, what form is God, and all questions of like character, which it is impossible for infinite minds to understand, are not profitable. It is enough for us to know that God is Love, God is Good, God is Life, that God is All in All. This trust enables us to enter into the enjoyment of His love, to nestle under the sheltering of His wings, and abide under His shadow.

ONLY LOVE.

There is but one Life, one Spirit, one Soul, one Love, one Good, one God, and we, His children, are but the reflection, as the rays of the sun are but the reflection of the sun. Man is God's ideal. God is Spirit; man's life is spiritual, and these environments which appear to us, according to mortal sense, are but material visions which pass away into their native nothingness and leave behind undimmed, unobscured, the real child of God, whose life is without beginning and will never end. Which life is from the one Life, and in that Life we live, move, and have our being, and nothing but purity, perfection, harmony can come near us, disturb us, affect us.

THE WATCHMAN ON THE WALL.

While living in this material dream we have to combat that principle of "As a man thinketh, so is he." Therefore, we must place watchmen upon the wall, and admit none within the citadel except such as are friendly; or, in other words, if material belief of disease of any kind or character presents itself for admission, say to it, "Get thee behind me, Satan"; prohibit admission, deny such admission, and allow nothing to come into the consciousness of your mind except harmony. Here, perhaps, a traveler known as Mr. Headache, or Mr. Fever, or Mr. Cough, or Mr. Consumption, or Mr. Smallpox asks admission to the citadel. Say to this personage of material belief that "There is no room within my citadel for such as you; I have placed upon the wall a sentinel to prohibit your admission; you have no part or parcel within the citadel of Divine Love in which I live, and, therefore, I deny that you exist; your personage is unreal, and you cannot come in and sup with me."

Admit only such as are in harmony with God's beautiful laws where Love reigns supreme.

The only way to carry any great purpose is not on your shoulders, but in your heart. Carry it on your backs, and it will gradually wear you down. Carry it in your hearts, and it will lift you along.—Lloyd George.

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REAL EDUCATORS ARE HEALERS

Wm. E. Gibson.

THE Manifestations of God in all ages have been the creators of the educational impulses and the causes for the revival of the spiritual life of the people, and as such have ever been the real healers of men's diseases.

The man Moses by obedience to God and faithfulness to His command became as God, the creator of conditions of renewed life and health to his people, the Hebrews, leading them out of bondage into freedom, out of ignorance into the Light of Knowledge and Intelligence.

He healed their national disorders, created in them new life impulses, so that out of the womb shackle and spiritual slavery—"Out of Egypt"—came forth the infant Kingdom Canaan, destined to regenerate much of the countries around the Great Sea. The Kingdom grew to great power and influence, and in these days Solomon was the light of the world. Through the meekness—obedience—of Moses and his spiritual followers, the Kingdom was elevated to the heavens of power and glory, but through the pride of worldly kings and rulers it fell to the lowest station.

When the power—the spiritual influence—of Moses was spent, and the light he brought had become obscured in the dust of worldiness and material worship; when the Hebrew people had become a by-word of reproach among the nations and their religion a cause for sneers,

JESUS, THE CHRIST, CAME.

He arrived at the station of man endorsed with the powers of God and declared himself the Son of God, and the Messiah, the Deliverer, but the followers of Moses were so submerged in the mire of worldiness that they could not distinguish between Truth and error. Their spiritual sight was so thoroughly blinded by the dust of materiality that they could not gaze upon the Sun of Truth or follow the Light of Guidance. Consequently they fled from the mountain of hope into the wilderness of despair.

But the light of the Christ in Jesus was the Radiance of the Sun of Reality. It beamed forth for the profit of whoever would receive it; and while the Jews among whom the candle was raised up fled from it, save the few who were spiritually awake when their Messiah came, other peoples and nations appreciated its bounty, hastened to the light, renewed their minds, found restoration for their souls and healing for many of their physical ills, social diseases, national and international disorders.

THE MIRACLES OF JESUS,

the Christ, were not so much in making the mute to speak, the deaf to hear, the blind to see, the lame to walk; that he did these things no lover of light and truth dare doubt; but the healing of individual ills were mere incidents in the outflow of His compassion for those who gathered about Him in the days of His minis-

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try in the mortal body. The miracles, the great miracles, which He wrought, bloomed and bore fruits long after He had passed through the martyr gate back to the Heaven of Spirit.

THE SEEDS OF THOSE GREAT MIRACLES

were sown in the manner of the life He lived among men and the messages of Truth which He delivered to the world.

Those seeds were vitalized with the Spirit of God and endowed with creative and recreative purposes and power. The martyrdom of Jesus extinguished the light of the lamp of mortality only to make it radiant in the Light House of Eternal Reality.

Jesus fell before the cruel mob, but the Christ went forth conquering. Kingdoms fell before Him, the rulers of the earth bowed before the Power of the Christ Spirit. Peoples and nations hastened to the shadow of the tree of Christ.

As far as the rays of the influence of the Christ reached humanity, kindred spirits entered the hearts of men, nobler aims inspired their conduct, loftier ideals budded in their hearts, bloomed forth in words and deeds and ripened into the harvest of a better world in which to live. Prosperity adorned the path of the followers of God. The religion of God became popular. Finally, men seeking popularity primarily, and private gain through popular association, crowded out the light of reality, submerged the light of guidance in the lust of materiality and worldiness.

PROSPERITY IS THE BOUNTY OF GOD,

but pride, worldly pride, is its Nemesis. Meekness—obedience to God—lifts men and nations to the heavens of glory, but pride degrades mortals to the lowest degree.

Jesus, the Christ, preached just one text to the world in his day—"Love God with all your heart, might, mind, soul and strength, and your fellowman as yourself." This text was the command—the basis of His kingdom, and He declared that all the law and the prophets (their lives and utterances) of the past hinged upon these commands—upon the text, the Law of Love and Justice. This text was the panacea for the ills of men.

AS TO THE INDIVIDUAL.

It sweetens the cup of the individual life. Where this Law of Love reigns supreme in the individual life, the physical and mental effects of anger, hatred, malice, revenge and jealousies, do not register in the physical body. The effects of worry and forebodings are cast out by the Power of Love, and man is free and contented in his physical house, since he knows that it is to shelter and serve him for a day merely. Under such soul conditions, the life forces register most perfectly in the mental and physical machine, and the most efficient service is possible and length of days most probable. As with individuals

SO WITH PEOPLES AND NATIONS.

Should the world live in Spirit and Truth, the text of the ministry of Jesus, the Christ, physical disease would be reduced to the minimum of those disturbances incident to the natural changes of life from birth to death.

This Spirit of Love and Human Justice between men makes for harmony and accord; among peoples and nations it produces conditions of

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peace and prosperity. In the political and economical life of men it is the greatest cause for concord and the only remedy for the protection of the poor and oppressed against the brutality of the greedy and arrogant.

But Jesus, the Christ, with the true prophetic vision saw that bye and bye men would flee from the substance and choose the shadows of reality, that they would leave the life of realization for the wilderness of imitation and so warned his followers of terrible states of the last days, how that "Iniquity should abound and the love of many should wax cold."—Read for your enlightenment the 24th Chapter of Matthew, also 25th, and the Revelations of St. John.

This is somewhat a task for the busy soul, but it is not a drop in the ocean in comparison to the magnitude and dense darkness of the present world upheaval.

JESUS, THE CHRIST, TAUGHT JUST ONE PRAYER

to his followers. It had two wings:

Our Father who art in Heaven,
Hallowed be Thy name.
Thy Kingdom come,
Thy Will be done.

The kingdom of peace, purity and spiritual power come—come in to the consciousness of men, and be realized in their thoughts, words and deeds, and that the will of man becomes so wholly subservient to the will of God as to be lost in His will.

THE SIGNS OF THE FOLLOWERS OF THE LORD CHRIST

are not so radiant in the Christian world today, but on the contrary the description—Jesus' description—of the last days, is portrayed on every hand.

What is more to the point, a voice is raised on the shore of Judea, near Mount Carmel, proclaiming a great world change; declaring that a new day is dawning, a new cycle is beginning, almost all New Thought people are making the same claim, each of course tinting it with his respective color of reflection. Abdul Baha (servant of God) claims that all prophecies were fulfilled in the coming of his father, Baha 'o'llah. It is of interest to note that, 60 years ago, this man of God prophesied almost identically the happenings of today. After beseeching the kings and rulers of the earth to unite and form a tribunal by which international questions might be settled peaceably and the horrors of war avoided. New Thought people are for the most part liberal thinkers and investigators. The 12 basic principles of Baha A'llah is worthy of consideration as well as his claim of the fulfillment of the prophecies and the beginning of a new world cycle, or world dispensation.

Love for truth and the willingness to thoroughly investigate For the Sake of Truth is the first step in the ladder of real knowledge.

He who, for The Love of Truth, lays aside all prejudice in his investigation and searches for reality has laid the foundation of health and happiness in this life, and has planted his foot firmly upon the path that leads to Eternal Life.

He who looks only in one direction for truth is in danger of sad delay. The rays of truth fall from the sun of reality in all places. Hence the command: SEARCH.

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LIFE ABUNDANT

Mrs. Elsie Gibbs, Chicago, Ill.

WE are all seeking life, and seeking life more abundantly. There is something within man which ever urges him on to larger fields and greater accomplishment, and if man follows the guidance of his inner voice it will lead him always into the more ideal, as its promptings are ever according to the Christ reflection.

The life germ or divine soul spark is that which God breathed into man, making him a living soul. According as this spark is nourished and cultivated, and kept free to work its divine will, and pure in its essence, does it radiate through the temple of man giving us life in abundance.

If this soul spark is covered over with layers of materiality and seared with vice and coarseness, its light is dull and tarnished and imperfection is mirrored forth in the body and its surroundings, as they are but symbols of the inner man.

THIS SOUL SPARK

is the part of man which has always been and will always be, and is that which is ever trying to burst through its material and earthly covering, throwing it aside in its expansion and new birth, breaking through its bonds into the pure air and soul sunshine of a brighter world, as the stir of life within the clod bursts forth, casting off its old coverings and coming forth into grass and flowers.

The old must die to give forth the new.

It is ever seeking more perfect and beautiful expressions. As nature delights in varieties, so does it delight in varied panorama of daily life, ever seeking to accomplish the perfect in its dealings and wholly unsatisfied if they fall short of perfect realizations.

The baptism of the spirit should be so strong, complete, and whole that we become regenerated by its cleansing us from the debris that has been clinging to us, by freeing us from all evil, jealousy, hate, malice, and ill-will, which are destructive, and just the opposite of life.

By freeing our natures within from mortal thought we generate and vitalize the immortal spark of life within us, making it shine so bright that all gloom is expelled and our minds become so clear that we can see Truth clearly, and its rays radiate before us, showing the way to immortality.

We all naturally cling to life and want to live as long as possible. Even when death comes we struggle for existence, clinging as a drowning man to our earthly bodies for self-preservation, not understanding that they must give place to the new; that we must lose them, or sacrifice them for higher soul expression.

We must be rid of waste matter and non-essentials, putting them from us after they have served their

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purpose. Sheath after sheath becoming removed in the cleansing, vitalizing process of the creative energy within each soul, it becomes a pure, radiant, holy, and divine being.

If these sheaths were not removed they would become encumbrances to the freedom and efficiency of the perfect, natural expression of God's divine instrument.

THIS DIVINE THING WITHIN US

is ever reaching forth to the beyond in upward, onward movements, ever seeking its source, and carrying us with it if we do not clog its course with material foreign to its nature, or deaden it through the accumulation of poisonous and dead material, tainting its very atmosphere with destructive thoughts and deeds until it becomes overcoated with disease and suffering, unable to give forth its inspiration and guidance, and is forced to work in languor and depletion, as its divine power and energy has been consumed until it has caused a break in the fair prospects of the soul on its pilgrimage.

Love and Forgiveness are the only cleansing agents needed to rid ourselves of all impurities.

As soon as we come to the station along life's way of whole-souled love and forgiveness, God's immortal engine will carry us to our destination on wings of flight and speed, by our becoming vested with powers necessary to take us upward and onward on our eternal course.

Our very natures must become good, love, wholeness, wisdom, success, purity, so that it will be impossible for us to set forth adverse vibratory forces that take us downward through destructive thought and desire. Free yourselves from them and they will fall from you as shackles that are unbound as our natures become cleansed, placing us in the channels of life and into the supply of God's energy and love, His storehouse from which we can draw without limitations of power, love, peace, strength, wisdom, and wholeness.

As we become good and strong of heart and purity, we do good and forgive because it is impossible to do otherwise; because we are into the realization of

THE ONENESS OF ALL EXISTENCE.

and as we come into its center we realize we have no one to be jealous of but ourselves, no one to think unkindly of but ourselves; in hating anyone we hate ourselves, for there is no one but I in all the whole universe.

God is the author of every book of life and we are the actors; His actors, belonging to Himself, a part of Him, as the drop in the ocean is a part of the whole ocean.

No one can harm us, as we are under God's protection from all evil thought vibrations of destruction proceeding forth from ignorant souls. We can sleep with a free conscience, and through an understanding heart can bless, forgive, and love those who bear us malice, for we have learned to say, "Father forgive them, for they know not what they do."

Thought and deeds of wickedness bring about their own destruction. People understanding thought forces and control, using them for

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their own benefit without considering the welfare of those they are working against, either for ill-will, revenge or to their own advantage, seem to be ascending and rising, but in reality they are working for their own destruction instead of gain, according to a fixed, divine law which decrees that wheat comes forth from wheat, and corn from corn; good fruit cannot come forth from trees of corruption.

AS WE BECOME FREED FROM ALL EVIL

sin, error, and ignorance we enter the promised land, and through the power of a clean, pure, loving soul all heavy, clogging vibrations directed against us are transmuted and melted into good, as it is not the forces but the misdirection of forces which causes evil, and we are protected in their midst, as "I am thy shield and buckler."

If one wishes to become a master he must go about the work of building up his broken-down system, getting out of destructive habits into constructive habits, directing all his vital powers into channels of usefulness and goodness, with genuine interest in the welfare of others. He needs all the magnetic power of his dynamo to work in simpleness and singleness for efficiency to reach his desired goal, and cannot afford to waste any of his forces.

As this something within us radiates its pure spark of divinity in a white flame of love, it will consume all accumulated gross, devastating materials and burn up their gases.

We will become so powerful that we can supply the multitudes with health, wholeness, sympathy, comfort, wisdom, and soul food from an invisible and inexhaustible supply, as did Jesus when he fed the people loaves and fishes from no visible supply.

There is an ivisible chain which connects each soul with God, and we strengthen this chain through Christship.

God does not give us bread wholly prepared and baked for us to eat, but he does give us all materials necessary to make bread, and after a long series of natural processes we mould it into the loaf.

In life we must ge through a long series of natural processes of preparation in our evolution.

We all naturally love to unfold to what is beautiful, noble, holy, and divine, as every person loves the beautiful and is religious in his very nature and within him is true nobility.

A NOBLE SOUL DISDAINS MISFORTUNE,

and is not to be cast down. He soars above oppression like an eagle and fixes his eyes upon the glories of the Supreme Eternal. His happiness is not built upon the smiles of the earth, neither do frowns dismay him.

He stands firm as a rock amid the dashing of the waves and comes forth the victor in all his battles.

Courage of heart and steadiness of mind sustain him through all danger, and his constancy and faithfulness surmounts all difficulties.

His attitude of calmness toward all misfortunes changes them into blessings, the victory being already half won through his attitude.

The terrors of death are not for

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him, but only for those who have committed evil.

Our very attitudes of fear and despondency make all our efforts impossible of fulfillment.

A master's duty is to awaken nobility within manhood and womanhood and help each soul to find the guidance of its own center.

Persevere in hope and with an equal mind overcome all your difficulties.

Not struggling against the stream but gently falling in with the Cosmic current, letting go of that which we have outgrown, whether it be experiences, friends, or possessions, instead of having to be torn forcefully from them and still binding ourselves to the undesirable and clinging to material fetters and attachments.

NOTHING EVER JUST HAPPENS.

All is according to divine law. This law is, so strive to live in harmony and in tune with its inner nature, and by living in harmony with limitations, transcend them all, in your moving on with the Eternal Stream to reach the goal of the All Good. Through the goodness and the pureness of our hearts and minds we see clearly through our souls because of their clearness, and can discern the truth in all men and in all things. It is the truth which makes man free from limitations, which makes us cast aside all mortal thought which leads to nothingness, and yet into universal thought, which leads to immortality.

We should consider all ideas and happenings that come into our life in an impersonal way, thereby bringing the Christ individuality in opposition to the material personality, the spiritual winning out every time if man so wills.

Material desires, pleasures and pursuits teach us nothing but the nothingness of matter.

Now is our appointed time; waste not precious moments in idle pursuit, but give all your time to thoughts of wholeness and completeness, of love, charity and of wisdom and of life, thus contributing to the universal reservoir of love and all good, helping to feed hungry souls reaching out for supply, those who are athirst receiving freely from the waters of life.

"There is a natural body and a spiritual body, but the spiritual body is the essence body."

As fire lies latent in a piece of wood, awaiting only the torch which will light it to flame and raise it to power, so does the divine spark lie latent within man waiting to manifest itself.

Realization of the brotherhood of man and the Fatherhood of God, or, at-one-ment, that there is nothing but God, the One and Only One there is, is the key to emancipation.

If man would set aside all differences and quarrelings over form, custom, creed, sect, color, race and conditions he would free himself from much agitation, and instead of giving his attention to the unreal and temporal he would be giving all his attention, time and effort to the real and eternal, wasting not his forces in foolish dissipation, and gaining peace, strength and calmness in his mind and attitude by looking with indifference upon the disturbances among mankind.

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The more we search and the longer we live the more we find ourselves as little children, realizing how little we know before the stupendous fountain of eternal light, which blinds us in its intensity until we become a pure, white light.

Man should give all his attention to thoughts of life to become immortal.

Separate all worn-out ideas, petty likes and dislikes, gossiping and adverse thoughts of materialism, parting the waters of the Red Sea from you, so that you become one of the chosen ones and can go through to the promised land into life more abundant.

Let your burdens be the burdens of deeds well done, in charity and in love.

As you build up the inner temple, the outer temple will reflect its perfection, as the nature body is but a symbol of the essence body.

Be satisfied with the simple, envying no man the happiness that appears to come from position and possessions, as you know not the burdens of them.

Peace, happiness, and understanding are heavenly attributes. Enter in and take possession, as the Father has prepared many mansions for his children, those who prepare themselves through natural processes for immortality and life abundant.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: And with what measure ye mete, it shall be measured unto you.—Matt. 7:1, 2.

THE WORDS OF MY MOUTH.

Let my speech be courteous; then shall I provoke none to resentment. Let my speech be honest; then shall I speak no evil of life. Let my speech be true; then shall I utter no false testimony against man.

Let my speech be wise; then shall I declare no blasphemy against God.

Let my speech be gentle; then shall I not offend the least of my brethren.

Let my speech be courageous; then shall I be loyal to God, to myself and to the truth.

Let my speech be quiet, calming the tempest of disorder.

Let my speech be of hope, faith, gladness, victory; in this way shall I help to give strength to all people.

Let me speak when I should speak, so that none may misunderstand my spirit.

Let me keep silent when words are vain; in this way I shall not add confusion to confusion.

Let me speak freely when I can praise, making good to increase in the world.

Let my lips refrain from sound when I cannot commend. By this I shall help to clear life of things unlovely.

Let my speech be for the defense of the defenseless, that mercy may find a welcome habitation in the heart of the world.

Let my mental speech be tuned to the sweetness of the Eternal Word; so may Goodness, Beauty and Love flow spontaneously from me; so may my voice carry comfort and peace to all who hear.—Imelda Octavia Shanklin in Power.

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LOVE IS ACTION

Wm. E. Gibson.

LOVE is the affections going out toward an object.

It has many degrees of manifestation. The scientific observer discerns traces of it in all the kingdoms below man. In the mineral world it manifests atomic attraction.

In the plant world it is revealed in the association of plants that can live and thrive in close proximity to each other. In the animal world of the lower orders, it appears in the passion for the opposite sex.

In mankind in general, it appears both in passion and affection for the opposite sex, and also in the mutual respect and reverence of the sexes.

The station of man being both the summit of the animal kingdom and the threshold of the spiritual kingdom, man is endowed not only with the highest expression of love or affection of the animal kind, but he also has an outlook of love that far transcends all other animal embodiments.

His love goes out for native land and country in patriotism. His love goes out for the weak and unfortunate of his kind in courtesy, kindness and charity.

But, more than all, his love rises above the planes of his kind in admiration of and devotion to the Supreme Power which the mind perforce must conclude to exist somewhere, somehow.

The irrefutable effects declare a vital cause. The stupendous creation everywhere apparent bespeaks a mighty Creator.

The blessings of earth, of air, of water and food are proof of a bountiful benefactor; a Benefactor that in every particular transcends the power of man to even imitate.

When man, in some way unknown to him at the time, arose to the consciousness of a Supreme Power, when he began to reflect upon the manifestation of this Power as revealed in nature, the desire arose to know; to have certain and satisfying knowledge of that Power.

It was then that the Supreme Power, (whose creation is but the expression of His outgoing affections, the manifestations of His Love), responded to the natural prayer of man, the desire of the soul.

It was then, in great love, God, the Supreme Unknowable Essence, revealed as much of his character and qualities through a human temple as man could then comprehend and portray for the guidance of humanity.

Such a soul became the lamp of the light of God's love in the human world, such lamps gave spiritual guidance to men. Such persons became the cause of new creations in religious concept, and in social arts and shaped the moulds for the civilization that arose after them.

Their lives and teachings revolutionized the ideals and morals of the men of their day and influences for good; the men and women for many

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generations after their natural stay on earth was ended.

Such was the influence of Adam, of Enoch, of Noah. Such was the manifest power of Zoroaster, of Abraham, of Moses. Such power was demonstrated in Jesus, the Christ, and in Mohammed, the Prophet.

Such power is claimed for Baha A'llah, whose teachings, admonitions and prophecies are arousing and agitating the world from center to circumference today.

Every manifestation of the Will of God in the human temple is but the revival of the essential life and teachings of the former teacher with such added bounty as the world is ready and able to receive.

One gives the milk of promise for the infancy of human consciousness. This is spiritual food for the life of men.

Another comes with the more substantial food of the Law of God, for the youth and vigor of humans. Another, such as the Lord Christ, comes with the Law of Moses and the prophets re-inforced with the Spirit of Justice and Kindness of men to each other.

But added to this, He revealed the light of the law of love—"Love to God and to all mankind"—in such fashion as to penetrate the heart of the world as light had never penetrated before.

He declared in word and deed the all-encompassing Law of Love.

Mohammed extending this same Law of Love to the rough tribes of Arabia and North Africa so spiritualized those peoples, and so revived their social and economic conditions as to make them for several centuries the source of inspiration for Western Asia and Southern Europe, as well as centers for culture and education.

Love is ever active, action of divine influence in and upon man for the highest good of man.

But Love is both action and reaction, action in and upon man and reaction through man in change of heart, of life, toward God.

This is the redeeming characteristic of the Love of God. In that it constantly goes out, is ever going out to man, awakening him, detaching him from the things of time, bringing him home to God, and to a spiritual consciousness of His eternal pre-eminence.

When man is quickened by this redeeming Love and Power of God his spirit, too, partakes of the Godly nature and her greatest glory becomes the going out in saving Love, in Justice and Kindness to his fellow men; that they, too, may share in the divine bounty. In this respect the Love of God working in and through human agencies is the Redeemer of Men and the Healer of the World.

Are any sick among you? Immerse them in the Love of God, anoint them with the Oil of Human Kindness, and "the Prayer of Faith" shall save the sick.

Several men once asked Edison how he invented. He answered: "I sit down and think of the most impossible thing that I can, then I meditate for several days, and with part inspiration, aspiration and perspiration, I invent."

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THE STEPPING STONE

WHEN God created man He gave him the power of reason. He who cannot reason is a fool; he who dare not reason is a coward, he who will not reason is a bigot; but he who does reason and exercise this power which God has given him is a man.

The command in all universal nature is to go forward. God spoke unto the children of Israel, when they were environed upon the right and the left hand by the mountains, on the front by the sea and in the rear by a conquering host, commanding them to go forward. The waters parted and they crossed dryshod. He who goes forward is in direct line with the commandment of God, as is evidenced in all nature. There is not a slothful thing in all creation. Nothing which God has ever created is still; all is in perpetual and continuous motion. The river on its way to the sea brings into play God Almighty's creative force, and the currents in the mighty ocean travel from one part of the globe to another; the mountains bring forth, and the earth moves in perfect harmony. Lif omnipresent Life, is everywhere, for God is Life and God is everywhere.

Each and every one, to be true to himself, must bring to his study a mind unprejudiced and open to conviction of the Truth, for, unless he does, he is building up stone walls before him that will check his advancement.

If we look at history we see that, wherever a new thought has been advanced in any age, ignorance has been ready to denounce it and to persecute those who have enunciated it.

There was a German philosopher by the name of Copernicus, who discovered that the earth in its diurnal motion was going in a perpetual circular. He wrote a book bringing forth this idea, and while he was on his death bed the first copy of the book was given to him. He kissed the book and expired.

Galileo, an Italian astronomer, took hold of this book and adopted its ideas, and, notwithstanding they had been declared by the church to be heresy, commenced to teach the new truth enunciated by Copernicus. Galileo was tried by the church for so teaching, sentenced, and sent to prison.

Upon his renunciation of the new doctrine after being in prison for some time, he was granted his liberty, but he never lived down the disgrace. The church denounced the thought that the earth made a daily revolution, and that in its orbit it traveled 68,000 miles an hour. It declared the enunciator of such a doctrine to be a heretic, and the only way he could save his life was to renounce it.

The English philosopher Newton discovered and gave to the world in

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practical form the principle known as attraction of gravitation. He was denounced by all the learned, so-called, in his time, and his idea was pronounced that of a silly fool. Some declared he was doing it for the purpose of selling his books, and was teaching for the purpose of gain. The truth thus given to the world has been practically developed to our understanding, and the detractors of Newton are now unknown.

Thus were great truths assailed by ignorance, assailed by the church, assailed by those who were thought to be the most learned in the world; denounced as the science I am about to teach you is denounced by many; and yet the truth does live, and will live, for it is of God and from God.

Going farther, we find in America a man who saw that by confining steam it could be made a mighty force to move machinery. He was denounced and ridiculed, and the very persons who rode upon Fulton's boat from New York to Albany declared that they could not believe that they had been carried by the force of steam. Notwithstanding the denunciation of that thought in its beginning, it today moves the commerce of the world on land and sea.

SO IN ALL RELIGIOUS THOUGHT,

intolerance and persecution are the rewards of the thinker. Jesus Christ, the Son of God, came to earth teaching the doctrine of Love, a new doctrine, a doctrine which never had been taught to the world before—love God supremely and love your fellow; and upon these two principles He built His universal structure of Love. What was the reward the ignorant gave him? They killed him, nailed him to a tree, crucified Him. So we find, everywhere, ignorance ready to assail the Truth. It is arrogant and bigoted and will not listen to facts or reason. I was told by one of the so-called most highly educated divines of this city that he would not believe God healed the sick, even if he saw the healing.

The lesson to be drawn from these historical incidents is this: If we wish to learn the Truth we must throw aside prejudice. If a book could be written and in it placed that which we do not know, it would fill the earth. We are now able only to look upon the fly-leaf of this book of knowledge, as it were, and read the a-b-c's. We will find along this study of God's Science, the Science of God Almighty's communication with man and the whole subject mind, that it is the most wonderful theme the world has ever considered. Compared to this Science all of the other discoveries that have ever been made are but stepping stones, for this is God's system of communication with His children. It is for us to learn; we must learn it in its simplicity and in its truth.

If I were a judge in court trying a lawsuit and they should bring the prisoner before me and set him in the dock, it would be my duty to hear all sides. But suppose he should want to bring evidence to prove that he was not guilty, and I,

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accepting the popular clamor that he was guilty, should give him no chance to introduce his evidence; I would be sitting as an unjust judge. If I would be a just judge, I must have the evidence upon the one side and upon the other, and bring forth such a verdict as the evidence and the law would justify. So in the study of this Truth. You cannot control your mind, you cannot force yourself to believe anything; that is beyond you. But you can do this: By the positive character in your mind, you can say, I will listen, I will investigate; and if I find this teaching to be true, then I will adopt it.

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 this 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.

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

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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 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.

Jesus Christ had a way of demonstrating what He said and proving it's 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 the 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.

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 another preliminary thought, and that is that

GOD WORKS THROUGH UNIVERSAL LAW.

We will go into this more analytically later on. 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 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 fulfilment or working is involuntary. Take an apple, take a bite out of it. You chew it and you swallow it; you do this by your voluntary mind;

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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 by the involuntary will. 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 He cannot step out and snatch this fellow from the burning, so to speak, contrary to His universal law; but, 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.

Therefore, I wish to impress upon you the thought that you must, yourself, be in position, and get your mind in a receptive condition where you can understand this Truth, and then you will receive the blessing. 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.

This is a hard study, and will necessitate your earnest attention if you wish to conquer. I do not think it is an exaggeration to say that we have today in the City of Washington one thousand students who are healing the sick. It is wonderful how wide-spread this Truth is among us; and what is true of Washington is true to a greater or less extent in every city of the United States; in fact, in all parts of the civilized world. This is a wonderful Truth, and it is for you, each and every one of you, as well as for those who have been taught before. God loves you. God will teach you. God will open your minds.

"You may have all the intellectual information this world can give, but if you have not the soul knowledge you are pitifully ignorant. The mind that is impure and mammon-absorbed is easily shattered. The memory of the soul only reveals itself in truth, for it only retains reality."

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HOW TO REFORM YOUR FRIENDS

Frances Bechtold in The Truth.

WHEN we enter upon a higher spiritual plane and experience a new freedom of soul, it often seems that the manifestations of the old state of being do not readily conform to the new. We may be surprised that the chains which we spent years of loving thought and care to forge, persist in being nothing but chains and hold as securely as they were originally intended to hold.

It may be with something of despair in our hearts as we recognize these hamperings of our newly awakened aspirations, for often they mainly consist of our friends and our families who are so near and dear to us. Even if they do not openly oppose us, it may seem they do not fit into the new vision at all. They cannot longer speak our tongue and fulfillment of our hope seems far removed.

If we have entered the life of Truth, as a rule our first hope is that we may solve the difficulty through prayer.

Perhaps some may seek only the strength to bear the burden as it is, hoping for grace enough to be patient and kind whatever the provocation. Some may impatiently break the bindings and proceed more or less joyously upon their way.

If we choose either of the ways we are apt to carry with us a certain sense of failure, for we would either suffer more than we should or cause others more pain than their share.

We know in God's Infinite wisdom there is a real solution, and as we turn to Him for this secret of harmony, we open a new field for study. A real attempt to reform others is enlightening, to say the least.

We surmise we must seek and find just the right principle of Truth, that it must take the form of right mental attitude, for while visioning the perfect God may heal the body, in establishing harmony between individuals, an added element of wisdom is necessary. We must be wise enough to know how to apply these principles to each other as God applies them to us. The learning to recognize and apply the principles will require persistent effort, self training and character building that may not be accomplished in a moment, but will richly repay the faithful.

If it has taken years to accomplish our bondage, let us be content if it take a little time to loosen it again.

The first great cause of all discord among men is bondage. God in his wisdom gave us first of all love, then freedom; for Divine love can be nothing but freedom. If God gave us unlimited freedom of choice and action He must have known we were worthy of it. In His Divine plan He not only placed the

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ability, but the necessity in each soul to find its way back to the Father. So at last, unless we seek and find this individually appointed way, it can avail us nothing. Who can say that our long-delayed return to God is not largely due to the tendency we have to divert each other from his chosen way by all sorts of leadership, of criticism, of judgment? For each is a form of bondage. If, in order to establish harmony, we must remove bondage, where shall we begin? It is possible to be over-conscientious and so be self-bound, but as a rule, if we find we are bound, it is safe to assume we are somewhere binding others.

God in his wisdom knew the gift of unlimited freedom of its self contained the secret of reformation. So we must learn of Him how to give this gift of freedom, if we wish to reform our friends.

The recognition of the following Truth principles and psychological facts may help us to accomplish this purpose.

In God's sight all men are equal, all are pupils in His school of life. Shall we judge the kindergarten pupil by high school standards?

All men, whatever the appearance may be, are seeking good (or that which appears good in their sight). This explains the apparent urge to evil, that causes much disturbed questioning. When a man commits crime, it is because of a ignorant belief that the act will bring good results. It's his way of seeking good. If it be the longest and most painful way, who shall say he will not finally arrive?

So the ways our friends have chosen are the ways that appear good to them. If this results in inharmony or petty annoyances, let us apply God's principle to reform them, for never have punishment and criticism made a bad man good. If God gave them the freedom of choice, shall we attempt to change the way they have chosen?

Rather let us say to them in our soul, "God has given you this privilege and I lovingly agree with Him and with you in your right to choose."

If their thoughts and actions are directed against us or interfere with our rights, then must we add to this gift of freedom, great love. Still must we agree with our adversary, in his right to treat us as he will, even as Jesus agreed with his executioners. The Divine alchemy by which we may escape hurt or harm is the love we send forth with the freedom we grant. As this love goes forth it heals all wounds in our own soul.

It is really none of our business what our friends think and say of us. Our duty lies in the way we receive such thought or action.

It is possible to become so purified and shielded by the action of Divine Love that we may receive any evil thought or intended hurt, and by non-resistance and non-acceptance and by the power of loving goodwill so transform the thought or action that it becomes purified and harmless. By this means do we disarm those who choose to do evil unto us. By so transforming every evil thought and action it is possible in the end to transform their sender.

It is almost a startling fact, that

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we may, by removing the resistance to some annoyance, remove the cause for its being, and so it ceases to exist.

The removal of resistance, criticism, or bondage in whatever form it appears must be complete. We will be greatly surprised if we begin this task to find the many ways we bind others to do our will.

It is a splendid thing to refrain from criticism, better still to overcome the desire to do so. But when we attain the vision that utterly fails to see anything to criticize, then we will be free indeed.—The Truth.

WHY HAPPINESS AFFECTS THE BODY.

From "Physiology, Hygiene and Sanitation," Text Book used in Spokane Public Schools, Frances Jewett.

1. A happy state of mind affects the ganglia in such a way that they compel the small blood vessels to expand. This allows fresh blood to flow easily through them.

2. A happy state of mind affects the nerves that control the lungs. They inhale more air. This means that they get more oxygen; and this, in turn, means that the blood is more completely purified in the lungs.

3. A happy state of mind affects the ganglia that control the heart, making it beat faster; this forces fresh blood rapidly through the expanded blood vessels. And rapidly moving blood gives rich nourishment to nerve cell and muscle, making it possible for them to do good, energetic work.

4. A happy state of mind affects the ganglia of the stomach so promptly that its churning is better done; while at the same time, more gastric juice pours in to help digestion along.

Cheerful surroundings, pleasant friends, becoming clothes, comfortable travel—anything that makes us happy without doing us harm is a help to the body through the sympathetic system.

We are quicker-witted in every direction when we are happy than when we are unhappy. It is simply because in the former state every organ in the body is doing its best work, and because the brain gets the benefit of it all through an improved blood supply. The serious fact is that the human machine is so delicately balanced that when even the smallest part of it fails, the whole may hitch and halt. It matters not where the hitch in the human machine begins—whether too much food, too little exercise, too much worry, excitement, anger. fear, or torment of any mental sort; for wherever the start may be, the feelings are sure to be pulled into the reckoning ere long, and after that the trouble is increased tenfold.

It is evident, then, that we have within our own reach methods for securing good service from our sympathetic ganglia.

1. To avoid as if it were a poison each thought and emotion that saps the vigor of the ganglia—hatred, malice, envy, jealousy, despair, anger, discouragement, anxiety, worry, fear.

2. To help the ganglia, through love, joy, hope, courage, faith, trust, belief in others, belief in ourselves, good cheer.

3. To obey all the laws of health that we know anything about.—The Truth.

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THE OVER-SOUL

THE soul is the perceiver and revealer of truth. We know truth when we see it, let skeptic and scoffer say what they choose. Foolish people ask you, when you have spoken what they do not wish to hear, "How do you know it is truth, and not an error of your own?" We know truth when we see it, from opinion, as we know when we are awake that we are awake. It was a grand sentence of Emanuel Swedenborg, which would alone indicate the greatness of that man's perception—"It is no proof of a man's understanding to be able to affirm whatever he pleases; but to be able to discern that what is true is true, and that what is false is false, this is the mark and character of intelligence." In a book I read, the good thought returns to me, as every truth will, the image of the whole soul. To the bad thought which I find in it, the same soul becomes a discerning, separating sword, and lops it away.

We are wiser than we know. If we will not interfere with our thought, but will act entirely, or see how the thing stands with God, we know the particular thing, and every thing, and every man. For the Maker of all things and all persons stands behind us, and casts his dread omniscience through us over things.

* * * * *

Ineffable is the union of man and God in every act of the soul. The simplest person who in his integrity worships God, becomes God; yet for ever and ever the influx of this better and universal self is new and unsearchable; ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God peopling the lonely place, effacing the scars of our mistakes and disappointments!

When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is clear to the heart of being.

In the presence of law to his mind, he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. You are running to seek your friend. Let your feet run, but your mind need not. If you do not find him, will you not acquiesce that it is best you should not find him? for there is a power

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which, as it is in you, is in him also, and could therefore very well bring you together if it were for the best. You are preparing with eagerness to go and render a service to which your talent and your taste invite you, the love of men, and the hope of fame. Has it not occurred to you that you have no right to go, unless you are equally willing to be prevented from going?

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. 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.

* * * * *

Let man, then, learn the revelation of all nature and all thought to his heart; this, namely, that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there. But if he would know what the great God speaketh, he must "go into his closet and shut the door," as Jesus said. God will not make himself manifest to cowards. He must greatly listen to himself, withdrawing himself from all the accents of other men's devotion. Their prayers even are hurtful to him, until he have made his own. The soul makes no appeal from itself.

Great is the soul, and plain. It is no flatterer, it is no follower; it never appeals from itself. It always believes in itself. Before the immense possibilities of man, all past biography, however spotless and sainted, shrinks away. Before that holy heaven which our presentiments foreshow us, we cannot easily praise any form of life we have seen or read of. We not only affirm that we have few great men, but, absolutely speaking, that we have none; that we have no history, no record of any character or mode of living that entirely contents us. The saints and demigods whom history worships we are constrained to accept with a grain of allowance. Though in our lonely hours we draw new strength out of their memory, yet pressed on our attention, as they are by the thoughtless and customary, they fatigue and invade.

The soul gives itself alone, original, and pure, to the Lonely, Original, and Pure, who, on that condition, gladly inhabits, leads, and speaks through it. Then is it glad, young, and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to and dependent on its nature. Behold, it saith, I am born into the great, the universal mind. I the imperfect adore my own Perfect. I am somehow receptive of the great soul, and

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thereby I do overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions.

So come I to live in thoughts, and act with energies which are immortal. Thus revering the soul, and learning, as the ancient said, that "its beauty is immense," man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from that base and frivolous in his own life, and be content with all places and any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.—Ralph Waldo Emerson.

LISTEN, LOOK, STOP TO REALIZE!

The life or death of the national tree is in the state of its roots. To free the limbs and branches of the signs of disease and death, the health of the roots must be established and preserved. It is useless to cut away dead limbs and trim off fungi so long as the seeds of death are ripening in the roots. A pure heart—honest, just, upright, loving and serving beneficently—is the source of Life and the Fountain of True Health. Purity at the center of life is the guaranty of health, happiness and harmony; of peace and prosperity.

Peace is the Angel of Prosperity. He is truly prosperous who makes no poverty for others. The call of Justice and Charity is now raised in the human world.

The light of equity is burning. The milk of human kindness is now filling the breasts of the time that is. Listen, Look, Stop to Realize.

THE CAPITAL'S DISGRACE.

It is a sad condition when the Capital of the United States, the Land of Plenty, and the leader in the rescue of the world is truly held up to the attention of the wide world as the city in which excessive prices prevail, profiteering is rampant, dishonest merchandising flourishes and life is made harder for the poor and middle classes than it is in any other city of America. The hardships and discomforts of life in Washington can not be realized even from the elaborate newspaper reports. The congested street cars and rising street car fares are interfering with the business of the Government and the people and seriously affecting property values. Ice famine prevailed during the summer and has furnished the opportunity for profiteering of a most dangerous and vicious quality.

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THE PRAYER WHICH HEALS

Invocation for Healers—Method of Its Formation and How it Banishes Sickness and Suffering.

THE invocation of the Christian healer, or the prayer which heals the sick, is somewhat different in its manner, form and mode of expression from those of which we have previously written. There is but one God, and he who comes to God with an honest heart and perfect faith, it matters not what form of expression may be used, will receive a perfect and affirmative answer for all prayers and for all supplications which are fit to be made. In discussing the prayer of the healer for the purpose of this chapter we divide it into four parts:

1st. The preamble, or introduction.

2nd. The denials.

3rd. The affirmations.

4th. The praise.

The first general part, which is known as the preamble, or introductory part, is the clearing of the heart, the mind and the thought of the petitioner of such in intervening thoughts as may be of a confusing nature. We may give it in something of this form:

"I, being a child of God, made in His express image and likeness, am a perfect being, living and moving and having my being in God, the Father, the Good, the Light, the Life. Spirit is all, matter is nothing; therefore, all is infinite Mind and its infinite manifestation, for God is all in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal.

It may be appropriately claimed that matter is nothing, it being only the absence of something. Going along with this prayer, we at once take up the second feature of it and continue as follows:

"I, being the image and likeness of God, living, moving and having my being in God, can have nothing but perfection surrounding me. I have no inharmony of any character or kind; there can be no disease or disaster; there can be no sorrow; there can be no sickness or death in, around, or about me. The evils of the evil one known as malicious animal magnetism, can have no power over me, either against my intelligence, my intellect, my morals, my health, my family, or my business affairs, or anything in, around, or connected with me or mine. Neither can they who practice what is termed 'malicious mental mal-practice' have any power to injure me, it matters not what their object may be, nor does it matter who they are, whether they be persons working through themselves or through the instrumentality of others, they can, none of them, have any effect upon me; and it matters not what the methods or practices may be, through which they at-

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tempt to carry forth, nor on their diabolical works, whether it be through sorcery, necromancy, witchcraft, black magic, or other malicious mental treatments, so-called, carried on by malignant persons, they can, none of them, have any effect, power, or influence over me, or mine, in any way whatever."

Living, moving and having my being in God, I have perfect health, I am engulfed in perfect love, surrounded by eternal good, and live in the Eternal Life, and my feet are guided by Eternal Intelligence. Having been created in the image and likeness of God, given dominion over all the world, I have that dominion, for it is mine, and I do not surrender it. The great God created me, gave me dominion over all the world, and I hold that dominion. I not only have that dominion over myself, but over all; hence all is mine. I have perfect health, I have prosperity, I have wisdom and understanding; my heart is filled with love, peace, joy, brotherly kindness, holiness and righteousness, and my every footstep, my every thought, my every act and deed, is guided and directed by the great Jehovah. I cannot go wrong. God gives me wisdom; He gives me power; He gives me strength; He gives me Love; He gives me Spiritual understanding. I have it all, for all is mine in the original creation, and it is mine by birthright. God blesses everything in, around and about me, protecting the members of my church, protecting the workers in the field, protecting all, for God is omnipresent Good, an ever present help in time of trouble. God is with me, He is with me now; He is with me always, ever on guard, protecting me in every vicissitude of life.

"I praise Thee, O God, for perfect health, for perfect happiness, for perfect harmony. I praise Thee for prosperity, for contentment, peace, joy. I bless Thee, I praise Thee, that Thou dost watch my every footstep, guard my every step and bring me forth a conqueror in all the enterprises of life in which I am engaged. I praise Thee for Thy wisdom and strength, Thy holiness and Thy righteousness, and I praise Thee all in the name and through the name of Jesus Christ, my Savior."

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Psalm 23d.

Conclude the invocation with the Lord's Prayer.

This particular invocation is given, not as an inflexible rule which the reader must follow; but is presented as a sample of the prayer which heals, and is delivered

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in the first person singular. When called upon to treat a patient, deliver a prayer of like import, changing it to suit the case, and where there is a disease, SPECIFICALLY MENTION THAT DISEASE and deny its existence. Suppose the healer is called to see a patient who is suffering from sore throat, and to visit this patient confined in bed at his or her residence. As a general mode of procedure, at the start, it is best to request all except the patient to retire from the sick chamber. However, in some instances this may prove inexpedient, especially where relatives are ignorant of the practice or strongly prejudiced against same. They may be honestly suspicious of leaving their sick alone in the keeping of one who is healing by a method which they do not understand. The only object of having the healer and the patient alone in the presence of God is this:

That the material mind of the looker-on is just so much weight pressing on the patient's sub-consciousness, which takes that much more work on the healer's part to overcome. But where it is necessary to have a person in the room with you, treat the situation, and declare mentally to yourself that the material mind of this person cannot affect your patient, depress or drag him or her down, and God will destroy the oppressive influence of this mortal mind. Usually the patient is oppressed with fear, imagining that a sore throat may become diphtheritic in its tendency, or that it may turn into what is called scarlet fever.

The first thing to do in delivering the primary part of your treatment is to commence your declaration of denial. The first denial which you make is the denial of fear. Assert that there can be no fear; that your patient's consciousness cannot be filled with fear; that perfect love drives out fear; that the omnipotence of God destroys it; that fear is a material manifestation of material mind, is false, untrue, does not exist, and is not. Drive it out, stamp it out. Oftentimes in your practice you will find that the dislodgment of fear will heal your patient; and, often in practice, patients will come to you or write to you, and you can see fear in every word, thought or look. Destroy it, and usually your patient is well.

After this treatment against fear, take up the specific disease, and deny that the likeness and image of God can have sore throat; assert that the image and likeness of God, moving, and having its being in God, cannot have sore throat, it never did have sore throat, does not now, and never can have; that all belief of sore throat is brought up by material mind, is a falsehood, is untrue, does not exist, and cannot exist.

Then the treatment is continued along the lines given in the foregoing part of these directions. Persevere with same until it is seen that the patient is relieved. Remember in making all treatments this one fundamental fact, that truth destroys error, that God heals the sick. I have likened this in other places in some of my writings to fire and water, the fire representing evil and

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the water Truth. Throw that water upon the fire and it destroys the fire. So it is with the destruction of error. Confronted with Truth, it is lost, destroyed, and that place which knew it knows it no more. It is gone, and whither it went you know not. Every error, so-called, in all the world, including sickness, sin and death, when confronted with the Truth, absolutely and perfectly vanishes and is gone.

There is one thought which cannot be pressed too strongly upon the reader, and it is that in this treatment reside the very foundation-stones of Divine Healing which pure and undefiled constitute Christology.

THINGS TO BE REMEMBERED.

Remember to desire only the good, and to keep smiling.

Remember that desire is a strong factor in bringing conditions into your life.

Remember that your desires control your emotions.

Remember that you can control your desires by right thinking.

Remember that a fervent desire for any good thing is a true prayer, and it will surely be answered.

Remember that the desire for an ideal is the first step in making that ideal real. Establish the desire for knowledge in a child and he will educate himself, whether there are schools or not.

Remember that by process of denials and affirmations you can establish good desires within your mind and eradicate evil ones. Always go to the Spirit of Truth within for guidance.

Remember that your desires should not be left to chance, but should be selected and cultivated, like fruit trees in a garden. You know that a garden will yield much or little, as it receives good or careless attention.

Remember that when you cultivate a desire for the "inspiration of the Almighty" you will be directed in establishing many other good desires. The desire for Truth is strong in every soul, but it is often misunderstood and misapplied by the personal self.

Remember that many desires are misdirected because we do not recognize their true natures. The great desire for satisfaction is in everyone's bosom, but it is often directed along material lines instead of spiritual. Some men seek to satisfy this desire by drinking stimulants. If they would seek the satisfaction of the Spirit of Truth, the desire for drink would leave them.

Remember that you grow by desire rightly directed. You are the only person who can decide what your growth shall be. God supplies plenty of rich soil, water and sunshine for your desires to thrive in; you must choose, plant, trim, and train them.—From Weekly Unity.

Contentment is the temperate repast flowing with milk and honey, while ambition is the drunken orgy fed by liquid flames.

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SELF-INCREASING POWER.

Blessed are those who hope for "unseen" things,
Who with clear vision and a steadfast faith
Perceive that Substance is Reality, and the visible
Is but the sign and symbol, subject ever to the Word
Uttered with knowledge and authority.
Eye has not seen, nor heart conceived as yet,
The wonders of that invisible realm
O'er which man holds dominion when he knows.
All-power is given—generously bestowed,
And as man uses his endowment consciously,
More and more richly is his consciousness increased.
"Trade ye herewith" is the commandment;
Use what you have with diligence and faith,
And the inevitable reward of increase follows.
Faithful in very little, you receive a double portion,
And thereby enter the perpetual joy
Of Lordship, where with authority you say
"Let there be"—and straightway it is manifest!
To him with but one talent, he who is aware
Of only very little of the Truth of Being,
The injunction is the same. Use, and increase
Your understanding, else will that little
Fall from you by its own inertia.
Wake, thou that sleepest!
Have you a little oil? One loaf of bread? Two fishes?
Bless them with thanks for what you have and use them.
Pour out the oil till every jar is filled;
Break into bits the loaf of bread; distribute it
To all the famished multitude of thoughts
That turn to you for nourishment and help.
You are the master of your life and mind; the "creator"
Of your little world, and of your fate the arbiter.
Use your inherent powers; let every faculty
Of heart and mind and soul bring forth abundantly.
"Trade ye herewith!"—Ethelind Lord Campion, 1415 L Street, Sacramento, Cal.

WHEN JESUS HEALED.

Jesus did not heal diseases to show what he could do, nor to prove his divinity as a Son of God. His work was always in response to the needy one fulfilling the conditions necessary for relief, or some one meeting the requirements on behalf of the afflicted. You can receive the light only when you are open to its inflow; so long as you close the door will you remain in darkness. Jesus was conscious of the Truth, and therefore his light, which was the "light of God," opened the eyes of all who earnestly sought or were receptive to it.—Power.

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THE GREAT WITHIN

Orison Swett Marden in The Nautilus.

THE keeper of a menagerie once tried the experiment of raising a young dog and a tiger cub in the same cage. The two grew together, ate together, played together and slept together as harmoniously as if they belonged to the same family. The puppy, being larger at the start, domineered over the tiger cub, knocking him over with his paws and assuming the attitude of master and leader not only in their play but on all occasions. In time the tiger outgrew the dog in size and strength, but although much the smaller of the two, the dog was still the master, and when they quarreled he would drive his antagonist into a corner where he would lie down and put up his paws in self-defense and as though appealing for mercy.

Finally their owner decided to separate them and removed the dog from the cage. No sooner did the tiger miss his companion than he began to pine away and lose his spirit. He refused to eat, and would take notice of no one. Alarmed at his condition, the keeper after a few weeks brought the dog back. The moment he saw his little playmate the tiger rushed to the front of the cage, put his paw out between the bars in an effort to get at him. The dog stretched his paw up to meet the tiger's and they were evidently overjoyed to see each other again. Notwithstanding the fact that if the jungle beast realized and put forth his strength he could easily have killed a dozen dogs, he could not forget his habit of submission to his babyhood companion, and when the dog was put back into the cage he immediately assumed his old ascendency over the tiger.

Most of us are like this tiger. We have formed

THE HABIT OF COWERING

before things that have no power over us except what our imagination gives them. This habit has held us in slavery so long that it has become a part of our very being. We do not seem to realize that there is something within us that can laugh at Fate, something far greater than a tiger's strength which we have inherited from our divine parent, something which makes us masters of circumstances and gives us dominion over everything in the universe.

The reason we are victims of worry, of fear, of ignorance, of self-depreciation—all the things that handicap us, keep us doing little things when we might be doing big things—is because we do not know our real strength as children of God, because we have never learned how to assert our divine qualities; because we have never really believed in our divinity. We stumble about in ignorance, not knowing that we have a superior divine force within us, back of the flesh but not

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of it, that would enable us to triumph over all obstacles. We are not conscious of our close connection with the Source of all power which makes us master instead of slave in every condition of life.

Emerson says that a man is weak when he looks for help outside of himself; that is, only as he throws himself unhesitatingly on his thought, that he instantly rights himself, stands erect and works miracles. In other words, no man ever does the biggest thing possible to him while he depends upon outside help, pulls, influence, others to boost him, to give him capital or to start his enterprise. It is only when, figuratively speaking, he throws everything else overboard and dives right into the great within of himself that he finds the spring of success, the achievement force,

THE POWER WHICH DOES THINGS IN A BIG WAY.

While you are wishing you had the ability of this or that successful man or woman, that you had some one to boost you, to help you, you are throwing up obstacles in the way of your success. There are powers inside of you which if you could discover and use would make of you everything you ever dreamed or imagined you could become.

You have your being in the very Fountainhead of the All-supply; you are in touch with Omnipotence, with the Infinite Source of things. You are immersed in the great cosmic ocean of intelligence, and can draw to you all things necessary to your growth and higher development. In short, you live, move and have your being in Omnipotence, Omniscience. Claim and use your heritage, and you will no longer feel weak, inferior, or unequal to the task you wish to undertake.

LINCOLN WAS GREATLY HELPED

all through his life by his faith in the divine power within him. He was conscious that there was something inside of him, something back of him, which was more than human, a power which carried divine authority.

THE SUBLIME HUMAN CONSCIOUSNESS

is that which reveals the vital connection between ourselves and our Maker in the great within of us, a connection which makes us one with the Power that made and sustains us. It was this consciousness that made Lincoln invincible in his fight for justice and right. It was his realization of the sustaining power within that lead him to triumph over all opposition and carry his great work to completion.

This power that sustained Lincoln is the same that in great crises makes a giant out of an invalid, as when, for instance, a house takes fire, or some other great catastrophe puts lives in danger. How often has it happened when the home had taken fire and the husband was away that the delicate invalid wife, who, perhaps, thought she could not walk across the floor or lift a chair, had risen from her bed, rescued the children, carried out the furniture, and had done all sorts of marvelous things which even a strong man could not on ordinary occasions do?

Where did this extraordinary power come from? Certainly not

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from without; nor from the flesh? It came from the great within. It was inside of the woman all the time, waiting for the call, ready to help, in the hour of need. It is inside of all of us; and when in dire distress or in desperate straits, when suddenly confronted with a great emergency, we are all able to do marvelous things. We have all experienced that great influx of power from outside of our previous consciousness, something which has come to our rescue in the great crisis of our lives, a force up to that time which we did not think we possessed, and afterwards we say to ourselves, "I don't know how I ever lived through that time; I don't know how I managed to do that thing, which would be impossible to me now, but somehow I did it then as naturally as if it were an everyday affair."

Of course you did, and

IF YOU ALWAYS DEPENDED UPON THAT SOMETHING WITHIN YOU

which is ever ready to back up your call, to answer your demand, you would continue to do things that would now appear to you almost miraculous.

It was this mysterious inner power that enabled Charles M. Schwab to realize his early ambition, when he was driving stakes at a dollar a day, to become Mr. Carnegie's partner in the steel business. This same power made the farmer boy, Marshall Field, the merchant prince of the world, and Edison perhaps the greatest inventor of all time. It carried Lincoln from a log house in the wilderness to the White House. It placed Pershing at the head of the United States Army in France, and it carried Woodrow Wilson up, step by step, from a professor's chair to the chair of the Nation's Chief Executive and the chairmanship of the Peace Conference, the greatest historical gathering of statesmen and diplomats the world has ever seen.

ABOUT OBSESSION.

Obsession is the state of one's mentality being besieged or taken possession of by another mentality. I have known many such cases, the person being utterly unlike his normal self at such times. There are many cases cited in Scripture.

Obsession may be either occasional or continuous. Walter DeVoe says all epileptic conditions are the result of obsession; these are occasional. Where the obsession is continuous, the person is usually called insane. And most of our insane cases are simply obsession by another spirit or mentality. They act through the mentality of the person thus possessed as themselves.

Even the insane or obsessed have to a degree the recognition of the power of God, and become docile in the presence of a God-conscious man or women. The one who trusts in and is conscious of God's Presence can handle with ease and perfect safety the fiercest maniac. I have seen this demonstrated more than once.—Power.

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THE REMEDY FOR EVERY ILL

Charles Edgar Prather.

AN intimate relationship exists between Thought and Body. In fact, the body is the composite expression of the sum total of one's thoughts; for as a man thinketh so does he appear.

Your physical condition as well as your environment are the resulting effects of your thoughts concerning them; for as a man thinketh so are things unto him.

Thought does not make anything, either good or evil. That which is is already made, real, and no amount of adverse thought about it can make it anything else. That which is not will always remain nothing, however much you may think that it is something. But according to your thought of anything so will it seem and appear unto you; for, after all, it is your own mental image or thought which you are beholding.

Most, if not all, people wear colored mental glasses, whereby everything at which they look is distorted, shrunken or enlarged, and appears different to that which it really is. This is personal thinking, influenced by one's attitude, disposition, belief, superstition, opinion, and selfish desire. Such thinking is sense delusion, illusion, false.

Right thinking is the action of the One Perfect Mind thinking in you as your very self, devoid of any personal mental inclinations. Therefore, the office of individual thought is that of correct Interpretation; to see things as they really are; to see and know the Truth. To the extent that this is accomplished the sense delusions of personal belief will be elimniated from the mentality.

The power of Right Thinking is marvelous. By it the sick are healed, the lepers are cleansed, the dead are raised. By it the thief, the liar, the charlatan, are transformed and regenerated. By it the drunkard is freed from the false desire for that which robs him of his manhood and self-respect, and makes him again a man among men. It is the only means by which a criminal may be reformed—transformed into a useful and upright citizen. It changes the vagrant into a respectable workman; and applies the laws of justice, honesty and integrity to every detail of commercial business, thereby making it a true and honorable success. It converts the house of nagging, jealousy, discord and want into a real home—a home of loving companionship, co-operation, happiness and plenty.

WHAT DO I MEAN BY RIGHT THINKING?

It means listening to, becoming consciously one with, and putting into practice our conceptions of what is right, therefore good; the acceptance of the revelations of Truth within us which come as intuitions, convictions or inspirations,

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through that "still small voice" which is ever heard by the one who is truly listening for its promptings and guidance; our highest ideals actualized, no longer being considered as something vague and intangible. It means responding to that Christ-light which reveals itself as Truth.

In other words, Right Thinking means to form only such mental images or thoughts as are REAL; and as everything good must have been the product of the self-imaging power of the One Perfect Mind, it is "thinking God's thoughts after Him"

THE SECRET OF A WHOLESOME LIFE

lies in wholesome thought. The change from the conception of sin, sickness, poverty, suffering, and a thousand other ills, to that of Righteousness, Health, Opulence, Happiness, and a thousand other blessings, is called by some people "experiencing religion," "receiving grace," "regulation" or "conversion."

It means a full transformation of one's attitude, inclination or disposition, either suddenly or gradually, whereby one who has been sick, unhappy, poor, with a sense of inferiority, becomes consciously well, happy, affluent, masterful.

This change is termed in Scripture as being "born again," "putting off the old man with his deed, and putting on the new man, which after God is created in righteousness and true holiness," by being "renewed in the spirit of your mind."

Herein lies the only cure or remedy for every human ill and shortcoming. No legislature can change the moral or inner life of a man; neither can ethical addresses, philanthropic devices or political schemes effect the change. The enforcement of law, charitable help, the bettering of outward conditions or environment, all have their place, for they are aids to the awakening of the Real Self—the inner Self—by changing the mentality, the only place where reformation or conversion can take place.

Physicians often give up cases as hopeless. Our penal institutions and industrial homes and reformatories declare that not over fifteen per cent of the inmates are possible of reclamation. But to the Christ-awakened soul there is no case so desperate but that can be reached and healed and saved by the Omnipotent Power residing within the very Self of each and every one. The only possible

FAILURE LIES WITH THE PERSON, NOT WITH GOD.

In the final analysis, the cures are self-cures; all healing self-healing. The Power resides within you. Its revelation, the Christ, lives within you. Recognize it, accept it as your very own, then use it; speak as one having authority, as you have.

The only true healing is that which comes through arousing yourself to a realization of the Divinity within you. This divinity of yourself is the "gift of God," which we are enjoined by Paul to "stir up." It may be stimulated or awakened by the thoughts of others, but that awakening takes place within the consciousness of the individual,

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who then must accept it and use its revealed truths to demonstrate wholeness and harmony. Thus healing of any and all ills is the natural process of education, unfoldment.

Were it not for our wrong thought training every ill would readily disappear through the beneficient law of Nature, and the healing would be quickly and perfectly done; for the Indwelling Christ is a constant Recuperative Power ever recreating and renewing the body as well as the spirit of men.

OUR BUSINESS IS TO LET THE ONE PERFECT MIND THINK IN US.

As our very selves, knowing that we of ourselves personally can do nothing—the Father within doeth the work.

To banish any seeming ill from your life: First, calm your thought; stop being anxious; be still; get into tune with the Infinite by rising into a higher realm of thought, thinking only of that which is good and true.

Second, forgive, forget, let go all sins and shortcomings—first in yourself, then in others. To forgive means to stop grieving over past mistakes, but profiting by them in now living rightly; to "give for" the lesser and lower that which is better and higher.

Third, Practice; practice peace; practice harmony. Refuse to let yourself become angry over anything. Put away all fretting and complaining. Be an Optimist—look for the Good. Be good yourself, for like attracts like. Only by application can you prove any fact and demonstrate the Truth in your life.

The Secret, then, of all healing, the remedy for every ill, is—"I AM the Lord that healeth thee." "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

FROM SUNLIT DAYS.

Let my voice ring out and over the earth,
Through all the grief and strife,
With a golden joy in a silver mirth,
Thank God for Life.

Let my voice swell out through the great abyss
To the azure dome above,
With a chord of faith in the harp of bliss
Thank God for Love.

Let my voice thrill out beneath and above
The whole world through;
O my love and life, O my life and love
Thank God for you.

—James Thomson.

WHAT TO DO.

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands and thoughts and tongue off other people. Do not try to mold or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you, let them alone.

Put away selfishness; it is the taproot of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too; what we claim for ourselves let us grant to others.—Selected.

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VOICE OF THE SOUL

W. E. G.

NEARNESS to God is the life of the world and the health of the nation. He who draws near to God in Spirit and in Truth, in words and in deeds, is favored with the light of the world; is blessed with means of guidance and the power of spiritual protection. Severance from the Almighty is darkness, disease and death.

Religion is the means of union between God and man, the cord that binds the dependent child to competent parents.

Strengthen the power of religion and you establish the power union between God and man, but in any wise weaken that power and man flies away from God. Severed from th source of guidance and detached from the reservoir of real power, man wanders in darkness, discord and disease and perishes from time for want of the light, fervor and direction of the Sun of Reality.

The call of God today is "Return to me, O! Children of Men!"

The sun that sets in the west has arisen in the east. The morn of a new day is apparent to all who are in the world. Even those who sleep in carnal security feel its thrill and shiver at its touch.

This day is a year of God; and this year is a dispensation of Eternity. Now is the early spring of that year and the infancy of that dispensation.

It is the awakening of the world from the night of the past to the light of the new day; the merging of the Spiritual Life of the World from the cold and cruel winter of the bygone into the springtime of the new year.

Let no seeker of light and knowledge be disturbed when storms come, when rains and winds and hurricanes rack land and sea. These are but the natural conditions of the springtime. Upheavals in social, civil and economic conditions are but the natural consequences to men in their affairs of attachment to the world.

Men fasten their hearts, minds and eyes so intently upon the things of the past (notwithstanding they see that those things are rapidly fleeing from them) that they see not the reality of the present.

Men are so intent upon garnering up, weighing out, and bartering the moth and rust devoured products of yesterday that they do not realize that the ground upon which they tread is being rapidly covered with a carpet of the verdure and variegated beauties of a new springtime. They so blind their eyes with the yellow dust that the winds of the new spring are blowing away, that they discern not the doom of failure that mercifully cries to them "Awake! Awake! Awake!"

Men are so trifled with the dank fumes of the decaying past over which their minds and bodies bend that they sense not the perfumes of

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the Garden of God in the breezes of Time.

With thoughts and conduct bent upon materiality, they fail to see that the Sun of Reality is rising upon the horizon of the world and that a new day for mankind has dawned.

The day of Justice has come; injustice must go.

The day of Truth has dawned; the might of error with all of its adherents must pass away.

The Day of Unity in the Affairs of Men of all degrees, grades and stations has blessed the world with its light. All cause for discord and inharmony must be studiously laid aside by all classes of men; and it is incumbent upon the stronger and wiser ones of all peoples and nations to strengthen the weak by educating them in this spirit of peace and concord which enters in to cement the foundations for the pillars of the Unity of the World.

The Day of Brotherhood is now. Long men have tried to wander away from each other in selfish ends, and with selfish schemes have oppressed and exploited each other and, yet, by the very nature of the law of humanity, they were bound together. They have fought against each other on all planes of mortal life, and thus have been their own destroyers and their own worst enemies, blocking spiritual and material progress.

Now the climax is reached. Men wandering from each other have encompassed the earth and come at last face to face with each other. The ends of the earth have met together.

By the bounty of God, through human inventive genius, the earth has become an arena in which all the peoples, nations, races and religions, have assembled to play the Game of Life at close range. It is clear that harmony must prevail. Men must play the game as friends, not as enemies. They must play to each other's interest in Spirit and in Truth. But not to their own primarily; they must play as brothers each of whom has need of what the other needs—sustenance for daily wants, for family and dependents. All men must have equal opportunities to earn means of support and essential recreation, through work, in the spirit of service.

The day of brotherhood and healthy cooperation is Now. They who flee from the light of the sun of this day, rush into the darkness and are doomed to destruction be they individuals, races, peoples or nations.

The Springtime is the season of storms, of the uprising of the creation of the new year. The surface of the earth is disturbed by the action of the conditions and signs of Spring. The relics of the old year must speedily decay before the increasing growth of the signs of Spring.

It is Natural Law, and Natural Law is Divine Law. It is incomparable in power and irrefutable in nature.

He is wise who agreeably associates his will with relevant will of God. Men may not longer practice hypocrisy under cover. The bed has become too narrow and the covering too short!

The penetrating and potent power of the Sun of the New Day is quickening human consciousness and activity as never before recorded in hu-

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man history. The ignoramus of yesterday becomes the mental giant of today. The numbskull of the morning of a day of life becomes the philosopher of its evening.

Justice and the Square Deal, tempered with Love and Kindness, is the Spirit of the New Age.

Blessed indeed is he who has imbibed the Spirit. Fortunate indeed is he who has set his stage of action in the light of the sun of the new day.

Wisdom crowns the head that bows to the will of God. Meakness (obedience to the will of God) elevates men to the heavens of certainty and power, while pride degrades them to the lowest station.

God is calling in clarion tones, "Return to me, oh! children of men." "Take my yoke upon you and learn of me for my yoke is easy and my burden is light."

GOOD-CHEER AS A MEDICINE.

A merry heart maketh a cheerful countenance. A merry heart doeth good like a medicine.—Solomon.

All disease is mental disorder, perverted vision, ignorance—"missing the mark." And this is sin. Is it too strong a statement then to say, "A sick man is a sinner"? The word "sin" means to depart, to wander. It was originally used in archery to record when one missed the mark. Thus, to indicate the same thing in thought and action, the word was used concerning man. Hence we read, "All have sinned and come short of the glory of God."

There is no such thing as "original sin." The teaching of the "native depravity of heart" is contrary to the truth of the nature and omnipresence of God, for "like begets like." Adam's sin cannot affect you except as you accept his sin as your own. Your inheritance is from God, not Adam.

"Actual sin" is wilful disobedience to right; it is doing that which your conscience says is wrong, and it carries with it self-condemnation and remorse. And its results are like unto itself. Missing the mark through lack of knowledge is devoid of an "accusing conscience," but its out-picturing is disease and lack, as in the former.

One of the most vital steps in being healed is to be optimistic—"Be of good cheer." In fact, this attitude is that which causes you to let go, "forgive," that which seems so discordant, but which you have been holding to so tenaciously.

In forgiving yourself, you forgive others. Be happy, be cheerful, and you cannot hold a thought of condemnation. Try it! Prove it for yourself! Then the radiance of your consciousness will pervade others, and will cause them to become radiant with the same truth. Thus you forgive them their sins by helping them see the living reality of Good, and dropping their thoughts of limitation of every form of "sin."—Charles Edgar Prather in Power.

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USING THE POWER WITHIN

How One Man Out of Employment Suddenly Discovered a Five Thousand Dollar Job Within Himself—A Story from The Builder.

From The Builder.

HE stood at the corner, the wind whipping his thin clothes. Absently up one street he looked, then up the other, then brought his gaze slowly back to his own shabby figure. You knew that he felt himself a failure. At that he was at loss where next to turn or what to do.

People jostled him, some frowningly, others impersonally, as if they did not notice whether the obstruction were a man, or a post, or what not. They got around him as quickly as possible. For it was a noonday multitude—men and women with jobs.

The man seemed to realize that he was in the way of the busy folk. He moved to a hallway and again stood staring absently at the passers-by. Then you saw that there was a pitiable meekness about the whole man. The angle at which he held his head. The expression of his hat. The looseness of his collar. His limp hands. His poor feet, badly shod and drawn closely together, as though to take up as little room as might. Worst of all, the suicide look was in his face.

Presently his hand traveled to his pocket and slowly withdraw a crumpled paper. He studied it, looked up with resolution of a sort, and at last moved forward holding the paper in his hand.

It was a long, long way he walked. He left the business district and reached a neighborhood of handsome houses, of motor cars that purred by in sleek elegance. The sunny pavements, the shops, the rosy babies with their nursemaids, all spoke of comfort, success, well being.

The man glanced at the paper in his hand, hesitated, stopped, and finally with an effort of will turned into the sumptuous entrance of a tall apartment building.

"Could I—could I—" There was abashment in his whole person as he inquired of the uniformed attendant, "—see a lady who lives here—Mrs.—" he referred again to his paper, "—Mrs. Behrend?"

The doorman was not rude, as the shabby fellow appeared to expect.

"Have you an appointment with her?" he asked. "No? Well, I'll send up your name."

"Carden," said the shabby man, watching the attendant go to the telephone, "Matthew Carden. A pupil of Mrs. Behrend's sent me."

Ensued a short parley; then the attendant turned from the instrument.

"You can go up," he said, and motioned toward the elevator.

A maid opened the apartment door and Matthew Carden, poor and out of work, cold, hungry and in despair,

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crossed the threshold into a world such as he had never seen before.

"Mrs. Behrend will be here in a moment."

The maid showed him into a beautiful room—a place of warmth and light that rested Carden's spirit and would have thrilled him if there had been a thrill left in him. It never occurred to him to sit down to wait. He stood at the edge of a Persian rug, his feet close together, his limp hat at his thigh, his head a little forward and sidewise.

Carden had once waited in the lobby of a gorgeous hotel to see a member of the Brotherhood of Engineers. He had felt woefully out of place. The gold and crimson, the marble and plate glass had snubbed him. Now he felt meek, but not snubbed. Here was an atmosphere somehow—Carden could not make it out. He was thinking about it when his lady came and stood there in the curtained doorway with a smile on her face and her hand held out. Carden stepped forward and took the hand, although with a feeling of amazement at himself that he dared do it.

He could not have described her. He felt merely that she was a rather little lady, with a strangely radiant personality, very black hair, and a gown of some limp purple stuff that shimmered. She spoke in a low voice and very distinctly.

"Sit down, won't you," she said. "You wished to see me?"

Carden swallowed and tried to find voice. But as he looked into the face before him, courage suddenly flowed in from somewhere, and he replied:

"Yes, lady. Someone at the Mission the other night gave me your name—told me to come and see you. I—I can't get work, I just can't. That's my whole story. I'm through, I guess."

Bitterness was in his tone. He looked down at the shiny knees and his limp hat. Then he looked quickly up again because he could not help it. Straight into the lady's dark eyes he looked, as she said:

"Oh, no, you're not through. And that is not all your story. Tell me the rest of it."

It was just a shabby story Carden told, very much like himself. Sickness and hospital. Debts and trouble. Pawnshops and discouragement. And now stark despair—except that here he was talking to this lady, in this place of light and warm and life.

"Now!" The word came as a challenge, brisk and businesslike, as the lady sat forward, clapping one hand into the other for emphasis. "You say you are a machinist. Are you a good machinist?"

"Well, I guess I am. I think—"

"Come, now!" was the further challenge. "You know your trade, don't you?" Carden felt a something within himself stirring, something within that wanted to rise to his defense at this question of his ability. He felt a sudden slight stimulation as though from an electric battery. The challenge continued: "You have worked at your trade for fourteen years. You say you can use your tools skillfully, take your machine apart, repair and reassemble it? You say you have always been sober and hardworking? Very well, then. Go within yourself for a moment, realize

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there the job you would like, see yourself actively at work at your bench, and then wherever you go to apply you will be accepted. Go to the next place on your list and speak up!"

"But I have tried nineteen places," murmured Carden forlornly.

"But you have tried none of them in the knowledge that the job awaits you. That any job is but the externalization of the job created within your own consciousness. Realize that it is there, at the place you apply. Go to the twentieth place and claim the job that awaits you there."

"They do not listen to me," said Carden huskily.

"That is because you do not offer yourself confidently."

"If I only had a good suit of clothes and—"

The lady pressed her lips tightly and shook her head with such positiveness that Carden stopped.

"Clothes," she said, "have their proportion of importance. But when a man wants to hire a machinist he does not care what clothes he wears, if you can make him visualize, or see the worker behind the clothes. Cause him to see you in his shop turning out products. Stop, from this moment, my man, holding in your mind a picture of yourself as a shabby man out of a job. You fear. Not that you are unable to do the work, but that you are making a poor impression outwardly upon your employer.

"Wipe fear from your mind, and in its place set a vision of yourself in that man's shop, with familiar tools in hand, familiar work before you. Visualize the spirit that is within you working through you, in order to produce that which others want.

"There never was a great invention made until someone had first visualized the thing in his mind. No building was ever erected that someone had not seen beforehand with the eyes of imagination. Moving from the thought to the action is merely a matter of doing one thing at a time. Fix your mind upon the thing you wish to do, and make your affirmation:

"I have the ability. I have initiative. I have decision, personality, power. I am the creative power of Spirit. I go where vision directs. Within my consciousness lives the Originator of everything in creation. He brought me into existence. Everything the world holds is but His own desire to express Himself in different forms. He took up His abode in me when He brought me into existence that I might "see Him who is invisible" and feel Him in all things, both visible and invisible. He is only creative power and I am part of Him. I AM . . . I OUGHT . . . I CAN . . . I WILL . . ."

Carden was not so sure when the lady ceased speaking, because her voice and her words kept reverberating in his mind. He was very tired, very hungry, and his head throbbed viciously. Something had been thrown into confusion within his senses, and out of it something new, some new concept was forming itself. Throughout his spent body a glow was spreading. In his weary brain, thought and desire were stirring. A desire to try again.

It was queer. He had not wanted to try again. He had wanted to be

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helped, to be given new clothes, and money, and food . . . And now here he was wanting to go back downtown again and try for a job. He began to feel he could get a job, that the mistake he had made was to take the tone of the men he had approached instead of forcing them to take his tone. He had been meek and afraid. He had thought personality was a matter of outward appearance when it was one purely of spirit, a thing compounded of sincerity and self-confidence. He saw it all differently now. He felt unaccountably cheered and unafraid . . . Miraculously so!

He must have got to his feet and started off. But he could not have gone far, for he heard Mrs. Behrend's low, distinct voice say:

"Here—stop—you are dizzy—half fainting! Wait a moment!"

And Carden found himself sitting against soft cushions on a couch and presently drinking hot tea and crunching down great mouthfuls of buttered toast.

"The body," the lady was saying, "depends upon outward things. It is the case which holds the machine, and we must take care of it. The mind and spirit are the power in the machine. They have within themselves infinite strength to draw from. . . . Now this," she finished, pressing something into Carden's thin hand, "is carfare. Go now; you will get what you want."

* * * * * * *

This all happened months ago.

Genevieve Behrend, the little lady in purple, went on with her teaching, her lecturing, her research and all her many works. She thought often of Matthew Carden, visualizing him with busy tools in hand and busy fellow artisans about him. But no message came. Until!!

One dismal afternoon when all the world seemed drowned in slush and no place seemed to have a silver lining, a messenger rang the Behrend bell. Package for the lady. Letter with it. No answer. Sign here. T'anks, goo' day."

It was a huge "package for the lady." Very tall, very rectangular. And when its wrappings were stripped off, very, very beautiful. It was a screen of rose-colored satin gloriously embroidered and set in handsome wood.

"Dear Lady of Miracles," read the letter accompanying. "Please accept from my full heart this token of gratitude from a man reborn. I send it as a symbol. Behind it are laid all my fears forever hidden. Before it, in rose-colored light, live my 'visualizations'—the actualities that have grown from my belief into my work. My realized dreams, my crystallized purposes. The proofs of Divinity within.

"You will be happy to know that I have justified your faith in my ability by the fact that I am now earning a hundred dollars a week. I shall never again lose faith in myself, my real Self, which is the Spirit that manifests through me. I understand it all so clearly now—the things you speak from the platform. (Oh, yes. I have sat there many times listening with a new hearing and seeing with new eyes). It is as if, as you once said, one had 'looked into the rose-seed and seen the rose within.'

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"We have a little home out Flatbush way, with a garden. And there's a baby.

"Ever with blessings and gratitude. Matthew Carden."

* * * * * * * *

Mrs. Behrend took the writer of this story into her boudoir one day and pointed to the rosy screen.

"It is," said she, "one of my dearest souvenirs."

That is how this tale came to be written. For there are many Matthew Cardens fainting by the wayside, because they do not realize the divine strength of the spirit that is within them, seeking expression, expansion, freedom and life through them.

THOU ART.

Thou wast, thou shalt be, and thou art
A life-spark from the First Great Cause;
A flame propelled forever on
By Truth's unalterable laws.
A little flame, so pure, so bright,
So certain of its sacred source,
Fanned by the breath of God it takes
Through grief and pain its onward course.

For thee Progression's ladder rungs
Are fashioned by thy hand alone
From fragments of the mighty truths
Thy Real Self hath made its own.
On these thou climbest lofty heights,
And with each higher step doth see
Life's grander possibilities,
And what existence means for thee.

Truth fills the measure of life
Thou leadest in this house of clay,
While through the windows of the soul
Love's sunshine filters, day by day.
And whilst thou art, life without end,
Thy Higher Mind—the God in thee—
Doth move thy lower self to acts
Of justice, love and charity.

The silence holdeth endless store
For thee when thou hast understood
That all therein is thine to take
And use for common human good.
Since it is thine, reach thou and take,
Nor for Life's treasures beg nor plead;
Take thou; nor fear the vast supply
Will fail thy real, unselfish need.

Upon thy thirsty, yearning soul
Truth falleth as the gentle dews;
No fact is there thou may'st not grasp—
No law profound thou may'st not use.
Know thou the law; then stoop and take
A blessing from a seeming curse—
The Law that sees the tiny flower—
That holds the mighty universe.

Thou shouldst not cry "How long? How long?"
For time does not exist for thee.
Thy mortal lifespan is a drop
Of dew lost in a boundless sea!
And in the light of ages past
Thou'st found that earth-life's but a breath;
Hast slept and waked, and waked and slept,
And called the passing slumber "Death."

The gift of gifts is thine; thou art;
And Life's great mystery and plan
Its hold purpose hath revealed
In man's relationship to man.
Thou art. When sun and moon and stars
Shall pale, thy real self still shall be—
Thou art—a Ray of Light Divine—
Heir unto immortality.

Eva Williams Best, Dayton, O.

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LIVING THE LIFE

Alma Gillen, in Expression.

By Alma Gilen, in Expression.

"I feel that I am not being loyal to what I know and believe if I do not pass my knowledge on to others by telling them about the science, and I feel that I cannot get more light until I do," a girl writes.

"How can I help my husband with the science? He is antagonistic to it, and does not want to hear it talked about, nor does he want to read anything on the subject."

"I have been following New Thought teachings for some time, and have been greatly benefited in every way, but my wife refuses to hear anything about the teachings, although she is very ill."

"I have father, mother, two brothers, and three sisters, and I am the only New Thoughtist in the family. All are prejudiced against the teaching, and will not let me tell them anything about it. I long to help them as I have been helped."

THIS passing on to others what we have learned is here made much of, as being passed on by a teaching of the teachings.

But the greatest passing on of the teaching is living it in our words and actions—in the way we look at people, touch their hands, the tone of our voice when speaking to them, when making requests, or when giving orders.

This also is using what we know. In using what we know we pass it on to others, and at the same time make place in our soul for more light, more understanding, more power, and more lovingness.

When people are cured of illnesses and diseases by New Thought, outsiders and skeptics are very ready to say that the illness or disease was only imaginary, but no one is proof against a thorough change of character.

Especially is this true in the home life.

In my experience as a teacher I have seen this innumerable times, and could fill hundreds of pages with instances which have come under my own personal observation.

"What made you wish to study New Thought?" a New Thought teacher asked a wife.

"Because of the change it made in my husband," the wife answered.

A gentleman made an appointment with a New Thought teacher.

His wife was a private student of the teacher's, who knew that he was an agnostic, and had always been very skeptical regarding the cures claimed to have been effected by New Thought.

When the husband met the teacher he said:

"I have not come as a student, Mrs X——, but the change in my wife's conditions is so marked that I would like to know something of the method by which you were able to bring about such a decided state of betterment."

There is no use trying to make anyone take anything he does not want. If one is made to accept that which he does not desire, he will not value it. We have often seen this fact demonstrated in everyday life

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relating to things. When the effort is to make another change his convictions when he does not wish to change them, utter failure is the result.

In the first days of his study of New Thought, a student is excusable for wanting to urge upon others what he is learning. But as the days pass he learns more and more of the principle upon which the science is based.

He is learning facts about man which make it quite impossible to want to teach anyone anything that he does not evince a great desire to know.

Also, what he is learning about thought makes it equally impossible for him to want to push his ideas upon anyone.

For this reason: He is learning the sacredness of the individual and his inviolability of choice. Also, that each individual is the great Wisdom which never makes a mistake.

There is no teacher so powerful and convincing as living the life, and a scientist has always this one sure and unfailing way to help others by what he believes.

The wife who was whimsical or irritable does more by becoming considerate and tolerant to convince her husband of the practicality of what she believes than would many lectures. She proves to him daily the helpful nature of what she believes when she shows a consideration for the needs and wishes of those around her. Reading hundreds of books would not be so convincing as seeing this transformation take place, and the greater harmony which results from her changed state of mind is a constant reminder of the power and beauty of that which enabled her to produce it.

The husband who has dominated his wife and family until his presence is dreaded by all, can very easily, if he chooses, convince his household that he has found something which it is desirable to know.

He has but to show a respect for the wishes of wife and children, and a willingness to look at their side of any request or question, and he will find that they will want to know something about that which can work such a striking change.

The sister who has always resented things said and done to her by her brothers and sisters, can bring to them a most potent proof of the harmonizing power of New Thought. She only needs to change this one trait of character to make every one about her remark the fact that something wonderful has happened to make her so different.

The daughter who has been wilful and rebellious can find no better way to prove the value of the help she has found in New Thought than by respecting the wishes of the other members of the family.

She has but to take and keep her proper place in the family as daughter and sister, to convince every member of the family that she has found something to help her which they too would be glad to know.

This way of teaching can be carried into all vocations of life.

As between the individuals of a family, so it is between the individuals of the business world. As in

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the family life, so it is in municipal and national affairs.

Everyone lives somewhere, somehow. If he has no home of his own, he lives in an hotel, a boarding-house, a lodging, or a room.

Here, where New Thought finds him, is where he can at once become a help to others—to those with whom he lives.

Many times the old pride is brought into the new conceptions and convictions, and rules the thoughts, almost unconsciously to the student. His pride is hurt because the others do not admire and accept what he thinks so desirable.

Unless a student is burningly in earnest he may go on for many months, and perhaps years, before he recognizes that his pride has only changed its direction or object and is still the cause of discord in his daily life.

Or, his old desire to have his own way, without considering whether or no it is the best way, may not die in a night, and may push itself forward into his thoughts and feelings regarding New Thought.

In cases of this kind the student invariably antagonizes every one for whom he has cared, and certainly all the home people.

It has been said that no person in the world is proof against the one whose whole soul is full of thoughtfulness and consideration for the comfort and happiness of those around him.

This can surely be said of the one who has a genuine respect and reverence for the ideas and convictions of others.

To all such queries as those quoted, whether written, spoken, or buried in one's own heart, I must always say the same:

Live what you know.

Do not allow yourself to be antagonized by the convictions of others.

Do not try to change anyone's ideas. Reverence every one's individuality, and prove it by not wanting to change their opinions.

Recognize at all timees that all people have the ideas, ideals, and convictions which, for the moment, they wish to have.

Do not seek to make an impression upon your home people or anyone else.

Quite simply and faithfully live the life in all the doings of the day, even in those which seem to be the most insignificant, and you will find that the home people will not be antagonistic to what you believe.

SIGNS OF THE TIMES.

The following is another straw showing the growing sense of unity in the world today:

Cardinal Gibbons, chairman of General Committee of Roman Catholics, has announced that a meeting of the entire Catholic Hierarchy of the United States will be held on November 24. The purpose of the conference will be the welfare of the country, particularly social education. It is also proposed to formulate a universal Catholic policy and effect co-ordination, as far as possible, with all faiths.

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ONE PATH TO FREEDOM

WHEN a man ceases to think of himself as a separate, detached entity, and becomes conscious of his unity with God, he has entered on the Path which leads to Freedom. It is during the time that a man is not conscious of his union with the Source of all health that he indulges in negative and injurious auto-suggestions. Judging from surface conditions he says, "I am sick," "I am unhappy," "I am poor," and so long as he continues this practice, he will continue to be sick, unhappy and poor. It is inevitable, for as a man thinketh in his heart so will he be on the circumference.

When Paul found his real Self, he said, "Now if I do that which I would not, it is no more I that do it, but sin, the illusion of sin which dwelleth in me, for I (my real Self) delight in the law of God after the inward man." When Paul found his higher and real Self, he executed judgment on his lower and false self. When these seemed poor and persecuted, sick and unhappy, he took refuge in God-Self and affirmed, "I can do all things through Christ which strengtheneth me."

MEETING NEGATIVE WITH POSITIVE.

What was this if it was not meeting a negative auto-suggestion with a positive one, based upon his knowledge of what the real Self is. When the lower impulses and inclinations seek to manifest themselves in us, shall we conclude that they must have their way? Shall we use auto-suggestion to convince ourselves that we must gratify our unholy desires, or that we must go on from one stage of disease to another because "disease must take its course?" Is there no higher use to which we can put this forceful faculty, this steam of the mind?

When the prophet Joel said to the children of Israel, threatened by extinction at the hands of their enemies after a long and enfeebling warfare, "Let the weak say, I am strong," what was he doing if he was not recommending an affirmative auto-suggestion? When a man who has been long ill begins to say, "I am getting well," he is practicing auto-suggestion of a positive character, and if he keeps it up, he will one day be able to say, "I am well," and if he says it with sufficient intensity, he will be so!

BEGINS IN THE MIND.

But one will say he does this because of encouraging changes which are taking place in the body. Let it be remembered that the initial change must first take place in the mind, after which it registers in the body, and this by so quick a process that the uninitiated mistake effect for cause. It must be apparent to us that so long as a man views himself from the standpoint of the physical, he is getting a false impression of himself. Everything is inverted; therefore, his judgments are based on false premises. Things are seen upside down, and he must learn to turn them right side up, and when the right side of

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man's nature is turned up, it is seen to be spiritual and not material; and when this is perceived as a Truth, any man can say with Paul, "If I do that I would not, it is no more I that do it, . . . For I delight in the law of God after the inward man."

"The inhabitant shall not say, I am sick," orders the prophet of old. What is this but an order to discontinue negative auto-suggestion? The inhabitant of Zion is one who has discovered that the real and enduring part of himself is the spiritual, and he who knows this can be neither diseased nor unhappy. When a man knows that the indestructible ego is not subject to disease, but that it may always say of itself, "I am well and happy," he has found a method of auto-suggestion based on Divine Principle, and if he will continue in this with Divine stubbornness, despite sense evidence, he will manifest that faith which will make him "every whit whole."

THE REAL AND ETERNAL.

If it is true that the spiritual entity, or the Son of God in every son of man, is the real and eternal, and by virtue of its spiritual nature exempt from disease, then it follows that all that is necessary for us is to know this Truth in order to be free!

Every day and as often each day as it is convenient, we should practice spiritual auto-suggestion by assuring ourselves of our unbroken unity with God. Let the apparently weak say in the silence of the soul, "I am strong." Let the timid say, "I can do all things through Christ which strengtheneth me." Let the man struggling with poverty say, "The Lord is my shepherd; I shall not want." Let the man tempted by sin say, "Sin has no power over me, for Christ reigneth in my bodily members and my only desire is to do the will of Him that sent me." Through spiritual auto-suggestion make these statements true to your soul, and you shall be loosed from your infirmity, whatsoever it may be, as was the woman who touched the garment of Jesus. —W. John Murray, in Weekly Unity.

THE MAN YOU MIGHT HAVE BEEN.

By Grenville Kleiser.

The man you might have been
You surely still can be;
There is no aim nor place
Too high nor great for thee.

The man you might have been
You ought to be and can;
Be strong, have faith, look up,
Resolve to work and win.

The man you might have been
You still can be, 'tis true;
Today but claim your own,
And your own will come to you.

The man you might have been
You want to be—you must;
Be brave, take heart, fight on,
To your real self be just.

The man you might have been
You surely yet will be
The best of life is yours,
Since God has charge of thee.

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FREEDOM.

Bunyan was free in his prison when he wrote "Pilgrim's Progress" because he was thinking, and thought is freedom.

Milton was free when blind. He could not walk alone or see the sun. But his mind could see, his brain could fly through space to the distant stars. There was no prison for him; blindness did not confine him.

Beethoven, whose whole life was music, was free in the world of music after absolute deafness had shut out every sound wave from his ears. When he conducted his magnificent symphony, he followed with his eyes the bow of the first violinist. He could not hear a note of the music or the thunder of applause that greeted him. It was necessary to turn his face from the orchestra to the audience, that he might see the demonstration of approval. But the thing that creates is greater than the thing created. And Beethoven, deaf, was not really deaf, for he heard in his mind music that others could never hear.

With thought, you are free; without it, you are a slave, a prisoner. Imagination, which is the power back of thought, takes men from this earth, wandering through the vastness of the universe, and from this age back to the ages of misery that are behind us, and forward to the ages of glory that are ahead of us, ages of glory to be constructed by the thought of man.

"Stone walls do not a prison make,
nor iron bars a cage;
Minds innocent and quiet take that
for an hermitage;
If I have freedom in my love, and in
my soul am free,
Angels alone that soar above enjoy
such liberty."

Thus the poet expresses it. It is said differently, even more earnestly and convincingly, by Thomas Traherne, a poor clergyman born on the Welsh soil that has produced so much Celtic genius. He lived nearly 300 years ago in utmost poverty, but he was free, because he was able to say sincerely, "I choose rather to live upon 10 pounds a year, and to go in leather clothes, and feed upon bread and water, so that I might have all my time clearly to myself." Time to think.

Thought is freedom. Many of the richest are miserable slaves, for they seek to get pleasure from the pampering of a limited body. They soon come to the end of that.

There is no limit to the pleasure that may be found in the mind. Croesus, gazing longingly on his gold as he showed it to the wandering philosopher, had not one-thousandth part of the happiness of a poor young mother looking upon the pink face of her newborn child.

To prove, with few words, that the existence of man is real, the famous philosopher said:

"I think, therefore I am."

He might have given it a higher meaning by adding one word—"I think, therefore I am free."—K. C. Post.

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IN THE STILLNESS.

Purposeful silence should be cultivated in the mind. Most people talk too much. There is nothing that deters progress more than useless talking, arguing, etc. We must learn to be silent, for it is in the silence that we become acquainted with, and learn to trust our real selves.

Mind and all of its faculties need silence for mental training. We have wandered about in the world of effects, mistaking illusions for realities, trying to transpose and readjust them in order to arrive at a solution of our problems. Instead of doing these things, we should enter the silence and get at the underlying causes which have produced our problems. It is in the stillness that we examine ourselves and understand what must be removed from our consciousness, to rid us of the fear and anxiety of the personal self, to find the love and trust of the glorified, the perfect self.

We should set aside a time each day for silence, for silence is the storehouse of every blessing; it is an attitude of mind, a state of consciousness where struggle ceases, where the soul finds every need satisfied.

Silence is communion with God. It is the city of refuge at the center of our being and consciousness, where we may open ourselves to the infilling wisdom, love, energy and life; and these, used actively in our lives, exalt the silence into a reliable power for good. Silence is listening before we act, hearing before we speak, receiving before we give, never doubting, but rather knowing that they who seek shall find.

The way to power is always through the silence of one's soul. If we have failed in our hopes, our plans and purposes in life, is it not because we have not paused in restful silence to ask the meaning of the various experiences which come to us; because we have not realized the Presence which enables us to reach the kingdom of heaven, where we may behold the perfect ideal, which we are?—Weekly Unity.

A PRAYER.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear her crown,
Like a poppy looking down,
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under the shady oak at noon;
Beetle on his mission bent,
Tarries in that cooling tent.
Let me also cheer a spot,
Hidden field or garden grot,
Place where passing souls may rest
On their way and be their best.

—Edwin Markham.

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