Washington News Letter

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MONTHLY
MAGAZINE

One Dollar a Year

Oliver C. Sabin, Editor.
Washington. D.C.
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XVI. OCTOBER, 1919. No. 1.

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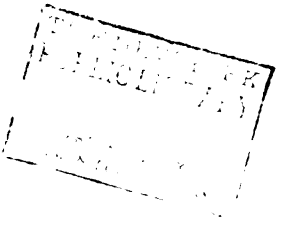

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VOLUME XXVI. WASHINGTON, D. C., OCTOBER, 1919. NUMBER 1.

Washington News Letter

PUBLISHED MONTHLY

4 Iowa Circle Northwest, Washington, D. C., U. S. A.

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Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	$1.00
Eleven copies, one year	10.00
United States	1.00
Europe, Asia, South America, Canada—all countries in the Postal Union	1.26
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

One copy	.10
100 sample copies	5.00

ADVERTISING RATES GIVEN ON APPLICATION.

SPECIAL NOTICE TO SUBSCRIBERS.

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THE TWENTY-SIXTH VOLUME.

This issue of The News Letter is the first of a new volume. For 26 long years this magazine, among the pioneers of Christian Science and New Thought publications, has fought zealously, enthusiastically, and unceasingly in the propaganda of the faith that is to make men free, and has already released millions from the shackles and manacles of error and doubt. A year longer than a quarter century is a long time in the history of men, approaching the limit of the average lifetime. In all these years The News Letter, month after month, has spread the Truth throughout the world—has conveyed to countless thousands in all parts of the earth the glad tidings of freedom. It has carried to the ends of the world the voice and pen utterances of its founder, the lamented and revered Bishop Sabin, and of those who have labored with him and

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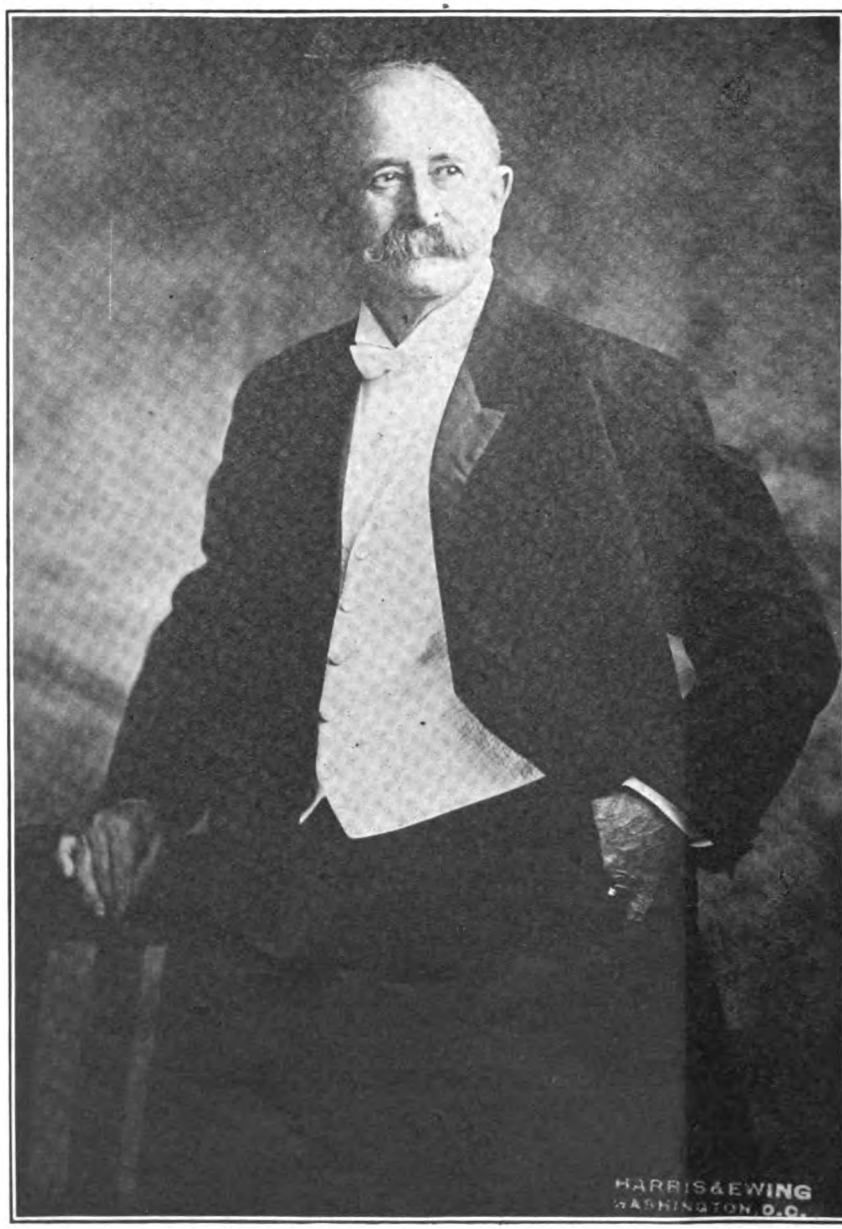

Oliver C. Sabin.

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after him in the vineyard. The magazine enters its second quarter century vigorous and full of energy and courage, based upon contemplation of the good it has been able to accomplish and of the fields awaiting its further progress. It has a loving and loyal clientele who have stood by it, believed in it, encouraged it in its great work, aided it with their sympathy and their dollars. The publishers will endeavor to make The News Letter stronger and better, more instructive and helpful month by month. It asks for the continued aid of its readers and their good offices in enlarging its list of subscribers.

THE WONDERS OF OUR DAY.

From 1 in the afternoon until 5 the most wonderful military parade in the history of the world moved through the streets of the National Capital, led by Gen. Pershing. It was witnessed by many thousands and yet many thousand more that night looked upon it as it was repeated upon the screens of moving picture theaters in Washington. The reproduction was perfection itself in every detail of action and life. It is difficult to believe that such wonders can be performed. All was reproduced perfectly except the accompanying sounds—the street noises, the cheers, the music. And it will be only a brief time until all that will be produced with the cinematographic representation. And still another wonder of scientific accomplishment was the talking from the streets to the aviators in the planes and dirigible balloon that were flying above the city and the answers to these messages from the ground. And more! The other day an airplane 100 feet long and 50 feet broad, with two 400-horsepower motors stopped in Washington on its way from New York to Chicago with 14 passengers occupying luxurious quarters in a wonderful aerial car. The day of wonders has dawned and the noonday is almost at hand.

PATTERNS FOR WORK.

There can be not better pattern for the student of Science to follow in his work than the writings of Bishop Sabin. There have been many great teachers by voice and pen and by personal demonstration other than this pioneer in the propaganda, but none of them possessed to such great extent the simplicity of style, clearness, and directness of expression and readiness of application as did the Bishop. These books should be at the hand of every one who would thoroughly understand the tenets of the simple faith of Christian Science and fit himself to enjoy its benefits and by tongue and pen spread the Gospel to the world.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

October

PAULINA B. SABIN

If you would be healed, or would overcome a difficulty, or yet accomplish a worthy end, throw yourself upon The Almighty in simple, child-like faith, realizing your high-born heritage, expecting results and doubting nothing.—Wm. E. Gibson.

Gems of Thought are Gems of Truth, gifts of The Infinite mind. They are not the products of individual mentalities, such as many credit themselves with. They are the property of mankind, not the special fortunes of the favored few.

Take time to live;
The world has much to give
Of Faith and Hope and Love—
Of Faith that life—Good,
That human brotherhood
Shall no illusion prove;
Of Hope that future years
Shall bring the best, in spite
Of those whose darkened sight
Would stir our doubts and fears;
Of Love that makes the life,
With all its grief, a song,
A friend of conquered wrong.
Take Time to live.

—Thomas Curtis Clark in The Christian Evangelist.

God will be pleased with those who pray and will bless them, and will visit the ends of the earth in answer to their petitions—and they shall duly receive wages.—Col. Brengle in The War Cry.

Know that you are saved today. Know that you are saved now. Know that you live in God Almighty's Love and in God Almighty's Good. Know that you live in it now and that you are enjoying it now, that it is all for you, now. Let that thought sink deep into your heart, let it permeate you and go out through you; then you are perfect, you are whole, and you cannot be sick.—From the Sabin book "Divine Healing."

God never makes a change; everything is the one way forever and forever. If at one time during all the cycles of eternity God, through man, ever healed the sick that power is here today, a living power, and it is to be used in the very identical way that it was in the first instance.—Bishop Sabin.

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CHRISTIAN SCIENCE

The Foundation for the Christian Dispensation—What Was the Secret of Christ's Power?—A New World Consciousness—Christ's Invitation—The Symbol and Substance of Love—The Great Healing.

Wm. E. Gibson.

CHRISTIAN SCIENCE, or, better, the Christ Science, literally the means by which Jesus of Nazareth, manifesting the Spirit Christ, laid the foundation for the Christian dispensation, or, in other words, planted the seeds of the new order and fertilized the soil with such vitality as to literally uproot all that then existed!

The remarkable fact remains that HE laid this foundation upon the love and devotion of a few crude fishermen around the sea shore of Galilee.

Historians affirm that these men were for the most part illiterate, and that none of them had any considerable social, economic or religious influence. They were simple tradespeople and workers of the humblest type. Yet upon these souls as a foundation the Spirit Christ reared a structure that conquered civilization after civilization as it moved forward in its westward march.

Kings bowed before it, empires crumbled at its touch. The new wine burst the old bottles and required containers suitable to its needs.

NOW WHAT WAS THE SECRET?

Whence the source of the power of the man Jesus whom the plain people heard gladly but whom the refined, the educated, the worldly-wise ones of His day disregarded, spurned and finally mobbed to death?

It was the Spirit of Truth that He had breathed into the lives of these plain souls. It was the Fire of the New Life that He had infused into their consciousness that was destined to glow more and more.

It was not the radiance alone of their individual personality born of confidence in their leader. No; it was more, for soon they too were mobbed to death or passed from the world of visibility; and yet the work went on. The Spirit Christ was passing from life to life, from heart to heart, from hand to hand. It was as a fire driven by an east wind, and opposition merely fanned the flames to greater intensity.

A NEW WORLD CONSCIOUSNESS.

What was the secret? A new world consciousness had been born. The Son of Truth had descended to prepare men for the Kingdom of the Father of Lights.

These plain fishermen, these

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foundation stones of the new order, had to be prepared, had to be fitted by the master workman.

Jesus the Christ lived among them, in every possible way becoming one with them. He taught to them The Life He lived, and lived before them The Life He Taught. He invited them to sacrifice their all in life and devotion to God even as He was sacrificing, and gave them as individuals no promise or assurance of material rewards.

CHRIST'S INVITATION.

He prefaced His invitation to those who wished to follow Him with these remarkable expressions, viz: "Foxes have holes, birds have nests, but the son of man hath not where to lay his head."

When the rich youth came inquiring how he might inherit eternal life, Jesus pointed him to the law and commands of Moses. The young man affirmed that he had kept these from childhood. Jesus, recognizing that this young ruler was not far from the Kingdom, but that the dust of wealth stood between him and the sun of reality, He commanded him to give it away, otherwise dispense it for the poor, who, perhaps, were the rightful heirs to it. But wealth proved in this case to be of greater value than Eternal Life.

Jesus promised His followers no material advantages. The only visible reward for their devotion and sacrifice in His path was the mighty power with which their words affected the minds and lives of men who heard them.

THE POWER OF THE CHRIST

was both regenerative and recreative. Those souls whose hearts were touched by it were born again. They began to live anew. New visions dawned upon the horizon of their lives, a new zeal inspired their actions. This new life vision and its corresponding conduct became the cause of a new creation, the birth of the Christian Civilization.

How did He prepare them for this great work?

First of all, He was to them

THE SYMBOL AND SUBSTANCE OF LOVE.

His love was that of a little child and yet that of a God. His love went out before them in deeds of kindness, compassion and mercy. He healed the sick, comforted the broken hearted; gave spiritual light and seeing to the blind, spiritual hearing to the deaf, spiritual life to the dead. He made these conditions so manifest before their eyes that they were constrained to recognize Him as the Christ, the Son of God.

The end of His mission was to bring to the consciousness of men the Source of Power that would restore the souls of men, renew their minds and manifest health in their bodies. He was the manifestation of that source in the human temple, and all who appropriated His spirit and lived the life He lived were the embodiments of the one Perfect Law of Health.

Medicines will soothe and often effect cures. Various mechanical treatments relieve and restore physical health. The prayers of the

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faithful to God are always heard, and when to God they are good, they are answered to the satisfaction of all concerned for the time being.

But The Great Healing that the souls of men need is spiritual light, conscious oneness with God in desire and purpose, "Obedience to His command and satisfaction in His will."

Disobedience is the source of disease. Contention with His Will is the hot-bed of mental and social unrest.

Harmony with God is harmony with men, and vice versa. Harmony is health. The road to health leads through obedience to God and satisfaction in His will.

THE RELIABLE MAN.

Of all the qualities that combine to form a good character, there is not one more important than reliability. Most emphatically is this true of the character of a good business man. The word itself embraces both truth and honesty, and the reliable man must necessarily be truthful and honest. We see so much all around us that exhibits the absence of this crowning quality, that we are tempted, in our bilious moods, to deny its very existence. There are, nevertheless, reliable men—men to be depended upon, to be trusted, in whom you may repose confidence, whose word is as good as their bond, and whose promise is performance. If any one of you know such a man, make him your friend. You can only do so, however, by assimilating his character.

The reliable man is a man of good judgment. He does not jump at conclusions. He is not a frivolous man. He is thoughtful. He turns over a subject in his mind and looks at it all around. He is not a partial or one-sided man. He sees through a thing. He is apt to be a very reticent man. He does not talk a great deal. He is a moderate man, not only in habits of body, but also of mind. He is not a passionate man; if so by nature, he has overcome it. He is a sincere man, not a plotter or schemer. He does not promise rashly. What he says may be relied on. He is a trustworthy man. You feel safe with your property or the administration of affairs in his hands. He is a watchful, vigilant man. You feel secure within his protection. He is a brave man, for his conclusions are logically deduced from the sure basis of truth and he does not fear to maintain them. He is a good man, for no one can be thoroughly honest and truthful without being good. Is such a quality attainable? Most assuredly so. It is not born, it is made. Character may be formed, therefore its component parts may be molded to that formation. But this process should commence early in life in order to be eminently successful. No system of training for youth is complete without teaching habits of reliability. From this source arises one of the greatest advantages of a practical business training for a boy, when it is properly conducted. During every step in his course of instruction, he is forcibly reminded that the law of success demands reliability, application and persistence. —Selected.

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SPIRITUAL LIFE

THERE is but one life, and that is the Spiritual. All is embraced in the thought of the soul. There can be but one conception of Life, and that is the Spirit, which is God made manifest in us. We think, we move, we live and have our being, in Him. God is Love; it is the only word in all our language that can express the sentiment of Him. There are many ways in which we seek to illustrate this thought, and the pure in heart seek to teach or preach it by their lives. The highest ambition of any one is to be as near like Him as is possible to attain. All there is of gladness and of joy, of pleasure and of happiness comes from the conscious fact that we are aspiring to follow His teachings. When the heart is all-feeling and the mind all-thought, then it is we feel that we are near Our Father.

THE SPIRITUAL LIFE IS THE ONLY LIFE

of which we can conceive, and to it there never can be death. Our worship of God is Spiritual, for He has told us that we must worship Him "in Spirit." I know there are people who tell us there is religion in everything about us, a calm and holy influence in the unbreathing things of nature which man would do well to imitate. That there is a meek and blessed influence stealing in, as it were, unawares upon the heart, that comes quietly without excitement that has no terror, no gloom in its approach, that does not rouse up the passions, that is untrammeled by creeds and unshadowed by the superstitions of man, that is fresh from the hands of its author, that it glows from innumerable presence of the Great Spirit which prevails and quickens, that it is written on the deep, 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.

WISHES TO SPEAK WITH GOD.

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 wildernesses, 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

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immortality and spiritual life in man. On this Nature is silent as the grave.

"Books in running brooks, sermons in trees and good in everything," while the only good materialists seek or feel the need of is temporal. Sermons from trees and flowers, rocks and stars, may answer their purpose while the soul cares for nothing but its own amusement and enjoyment and beholding creation. When the soul feels its power and responsibility it wishes to speak with God. Accordingly, men soon quit the temple of Nature when they begin to ask "How can I know Him?" "Oh, that I may see Him and know Him as He is." Who would think of going to the grove or appealing to the mountain or the surging billow to heal the sick, to open the eyes of the blind, to unstop the ears of the deaf, to cast out lepers.

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 and the mighty words that healed the sick, that cast out the devils, that gave peace to those in sorrow, and bound up the broken hearts.

In each of the Gospels the narrative is told how Christ commissioned His disciples to go and preach His word, and in every instance He coupled with the preaching of His word the healing of the sick.

When Christ himself had been performing acts of mercy and showing His wondrous divine power in healing those that were sick, and the people accused Him of blasphemy, He met their criticism by saying "Which is easier, to cast out devils or to save lives; Take up thy bed and walk."

The spiritual life is that which

BRINGS US INTO UNION WITH THE FATHER.

We speak of the angels. We mean those that live the spiritual life. While here on earth, if we claim God's love, we have it. Men are given that which they ask for. One lives to accumulate wealth, and he obtains it; another lives to obtain political distinction, and he achieves it; another seeks literary renown; another seeks gratification in worldly pleasure, so called, but the true man, the spiritual man, seeks distinction in drawing near to God. claiming His Love and receiving it; in having faith that God will give him that power that He has ever given to 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 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

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its kinship with God; lay hold of His Truth and realize that God is God; that He is your Father; that vour life is a spiritual life; that you shall grow wiser and purer, brighter and stronger until you need not the light of the moon nor of the sun, for the Lord God shall give you light, that you shall walk upon "a way and a highway that shall be called the way of holiness, and no unclean thing shall come thereon, no ravenous beast shall be there, but it shall be the way of the Lord, and His countenance shall illumine thy pathway, and it shall grow brighter and brighter unto the perfect day."

LETTER TO A CORRESPONDENCE SCHOOL STUDENT.

It is the purpose of the lessons to bring out a student's understanding, so he can satisfactorily explain the Truth to others. Your answer to question ten would require a fuller explanation. To say, "that through the law of giving and receiving we find that we must give whenever there is a demand, and that we should never hesitate when a demand for money is made," is a statement which would need interpretation. When a demand for money is made to a Truth student his first step should be, not to give without thinking, but rather to realize whether or not this is the opportunity which he attracts through the Spirit. Money represents actively in a certain form, and there is an action set up wherever it goes.

The wise student of Truth knows the law so well that he has no desire to hoard money, but desires to keep it circulating through him. He knows that every time he gives with understanding and love his money carries with it a blessing. Knowing this law, he does not merely get into the consciousness where he attracts demands to hand out money, or into that state of mind wherein he makes financial expenditures which are not conducive to his highest good. He invites the legitimate demands be cause he knows that in the world of order there is someone to receive from him bountifully, through his giving in the Spirit. Get away from the thought that you are dealing solely with dollars and cents, and get into the consciousness where good judgment, wisdom, discernment, love and order are active in relation to substance. We are not to think or give haphazardly; we are to lift our thought to the consciousness of order, and then know that money is circulating freely, plentifully, lovingly, wisely.—Weekly Unity.

In all the past, man has been rooted in shallow soil. His roots have been so starved that what small chance of growth he possessed had to be expressed in an imaginary place supposed to be above the earth. What he needs is not so much to go higher as to go deeper; he must give his roots a chance. Let him look at the conformation of a healthy tree—there is as much of it below the surface as above it—this is the true balancing that produces safe and enduring existence.

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THE CALL TO UNITY

Heartsickness and Disgust—Universal Unity—Common Basis of Effort—Wealth in All Lands—A Wealth-Mad Consciousness.

Wm. E. Gibson.

THE Call to Unity is the dominating note in the utterances and conduct of men the world over.

But for the most part men's visions are limited to personal interests, or class interests; and so unite in organizations which inscribe by the compasses of narrow vision certain classes, excluding certain other classes. And these excluded classes unite, too often, in much the same spirit that actuated the other organization that excluded them, so that while the spirit of unity is constantly moving men, inspiring them to co-operation, their devotion to self interest, party interest, class interest, so absorbs their attention that the minds of few are free long enough to reflect upon the fact that the many organizations, while reflecting an aspect of unity, are in reality, and because of the conflicting interests, diametrically opposed to unity upon sound, lasting and profitable bases. More and more men are being

TORN TO HEARTSICKNESS AND DISGUST

by the work of united interests working in contra directions to other united interests, while all the time the parties of each organized effort are all aiming at one and the same thing, viz: to make the best of life, to obtain and maintain the means of living decently, and of rearing and cultivating respectable children, thus making for agreeable society.

It is obvious—the need of a concept of Universal Unity. In other words, a concept of unity that will accrue to the best interest of all men through the hearty co-operation of all men.

Such a concept of unity will redound to the progress of society and the prosperity of individuals from two sources moving toward a culmination which includes human interdependence, and therefrom congenial co-operation. These two sources are universal effort toward co-operation and individual consciousness of real unity through education and cultivation.

It is obvious that

A COMMON BASIS OF EFFORT

toward universal unity is now needed and desired by all nations and peoples, and especially by those who suffer for the necessities of life while all about them lies the abundance of the apparently favored few.

But while universal effort is being put forth, at the same time and more vigorously must individual consciousness of Real World Unity be born. More and more men must

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be educated into and spiritually conceive that a world society is more to be desired than class or caste consciousness.

Nothing in all the world today is the source of greater contention and more unrest, and more productive of ever-increasing calamity than The Wealth of the World.

Down through the ages

WEALTH IN ALL LANDS

has been drifting from the hands of the many into the hands of the few, so that obviously and admittedly the wealthy in all nations through the machinery of the government control the wealth of the countries and subjugate the will of the people as a man to the dictates of the wealthy class.

This condition served a good purpose when civilization was crude and the people as a mass were ignorant and untrained. And where these captains of wealth were wise and generous the people prospered and developed. But with the advent of modern inventive genius the accumulation of wealth was accelerated many fold, and as rapidly drifted into the hands of the few.

Sad to say, most of these few have manifested the greater cold-heartedness and want of regard for the essential need of the masses who toiled at the wheels of the mills of production, and sadder still to note that the men in the rank and file who advance a step above their fellows too often forget the condition and needs of the class from which they have emerged and, absorbed in gaining a step higher, become a part of the iron heel that crushes the fellow below.

A WEALTH-MAD CONSCIOUSNESS

has nothing in common with other men but the love of gain. The cry of need, the tears of the widow, the blood of husbands and sons on the battle field are incapable of pricking such a consciousness.

Wealth is a great body, a huge giant. But comparatively few men centralize and exercise the dominant cruelty of its soul. The mass of the men who handle the wealth of the world are bighearted and generous, but their actions are circumscribed by the powers of the master controllers.

The drift of wealth into the hands of the few has so unbalanced society as to require the greatest wisdom at this time to avert cruel disaster.

The masses have become educated and are looking into every hole that the classes dig.

The danger is increasing yearly and monthly by the constant shifting of the wealth in the wrong directions and the constantly turning on more and more the light of education.

THE HOPE OF ALL LANDS.

In such government reform lies the hope in all lands—such reform as will make it impossible for a few master minds to garner up the products of the labor of the masses and dole it out to them in the way of the necessities of life at prices that make more and more powerful the wealthy and more and more impotent the masses.

There is hope along peaceful lines in a revolution without blood

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and tears; and America is competent and, it is hoped, will demonstrate that hope and accomplish that revolution as an example to the nations of the world.

(To be continued.)

BRANDS FROM THE FORGE OF LIFE.

Justice and Generosity, Symbols of Divine Love, are the foundation of Peace and the seeds of all real progress and prosperity.

This spirit is creative and constructive. When it reigns in the hearts of men they become fruitful trees in fertile fields. Their fruit sustains men.

Whenever an individual, or a people, sets out purposely to destroy another individual, people or nation, whether the end is accomplished or not, one fact remains: the initiator lays the foundation of his own ruin.

Truly, injustice is a boomerang, and with the force that it goes out unerringly returns to the source of its power. Justice is positive, powerful, standing ever with one foot in Time and the other in Eternity, but injustice is the chasm in Time into which men fall who avoid the Bridge of Justice.

When Governments come to valuing the purchasing power of their resources more than the lives of men, then Mammon is enthroned and the worship of materiality is supreme. "God is not in all of their thoughts."

The sign of Godliness in Governments is the manifest respect for the lives and progress of individuals.

When the ministers of religion preach hatred, and the communicants condone and stir up strife, the Light of God radiates no longer from the lamps of the altar, the Stars of Guidance Fall from the Heaven of Religion.

Have your lamp trimmed of all error and brightly burning from the oil of righteousness, lest the bridegroom coming at this midnight hour you may have no light by which to recognize him. Even now the bride is adorned, the supper is spread, the guests are called. The old now ends, the new begins.

When wealth is worshipped men become slaves and most often knaves. The time has now come for united effort on the part of the laboring classes of the world to take the wand of power from the invisible governments—the lords of wealth behind the screen—and place it in the hands of the government of the people, for the people and by the people. Unions of workers are not ends in themselves, but merely means for effecting the great end, viz: the union of all the people co-operating for the highest good of each individual through the hearty co-operation of every individual.

Justice is like the north star, which is fixed, and all the rest revolve about it.—Confucius.

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THE VALUE OF EXPERIENCE

Charles Edgar Prather.

NO experience comes into your life without its purpose and blessing. To resist, complain, oppose and fight it merely befogs your vision to its beneficent effects; and this attitude only adds to the intensity and bitterness of the experience through such resistance.

Mankind—and that includes you and me—does not recognize the Law underneath all experience, and hence fails to profit thereby, apparently; but nevertheless more or less of its good becomes manifest in the one who is consciously seeking unfoldment and progress.

We at least learn, because of the subsequent ill effects, not to do this or that; and, in order to bring pleasant and profitable results, to think and act thus or so. Hence, whether it be conscious or unconscious, it—whatever the experience may be—is for our general welfare and growth.

Bitterness of thought, antagonism, and resistance to our seeming limited or adverse conditions, make them only the harder, until finally our thought of their adverse power makes them our master; for the only power evil possesses is the power we attribute to it.

The word experience means a trial or test, an opportunity or occasion to prove or try out a thing. Experience, therefore, is the actual living through an event, taking part in anything through sensation or feeling in enjoyment or suffering.

The result of experience is knowledge or skill. It is sometimes called practical wisdom, that wisdom gained by personal knowledge through feeling or action.

Every thought is an experience; that is, it produces certain effects, agreeable or disagreeable, helpful or hurtful. An action is the outworking of the thought which is its creator. Therefore, every act is an experience, bringing its like results.

Since acts are based upon thoughts, the whole of experience must be considered as arising from one's attitude; that is, his liking, inclination or disposition toward things, persons and conditions.

The primal basis of all life and its various expressions, hence multitudinous experiences, is Law. A law is that which is laid, fixed, set—the rightful, natural and harmonious method or order of expression. It is inexorable, undeviating, unchangeable, eternal. The stability and safety of experience rests upon immutable Law. "It is easier for heaven and earth to pass, than one tittle of the law to fail," declares Jesus. By it mathematics is dependable; likewise action and reaction; expansion and absorption; cause and effect; definite proportions; and life and death. Because of it we have a definite code of morals, of honor, of justice,

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of freedom, of equal rights, of holiness.

Agree, harmonize and conform to this unerring right rule or mode of Being, and its results called experiences, are pleasing, helpful and ennobling—because like unto it.

Oppose, resist or violate it, and suffering ensues. It is all alike the effect of Law. "For the law was our schoolmaster to bring us to Christ," says Paul; "for Christ is the end of the law for righteousness to every one that believeth," or uses it.

All our experiences are not hard; indeed, if we count our blessings we will find that they far outweigh our troubles. But experiences, as a whole, are usually considered to be real trials or afflictions. We give them more recognition than we do our blessings; we talk more about them, until they overshadow the good things of life.

Everything in your life is there because you have made a place for it. Where? In your thoughts, beliefs, fears, hopes, desires, prayers. This is a stupendous fact. You get sick because you transgress the Law in some way. You have hardships because you believe, at least subconsciously, in hard conditions; and for the same reason you feel poor, and lacking in ability, opportunity, etc.

Let me here say that when you got sick, or when you felt the pangs of poverty, or when you failed in an undertaking, it was the best thing, the necessary thing for you. It came through your trying out some wrong thought, some false belief, or doing that which is contrary to the perfect action of Law—which is sin, for "sin is the transgression of the law."

Your suffering was the natural result of your non-conformity to Law, and its purpose was to awaken you to a recognition of and conformity to the Divine Order of Expression, which is Law. To the degree that you do this will you retrieve the lapses of rectitude. To this degree will you triumph over sin and its ill consequences.

We should profit from and thereby grow through our trials. They make us strong, and in being strong that which was once a dominant influence over us now becomes a mighty power for good under the direction of our illumined mentality through the Christ-light. We therefore do not pray that we may have no temptations, but that we enter not into them, or become submissive to them.

It is recorded of Jesus that "though he were a son, yet learned he obedience by the things which he suffered," or through experience learned to conform to the Law. He profited by facing conditions and mastering them through knowledge of Truth, the Christ, to which he opened himself until the conditions were revealed as a means of inspiration, decision, integrity and power, instead of a hindrance. As he was thus perfected, and consciously became the Christ, so may you thus become Christed.

The more a man really knows of himself, the more he comprehends of God and His attributes.

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A VISION

DURING the epidemic of influenza I had gone down town with my wife; I was feeling well and happy. Entering a restaurant, I suddenly felt dizzy, and remarked to my wife that I wished to return home immediately; this we did. I had just time to lie down, when I became unconscious for hours. While in that state, this is what I saw and experienced:

I felt myself suddenly lifted from the bed and carried away twenty millions of miles. The distance was impressed on me, while gliding through the ether. It took only a few seconds; then I found myself standing in front of the most horrible underbrush imaginable. It was about 200 feet high, and of an inky blackness. Long thorns were moving slowly in and out, like black snakes, and a bad odor came from the twigs. I was horrified at this disgusting sight, and kept walking along the black wall; suddenly I came to a spot where the brush was only a few feet high, and looking over, I beheld scenery of unrivaled beauty and grandeur. It was an enchanted land of happiness, a world full of loveliness. Fields of green grass, covered with beautiful flowers, exhaling fragrance, enchanted the eye; little rivulets, hiding themselves as in modesty, wound in and out, the ripples running like laughter over the water's face; gentle zephyrs sang lazily through the tree tops, and touched them into indolent motion. Cozy little cottages were standing on delightful spots. The roofs were blue, the walls green, and beautiful birds of most brilliant plumage and long tails kept flying in and out of the windows, which were kept wide open. They circled around with an almost musical motion, singing songs, as in some apocalypse of joy. All things had the brilliancy of perpetuated youth upon them.

Then there appeared from beneath the shadows of the trees, handsome men and women, with large, clear eyes, and very lovely complexions; they looked happy and content. They were dressed in white robes; while they walked slowly over the grass, conversing with one another, I noticed that not a blade of the grass was bent nor the small insects crushed beneath their feet.

Suddenly I heard the toll of the most wonderfully clear bell conceivable, so exquisite that never carillon made music more beautiful. The tone seemed to linger long in the ether and to envelop all, as with a dainty cloak of down. An invisible orchestra began to play, and the human beings to sing. It was inexpressibly beautiful. Being a musician myself, I was immensely interested in the music, and seeing that I had a note book in my hand, I thought I would convey to paper these exquisite, unknown sounds, and gain fame therewith. As I tried to record them, I realized to

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my disappointment that we have not an adequate notation with which to place that music on paper. It seemed to me that I listened for hours to the grand "Music of the Spheres."

At the conclusion of the concert, several of these happy looking beings stepped over to me, smiling kindly. I took courage and asked them what this horrible underbrush was. "Horrible?" they said, "there is nothing horrible that we know of." "Perhaps," I said, "It shows the awful sins committed on earth, and the murdering in the wars." "We know of no awful sins and murdering," they answered, "all is just and right." "Is not the United States acting unselfishly in this war?" I continued to question. "It is acting neither unselfishly nor selfishly." Rather puzzled, I said, "Well, are the Germans, then, right or wrong?" "The Germans are neither right nor wrong," was the reply. "These answers seem to me foolish," I remarked, "I do not understand." "You will think so now," they replied smilingly, "but you will know later on."

I drew their attention to a little house which seemed empty, and they said that it would be mine. On inquiring how long I would have to wait, they told me the number of years. "Oh, what a long time!" I exclaimed. "Time?" they said, "there is no such a thing as time or distance." Then they withdrew into the nearby forest.

Every time I tried to climb over this black fence of thorns, a tall, black-robed man, who had been pacing very excitedly in front of my room, placed his hand on my arm, and prevented me from doing so; I was told later that I had been calling repeatedly to send that man away.

Looking across the seemingly boundless plain, I noticed far away, a mountain chain, a marvelous embodiment of matchless sublimity. Its very magnitude and perilous heights stupefied me. Around the many peaks of majestic grandeur, a white light was glowing, whiter than anything known on our earth; ethereal, shadowless beings were floating around these peaks. Now and then, one of them, more transparent than the others, would vanish into this brilliant light; and one, not so white as the others, would return to the beings I had spoken to, whispering to them, and the latter would respond with shouts of joy.

It is quite impossible to convey an adequate idea of the power of vision, given by the clear, transparent mountain atmosphere. Although so far away, I could plainly see the pupils of the eyes. All conditions combined to invest this most magnificent scene with indescribable splendors, a marvelous contrast to the gentler and more quiet scene I had been contemplating before.

I was longing with all my heart and soul to cross the brush, and, walking along I spied a place where I could easily step over. Just as I got ready to do so, the black-robed man brought his hand down so heavily on my arm that I fell, and landed on my bed with such vehemence that I awoke, screaming that my arm and foot were broken. F

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quite a while I suffered agonies of pain in these limbs and would not allow anyone to touch them. It took long to convince me that there was no damage done. — Joseph George Jacobson.

INTERPRETATION OF THE VISION.

God is always endeavoring to instruct his children, using the avenue through which he can best reach them.

The Spirit of Truth is the voice of God which speaks in the innermost part of man. It is the faculty which knows,—the faculty which reveals. It is through this medium that the degree of your spiritual unfoldment was brought to your knowledge by the experience you have related.

It is only when the mentality is stilled from outer activity that the voice of the Spirit of Truth can reach the consciousness of the soul. Then the message is mirrored back on the imaging faculty of the mind in the form of thought-pictures. Thus you see why it was that you were struck unconscious; why the outer activities were silenced. The vision was the means through which God worked to unfold that which he has for you.

The "enchanted land" is the kingdom of heaven within you. The kingdom is potentially within every soul. You have nurtured with unselfish love, with constructive and harmonizing words and deeds, this inner possibility, until you have brought into livingness the one and only thing that makes life worth while—the conscious abode within the soul where dwell the Father of Life and his legions of angels. In this land of Perfection there is no such thing as time, space, or limitation of whatever kind. There is no death. Eternal youth, laughing waters, song birds, billowy fields of bloom,—all these go to make up this great and glorious world. No thing "horrid" can enter. "Only the Good is true."

Someone has appropriately said that the songs of angels are rhythms produced by the harmonious activity of their bodies and thoughts. There is no way of jotting down such wonderous melody in note books. It can be reproduced only by living the life.

"In my Father's house are many mansions." The dwelling which is in process of construction for you is the one not made with hands, and it is eternal. It is made of your for giving deeds, forbearance, tolerance, loving thoughts,—all that you have done, not to be seen and heard of men, but for the glory of God.

The high mountains in the distance typify a still higher degree of spiritual understanding; the many peaks with glowing white lights, are illumination, inspiration. There is no end to unfoldment. There are always heights ahead to be attained.

The eternal beings which float about these peaks are the archangels of the Lord. Their joyful shouts go to prove that the closer we live to the Father, the freer and more joyous we are.

The thick, tall underbrush you passed through before you reached this celestial dwelling place is your flesh body. The man dressed in black is "personality." The man

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of the flesh must be crucified. The corruptible must put on incorruption. The desires of the personal must be changed, transmuted. That in you which craves outer applause and glory must die. The zone of worldly triumph must dim, fade, until it is merged with the spiritual. The without must become as the within. If we try to take the things of the outer with us into the kingdom, they will trip us and throw us, every time.

The beautiful language you have used in portraying this vision reveals that you have a keen appreciation for the finer use of words. This is indeed good, for it is through the use of the Word that all things are made. The use of the Word arms you with the tools with which the soul is depicted. The deeper the spiritual understanding, the freer and more harmonious will be the power to express.—Unity.

THE PAST, THE FUTURE OR NOW?

Most people live in the Past and the Future, both of which are merely chimeras. They have no reality. The Present only Is. And it is with that we are to deal, in Love, Thought and Action.

To live in the Past, in memory, regret, or kindred emotions; or to live in the Future, in anticipation, hope, or dream, is to deal with that which has no reality, with that which is nothing, and, as a consequence, the results are nothing. Nothing multiplied by nothing, multiplied by 1,000, equals nothing. This every school boy learns.

With the nothing we name Past, and with the nothing we name Future, we may deal with all the energy we choose, and the result is still nothing. Here is the solution of the failure of so many lives and the failures in every life. They deal with nothing and have nothing in return.

But shall we not plan for the future? No! Plans for the future never mature. Plan for Now. Should we not desire and think what we wish for tomorrow? No! Think and wish for Today. Let tomorrow take care of itself. But, surely, we must prepare for a rainy day? If you wish for rainy days plan for them. To plan for them is to have them. Do not even think of them. Think only of the fair days now. Live in Principle:—In Truth!

But surely, we must not be content to be always just as we are now, we must have some ideal? But why put that Ideal into the Future? Why not be it now? The artist has the picture now, and puts it on the canvas. Have your ideal Now, and each day put it into expression. Ideals not lived are born of wishes. Ideals born of desire are lived now. Be today your Ideal. Let tomorrow's ideal come tomorrow. Care for now, and the future will care for itself.—Henry Harrison Brown.

I slept and dreamed that Life was
beauty;
I woke, and found my dream was true
That Life is one and ever free.
Work on, brave heart, with certainty.
The sleeping state as the awakened,
Reveals Life's truth and beauty,
And thus I've found my dream to be:
A noonday sun of Truth to me.

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DIVINE HEALING

THIS is the twelfth lecture in this series of teaching how to heal the sick, and those of you who have attended the series can see how vast is the subject and how short the distance we have thus far been able to go in its study. We have simply glanced at the fly-leaf, as it were.

The first lecture was against the thought of universal prejudice, giving you the advice to take hold of this subject as you take hold of any other that you wish to investigate without prejudice, and allowing the Truth alone to lead you.

The next lecture was upon the subject of God, as to what He is so far as it has been given to us to know. We will know far more of God and of His character as we go higher and higher in this study. There is no such thing as stopping. You go on for all eternity. There is no such thing as stopping in the search for Truth. Truth is ever developing before us as we march on toward the ultimate.

We found that God is Universal Life; that wherever life is there God is; that He is Universal Love; and in all the various ramifications of nature, where life is there God is; that God is Omnipresent; therefore, love, life, light, wisdom, are not here alone, but are present everywhere; and that God controls. Further than that, He protects the minutiæ of the littlest things, so to speak, if there are such things; and He takes us by the hand and leads us if we will be led by Him. Even the very hairs of our heads are numbered, and not a sparrow falls to the ground without His notice. God, life, love, health, harmony, are everywhere, and are with you now. That realizing sense of God, supplemented with the understanding of what man is, who was created in God's image and in His likeness, brings us into oneness in this universal harmony; and the realization of that Truth is the Truth which heals the sick. That realizing of the perfection of God, and realizing that man, His image and likeness, is perfect, living in the Father—that realization is the Truth which heals the sick.

The next four or five lectures were discussions upon the subject of prayer, showing it to be the instrument, so to call it, by means of which we approach Divinity, by means of which we approach the All-creative Force of Love, of Life, of Power. In the degree that you have understood and have been able to apply these lessons showing how to pray, in that degree you will be able to demonstrate this great Truth.

The next lecture was upon the subject of Thought, showing that the fear of a thing is but the prophecy of its fulfillment; and that, therefore, each and every one of us

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is the architect of his own fortune. In other words, each is responsible, and each alone, for that which is good and for that which is bad. I do not say that that applies to infants and to those who have not the power of selection, because they are controlled by this universal thought, which the Bible says is the visiting of the sins of the parents upon the children from generation to generation. You, in the exercise of your manhood, being the God-created image and likeness of God, have the power to-day to destroy all of those effects and come into universal harmony and universal perfection, if you elect to do so. It is for you, and you alone.

Remember that God does not control you, unless you ask Him. You are a free agent; you can do just as you please, but you are responsible for the road you take. If you sow the seeds of anger, you fill your body with disease, your blood becomes acid, and you will be literally physically destroyed as you let that violent passion control you. So with all the other passions—hatred, malice, vindictiveness, and all of these devil evils; they simply mean the destruction of the human body. The people as you see them in the world are but the mirror of the thoughts of the world. Persons whose minds are filled with love, and whose every-day lives are but exemplifications of that thought, realize Heaven within themselves; you can see Heaven within them. It is on their faces; it is everywhere about them. But if a person is governed by other and baser passions, you can see that just as plain. The thought controls the body as well as the mind.

It is imperatively important that we should select the right kind of thinking. We can think, as I say, along the lines of the good; we can think of Love; we can carry that out into practice; we can think of goodness; we can think of righteousness; we can think of doing good to our brother, of loving our brother as ourselves, and carrying these thoughts out; the result will be in our own bodies harmony, because as we sow we reap. Always remember that.

Jesus Christ has given us a perfect example of how to test our work. Our work is tested by the fruit of the tree, absolutely. There is no mystery about this, how to live and what to live. Here is a test of action. What is the fruit of that kind of action? As the fruit of action develops either good or bad, the lines of action are good or they are bad. If you find a man, I do not care how sincere he may be, who is following a line of thought that bears not good fruit, he is on the wrong track, and the sooner he turns and goes back the better it is for him.

Christ has given us a rule for thinking, and it is the rule of Universal Love. Prior to Christ's teaching, so far as we have anything to do with it, that thought of universal love had not been taught in the line of Jewish history. I admit that the same thought had been taught to a greater or less extent thousands of years before Jesus Christ came, but not among the Jews. He came teaching the doctrine of Love to the

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Jewish people. It was a different doctrine from any that had ever been taught to or by them. That it was different we are taught by our Bible, and the Bible we take as our guide. Now, Christ's doctrine was this: Love God with all your mind, might and strength; and the second thought was: Love your neighbor as yourself. There is a line of thought. Let love be the motive that controls your every act. A good way to get at it is to get your mind over into your brother's place and look at it from his side; forget that you are in existence, get on his side, think from his side what ought to be done, what you would like to have done, what would be the proper thing for me to do if I were there. If you can harmonize what you would like yourself with what you are giving to him, that is the plain a-b-c of loving your neighbor as you love yourself.

There is a set of Christians, and some others that are not Christians, who think that you should pick out your neighbor, and that this idea of calling the whole human family your neighbors is all wrong. They ask, Who is your neighbor? They say you have a right to pick out your neighbor. I do not believe that. I believe that God made all His children equal, that He created them all in His image and in His likeness, and I believe that the brotherhood of man is just as universal as God; and I do not care who he is, what his color is, where he was born, or under what circumstances he exists, if he was created in the image and likeness of God he is my neighbor, and I have no right to withhold the cup of cold water from him if he needs it. If I do, I sow the seeds of destruction which will be reaped in my own body.

Now, mind you, I do not believe, as you all understand, in any future day of judgment. I do not believe in that at all. The day of judgment is here to-day. As Jesus says about the kingdom of God, you cannot say, Lo, here it is, or Lo, there is it; it does not come by observation, but the kingdom of God is within you, the kingdom of Heaven is within you, and you can get to Heaven just as well on earth as you can by waiting until after they have put you under the ground five or six feet. You will wake up very much disappointed if you expect to get to Heaven simply by going through that thing called death. The word Heaven means harmony, and when even you are in a condition of absolute harmony as created by God you are in the kingdom of Heaven. You can just as well be happy; you can just as well be perfect; you can just as well have all the comforts of life surrounding you mentally, physically, morally and in every way here as you will after you have gone through that thing called death; and when you wake up on the other side you will find that you have your work to do, that you have to go on, that there is no cessation. The work you have commenced must go on; you will be at it millions and billions of cycles of years, on and on forever; there is no stopping, and there can be none, because this Universal Life of God within us is ours and we will be forever students in this Truth, ever in action, ever in Life.

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As I said before, the day of judgment is here; it is here now. If you commit a sin you are at once judged by that sin. You simply have to be punished right now for the commission of that sin.

But here you say: "Oh! here is a wicked man prospering in every way, and here is a pious man with whom everything goes wrong. How do you make that out?" You do not know what you are talking about. That man may be in apparent prosperity, and he may be suffering the tortures of so-called hell right here, now. All must follow the rule. As you sow you reap. The one who is apparently suffering may have a contented mind, and his soul may be in Heaven. If you sow an acorn you are going to reap an oak, are you not? You can reap only as you sow. If you stick your hand in the fire you are going to have it burned, are you not? If you get mad at your neighbor you are going to have something the matter with your body, are you not? If you go out and tell lies and backbite and slander your neighbor, you are going to be punished, are you not? Just as sure as you live, what you have done will show in your countenance and in your body. Show me a scoundrel, and you can always read it in his countenance. Let a person sow the wrong kind of seed and the seed will blossom in his face; it will blossom in his features; it will bloom in his body and ultimately will destroy him.

There are only two ways to get rid of sin, just the same as fire. If fire was in this building there would be two ways of getting rid of it. The first way, and the way they would probably try, would be to put it out. If they could not put it out, they would simply let it alone, and the result would be that it would go out itself when there was nothing left to burn. As there are two ways of putting out fire, so there are two ways of destroying sin. One is to repent and ask God in the name of Jesus Christ to destroy your sin. When you do this you are washed whiter than wool, and you are then manumitted, so to speak, from that sin. The other way is to go on in sin until it wipes your body off the face of the earth, and you will go over this dam called death with that sin to wrestle with in the sweet by and by, as they are pleased to term it. Therefore, remember that there is no judgment except the reaping of the crop that you sow. Be careful how you sow, and be careful how you think, for as a man thinketh so is he.

WHAT IS DEATH?

Death is merely a change of consciousness, or mode of living, for the man who dies. It does not change the man in any real way. He remains just as before, except that he can no longer do physical actions. He is no better or wiser than before. The one great change is that his life is greatly modified. For some time he has to outwear his earthly passions and desires. This is sometimes done with much suffering, so that the ideas of "hell" are not wholly incorrect.—Weller VanHook.

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LATEST BOOKS.

Poems of War, Love, and Uplift.

One of the late books, "Poems," by Sara Beaumont Kennedy, (The Cameo Press and Publishing Co., New York,) is just ready for the reviews. The writer has given us 168 pages of imagery and incident, local and historic, credibly well informed with some unexpected vital heart throbs—a voice out of the void, singing a song our own souls recognize. Her verse-wrought melody treats of the past, the future, and the ever-living present, and her achievement invites a companionable understanding. We have not discusssed the technique of these poems, but are carried by their purport and won by their merit.

It is in such lines as the following that the author claims our interest:

Unbeaten.

You may only have dreamed of the mountain
While you toiled in the valley below;
You may have seen only the storm's black wing,
Though you sought for the radiant bow.

And you may have reached forth for the laurel
And have grasped but a wind-swayed weed;
Or where you deemed there would blossom a hope,
Found the ghost of an ill-starred deed.

You may have longed for life's surfeit,
And been chained to a tread-mill of chance—
You may have fought with your banners foredoomed,
May have yielded or broken your lance—

Ah! Write not Defeat on your record,
Nor brood o'er your failures long past,
For there's ever and always To-morrow
With its lure of winning at last.

Every poet has his harp of a hundred strings upon which his fancy plays in light and color and ancient melodies, and this sweet singer of Memphis (Tenn.) tells us many a tale of romance and reality in this book of 168 leaves. It deserves a ready sale and appreciation among intelligent readers—"Tout passent: Les Arts et la Verite y restent!" (Art and Truth remain—all else passes).

"Poems" may be had from your book dealer or from The Cameo Press, 340 Nevin Street, Lancaster, Pa. (Handsomely bound in green cloth, $1.50.)

We enter the silence to find God, the pure gold of human life, of life eternal, a refreshing center of Divine Love in the soul, and having found it, after perhaps much patient searching, and then only it may be the merest glimpse or the slightest touch, let us with all our heart, and with the greatest persistence, day after day, night, work to bring it to the surface of our being, that we being enriched in mind and body, thereby enrich others, and enrich the world.—Good Will.

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TRUTH WITNESSES

The First Creation—God the Fountain of all Life—The Reservoir of Life—No Substance but Spirit—Look to the Real—Truth Stronger than Error—We Cannot do Good Unless We are Good.

Mrs. Elsie Gibbs, 2142 Park Ave., Chicago, Ill.

"TO this end have I been born, and to this end am I come into the world, that I should bear witness unto The Truth."

We are all Truth-seekers and all are bearing witness unto The Truth. Each one's ideas repeated in the same and different dresses, many times, make it possible to reach people of various grades of understanding and development.

Lessons of Truth are given over and over again to us in nature. Nature is an inexpressible wonder in all her varied, manifold expressions. Every blade of grass is a miracle.

The fact that there are trees, flowers, and animals living and growing upon the earth which revolves around a sun, gives evidence of a power and intelligence underlying the phenomena.

THE FIRST CREATION.

As far back as mind can reach there always was something, as from nothing, nothing could proceed; and, as far before us as mind can search, there is no end.

As something could not have been produced from nothing we call this First Cause of Everything, this Eternal Self-Subsisting First and Only Reality, Good Principle, or Creator, and Only Creator, as all other creations are just repetitions of this First Creation, containing within them its very law and being; being exact and orderly in all its manifestations, as corn comes forth from corn, and wheat from wheat, fruit produces fruit, and grain produces grain.

This natural principle conforms to order, definite outline and form. Its very substance or the underlying cause, the spirit or life substance determines content, identity, and individuality of expression in all the richness of variety in nature's kingdom, the mineral, vegetable, animal, and in all races and classes of men. This underlying substance determines the selection of requisites needed for the manifold shapes, figures, forms, outlines, details, tints, and shades in her manifestations of spiritual perfections and permanence.

THERE IS BUT ONE FOUNTAIN OF LIFE

and that is God, Omnipotent, Omniscient, and Omnipresent. We are all contained in these three oms. One and only Creator, spirit, life substance in us all, through us all, and around us, which supports the world of appearance and form, which is just the reflection of real-

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ity, as a pale moonbeam is a reflection of the sun.

Life, itself, is back of all form and appearance, and God is Life. The life of the tree is the real tree.

Its leaves and branches may be always decaying or changing, but the life within the tree is continuous, producing and reproducing of its kind.

From this Vast Reservoir of Life we are always permitted to draw until we become whole, perfect, and free.

Out of Life everything has sprung forth into existence and will continue to exist perpetually, continuously, and eternally, for of such is the nature of Life, which can never be destroyed by any process, but when once brought forth into existence continues to exist eternally.

Eternal, Infinite Life embraces all of us as Infinite comprises the whole being of which we are all a part. As we try to reach forth and comprehend we free and cleanse ourselves from personality, becoming pure in Life's essence of Pure Spirit, bathing ourselves in its wisdom, strength, and Divine Presence.

If we get glimpses of and comprehend the Infinite in rare intervals the Spirit of Completeness, Allness, and Wholeness descends upon us, making us realize for the time being Omniscience, Omnipotence, and Omnipresence, without beginning and without end. Substance is that which stands under the divine spark, pure and holy, which is the foundation of these mortal shadows.

THERE IS NO SUBSTANCE BUT SPIRIT, which is the rock out of which we are all hewn.

Man's intelligence or understanding is the foundation of his material organization, as all matter comes from mind and it is through mind we comprehend The Infinite, going back to First Cause without beginning, soaring ahead to Eternity, permanence without end.

We are Individual Thoughts of Deity and did not originally exist as matter, which is only a result, as all matter comes forth from mind.

We can turn our minds to find The Divine within us and link ourselves to the Father in bonds of love and wisdom, entering into possession of the spiritual riches unknown and undiscovered within us, awaiting our claims of a vast inheritance for us to enter in and take possession.

It is The Immortal and Divine within us which is the only antidote to all care, pain, sickness, sin, and sorrow.

Christ redeemed the world from the curse of the power of matter over mind, from the dominion of false ideas.

The mind of man is the grandest thing on this planet and Right Thought is the strongest power in the world.

The mind that holds to purity is the mind that will purify; the mind that holds to the Perfect Ideal Pattern is the mind that will produce all that is desirable, complete, and perfect in the material.

The mind is a field for our cultivation and we must remove the useless ideas that have accumulated in it before much progress can be gained, just as the farmer prepares and cultivates his land for the right

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seed he wishes to produce for harvestting. It must be emptied and cleansed of all error and thoughts of evil, limitation, fear, ignorance, disease, poverty, sin, and death, and be filled with the Light of Love, All Good, Purity, Wisdom, Wholeness, and Truth.

LOOK TO THE REAL.

It is through the mind of man that he is born again, renewed in Spirit, and in Truth.

We grow to be like the thoughts with which we associate, or with which we allow ourselves to become attuned.

Look away from appearances to that which is real and steadfastly affirm your God-given nature.

Man is free to act whichever way he disposees, but to act ignorantly and contrary to Divine Law is not Freedom, but bondage.

The whole world of appearances but gives us a picture of thought. Mind can make and remake its thought forms until they become perfect pictures of his highest divine ideals.

Students coming into Truth think that their lives should become easier when, more often, their struggles become greater in order to increase their spiritual strength.

If you are in adverse surroundings remember you are there to grow stronger and learn how necessary it is to lean upon spiritual power, entirely upon eternal strength.

TRUTH IS STRONGER THAN ERROR.

The mere statement of Truth connects us with the Divine, perfect pattern. Cling tightly to The Spirit. Its reality makes clear all seeming adverse conditions of failure, and fills us with Understanding, Faith, and Hope.

When Truth and error meet, Truth must and will triumph, casting out all appearances of disease, weakness, sin, and evil.

The conflict enables us to attain greater heights. We should state The Word of Truth, do our duty the best that we can, and leave the result to the harvest.

To sow the seed is all we can do; to speak the Truth as far as we know it, leaving it with a clear conscience.

Never feel anxious about anything—do your duty, give yourself up to doing good, but not to worry. Our reward comes from our work, not from our anxiety.

Fear and anxiety wear people out without accomplishing anything.

Never allow your present conditions to be final, but live imperfections down and grow to perfection.

If we believe in an immortal, eternal life, that we are deathless beings, the spirit never to be destroyed and our achievements no longer limited to our earthly career, but that we have all Eternity to live and work in, then we should never become discouraged at not being able to solve and master every problem and difficulty at once, but grow gradually into and attain perfection, never limiting ourselves to anything, but aiming always to perfect achievement and ideal attainments, trying to become pure in thought and keeping our goal always in view.

The happenings in our daily lives

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are the materials needed to mold our characters and sweeten our dispositions, meeting all the events of our lives with strength and nobility of purpose, with awakened interest and handling them in an impersonal way.

WE CANNOT DO GOOD UNLESS WE ARE GOOD.

The people that carry a kind and loving influence with them are radiating an atmosphere of joy and praise, exhaling fragrance and a sunshine which melts all others' belief in error. Their strong truth mentalities become contagious and infectious to all who come within their atmosphere.

We should strive to throw aside all prejudice and be willing to receive The Truth, and in helping others, try to transfigure their character, arousing Divine Power in them, always transmitting God's thought, not your own, as yours will not do for any one else.

"To err is human." We are altogether Divine, except the human error within us, and it is the human that must die.

All life is intelligent and Divine.

Deity is made manifest through us.

We are Pure Spirit clothed with these bodies.

When you recognize these material bodies as You, materiality has gained a hold upon your minds, and they must become disentangled and disillusioned.

Our bodies have the appearance of Life, reflecting and registering through the Spirit, which is the living entity, The Real Being, until the bond of union is severed between the spirit and the body, which are just as distinct before as after disconnection, which we call dying.

All physical conditions are direct results of spiritual states; therefore, soul life is what we need, working without ceasing, praying without ceasing, doing all to the glory of God, with the object of benefiting our fellow beings.

Faith is an absolute conviction in the Truth and is that which makes us whole and able to arouse and awake The Soul or Divine Element in another into activity to accomplish his salvation.

If we are filled with Pure Truth, Virtue will go out from us and the sunlight of our souls will melt the iceberg of unbelief, creating Faith even in the skeptic and instinctively inspiring trust and confidence in us.

Be filled with supreme devotion to the good of humanity, with a desire earnestly to bless your fellow creatures and you will ally yourself with Supreme Goodness and the all beneficent powers in the universe, becoming willing and effective instruments in the hands of the only power that can establish the Kingdom of Heaven upon earth and make The Word flesh.

When we find a gold mine we do not lie down beside it, content only to gaze at its brightness and beauty, but having assured ourselves that it is gold, we set to work at once to dig it out, no matter what labor it may entail, bring it to the surface, and use it in all our ways, enriching ourselves and everyone else around us.

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THE VOICE OF THE SOUL

William E. Gibson.

O AMERICANS! sons of the Pilgrims and refugees from the storms of the religious bigotry and social selfishness of Europe, I have given you refuge in a great continent, I have given you the lands of those who worshipped continually at the Shrine of War and Cruelty, neglecting My law and My Garden of Opportunity freely given to them. I have transferred their stewardship to you.

To you also I have given a portion of the Sons of Ham, wrested from the Bosom of Ethiopia, that they might serve and assist you in subduing the wilderness of neglected opportunity, and in preparing My Garden of Hope, My Land of Promise for the World: that through you they might acquire the light of knowing Me, My Will, My Laws, My Bounty.

You, Sons of Caucasia in America, are my trust in the Station of Opportunity and these Sons of Ethiopia are My trust among you. When you were without shelter I took you in, sustained you with servants, free of hire, showed you the path of progress and adorned you with the jewels of rare prosperity. When your majority was reached and you had strength to stand alone by the Breath of My Command, I severed the chain of servitude and gave you another charge, that of promoting these apprentices of Ham to the station of My civilization among you by your breathing into them the Spirit of Kindness and Unity and the Family Tie of Brotherhood. What they are is your creation. Marvel not at what you see!

He who recognizes My voice, follows My commands, obeys My laws, shall through the power of peace make prosperity his servant: but he who winks at justice, and evades My command and the path of My law, shall wander into darkness where the lamp of guidance burns not and the lines of My directions are not written.

"Justice Is of My Bounty to Thee and of My Providence Over Thee; Therefore Keep It Ever Before Thy Sight."

I have breathed the Spirit of Unity into the world—into this body of humanity. This breath is endowed with creative power. It Will Accomplish that where unto I have sent it. It Will Not Return to Me Void.

Blessings upon him, individual or nation, who inhaling this breath shall breathe it forth in its virgin purity for the Health, Happiness and Prosperity for All the Children of My Family. Alas for him who will none of My ways, the sun for him is set, his lamp of guidance burns no more.

My Will respects not the persons of men, peoples, or nations.

I have chosen him alone who has made My Will and My Command his choice.

He alone is defeated in the struggle of this life, be he man or nation, who rejects me.

His defeat is complete, not of My

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will and choice, but of his will and choice.

"For I will to be loved," obeyed, reverenced and served, "above all that is."

O America! you have a problem truly, and just as truly you have the solution. It remains for you to apply the solution. It is written plainly for your guidance. It is at your command. Its spirit blazes in virgin purity from your Constitution.

You are at the parting of the ways. Two paths lie before you now. Choose the right and you conquer the world—by the Power of the Prince of Peace. Becoming its greatest servant you will become its essential master. But choose the wrong and the world conquers you.

"O son of man! lift up thy heart with delight, that thou mayest be fitted to meet Me, and to mirror forth My beauty."

REVERENCE.

Reverence, as Goethe would have it, "the one thing on which all depends for making in every point a man"—an ideal Man.

Reverence is a quality every one should cultivate. It must take possession of your Heart and Soul. It should become a habit with you, nay, a second nature.

Reverence is of a threefold nature; Reverence to things above; things mysterious; things with which life is closely embedded; things which our limited brain cannot comprehend or grasp.

Reverence to things alike or similar in nature to your own, the whole humanity without creed, color or caste; to existing institutions with which you are closely and indissolubly connected; the existing order of things which should not be changed for the alleged grievance of any minor group.

Reverence to things below; things incapable of protecting themselves against might and power of one under favorably existing conditions; things which depend upon you and look up to you for their existence and guidance.

When Reverence of this sort is wrought into every fibre of your mind as a permanent and stable possession, as one from which you cannot part and differentiate yourself, as one on which you look yourself as One In Union, it gives rise to a grand climax and splendid culmination of a Reverence, the highest of all—Reverence to yourself.

This self-reverence is no egotism, is no claim for prominent rights and authority, but is a recognition that your existence is no accident and is a representation of Life and what Life is.—Kalpok.

"Go and make disciples of those who know me not," is His command. Go and tell them that they are children of the Universal Soul; that they are immortal because God is immortal; that they have within them a germ which is divine; that of the germ Christ Jesus was the absolutely perfect archetypal embodiment; that to believe in Jesus Christ is to believe the center of man's being; that as it is recognized, acknowledged, obeyed, it will regenerate man's nature, ennoble his life, emancipate him from the tyranny of his lower self and finally conform him to the image of the perfect Son.—Archdeacon Wilberforce.

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LIVE YOUR RELIGION

Bishop Oliver C. Sabin.

"LIVE Your Religion." That means that you must take into practical life, into all of the affairs of life, this religion that you are being taught and have been taught. Fundamentally it means that you must love God and must show that love by exhibiting the same affection towards your brother; and that means that you should be honest and upright in all the transactions of life; deal right "on the square." Let it be said of you that your word is just as good as your note, just as good as your bond. Both should be absolutely good.

If an obligation is such, even by construction, that the world would think that you were honorably bound to pay, you should pay it. If, even by your own carelessness or neglect, you lead other persons to assume obligations because you are behind them, even though you are not legally bound to pay such obligations, fulfill them.

Don't allow yourself to be made in and let them "hold the bag," as a catspaw to drag other people we used to say out west. Deal on the square. Do unto others as you would do unto yourself under like conditions, and make your religion something more than putting on a white shirt and a long face, and prepare-to-meet-thy-God expression, and keep awfully good on Sunday and go out on a week-day and cut the very daylights out of your brother if you can do it, and yet think you are serving God.

I have seen that kind of religion. It is a false coin, there is nothing in it. The only religion in the world that is worth anything is that which goes right down and deals "on the square," in a perfectly honest way.

You do not have to believe in any dogma to be saved. You do not have to hang on to any relic called "being saved by the blood." What saves you or damns you is your own conduct. You will be precisely what you sow; you are responsible for your own condition of mind and you can't lay it on somebody else. Our Savior came to teach us the Truth, to lead us in the lines of the Truth that will make us free. That Truth is that God Almighty Love is paramount and we are the image and likeness of Love in Him; and if we fail in imaging Him, this great, beautiful Father, we will be responsible for our conduct and will be judged accordingly.

HYPOCRISY IN RELIGION'S GARB.

More hypocrisy has been clothed in the garb of religion during the world's history than in anything else, and is so clothed today. Religion has been a convenient cloak

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for the world's rulers of all history under which to perform their deeds of deviltry, of cruelty, of wickedness, and of heartlessness, and the religionists have taught their followers to believe in their dogmas, false as they were, and to face death in any form whatever, believing that there is a somewhere else, and that there they will get their reward. All such doctrine as that is a relic of bygone ignorance, superstition and prejudice.

We, in this broad, enlightened century, cast all that aside. We come out upon the platform of reason, of philosophy and of logic, and anything that is not in perfect harmony with perfect Truth is a false coin, because all Truth must be harmonious. We have only one measure.

LIVE ON THE SQUARE.

In view of all these principles and of these lights it becomes us to live a life of truth, a life of honesty, a life of perfection; it becomes us for the world at large to know this Truth even by reflection from us, and we are preaching the gospel not only by word of mouth and by pen and printing, but by our very conduct. They point a finger at you and say "There goes an honest man." They say, "I do not know, I do not care anything about his religion, but I know that he deals on the square and is straight." Live thus and your life is a blessing. It is recommendation to all as a "Scientist" to bring in the sheaves, and your diadem will be filled with stars when you hear the glad plaudit, "Well done, thou good and faithful servant." Let your words speak through your actions so that people may see what you are, may judge you rather by your conduct than by what you may say. Actions speak louder than words.

MANY TESTS IN LOVE.

Another evidence of this religion that you must live is that it manifests itself in Love. It looks strange from our old teachings that mankind should be loving one another. This looks strange in view of the old conditions when we would come up and see this fellow and that fellow and think, "They are all right, but we above all are the best in the lot," and carry that the of love into our practice, and thus love ourself, and if possible do the other fellow up before he did us up.

That kind of Love is no good. There is but one measure, the Fatherhood of God and the brotherhood of man.

If you love upon that basis you will have friends; you will always be prosperous; you will always be healthy, and no wave of trouble can cross your peaceful breast.

Live your religion and let it manifest itself in Love, love to your brother. Love your brother as you love your Father, and let it manifest itself not alone in words; for, you see, actions speak louder than words.

OURS IS A RELIGION THAT IS PRACTICAL.

It covers all the affairs of life. It is not simply for a Sunday, but it takes you along every day in the week. I think it is a good thing to be good on Sunday if you can't be good on the other six days. It

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helps you to be good one-seventh of the time, anyway; but I believe in a religion such that you can afford to be good seven days in the week, and let every day be a so-called Sunday. Deal on the square. So far as this seventh day worship is concerned, I do not care anything about it, one way or the other. If any one wants to worship because it is the seventh day let him do it. I do not care anything about it. All days to me are alike.

Jesus Christ was raised on the seventh day of the week. That is why the Christian world keeps the Sabbath. God, according to Mosaic history, rested on Saturday. Now nobody knows what day Saturday was or what day the first day of the week was. I doubt if the calendar since the days of Jesus Christ has been kept correctly. Certainly we know nothing about Saturday. It is one thing in one place, in another it is different. I do not believe God rested at all. I do not believe there is any such thing as rest for God Almighty. I believe that universal Life lives forever, never rests. I believe it is constant, perpetual Life, onward and onward forever.

Now that does not mean that we do not love God. There is something there that we cannot understand, but we do love God. He is the sweetest character in all the universe. He takes you by the hand and leads you along and fills you with peace, with health and happiness. But we cannot understand, as the apostle said, but by and by, he said, we would understand and we would see Him as He is, because we would be like Him. Let us take what we do understand and enjoy it, and do the best we can, and by and by we will know by His infinite Mind.

TAKE THIS RELIGION, LIVE IT, AND BE HEALTHY.

It is just as necessary for you to have health as to have a happy mind. When you find yourself getting sick according to material thought, give the so-called evil the realization, the thought of the Allness and Perfection of God, Good, and kill it; drive it out and destroy it. The really Scientific person must enjoy health; he must enjoy strength; he must enjoy youth; he must have the perfect exercise of vigorous health and strength. These all belong to you as the harmonious image and likeness of God. You have to have them all. Live your religion and you can have them.

PROSPERITY.

Another thought which you can have if you wish. If you live your religion you can be prosperous. That does not mean that every time you see a friend that you can rope in for five dollars you will strike him for a loan, and then when you get what you want go off and never pay him. Do you know that there are oceans of people in this country, I do not mean in this city of Washington, but all over the country, who do that? One day a so-called Scientist came to me and said, "I have had a demonstration today." "What was it?" "I met a member of Congress and I told him I was hard up, and wanted him to make me a loan, and he handed me out

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fifty dollars." That man never was known to pay a debt so far as I ever heard. That was a "demonstration."

Go to God Almighty and affirm Scientifically that you being his heir have all, and all belongs to you, and you thank God for it in the name of Jesus Christ, and do not then try to answer the prayer. As I have told you time and again, the great cause of failure in almost all kinds of prayers and all kinds of demonstrations, is that the so-called operator, you may call him a healer or whatever he is, is not satisfied to ask, seek and knock, but after he has done that he wants to go on the other side and open the door himself. He is not willing to wait. He wants to go and open the door. You ask, seek and knock, then if the door does not fall open you want to go inside and open it yourself. In other words, you want to do God's part. We must know that our prayers are going to be answered, and if we do the answer will come every time. The fellow who doubts fails every time; he not only wants to do his own part, but he wants to do God's part as well.

Live your religion and you will be prosperous. This means that you have to

TRUST GOD FOR EVERYTHING.

It is a beautiful thing. It saves so much trouble. In the old way when we would go to bed we would think about business, and if it did not unravel we would tumble and lie awake, get up and walk the floor, get hold of some newspaper and read and try to deaden the senses so we could go to sleep. That was the old way. The new way is this: Affirm, "God gives me Sleep; Beautiful, Restful, Healthful, Happy sleep; God gives me Prosperity; He Prospers me in All my Work; Leads me and Directs me in All Things that I Should Do; Takes Care of my Business Affairs; Protects my House and my Family from Wicked people, and in All other Ways; Covers Me and Mine with the canopy of his Love; and we all Live, Move and Have our Beings in Him; and I Thank and I Praise Him for all this in the Name of Jesus Christ." Then you will go to sleep. You do not have to get up in the night and worry. God takes care of that. If these worries come up in your mind say, "Get behind me, Satan, for it is written thou shalt love thy God with all thy heart, mind and soul, and Him only shalt thou serve." It is He that you should trust, and the promise is that He will bring it to pass. That is the thought.

Now carry that thought into your business affairs; carry it to bed; and when you get up and see the beautiful light, thank God Almighty for harmony; thank Him for protection during the day; thank Him for prosperity. Fill yourself full.

Live your religion and you will grow young; the wrinkles will leave your face, and when your friends meet you they will say, "How much better you look." Some gentlemen I know who have had these experiences. Nothing can hold one down if he trusts in this great Truth. Simply Love, and everything shall

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be added unto you. Seek ye the kingdom of God, the kingdom of right, and all shall be added unto you is the command of Him who spake as never man spake; the command of Him who is the way and the life; the command of Him who is our leader, and from whom we receive the great wisdom that leads us along the pathway of eternal Truth.

WOMAN'S RESPONSIBILITY AND PRIVILEGE.

Is woman entitled to equal privilege with man? In considering this question we must take into account just what the word privilege means, and from whence all privilege proceeds.

The female was selected by the Creator, Nature, or whatever you choose to deem the Power that has peopled the world, as the Mother of all humanity. To woman was given the responsibility of producing the human race. It is said that man plants the seed and that woman nourishes it. Actually, man plants part of a seed, that combined with the seed of woman, becomes a living entity. It rests upon woman, as to whether or not the seed be allowed to grow. It rests upon woman to say whether man shall exist. Woman produces all humanity. The father principle, microscopically examined, forms an infinitesmal per cent in the embryo of a child. Woman supplies all that is needed to fertilize, nourish and sustain the human seed. She is earth, nourishment, sun, heat and light to the embryo.

During the months of gestation she alone feeds body and mind of the embryo, both before and after its birth. She is sole counsellor, mentor and governor of the child until it has reached an age when it begins to absorb exterior influences. Woman then, not only produces humanity, but is its sole arbiter, unless she chooses to share her prerogative with others. The child, produced through pain and suffering, patience and loyalty unflagging on the part of the mother, is dearer to her than life itself; yet it no sooner reaches an age when it goes into the world to get its first lessons outside of the home circle than it learns the astounding fact that Mother, whose word is law in the home, whose supremacy is unquestioned in the home, has no voice in making the laws that govern the human family that she has produced.

FAITH THOUGHTS.

Faith, based upon the knowledge of never-failing law, must conquer all.

Exercise faith and it will grow.

If conscious of weak faith, do not be discouraged, but try a more perfect obedience and a more active service.

Trusting increases trust.

Faith is something more than belief. It is the conviction of the truth of a thing without being able to prove it by the usual processes.

Faith is represented by that state which assumes a complete composure and peacefulness of mind in contrast to fear and apprehension.

Faith stimulates and energizes our being, while doubt tears down and destroys—Genevieve Behrend.

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"AN EMBARRASSMENT OF PROPHETS."

The New York American has an editorial entitled "One Prophecy Which Has Been Fulfilled to a Rare Extent," and calls attention to the fact that on Monday, November 20, 1909, the New York American printed on page 9, a London letter from Charles Norcross in which the world war was predicted in minute detail, and adds that "rarely has prophecy been so completely fulfilled."

In 1896 a man named William A. Redding wrote a book called "Our Near Future," in which he foretold the world war, which should begin about 1914. A man named Ralston wrote a book called "Life Understood" some ten or fifteen years ago, giving the same date. Both of these men made their deductions from what they claimed to be revealed insight into the symbology of the Bible. It is presumable there are many other prophecies of the same character. Among those known to us are the remarkable letters sent from a Persian prison to the rulers of Europe some fifty years ago. The one sent to the Emperor of Germany is so unique and appropriate at this time that we quote from it:

"O, banks of the river Rhine! We have seen you drenched in gore, because the swords of retribution were drawn against you; and you shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

Recently a London clergyman predicted the end of the world. We have had presented to us in the past month a small booklet, claiming revealed inspiration, containing a prophecy of the flood to take place in the very near future, devastating parts of New York City and certain portions of the South and West, and, giving names of cities and States. Curiously enough, all of these books contain one point of contact, namely the reappearance of the Divine Manifestation in this day.—Reality.

LOVE.

Love is the ideal thought or essence of the soul. Love is the highest expression of human thought or life. It is a flame that consumes as by fire all evil desires, all imperfectness, all suspiciousness, anger, hate, malice, "and every sin that doth so easily beset us on the path toward truth and right," It is a regenerator and a reorganizer—a distributor of increased good. Love is creative; it is masculine and feminine; it includes all that is good in the universe. Love helps us to know no limitation, to become universal in thought. It helps us to radiate light and truth. Love is law; it helps man to become master over himself; it makes him wise and steadfast, hopeful, courageous, peaceful and happy to the extent he is supplied with it. God is Love—pure Love—and man is his offspring. The regenerated man is filled with pure Love; but in his mortal state he comprehends but little of that Love Divine that uplifts, spiritualizes him to find the within of himself, and to become a law unto himself. Love redeems, saves and perfects. The Infinite storehouse is full! let us find it.—M. Van Algea Reed.

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DAILY THOUGHTS FOR THE WEEK

The words in italics give our method of working for the points dealt with in the Daily thought.

Sunday.

By two wings a man is lifted up from things earthly, namely, by purity and simplicity. Simplicity ought to be in our affections, purity in our intention. Purity doth apprehend and taste God; simplicity doth tend toward him.—Thomas a'Kempis.

Man's divine qualities keep him in the perpetual enjoyment of heavenly things. Simplicity comprehends the infinite facts of eternal Life, purity tastes of goodness, of God, realizing unity with the spiritual source of good.

Monday.

Guard thou thy thoughts!
For deeds we do, and every word we speak,
Are outcome of some picture of the mind;
And thoughts are pictures. Then let thought be pure.—Unity.

Divine Mind maintains the purity and perfection of His own thoughts. Man is the manifestation of Mind, and every deed he does and every word he speaks originates in Mind and reflects the pure eternal source.

Tuesday.

Everyone must have felt that a cheerful friend is like a sunny day, shedding brightness on all around; and most of us can, if we choose, make of the world a palace or a prison. To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; and in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—Lord Avebury.

Happiness is God's nature, which man reflects, shedding brightness on all around, and making the world beautiful and radiant with Love's eternal sunshine. Joy is natural and spiritual, joy is the perpetual expression of Love.

Wednesday.

Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God.—D. L. Cuyler.

Faith carries no burdens, faith rejoices in an ever-present faithful God. Faith discerns the fulfilment of promises and the perpetual unfoldment of good; by faith we utilize the spiritual presence and power of Mind.

Thursday.

There is, perhaps, no work more sublime than that which is accomplished by prayer. There is no labor, perhaps, more useful.—Victor Hugo.

All work is accomplished by Principle, and His least activity is essential and sublime. Principle employs man to do His work, and to utilize all the boundless resources of Life for the common good.

Friday.

Without the ideal, the inexhaustible

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source of all progress, what would man be?—Mme. de Girardin.

Spirit is the inexhaustible source of all progress, Spirit inspires man with the consciousness of his divinity. Spiritual sense realizes the ideal good, recognizing the real forces that govern man's progress, and give him freedom and boundless ideals.

Saturday.

Our ideals are our better selves.—A. Bronson Alcott.

Man is fully conscious of his real ideal self, he sees himself only as God sees him, he knows his own perfection in Mind. There is no mortal self, there is only the divine reality of man, perceived by God as His ideal.—Active Service.

INDIVIDUALITY

"Nature arms each man with such faculties as enable him to do some feat impossible to any other," says Emerson. The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality, as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When Nature made me, she distinguished me from my fellow-man. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily, or quite as well, the thing which the other was made to do. It is futile as well as disastrous, to try to mold ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation Congressman, or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be original.—Success.

TWO SONGS.

One day I wrought a little song
For honor and for gain;
I labored on it even long
With care and skill and pain.

But when within the market place
To sing it I made bold,
It brought me not one gladdened face,
Nor any fame, nor gold.

Another day I wrought a song,
For love of singing sweet,
And oh, the quickly hastening throng.
And oh, the dancing feet.

And oh, the praises loud and strong,
The gold I needs must take,
For the blithe song, that careless song
I sang for singing's sake!

—Reina Melcher Marquis in Good Will.

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CHRIST'S WORDS

WE have all been in bondage to various false beliefs, all of which have to be rooted up before freedom can be realized, and let us not forget that knowledge of Truth is the only way to freedom, and that ignorance of Truth is bondage always. Bondage to limitation; bondage to the ills of the flesh; bondage to poverty and discord, therefore get freedom by first getting knowledge.

In how many ways we are reminded (by the Christ teaching) of the power of words, and how we are admonished to keep his words "Abide in his words," "Keep his sayings," etc. Why are we so admonished? Because of the powerful and helpful vibration his words produced.

He said, "My words are Spirit and they are Life," and when we use his words with a realizing sense of their true meaning our words are also Spirit and Life, as we have many times demonstrated. Where can we find better outward authority for claiming the power of words than in his statement, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The authority within comes by demonstration, and ability to demonstrate comes by knowing the law of cause and effect.

On another occasion, when preaching, He said, "Now ye are clean through the words I have spoken unto you." Many inspired words have been spoken by those whose perceptions regarding spiritual law were cleansed of error, and such words have the same potency if used with understanding.

When Paul said to the Romans "The gift of God is eternal life," he made a powerful statement, the purport of which can be used with mighty results in healing.

Notice, it reads, "Is eternal life," not will be in some future state, as the passage has so generally been constructed to mean, but is Now eternal life. Peter realized the fact that Jesus was the Son of God, and said to him, "Thou hast the words of eternal life."

It is in the study of the "New Thought" that discoveries have been made of vast importance to man, and the better conception and clearer understanding of divine law has opened the way to a far-reaching vista of grandeur that has heretofore been hidden by ignorance and superstition. The principles by which these inherent powers are discovered are not new, but have always been waiting for man to open the windows of the soul and let in the light. Nor are the powers new—but newly discovered as a reward for religious aspiration which is the parent of inspiration.

The principles embraced in the New Thought philosophy apply to any and every situation, circumstance or condition in life where no

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wrong or unrighteous object is contemplated but let us not forget that however righteous and beneficent the object or motive may be, a selfish thought or word, a doubt or fear regarding results, are detrimental to success.

IRONCLAD DON'TS TO GUARD AGAINST THE HOT SHOTS OF CRITICISM.

Never put a period after 1st, 2d, 3d, etc. They are not abbreviations.

Inst. is an abbreviation and is always followed by a period, but do not place a comma after the period unless the punctuation is required for sense.

Always write months as plural possessive when used as "six months' time."

In addressing envelopes, never write the name of the State on the line with the name of the city, or the street address. Always have the name of the State on a line by itself, because the mail is first assorted in the post office according to States.

Do not abbreviate Messieurs, Mess. Always use Messrs.

Do not abbreviate the names of cities, such as Phila. for Philadelphia, and Prov. for Providence.

In compounding words, do not use a hyphen when the leading accent is on the first word, as in "bed stead." Write it "bedstead." Use a hyphen when each of the radical words has an accent, as Christian-name.

Do not write P. S. for postscript. Write PS., with no space between the capitals. But a more elegant form is to spell the word out with a capital letter.

The Latin words "instant," "ultimo," and "proximo" are better not abbreviated in the body of a letter. Never add an "s" to these words to make them plural in a sentence of this sort: "Your favors of the 10th and 12th instant were received." The Latin word "instant" means this month, and you would say. "Your favors of the 10th and 12th of this month were received." The correct abbreviations are inst., ult., prox.

Per cent for per centum is correctly written with or without a period after cent.

In writing addresses at the top of letters or on envelopes, such title as Colonel, President, Secretary, Librarian, should never be abbreviated.

BE STILL AND KNOW.

O weary, storm-tossed soul,
Be still—
The Master speaks! Can you but say
"I will?"
Then all the adverse winds obey
Thy Word of Might—
And lo! from out of chaos' darkest night
Will come obedient
To Thy still small Voice, the power
Of courage born, and strong desire,
Clothed with the mantle of celestial fire
That burns the dross of helplessness away.
Then you can say, "Be still!"
To lay the winds that blow,
And in thy deepest being know
The Mighty God stands pledged
To make it so.
O Soul, be still—
And know
Thy Mighty God stands pledged
To make it so.
—Henry Victor Morgan, in Songs of Victory.

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THE SUPREME MESSAGE TO MAN

George Crouch.

MANY men regard life as meaningless. They cannot read its message. Monotony crushes them, because they narrow and curtail their outlook to the personal, the things of self, the daily routine. Just in proportion as a man widens his relations to other men is the life of the individual deep, full, and progressive. It is an undeviating rule of life that man expands through friendliness. "A man that hath friends must show himself friendly." "There is a friend that sticketh closer than a brother."

The man who is unfriendly, boorish, or bombastic, is unnatural. God never made such a man. The latter made himself. His own perverse ways have cast his life in solitary introspection, silent brooding, or hostile criticism. He has molded himself into a statue as hard as bronze, and unless he willingly falls from his pedestal and breaks into pieces, God cannot recast or remodel him. He is unhappy in himself; his influence, if he has any, is depressing.

God has a supreme message for such men. "Go out into the world and live my gospel." "Do something." Get out of the rut of living for yourself, and do something for others. "Whatsoever ye would that men should do unto you, even so do ye also unto them." "If thine enemy hunger, feed him." If he thirst, give him to drink." Do something for your neighbor, and do it quickly.

The epitome of the life of Jesus Christ is, "He went about doing good." He did not attempt to reason the process. He simply did good. One thing which Jesus in his teachings always condemns, is doing nothing. Plain examples of this are found in the fate of the man who failed to use his talent, the rich man at whose door the beggar waited in unrelieved distress, the servant who did his duty and nothing more.

Jesus taught that practical, active enthusiasm in the spiritual life is the principal object to be attained by man. He exemplified this teaching in his own life.

The intellectual or the solitary man, whose philosophical knowledge shows him the right thing to do, the reasonable thing to do, with his acts depending on reasoning and explanation, misses in his own life development the charm of the teachings of Jesus. These teachings prompt men to dc good impulsively, impelling them to act generously, because they love the brethren, the ideal, or the God-likeness in man. The intellectual or the solitary man may save himself; others he cannot save. He fails to understand the message of life. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The solitary man makes

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a lonely heaven. The intellectual man desires to be equal with God, and demands to know everything before he accepts his heaven. Both may be fine characters, but until the solitary and the intellectual man recognize that "it is God who worketh in you both to will and to work, for his good pleasure," they are puppets of their own creation and egoism. Nothing more grotesque is in evidence than the perversion of this message by religious bodies of men, who clannishly claim they are elected, selected, or preordained.

Christianity has no meaning if we believe that it is to save only the few. But it is to bring the whole race to God, and each man is needed to do his part for the good of the whole. Mankind is so important to every man, that without criticising the failings of his fellows, he must seize the opportunity to aid and help under all conditions, and on every occasion. Men must begin by thinking for, and striving to make the whole race the end in view. Who are my father, mother, family, and relatives? "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Blood relationship, patriotism, caste, and class cease under this statement of Jesus. Every man who goes into the world and lives this gospel has one relationship, one ideal, one God.

All that men can claim to accomplish physically, mentally, or spiritually, is the doing of the will of the Father. In Him alone we live, move, and have being. The easier way to live the gospel for the race is to give

all your goods to the poor a
not love to the Father and to
profits nothing. Jesus made
that anyone could give all hi
erty to the poor, yet if he lac
"necessary thing," his effort w
less. But to give oneself to G
to mankind, and to go out i
world and live the gospel, is
the treasure and know the j
speakable.—Unity.

THE INNER TRUTH.

Truth is within ourselves; it ta
rise
From outward things, whate'e
may believe;
There is an inmost centre in us
Where truth abides in fullness;
around,
Wall upon wall, the gross flesh
it in,
This perfect, clear perception—v
is truth,
A baffling and perverting carnal
Binds it and makes it all error;
to know,
Rather consists in opening out a
Whence the imprisoned splendor
escape,
Than in effecting entry for a ligh
Supposed to be without. Watch
rowly
The demonstration of a truth,
birth,
And you trace back the effluenc
its spring
And source within us; whence bro
radiance vast,
To be elicited ray by ray, as God
Shall favor.
—Browning, in "Paracelsus."

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THE SABINE WOMEN

ric Story Illustrates Cosmic Meaning of Man and Woman.

is a story far back in nnals of early Rome that h to take out of the dust has gathered over it and s page, not only because which, better than any I know of in history, it the real nature of man but also because of its to the present crisis and present crisis to the social orrow. It is the wel y of the Sabine women. efit of those who have for- relate it again.

fter the founding of Rome was held to which the the neighboring villages d. Toward the close of casion the men of Rome, m there was a shortage of zed and made off with the f the visiting peoples. As xpected, strife shortly aft- ued between the outraged nd the new city upon the this warfare, the Sabines k no part. Later, however, ttacked Rome. While the this later assault hung in e, the Romans at first being k and then the Sabines, the of the latter, who had now e wives of the Romans, between the opposing forces d their fathers and broth- e one hand and their hus- the other to desist. Unable nd so touching an appeal, the warring peoples put aside their hatred and made peace. More than this, the Sabines and the Romans united and became one, their kings, Titus Tatius and Romulus, thereafter sharing equally in the government.

Let us rid ourselves if we can of our familiarity with those things with which we have grown up and if possible look at them with an eye, let us say, of a being that has just alighted upon the grass of this earth from the slopes of some neighboring planet. And going back in time, let us take our stand on the top of the Capitoline Hill when the event we have just related was taking place.

The first thing that catches our attention is of course the conflict that is going on between groups of persons who are so alike in structure and appearance as to be indistinguishable. Presently we notice, hurrying out from the homes of the city and making their way in between the combatants, another group of beings somewhat different from the others. Their appearance is different and for some reason they are not in the conflict. And these outward differences, as we see when the new arrivals come between the warring factions, are matched by other differences equally conspicuous. For though they are now in the thick of the fray, they do not fight, but with voices and uplifted hands seek to put an end to the strife.

Strange that beings of such marked

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resemblance as those that fight and these that plead should seek their ends in such strikingly dissimilar fashion. And this strange phenomenon becomes even stranger when we learn, as we do from the discussion which follows, that it is the long-haired ones, who have taken no part in the battle, that are the injured ones, the violation of whose rights has brought on the fury and the bloodshed. And yet, see how, forgetful of themselves, they take the hands or cling about the necks of those who are still reluctant to yield. Clearly these are beings of a different sort, for the one is weak and the other is strong, and yet the weaker is stronger than the strong. For with a power born neither of arms nor of arguments, the newcomer from the homes of the city has turned war into peace and enmity into friendship.

DEEPER THAN DRESS, LAWS AND FORM.

From what we have seen it is evident that the difference between these two beings goes deeper than dress, deeper than laws, deeper even than form. And we need not go far from Rome, we need but walk out into the fields about the city, where the herds and flocks are grazing or, further, into the wilderness where the taming hand of man has never been, to perceive that the difference is a cosmic difference, that the same bellicose quality which we saw in the groups fighting upon the hillside is characteristic of the protector in every species whether human, beast, or bird, and that the gentler quality of the home-maker is likewise manifested upon every plane of nature.

Into the causes of this difference it is not necessary here to ente
is with the significance of
that we have here chiefly
Enough to know that whether
sider him far back in the cosn
or in the fields of his more
evolution, man is the repres
of what, for want of a bette
we may call the outer world
woman, traveling a circle h
tally, shall we say, smalle
man's, is equally the representa
what we may call the inner w

MAN, THE CONQUEROR.

Or looking at them from a
angle, we see that from the ve
ginning man has been the conc
It was man that met the wild
chose to meet the wild beast, f
exercise of those qualities whi
centuries had been developed i
tecting the mother when h
with her young. Here for a m
the two planets touch with a
one between them, then swi
round—the one, we may say,
right; the other, to the left: th
toward conquest for food, the
toward a gentler, less strenuous
centering in her child. And tra
these two circles through the
the one a conqueror, the other a
server, the one a slayer or a
slaver of wild beasts and wild
and later of the forces of nature
other, ministering always to her
less infant and working inte
tently with those things the ma
of which required at her hand
bloodshed—clay for vessels and r
for baskets and fibers or the ski
man-slain beasts for clothing—t
two beings with the passing of
centuries grew naturally inevit

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into what we have just seen them on the Capitoline Hill, into what essentially they remain today.

In a word, as far back as we can trace it, Life is manifesting itself more and more in two forms and is carefully gathering about these two forms such activities and occupations as will develop to the best advantage those qualities which she is persistently seeking to develop: in the male, power; in the female, love.

Whatever conclusion with regard to the nature of man and woman science may have come to that darkens the splendor of this great truth, is as sure of oblivion tomorrow as mists are sure to be dissipated at the rising of the sun. Beside the so-called "facts" of science which too often are but side excursions in support of some preconceived notion of social policy rather than an extension of the main path toward truth, I lay the mighty fact of experience. Is there a man living, is there even a boy, who does not know from what he has already learned of life, from what he has seen in his own home, that in this story of the Sabines, now more than twenty-five hundred years old, is revealed as through a magic glass the real nature of man and the real nature of woman? Is there anywhere in the world a home in which the situation presented in this story has not at some time or other been duplicated: the males quarreling and the females intervening for peace? Or looking out of the window, or passing along the street of town or city, who has not come upon further proofs that man is primarily the embodiment of power and a woman of love?—Shoonmaker.

ALL ARE THINE?

Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues that make the sun's decline
So soft, so radiant, Lord! are Thine.

When night with wings of starry gloom
O'er shadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes,

That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.
When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;

And every flower the summer wreaths
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine!

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LIFE THE GREAT HEALER.

Nature's heart and purpose is teeming with life, love and beauty.

This is just as true of you and me as it is of fields and flowers.

Just to live on is to grow wiser, better, stronger, healthier.

I know that is a gospel that many disbelieve. It being a free country, anyone can believe what he likes. There are those to whom life is but an increasing disease, old age a calamity, and the whole affair a mistake.

Any who prefer to go wailing and regretting from the cradle to the grave may do so. I can only say that to me it is silly, useless and untrue.

I suppose I have made as many mistakes as the next man; I know I have done ten thousand foolish things; I have hurt those who loved me; I have been betrayed, swindled, lied about and injured by my fellow-beings; I have failed many and many a time; and if anybody has a right to want to "go out in the garden and eat worms," or sit in a corner and weep, or give up and join the "down-and-outers," surely it is I.

But out of all this welter of error and evil there has come to me not despair, but hope; not tears, but peace; not hate, but love.

I have put my soul against this old universe. I have leaned my heart against this wide humanity, and I am healed. Thank God! I am pretty well, thank you, and and propose to remain so.

I do not speak merely of physical health; that shall be as God wills; but of mental and spiritual health. I take the great world as it is, and find healing.

A lot of things I have lost, with youth, but an immeasurably greater lot I have gained with middle age. To me Nature and Time have been great nurses and teachers, nay, loving mothers, who have healed me of I know not how many evils.—Frank Crane.

ALL HAIL THE MICROBE!

To draw the curtains, sister, and stop up all the chinks,
For microbes and bacilli are kicking up high jinks.
Go sterilize the water, and disinfect the cook,
The germ is grimly stalking like some pursuing spook.

And while you are doing these things,
You'd better do 'em twice,
And when you've got 'em finished,
Go down and boil the ice.

Be careful of the mutton—oh! guard ye well the meat,
It's full of varied microbes we would not care to eat;
And trace the antecedents of that seductive stew,
We know not how much danger may be lurking in the brew.

* * * * * *

Go, vaccinate the oatmeal,
And sulphurize the rice!
And, once again, dear sister,
DON'T fail to BOIL the ICE!

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BEFORE YOU GO TO SLEEP

Orison Swett Marden, in The Nautilus.

"A MAN must be next to a devil who wakes angry," says Horace Bushnell. How we feel on waking depends on how we felt when going to sleep. No man should wake angry, because no man should go to sleep in an angry mood.

The subconscious mind can build or destroy, can make us happy or miserable, can make us feel like a devil or an angel, according to the pattern we give it. Every thought dropped into the subconscious mind before we go to sleep is a seed that will germinate in the night while we are unconscious and, ultimately, bring forth a harvest of its kind.

Dr. Elwood Worcester, of Boston, says: "There is a very easy and rational way by which many childish faults can be removed; that is, by making good suggestions to our children while they are in a state of natural sleep.

"My method is to address the sleeping child in a low and gentle tone, telling it that I am about to speak to it, and that it will hear me, but that my words will not disturb it nor will it awake. Then I give the necessary words, repeating them in different language several times. By this means I have removed childish fears and corrected bad habits. I have checked nervous twitchings, anger, violence, a disposition to lie, and I have improved speech in stammering children."

Before going to sleep we can, through auto-suggestion, treat ourselves in a similar way. We can impress whatever message we desire on the subconscious mind, and it will affect us according to its nature. Swedenborg claimed that his "spiritual vision" was opened in the unconscious hours of the night. "When corporal and voluntary things are quiescent," he said, "the Lord operates."

When we stop to think that the majority of us spend about one-third of our lives in sleep we get some idea of the importance of putting ourselves in the right mental attitude before going to sleep. Eight hours out of the twenty-four cuts a swathe out of life that no one can afford to ignore or minimize. Here and there, of course, we find a rare exception like Thomas A. Edison, who does not need, and who insists that others do not need, to give anything like this amount of time to sleep. But the fact remains that pretty nearly all of us do spend from eight to nine hours out of the twenty-four in bed. This being so, if we make the most of life as a whole, we must prepare the mind for sleep with as much care as we prepare the body.

No one can afford to awake to a new day "feeling like a devil." To do our best during the day we must

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awake in tune with the Infinite, in harmony with the spirit of divine love. To do this you must go to sleep in the right mood.

Never allow yourself to drop to sleep with anything in your mind against any living creature. If you have a grudge against another, forget it, wipe it out, erase it completely, and substitute a charitable love thought, a kindly generous thought, before you fall asleep.

There are marvelous possibilities for harmony and health building, success and happiness building in ourselves, in impressing on the mind as vividly as possible before going to sleep what we would like to become and what we long to accomplish. That wonderful force in your subjective self will immediately begin to shape the pattern, to copy the model which you thus give it. If you put your mind in tune with your highest hopes, your loftiest expectations and ideals, your subconscious mind will do a lot of creating during the night. It will build rather than tear down, as it does when one goes to sleep in a discordant mood.

If you make it a rule to go to sleep in a harmonious mental attitude you will be delighted to find not only how much fresher and younger and more virile you will be, but how much more you will accomplish from day to day. If we should prepare the mind for sleep with the same care that we prepare the body; if we were to give it a cleansing mental bath, wiping from it all black, discordant pictures, all the worries and fears which harassed us during the day, instead of taking them to bed with us and allowing them to rob us of needed rest, what a difference it would make in our achievement, in our lives!

If children were trained to form the habit of falling asleep every night with pleasant thoughts uppermost, with bright, beautiful pictures in their minds, they would wake in the morning fresh, vigorous, cheerful, instead of peevish, fretful and unhappy, as is the case with so many. And what a difference it would make to them when started on an active career to find this priceless habit as natural as eating and drinking!

But it is never too late to form the habit. No matter what your age you may begin now. You can, if you only persist in continually flooding your minds with the love thought, fall asleep every night like a tired, happy child, and awake in the morning just as refreshed and happy. Your subconscious self will, after a while, carry out your behests without any conscious effort on your part. The habit of falling asleep in a mental atmosphere of love and peace will become second nature.

From the standpoint of physical well-being alone it is imperative to form the habit. It is fundamental to sound health to make it a rule never to discuss business troubles, or anything whatever that vexes and irritates at night, especially just before retiring. When you compose yourself to rest let there be nothing in your mind which will cause you regret, no ghosts of unforgiven offenses; no grudges or jealousies. Be sure that your mental bath has washed out everything that could offend, everything that could cause you pain. Forgive all of your enemies if you have any. Do not let

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yourself go to sleep with any bitter thought in your mind.

Mental chemistry shows us that opposite thoughts—thoughts of love and hate, of harmony and discord, of good will and ill will—cannot exist in the mind at the same time. If you flood your mind with love thoughts, good-will thoughts, with optimistic, hopeful, helpful, pictures of yourself and others you will erase all unkind thoughts, all thoughts of revenge, jealousy, envy, hatred, ill will. And when your mind is so saturated wit the Love thought, with the All-Good, that everything of an opposite nature is neutralized or driven out, you send out vibrations of kindness, you radiate love to every living creature.

If you form the habit of going to sleep with the mental attitude towards every human being, with the mind that was His, with the philosophy that was His, that was reflected in the Golden Rule, if you make a sort of mental holding in your heart good will for every living creature, you will awake every morning refreshed and renewed. You will arise a new creature, full of hope, energy and courage, with a new lease of life, a new joy in living.

THE HOPE OF THE PROFITEER.

There are those who persist in predicting that we are bound to have a war with Japan. If enough of them keep on predicting it often enough and can get others to join them to make it general, why, they might work up a war with Japan.

There are those who believe we will not and should not have a war with Japan. If they can get enough to join their forces to make the jingoes forget war talk, why, there would be no likelihood of a war with Japan.

Did you ever hear anyone give any sort of a reason why we should have war with Japan?

Now it is Shantung.

There are those who are skeptical and want to discount Japan's word that she will deal honorably and return holdings in that peninsula to China.

There were those who were skeptical when we said we would deal honorably with the Cubans and make them self-governing.

Japan makes her declaration now just as earnestly as we made ours then. Japan says her word is as good as ours. Time will tell with them as it did with us. No one doubts us now.

Meantime if the Jap jingoes can point to American papers and say, "They are talking war over there," and if the American jingoes can point to the Japanese papers and say, "They are talking war over there," why, the munition profiteers will smile.—The Dearborn Independent.

Bless all experiences in yourself and others, and never condemn or predict calamity or destruction. Make to yourself, as well as to others, suggestions of regeneration and victory, even from the observed facts of sin. In the form of death and failure see only life; for every movement is a manifestation of life and means overcoming to the Son of God, man, when it is finished and the lesson is learned. —A. P. Barton.

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HE WAS.

He was a highly moral man,
His eyes possessed an upward roll;
He seemed to think of nothing but
The future glory of his soul.

He had no time to stop to pat
A little child upon the head;
His hopes were all of splendor that
Should be his after he was dead.

The beauty of a maiden's face,
The splendor of a tree in bloom,
He noticed not because his thought
Was of rewards beyond the tomb.

The spreading ocean's majesty,
The glory of the sunset sky,
Were things he had no eyes to see,
His dreams were of the by-and-by.

The warbling of the birds in Spring
Was noise to him and nothing more;
He closed his ear till he might hear
The harps upon the golden shore.

His lips were never shaped to mirth,
Gloom settled everywhere he went;
He merely lingered on the earth
As one who served imprisonment.

He never broke a woman's heart,
He never robbed and never slew;
He kept the law, but never saw
The rainbow in a drop of dew.

The world has naught that came from him.
Beside his tomb no mourners sit;
I wonder if they had to trim
His Heavenly garments down to fit?

—S. S. Kiser.

NO LIMIT TO WHAT GOD CAN DO IN YOU.

Elizabeth Towne.

There is no limit to what God will do for those who believe.

I know a case of rupture that was entirely healed by Faith.

This is the Law: "Whatsoever things you desire When You Pray Believe that you receive them Now, and you shall have them."

Therefore I say unto you pray and believe; do it the first thing in the morning when you wake up, and the last thing at night when you go to sleep. Between times forget all about it if you can; but when you just can't help thinking about the rupture, then repeat the Prayer of Faith. Make your prayer something like this:

Thou, God, art my life and my perfect health.

In spirit and in truth I Am Whole Now.

My flesh is perfect.

All my tissues are strong and are knit together where they belong.

This is true to my Real Self.

This is true in spirit and in truth Now.

I am whole Now.

I Am pure spirit, and God is my health now and forever.

My body is already reflecting God's wholeness.

I thank thee, oh God, for my perfect health, happiness and abundance of life.

I rejoice in Thy wholeness now and evermore.

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ABOUT AFFIRMATION

ONE learns not by what he hears, but by what he uses of what he hears.

There is one excellent and sure way of hearing The Truth spoken. Speak it yourself. There must be many minutes in the day when one is alone—he may not have what is called spare minutes, but he is alone—though working. In these minutes speak The Truth. Tell yourself all you know about The Truth. Tell it, not in thinking alone, but in a tone of voice you yourself can hear.

Stand out in a field all alone, and speak the dear and wonderful words which proclaim man to be all-powerful over everything around him. Speak them or sing them, but say the words aloud, that man has, by reason of his being, dominion over all things.

Make the air vibrate with the glorious meaning of what you say. Say them with so much conviction, power, and fervency that they must stir everything in response to their power.

Every one has some one, or ones, whom he would like to help. Let those who have no way of hearing The Truth spoken speak it to those whom they would help.

In the depths of the country there are many opportunities for this. At first it may seem strange to speak aloud to oneself, but this is only at first. After a time it is surprising how easily the words pour forth, when propelled by the power of the mighty conviction behind the words.

Every student, in his first lesson, has pointed out to him the use and necessity of affirmations. He is asked for the first week to make his affirmations for at least five minutes, morning, noon and night. The second week the time is increased to ten minutes three times a day. By the end of the second week the student is supposed to have found out for himself the necessity of giving this half-hour a day to true affirming, and as much more time as he can.

There is no reason why the affirmations should not be made aloud, some of the time, daily. Everyone has some little time alone, or can have if he wishes. This time alone can be given to true affirming aloud.

There are people who cannot, at first, keep their thoughts fixed upon a true conviction or the new conception of man, for two consecutive minutes, in silent thinking. The same people, however, can keep their thought in the right direction for many minutes if they say the affirmations aloud.

I am sure every beginner would be greatly helped in his work of conviction-changing if he would arrange his time and work to allow for some time given to affirming aloud.

And the students who cannot go to lectures or classes will be able, in this way, to hear The Truth spoken whenever they feel hungry for it.

As they speak their true thoughts

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aloud, they make the air vibrate with the power and glory of The Truth, and who can tell where those air vibrations will go, or what work they will do?

Every person in the world knows the effect of dropping even a very small stone in water. How many times everyone has done this just for the pleasure or interest of watching the rings circling around and spreading out from the centre where the stone fell.

Even so is it with the spoken word. We speak the words of truth concerning man, and they spread out from us in ever-enlarging rings. Going we know not where, and doing we know not what. But, being the words of truth, they must make waves of truth, and do the work of truth.

Those who are really in earnest will soon find a way to make their affirmations aloud, or make a way —this is sure.

All this hesitancy, all this lukewarmness, regarding the affirmations can only be because the students do not yet see the tremendous forming power of thought.

After awakening to this fact concerning thought, a student may fly back and forth like lightning, from the true to the untrue affirmations, but he will not let himself rest peaceably nor peacefully upon untrue conviction.

Go alone where you dare to speak aloud, and tell to the air, to the sun, to the flowers, or the birds this great and wonderful thing you have learned about man.

Unite all the Life in one Life, all the thinking in one thinking, and all bodies in one body, and declare it one great and beautiful power and substance.

Drive all other thoughts away for the time, that this one great and glorious thing can have full place and full sway.

Think it, speak it, sing it, declare it, and affirm it, with the full force of your conviction, backed by the determination to make this new conviction the only one in your soul.

Do this, mechanically if you will, until the truth and beauty of it burns into your very soul, and pours forth again a flaming fire of living truth. Then the hour will come when the affirmations will take on a new name and a new meaning, and joy will flood the soul.

In this joy will be an understanding greater than any patience, a companionship greater than any ever before known, and a peace which can never be expressed.

And the foundation of all this is: First of all, desire for The Truth.

Desire which goes before, and makes the way straight, and prepares all for the coming of this unspeakable glory of the true man.

And one of the means which desire uses to make the way plain is that of Affirmation.

Affirmation, which will support the soul through the great work it has undertaken.

Affirmation, which will steady soul while it passes from the darkness of the past ages into the light of Infinitude.

Affirmation, which will help soul

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to stand in the midst of this infinite glory, and to assimilate the wonders on every hand.

Affirmation, which will be a rock to the feet, a rest to the heart, and when its work is done will melt into Infinite Love and Wisdom from which it came.—Alma Gillen.

A CHARACTER CHART.

There is a paper company out in Chicago that has adopted a set of resolutions worth considering. They are resolutions in the first person, and applicable to any other corporation, business man or even outsider. They have nothing to do with business, in one sense, and everything to do with it, in another—for they really form a chart of character for the business man, which applies also to any worker who seeks to give character and permanency to work.

"I will be square, fair and just toward all my fellow men, and by fellow men I mean not only those I meet in a social way, but my associates and employes in business.

"I will keep myself clean and decent, and my desires worthy of a true man.

"I will listen to the dictates of my conscience.

"I will do my best in everything I undertake, and will undertake nothing unless I can give it the best there is in me.

"I will speak only optimistic, uplifting words—nothing which can possibly bring pain to my fellow men merely to give gratification to my own fancies.

"I will remember that life embodies giving as well as taking, and that what I receive depends entirely upon what I give.

"I will be thankful for life because it gives me a chance to work and accomplish.

"I will despise nothing but meanness. I will fear nothing but cowardice."

America is realizing today that business methods into which character cannot be taken are business methods that must be changed. The worst problems of business are created by neglecting or refusing to carry conscience and justice into every detail. Public opinion is demanding nowadays that a business man shall do more than succeed in making money—that he shall also stand for righteous dealing and basic principles of honest service to the community.—Forward.

PERTINENT POINTS.

Everything returns to its original elements, ere re-appearing.

Anger is a dangerous dagger which deeply lacerates its possessor.

When the objective mind is the most tranquil, the subjective mind proves to be the most impressionable.

All nature is permeated by a subtle magnetic fluid to which man is a keenly responsive agent.

Every expression of the mind acts immediately through the body with an influence proportionate to its strength.

Correct training of the mind aids greatly towards perfecting the physical body.

Mind and matter consolidates into a unit for harmonious expression with nature's immutable laws.—Pearl Poindexter.

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FOR WHAT DID THEY FIGHT AND PAY?

In the battle of St. Mihiel, 550,000 American soldiers fought, and many of them died. Kindly in civilian life, they proved themselves fierce fighters when after the foe.

An idea of the size of the struggle can be obtained by comparing it with the Battle of Gettysburg, in which 100,000 Northern soldiers fought.

The Meuse-Argonne struggle lasted 47 days, and 1,200,000 American soldiers risked their lives, many of them making the supreme sacrifice.

America had 2,086,000 soldiers in France, of whom 1,390,000 saw battle service, more than 50,000 dying in battle, a total of 122,500 overseas having died.

There were 236,000 American soldiers and sailors wounded on the western front.

No tribute is so great as to do justice to the gallantry shown by the boys who turned the tide of battle and helped our bleeding Allies to a victory, the French soldiers who died in the struggle having numbered 1,385,000 and the British 900,000.

The war cost America much more, very much more, than $1,000,000 an hour for two years.

The people have paid and are paying taxes on nearly everything; if not directly, then indirectly, on what they wear and eat and in rent.

The Nation's net debt as a result of the war is about $22,000,000,000, or about $1,000 for every family, which finally must be paid by the toil of the family, for no matter who pays it directly, in the end it comes to the consumer; and with interest added it will amount to more than $2,000, nearer $3,000, by the time it is paid.

What was the object of all this sacrifice of life and treasure?

What do we owe to the men who went over and risked their all?

What do we owe to the dead on the fields of France?

What do we owe those who came back maimed for life?

What do we owe to those who gave generously of wealth and time?

What do we owe humanity?

Do we owe them an assured peace for the future or do we owe them endless bickering?

Those who sacrificed over there cry out that such a sacrifice shall never be forced on humanity again.

Those who suffered in the trenches would have themselves, their children and their children's children, spared from such an ordeal again.

They know the fierceness of the death-dealing instruments devised by man; they know that another world conflagration, carried on with the knowledge gained in this, would all but wipe out humanity.

We all know that before this war we were told that great armaments worked for peace, and we know now that that was not true; that they meant death to mankind.

We have learned that peace can be maintained throughout the world only through an intelligent understanding among the nations.

And the voices of those who have

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gone and those who remain cry out for such an understanding.

That understanding, written into the League of Nations, is being accepted in Europe.

Our Constitution gives the United States Senators the power to accept or reject the understanding accepted by other nations and before this government for action.

Each Senator has a right to use his own judgment, to come to his own conclusion, in the matter, but he has no right to push aside Humanity's cry, and to base that judgment, to come to that conclusion, on the lines of party expediency.

There was no partisanship in the fight on the French front; there was no partisanship in the buying of Liberty bonds or giving to patriotic funds; there should be no partisanship in the contest in the United States Senate.

HOW LONGFELLOW WROTE "EVANGELINE."

It is interesting how Longfellow came to write "Evangeline." It is related that one day in the early '40s Nathaniel Hawthorne took a clerical friend, the Rev. Horace Lorenzo Conolly, who at one time was rector of St. Matthew's Episcopal Church in South Boston, told how he had been trying to get Hawthorne to write a story based on an incident which had been told him by a late parishioner, a Mrs. Haliburton, connected with the removal of the French from Nova Scotia and their wanderings after they left their native homes. The story was of a young Acadian girl, who at the dispersion of her people from Minas had been separated from her betrothed lover. Longfellow was interested in the story and he is reported to have finally said to Hawthorne, "If you really do not want this incident for a story, let me have it for a poem." Hawthorne consented and Mr. Longfellow set to work on it. The poem was completed, and published in 1847 and it was well received by the literary world. There was some attempt to discuss its form, but there was general unanimity that it was a piece of work that deserved to rank with the best. Oliver Wendell Holmes, John Lathrop Motley, John Forster of London, and others wrote to the poet in praise of the work.

GEMS FROM EMERSON.

All that Shakespeare says of the king, yonder slip of a boy that reads in the corner, feels to be true of himself.

The world exists for the education of each man.

Nature is a mutable cloud which is always and never the same.

The whole heraldry and chivalry is in courtesy. A man of fine manners will pronounce your name with all the ornaments that titles of nobility could ever add.

Men and women are only half human. Every animal of the barnyard, the field and the forest, of the earth and the waters under the earth has contrived to get a footing and to leave the print of its features and form in some one or other of these upright, heaven-facing speakers.

Every man is divinity in disguise, a god playing the fool.

We but half express ourselves.

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DO YOU WISH?

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives;
Let your thoughts be clear and high—
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn and learn to live.
If you want to give men knowledge
You must get it, ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way:
For the pleasure of the many
May be ofttimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

GROWING OLD.

Growing old ought to mean ripening and sweetening. Up to a certain point there should be a constant and continuous maturing of all our faculties. Outdoors in nature there are certain fixed features of every season. The freshness of spring cannot be found in winter, but neither can the rich colors in the ripened harvest of the later season be found in the spring. The difference, so far as happiness goes, is in kind and not in degree.

"Eighty years young," I think Mrs. Julia Ward Howe once said; and there is youth still lingering, like embers in the ashes of the hearth, in a green old age. There is more flush and more flavor in the mellowed fruit than in the little hard thing out of which it ripened; more glory in the golden harvest field than when its light green stalks tossed to the summer breeze.

Moreover, while the joys of age are largely memories, they have this advantage over hope, that they have in them no possibility of disappointment. They are our positive possessions laid up in store, to keep until they pass into the perfect happiness of the life eternal.—Bishop Doane.

He that guardeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.—Prov. 13:3.

Righteousness guardeth him that is upright in the way.—Prov. 13:6.

A faithful ambassador is health.—Prov. 17:3.

Walk with wise men, and thou shalt be wise.—Prov. 13:20.

The law of the wise is a fountain of life, that one may depart from the snares of death.—Prov. 13:14.

The fear of Jehovah is a fountain of life.—Prov. 14:27.

And we know that the Son of God is come, and hath given us an understanding, that we 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.—I John 5:20.

If children, then heirs; heirs of God, and joint-heirs with Christ.—Romans 8:17.

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MY COMFORTER.

The world had all gone wrong that day
And tired and in despair,
Discouraged with the ways of life,
I sank into my chair.

A soft caress fell on my cheek,
My hands were thrust apart,
And two big sympathizing eyes
Gazed down into my heart.

I had a friend; what cared I now
For fifty worlds? I knew
One heart was anxious when I grieved—
My dog's heart, loyal, true.

"God bless him," breathed I soft and low,
And hugged him close and tight.
One lingering lick upon my ear
And we were happy—quite.

—Life.

SPARKS OF TRUTH.

W. E. G.

He who is true to himself cannot be false to men.

Truthfulness stiffens the back, calms the heart, makes firm the eye, and lends certainty and power to the tongue.

Moderation is a jewel which if any man wears his radiance will attract the wise.

Courage is a rod which will support only the weight of the hand of the discreet.

Love is never a prisoner. Its light penetrates all confines. Its power surmounts all barriers. It is master on all occasions. He who is endowed with the characteristics and attributes of love is master among men.

A false idea in the heart manifests false conduct, but truth labels its bearer in all ways.

No deed of kindness from you can ever be lost, notwithstanding the recipient may be lost to your knowledge.

A deed of kindness in the spirit of service is registered in the Book of Life. It is a seed planted in time that will bear fruit in Eternity.

Poverty belongs among the no things, the nothings. It is not real, for only the eternal things are real, and poverty is temporal. It is an absence of substance, and it is only permanently healed by an inflow of Substance to fill the empty space. Sin is not real, for it is not eternal. It is a failure to reach the mark. It is a blind, ignorant outreaching of the human for something not possessed, the sinner desiring and hoping thereby to gain happiness. This empty void, this awful outreaching which resulted in failure is only satisfied and healed by the incoming of a flood of Good which fills full the lack as the sunlight fills the darkness.—H. Emilie Cady.

Fear God in these dumb animals, and ride them when they are fit to be ridden, and get off them when they are tired.—Mohammed.

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MY FATHER'S HOUSE.

By Margaret K. Regan.

Why should I a wanderer be,
A stranger doomed to roam,
Naught but a child of circumstance,
Tossed by the fickle winds of chance,
Far from my Father's home?

I am a thought from the mind of God,
A thought made manifest in man,
Evolved from the Universal Heart,
Therefore a most important part,
Of his perfected plan.

Endowed with power to be like Him,
To know and do his perfect will,
A thought from the all Great-Mind above,
Sent earthward by the power of love,
His purpose to fulfil.

"I will arise and go to my Father's house,"
The child of his love henceforth to be,
To know of his tender watchful care,
And the peace and power which await me there,
In my Father's house eternally.

—Bible Review.

TALK HOPE.

Do not wear a scowl on your face. The skies are not only blue above you but all the way down to earth. God rules, and will be master of every life condition, if you will suffer it. Talk hope, and wear a smile, and see how readily the crowd who pass will respond to the radiant joys of a hopeful and trustful presence. Plant the seeds of courage in human life each day. You can do it if you try. The work will grow into a habit if you persist in it. Cut the dirge out of the days, and strike the note of faith and hope. It will be better for you and for everybody else.

Talk hope. Heart, courage and hope; let these be the dominant notes of daily life. This is what the Man of Galilee planted within the heart of the ages. Go thou and do likewise. "Be of good courage," was his message. This is the word he is asking you to carry to some of his children each day.—Weekly Unity.

LOVE RADIATIONS.

By A. J. Latson, Saskatchewan, Canada.

Passing through life's school of lessons,
And the problems herein set,
I thank the Lord that in the solving,
Deepest Love is what we get.

Oh, the Love that's filled with wisdom,
Creating worlds on mission bent;
Filled with millions after millions,
Forms of life, by Love begot!

See the object of Creation
Through the dim, long ages past,
And the present time upon us
Nears us to the goal at last.

For that Object—for Perfection—
All are striving day by day.
To the place that's filled with Glory,
Perfect Love, there holds the sway.

Love, that sets all things in motion,
Love, that holds all things in place,
Love, the substance of creation,
Love, the crown of every Race.

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FRIENDSHIP.

By L. E. C.

Along the slope with sunshine warm.
Where fagant fens soft shadows make,
How swiftly glides your graceful form,
Blithe little snake.

Where leads your path I cannot guess
As through the thorns you swiftly go,
If serpent's wisdom you possess,
I do not know.

To me you seem no noisome thing
As on the sunny bank you lie,
You love the sweet returning Spring
As well as I.

You bring to me sweet memories
Of long bright, sunny Summer days,
Of grassy fields, and June-bright skies,
So go your ways.

When Autumn winds sweep down the slope
And Winter storms are on the wing,
You fall asleep in certain hope
To wake with Spring.

So peace be with you, little snake,
Gliding along the flower-strewn sod,
The gifts of life and death we take
From the same God.

The power to do great things generally arises from the willingness to do small things.

THOUGHT.

I am the sun, the moon, the star,
The downy cheek of peach and plum;
I am the clouds that float afar,
The cricket's song, the bee's low hum;
I am the hero, and the rogue,
I am the slave and crowned king;
I am the plain, the wooded grove,
I am the song the wild birds sing.

I am the music in the lute,
I am the silver of the stars,
I am the din of ocean roar,
I am the tint of rainbow bars;
I bow unto the will of men
When'er the call in court or cave;
I crown man king, and perchance then
I turn his jewels to the knave.

I dwell in God, who brought me forth
To wake to birth the sleeping world;
Whose "Let there be!" in peerless worth,
To bursting beauty all unfurled.
You know the secret now I tell,
So make of me just what you will.
Let life be like a chiming bell,
And hit the Father's "Peace be still!"

—Abbie Walker Gould.

God and humanity are one. There is no chasm between God and ourselves unless we create one. We can be like God by living in Him and His law. His only law is love. Let us bring it into the daily exercise of this life. Let us lead a simple life and be kind and gentle to one another.

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Washington News Letter

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MONTHLY
MAGAZINE

One Dollar a Year

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

VOL. XXVI. NOVEMBER, 1919. No. 2

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Oliver C. Sabin Jr.

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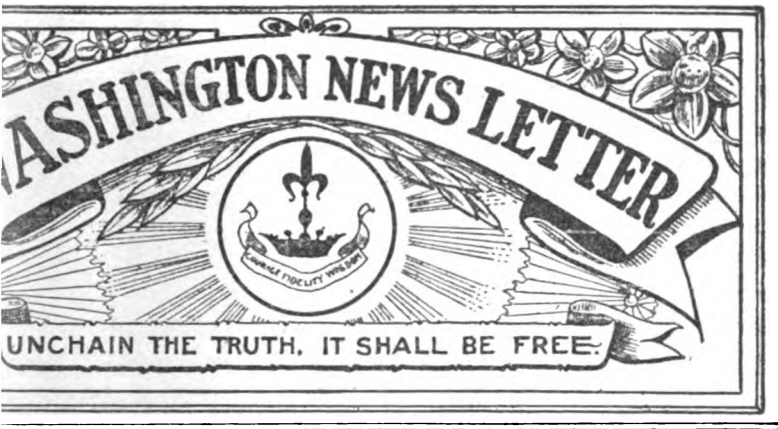

. WASHINGTON, D. C., NOVEMBER, 1919. NUMBER 2.

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ALONG SCIENCE LINES.

The News Letter is always glad to receive communications touching upon themes pertaining to Christian Science, New Thought, and Divine Healing. The News Letter's special reason for existence is to be of service in the propaganda of Christian Science, and therefore it finds it necessary to devote its pages very largely to the publication of articles along the lines already mentioned. Many who have long since been recognized as among the ablest

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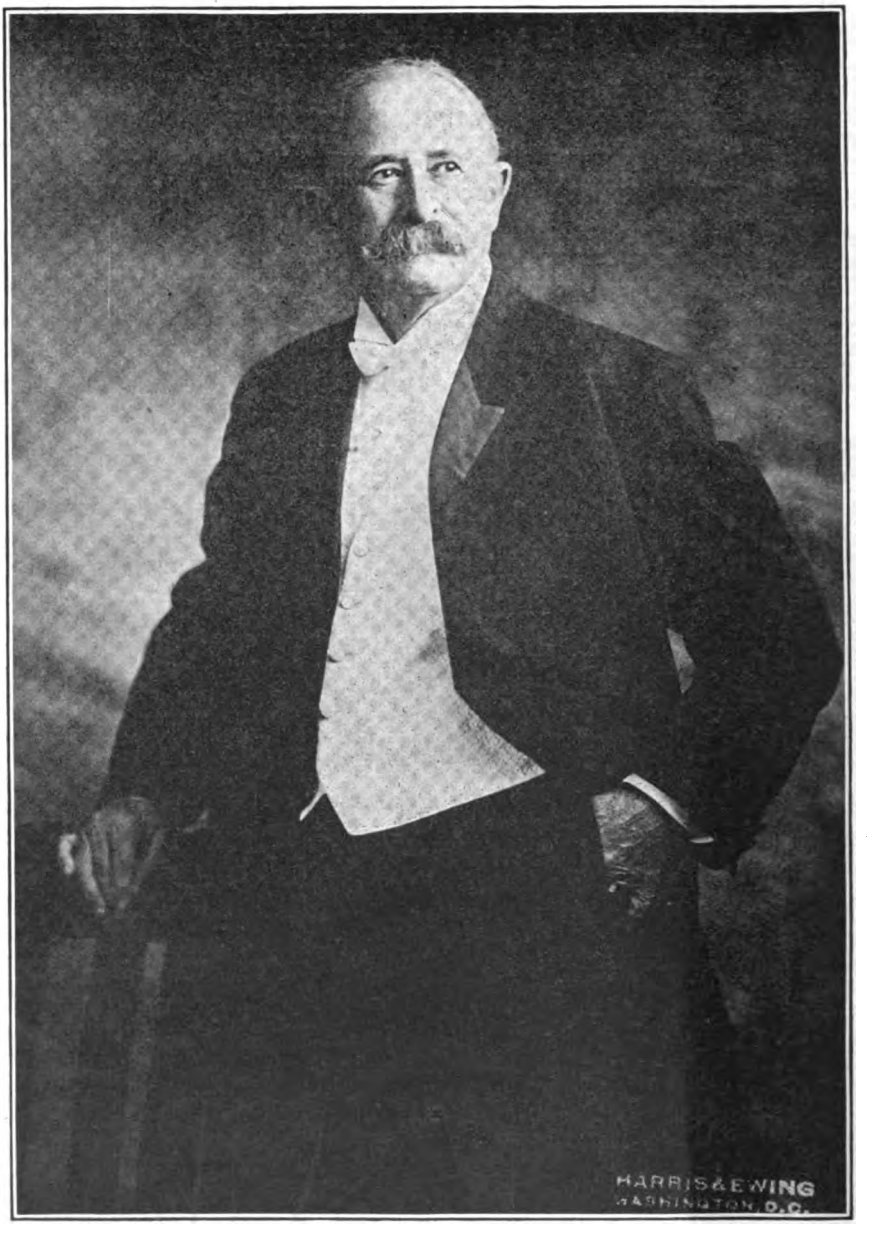

Oliver C. Sabin.

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writers on New Thought and kindred topics, and who have become noted as successful healers, began their work as contributors to this magazine. Let the good work go on. If you wish for expression on the printed page, send in your communications, and stories of your experience. But be as brief as consistent with the clear statement of your thoughts.

THE EPISCOPALIANS AND CHRISTIAN SCIENCE.

The general conference of the Episcopalian Churches the other day adopted resolutions favoring a deeper study and observation of Divine Healing, indicating a pervading growing recognition of the grand work that has been done and is being done by Christian Science. Many of the greatest minds in the Episcopal faith—and their number is legion—have for many years expressed their faith in God healing through prayer. It now seems that the Episcopalians as a body are about to give it profound attention and possibly take it up as a part of the work of the church.

"Truth Thoughts" is the title of a neat little volume of poems by T. F. Whittlesey, which will well repay him who reads them. They are along the line of New Thought and Christian Science and are based on Scriptural references attached to each poem.

REGARDING DIVINE HEALING.

Letters and telegrams in regard to Divine Healing should be addressed to No. 4 Iowa Circle, Washington, D. C. Thus addressed they will be promptly delivered and will receive immediate attention.

A grand controlling thought is beautifully and wonderfully expressed by Master Mind as follows: Meditation upon God leads us to the conclusion that God is Spirit omnipresent, the one Self, omniscient, and the Good, omnipotent. And that all that contradicts this One or is in opposition to it is but appearance. Divine Mind reasons us out of all false thinking and illuminates our human mind, scattering the darkness and ignorance, revealing God as the real Man, the one Son which we all are; the real World without end in which we live, move and have our being; the one Power, the All Good, universal, changeless, eternal and unlimited.

It depends upon the estimate you have of yourself whether you are slave or master. Look up: you are the Child of the King, and are the inheritor of all that God is. Noble indeed, a Prince! Claim your birthright.—Charles Edgar Prather, in Power.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

November

PAULINA B. SABIN

It's no long road to travel—
  Keep up with time and tide!
Grind down the trouble with the gravel
  An' git on the brighter side!

Many a riddle to unravel
  But still in the faith abide;
An' the world'll rise to the clearer skies—
  The skies of the brighter side.

—Frank L. Stanton.

True hope is based on the energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs and how slight a circumstance may change the whole course of events. Such a spirit, too, rests upon itself; it is not confined to partial views or to one particular object. And if at last all should be lost, it has saved itself.—Von Knebel.

An ounce of good will is worth a ton of patience.

I love to think of God as a Bank of inexhaustible riches when I have an account, and where I make daily deposits of righteous affirmations, and where I always have a large sum to my credit or where my check is always honored. I am inspired with the consciousness that I am truly wealthy because all my needs are covered and to spare.—T. F. Whittlesey.

The only way is to give all power, all thought, all respect and all place to God, and let money follow that true consciousness as its natural shadow. So shall you be "seeking first the Kingdom of God and His righteousness" and seeing "all these things" after which the worldly people seek "added unto you." (Matt. 6:33.)—Annie Rix Militz.

How much it would mean to our lives if we might learn, instead of sighing for the impossible, to get all the sweetness and joy that is in the things we have, how rich we would find the common lot to be, how many things that now seem dreary and empty would bloom into new beauty. In a child's smile, a wild flower's fragrance, a glint of sunlight, things possible to all, we would find beauty and satisfaction.—Henry F. Cope.

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THE HEALER

Jesus, The True Healer of Men—New Incidents In the Great Healing of Humanity—The Spirit of Divine Life In Contact With Men—The Self-Sacrifice of Healers—The True Scientist Healer.

Wm. E. Gibson.

THE Healer—The True Healer—is he who breathes forth most normally and completely The Spirit of Universal Love, Absolute Truth, Soulful Justice and is gentle and kind, yet firm and correct.

Such was manifest in the life and conduct of Jesus, the Christ.

He was Love in Demonstration, Truth in Action, Justice in Spirit, manifesting the noblest virtue of human conception. His words healed because His character did not belie them. His touch healed because the Truth and Love of His Soul inspired it with Divine Power. His thoughts healed because they flowed from the Infinite Mind and quickened the sea of mortal mind by their superior life power.

The true Christian healer, no matter to what cult he may belong, must first imbibe the Spirit and Life of the Christ as far as in his power lies. That requires open-minded study, prayerful inquiry, application of revealed truths in daily life, and constantly trying the keys of knowledge in the locks of the mysteries of the Inner Mansion of the Father's House.

Jesus was not a paid practitioner. He was

A HEALER OF MEN.

His mission was to breathe into the body of the world, the Spirit of Love, Truth and Justice, which inspiration would heal the world—would tame the wild inhuman nature, cage the managerie of life and make man The Master.

His work was to prepare the hearts of men for the Day of Unity, the souls of men for the Spirit of Brotherhood, and the lives of humanity for Service in the Kingdom of God Among Men. The angelic song, "Peace on Earth and Good Will to Men," was not to be realized in his reign of power. "I come not to bring peace but a sword" was his declaration. The peace of his earthly mission ended with the night of his arrest. In refusing the cup at the supper before the arrest he said, "I will drink no more of the fruit of the wine until I drink it anew with you in my father's Kingdom!"

HE WAS THE ELDER BROTHER.

His mission was to live the exemplary life of service to the people with whom he came in contact, and thus show the world of manhood how to be prepared to meet the Father, God, when He, the Father,

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should manifest His Kingdom among men.

Certainly the common people heard Him gladly, because they had need of the kind words He uttered, the gracious deeds he did for them, and the nearness with which he brought the nobleness of his life into contact with their infirmities.

And those of his followers who caught His Spirit and the Inspiration of His Soul could surely do the things that he did. They, too, became the healers of men's ills, but these healings of physical ills were

MERE INCIDENTS IN THE GREAT HEALING OF HUMANITY.

The great healing was then and is now the turning of men's hearts to God, in submission to His will and obedience to His commands.

And the healers of today—the true healers—are Christ scientists indeed. Such souls have but one aim in life and that is to turn men to God in spirit and in life.

Of course they are kind to men, gentle in spirit, lending a helping hand wherever they may, for thus they bring the Spirit of the Divine Life in contact with men.

By this contact the disturbed soul is calmed, the minds of individuals cease from rage, the organs of the body coordinate in action and the cells and atoms cooperate harmoniously to readjust the disturbed physical machine.

The health of the body and mind depends upon the health of the spirit or soul of man.

To heal the body of physical ills is a small matter, for again it will sicken and finally it will die. That something which is the reality of man has need of the body for only a brief period. He is mistaken indeed who seeks eternal life of the body.

THE BODY IS BUT THE SERVANT OF THE SPIRIT

in the day of manifestation. When the spirit of man hastens to other duties, the atoms of the body fly apart and hasten to the reservoir of nature for other service.

O, that men were as faithful in service to God as are the atoms that serve in the bodies they use!

HEALERS MUST BE SELF-SACRIFICING

as were the Christ in Jesus and as is the Christ in every day of manifestation.

Good physical health is to be desired, and he who does those things which impair health is a sinner indeed and is doomed to suffer for that sin. But if good health stands between the soul and its Knowledge of the True God, a hundred thousand diseases are preferable.

Knowledge of God and obedience to the commands of God will make balm of pain and even death itself the gateway to life.

Men are conscious of ills and are constantly seeking for physical health. Few realize that the roots of physical ills are fed from the mental states.

Thoughts born of Love, Truth and Justice have a magic healing influence upon the body that houses them. But many souls have become so shattered by adversity that adverse thoughts are more resident than are noble ideas. Such souls

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have conscious need of outside help.

Now the question arises: To which of the many classes of healers and physicians should mankind turn for help?

If living in harmony with God's law is the secret of real health, then of necessity souls desiring the bounty of this secret will turn to healers who profess to be guided in their healing by God, the only revealed source of perfect health.

The true Christ scientist healer has but one object, viz: To bring the needy soul to conscious knowledge of God, and his relation to God and to his fellow man; and to enable him to express that relationship in obedience to God and in satisfaction in his will.

In short,

THE TRUE HEALER'S WORK

is to awaken man to consciousness of the Kingdom of Heaven within, the Kingdom of Love, of Truth, of Justice, of Light; the Kingdom of Happiness, Health and Prosperity.

The prosperity of this kingdom does not lead to wars and contentions; the health of this Kingdom springs not from the hotbed of death; its happiness comes not from the passing show of the mortal world. The bounties of the Kingdom of Heaven within are of eternal origin. They were before the things of clay began and will be when mortality shall end.

The consciousness of ills and the need of true healing felt by individuals are also experienced by the world of mankind.

Knowledge of God, obedience to His commands and satisfaction in His will are the one and the only true source of health for individuals and nations.

The world cannot don the crown of peace nor vest in the robe of Good Will until the will of humanity bows in obedience to the revealed will of God.

WHY SEEK YE THE LIVING AMONG THE DEAD.

Why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries; they walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in the Light that is now their light. We walk alone for a while. There are empty places in home and heart; there are empty chairs and empty arms; but gradually we become conscious that the love-light which they are is the light still burning where they were; a light in the mourning mother's arms, a strange, sweet light in the home; something like a glory in the very air. Term them angels, yes, for their love-concern for our welfare still continues and their loving thought hovers about us as gleaming wings of love for our protection. Oh, seek the living among the living! Lift up your sad faces toward the Light which is their light, toward the Happiness which is their happiness, toward the Joy which is their joy in new being in Divine Being, and so let this Easter be one of conscious recognition, born of understanding, faith and rejoicing! "Why seek ye the living among the dead?" Jesus and His own are alive for evermore.—The Builder.

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THERE IS BUT ONE MIND

The Perfect Idea, the God-Man to Have Dominion Over All His World—The Dominion Man Must Seek and Find—Today is the Time to Cleanse With Denial.

Begin With Affirmations of Oneness With All Good—Deny Non-Existence of All Not Up to the Christ Standard—We Are Sons and Daughters of the King.

Miss Florence Garrett, Box 253, Rocky River, Ohio.

Be ye transformed by the renewing of your mind.

THERE is but one mind in which we live and move and have our being. The original force of all Life is Divine Mind.

We are all the offspring, sons and daughters, of this one Creative force.

DOMINION.

The perfect idea in mind is the God-man that will have dominion over all His world, and bring forth perfection only. And today, now, is the time to take our dominion—over what!

First, our own thought-world.

The writer of this spent years in studying, and strenuous effort in overcoming—with little result.

Not till the realization came that within, and not without, was my teacher, and then quickly did order and harmony begin their blessed work in body and mind.

One continues to wait for some book or some teaching that will lead us right into the goal of freedom and happiness.

While we depend on anything outside of ourselves, freedom will never be. Never mind what the appearance is—we are Sons and Daughters of the King. If one is working out ideas of limitation, that is no reason why we should still go on building in mind the same limited and temporary structures that will in turn give us agony of mind and body.

The Apostle well knew the great law that could transform us through the renewing of our mind.

Not through the mind of any other can you be saved. There is but one mind and you are It. And you must receive directly from this one mind the riches of the Kingdom.

We can be helped along the way, but no one can give to us the riches of Mind—of God. One has to individually seek it and find it.

Happy the day when the consciousness quits its restless seeking and turns its thought inward with the realization that I Am the Very Thing Itself I Have Been Seeking!

I am indeed an acme of things accomplished, an incloser of things to be.

With this realization comes, in a larger degree, order and harmony.

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One must Now take his dominion and through the Mind order his thought world.

A friend said to me, "Why should there be such misery and deformity in the world?"

These manifestations and appearances cease to grieve us as we realize that God's idea for us is perfection, and that disease and imperfection are the out-picturing of the limited ideas of the people.

Is it not necessary to claim our Christ-perfection and dominion today, and Now begin to be, and to do, the works that Jesus claimed we could do?

Is it not a sin to continue seeking and again seeking for something or someone outside of our own inward Lord to show us the way, when the way is, to take our dominion over our own thought-world? Cleansing out the false images of imperfection, sickness, and lack, thereby helping our weaker brothers and sisters to break through their temporary thought-built realm of imperfection?

But, "Yes," one says, "I must become more spiritual myself before I can help others." This is the double eye that must be plucked out. Keep your eye single on Truth—the perfect self.

Today, Now, is the time to cleanse with denial every false thought and image in your thought-realm, not for your own salvation only, but for the Salvation of Humanity. Down and out with these false thoughts and feelings, that would rob us of our inheritance of peace and joy.

Through the mind must we take our dominion. There is a point in consciousness when one must quit seeking, in being and doing.

There is one perfect mind and one perfect idea for all creation to manifest. Its laws demand right thinking and doing—now—today.

Why continue to wait for more light when, in reality, there is but one mind and that mind is in you to do—and to be?

We can all begin with affirmations of Oneness with all good, and affirm the non-existence of all that does not come up to the Christ standard.

Evil appears to be, but in truth it has no real existence. Given no thought-substance it will finally disappear.

The writer once thought strenuous effort was needed to cross out and to build. Strenuous thinking gets you nowhere—just brings you round in a circle to where you began, consuming your vitality along the way. But the realization that the youth is eternal—That It Simply Is—and whatever is not up to the standard of truth and perfection is Not, simply a temporary structure that cannot stand.

What a relief! Our work is now to watch and pray. The building of a more beautiful temple not made with hands, but of the mind, is a momently occurrence. Let us take heed and keep our eye single to Truth. So shall the temple be eternal.

The awakened soul never grieves over seeming disappointments. By failing to secure what he sought, he knows something better is in store; and he is glad to feel that the better is coming.—From Eternal Progress.

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OUR EVERYDAY THOUGHT

Healing the Physical Body By the Direct Application of Mind.

TO enter into a full realization of Truth the only way to to make it our own by an individual demonstration. Our lives become different when we really learn the Laws of God, and these laws can be used by each one for his own particular needs. The medium through which flows the Truth of Being is open to the mighty forces of Nature, which, like a living light, flash through our bodies every moment, and it is only our dense ignorance which keeps us from healing ourselves. As soon as we are receptive to this wonderful force, the gestatory organs immediately begin to make good, the fluids of the body make their current through each organ, and contact with the elemental essence of all things, God Himself. The heart beats out its rhythmical pulsations; its throbbings are the machinery of the body.

Life thus given to us was not given without its marvelous complement, Thought, and this is the medium through which we learn more and more of God and His plan. This age has just begun to realize some of the working of occult laws and the inner side of nature, the forces which lie hidden in the air, earth and water; and nature is waiting to display her treasures, but only to the eye of the pure spirit can she demonstrate them. Leaders of great spiritual movements are struggling to help the world to understand God, but the majority of the people are bound by superstition to the hitching posts of tradition, by the cords of conventionality, and the worshippers of the Golden Calf are still blind and things worth while are being passed by for those unworthy.

The pioneer of modern thought is scoffed at by the masses, and they are hugging the fallacy that they are moving along in the right direction toward the knowledge of God. Physically the majority of people are living in 20th century bodies, but mentally they are living in the 18th century.

THE REAL GOD

is the God expressed in you and the universe. Mr. Troward in his wonderful book says: "Truth is Truth up to our Individual Recognition of It," and so God calls to my deeper soul and tells me I must read Him by my own highest and best, for we can know nothing of Him except as we read Him in ourselves and the universe, and He is ceaselessly uttering Himself through higher forms of existence and we are helping Him to do so when we are true to ourselves. The soul is man's conscience of himself, it is the deathless Divine speaking in us; and the Word of God is to be known from the fact that it illuminates life and appeals to the truest in us.

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God has spoken and woe betide the church if she will not hear. Religion is necessary to man. From every side a new spirit of hope is being born, a conviction that all that is human is an evidence of God. Religion is where the soul consciously enters into communion with the higher than self, with an all comprehending intelligence. It is the soul turning to that from which it came. It is the soul seeking for Truth, to higher states of consciousness until we are mirrored in the Divine Christ. And until we have learned the beauty of holiness we can never see God, and until the fleshly sense has been taught that God only counts, and that we are in truth the builders of our own bodies.

DISEASE IS DESTRUCTIVE POLARITY,

and the purer the thought the freer inflow of Vital Force through the body. Lowered vitality is shown in coarser vibrations, consequently a a lack of power. We must realize that there are two in nature which manifest themselves. The trained scientist knows this.

And so after all there comes to us no adventure but bears to our soul the shape of our everyday thought. Our mental and emotional condition exerts a most powerful influence upon the inflow and distribution of the vital force. Sin, disease, and suffering are discords in the harmony of nature, produced by the ignorance or malice of the players. Evidently God has seen us as we are, pure as Himself in our bodies of Light. This is the realization of our eternal birthright and by pure thought and a constant attitude of soul intimacy with our Source, we will be taught the higher laws more and more, and we shall be transmuted to higher and higher states of consciousness.

IMMORTALITY.

How shall I bring God's mind to birth?
By building as He built the earth,
And set within His divine plan
The glory of the Son of Man.
There will be seasons, tides, and change
To give my soul its cyclic range.
And after day there shall be night,
To soothe the sinews of my sight.
Within my mind, I'll put the sky,
And set the Sun of Life on high.
And when my heart is parched with pain,
From clouds shall fall the healing rain.
My senses shall a garden be
Wherein shall flourish every tree,
And fruit and flower, that blessing give
And nourishment, and power to live.
My ageless spirit then shall plumb
All that through love, flesh may become,
And age and death shall take fleet wing
Before my life's recurring spring.
God's endless cycle I shall be
Living in immortality.

We owe justice to men and grace and benignity to other creatures that are capable of it; there is a natural commerce and mutual obligation between them and us.—Montaigne.

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WHYS

WHY is it that capital and labor do not meet on a common basis for the highest good of all the people, and stave off the revolution which is otherwise inevitable?

Why do laws favor the classes rather than the masses? Is wealth of more value than life? Or the possessions of men of more importance than the lives of men? Is the dust of the earth of greater importance than the spirit from which the dust was made?

Why do men prefer to follow the ideas of other ordinary men rather than transform their own ideas into operation? Is it that most men are lazy, indifferent, preferring pastime and amusements, or are men simply ignorant of their own innate powers to achieve?

Why let other people do your thinking if the result of that thinking enriches them and impoverishes you? It is folly to give away your power and then fight to regain it. For thus your enemy is forearmed with your strength plus his own.

Why the great unrest the world over? If religions are the anchorage of civilizations, and reverence for a supreme power (God) the cause for the rallying of the hearts of men, does it not argue that all of such anchorages have failed at once, and that the sea of life is in an unusual state of agitation?

Why is it that the Spirit of Unity is speaking from the lips of men and women of all classes and stations, of all races and nations and yet men can really come together in so few things and ways? Does it argue the impossibility of world unity? Or rather is it prophetic of the actual realization?

Every great change quickens in the Spirit of Life, developes in the womb of the minds of men, shows the first signs of life in their argumentation, declaration and affirmations. Then follows the birth points of decision, and the newborn realization. It is the New Born of decision to which men turn their attentions, for which they serve and sacrifice. The New Born will be the Child of God and the Brother of Men, the Emperor of the World and the Benefactor of Nations.

Why is there no health in the body of the world? Is there no physician, nor any remedy? Mother Earth is pregnant with the spirit of a new age. And there is to be no rest or peace in all of her constitution, and indeed cannot be, until the birth pain is passed and the child of the new order comes to life, through the decision of the people, and waxes in strength through the turning of the hearts of the people from self

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interests to the common good of all men.

Why force the more ignorant to oppose you, then murder him for the deed? Do you not thereby make of yourself a criminal of double dye? Why will unions, religious, social and labor, let prejudices so cripple the rudder of the ship of their salvation as to be helpless in the hour of storm. Unions of name and not of spirit are mere corpses, and no matter how perfectly they are embalmed, nor how faithfully they are nursed and cared for, by the law of death they constantly seek disintegration.

Life is the manifestation of spirit. Death is the manifestation of the absence of spirit.

That union, whether religious or secular, capital or labor, which is endowed with the greatest amount of energy for the highest good of all the people irrespective of nationality, race, color or stage of development, is the one union which has the promise of the greatest life and vitality.

Why seek to make enemies of men when it is so obviously expensive? Why not invest in friendships and friendly ties? Such investments pay rich dividends that increase with time.

Why not reason and be reasonable?—W. E. G.

For riches are not for ever; and doth the crown endure for generations?—Proverbs.

THE ABOLITION OF CASTE.

The fetters of caste, one of the greatest barriers which Christianity has to meet in India, are being loosed. A weaving establishment in Belgaum, Southwest India, has done much to oppose caste in several ways, by openly saying that caste is a barrier to industrial progress: by employing Brahmins as well as low castes in the factory; by making these Brahmins handle the fat that is used in the process of sizing.

A lawyer of the city, in discussing this subject, said: "Caste must go. It is a custom in our high school to invite boys by classes to the principal's residence. At the close of the games, sweets are given out by the Brahmin, but all alike drink water from a 'Christian' well, and frequently indiscriminately from the same cups, regardless of caste."—Exchange.

"Children," said the teacher, while instructing the class in composition, "you should not attempt any flights of fancy, but rite what is in us. In and write what is in you. Do not imitate any other person's writings or draw inspiration from outside sources."

As a result of this advice Johnny Wise turned in the following composition:

"We should not attempt any flights of fancy ,but rite what is in us. In me thare is my stummick, lungs, hart, liver, two apples, one piece of pie, one stick lemon candy and my dinner."

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LOVE THE UNIVERSAL REMEDY

"I WILL love thee, O Lord, my strength."

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven and the earth is thine, and thou are exalted as head over all.

"Both riches and honor come from thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name."

"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies, a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and perfect, and acceptable will of God."

"For if ye live after the flesh, ye shall die; but if ye by 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; because the creature itself shall be delivered from the bondage of this corruption, into the glorious liberty of the sons of God."

"For if the Spirit of Him who raised up Jesus from the dead dwell in you, then He who raised up Jesus from the dead shall also quicken your mortal body by His Spirit that dwelleth with you."

"For our conversation is in Heaven, from whence we look for the Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

"For God commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of knowledge of the glory of God in the face of Christ."

"And we all, with open face, beholding as in a glass, the glory of God, are changed into that same image, from glory to glory, even by the Spirit of the Lord."

"For which cause we faint not, though our outward man perish; yet the inward man is renewed day by day."

"While we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal."

"The flesh profiteth nothing, it is the spirit that quickeneth, and the words I speak unto you, they are spirit and they are life."

"The entrance of thy words giveth light; it giveth understanding to the sincere."

"For there is a spirit in man, and the inspiration of the Almighty giveth him understanding."

"Then shall thy light break forth as the morning, and thy health shall

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spring forth speedily, and the Lord shall lead thee continually, and satisfy thy soul in drought"; "and they that sow in tears shall reap in joy."

"Then shall the lame man leap as an hart, and the tongue of the dumb shall sing, and the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

"And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads, and they shall obtain joy and gladness, and sorrow and sighing shall flee away."

"For now has come salvation and strength, and the kingdom of our God, and the power of his Christ, for the accuser of his brethren is cast down."

"And we give thee thanks, O Lord God Almighty, which art, and was, and art to come, because thou hast taken to thee thy great power and hast reigned."

"Now, unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever, Amen."

"I am the Lord Almighty; walk thou before me, and be thou sincere."

"I have loved thee with an everlasting love; therefore, with loving kindness, I have drawn thee."

"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, and thy neighbor as thyself."

"Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."

"He that loveth not, knoweth not God, for God is Love."—Selected by Bishop Sabin.

FEAR NOTHING; LET NOT THY FEET STRAY.

"When thy skies seem to lower and threaten and clouds are piled high o'er thy mountain, then turn from the somber reflection, and remember that God ever exists in thy heart as in the heart of all others."

Fear nothing, do not let thy feet stray from the beaten paths of knowledge and faith in thy God. This faith will bear thee on to greater heights and cause thy year to be a year of rejoicing, even if some days are dark, for thou wilt find that thy faith is thy happiness, and all life attuned to the thoughts of thy inmost being.

THE WISH

Should some great angel say to me to-morrow:
"Thou must re-tread thy pathway from the start,
But God will grant, in pity, for thy sorrow,
Some one dear wish, the nearest to thy heart."
This were my wish—from my life's dim beginning
Let be what has been—wisdom planned the whole;
My want, my woe, my errors, and my sinning,
All, all were needed lessons for my soul. —Ela Wheeler Wilcox.

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MAN AND HIS DESTINY

His Relation Thereto—Man Puts Himself In Bondage—Curse of Power of Matter—Seek Perfection Here and Now—Blame Yourself Only—Overcome Evil With Good—Fate Holds No Man Back—Strive and Have Faith.

MAN is not a creature of circumstances, but a Creator of His own Destiny.

Each day he is casting his bread upon the waters and some time it will surely return, laden with the fruit of good or evil, to himself, according to the material he has issued forth.

The mind is the creative part of man, and through mind man can make and remake his material universe, whose foundation is thought form.

"Life is real, life is earnest, and the grave is not its goal," but the harvest time of the spirit.

Thinking man knows he must make an account of his words and thoughts and actions in relation to himself and to those that were affected thereby. Fruit comes forth from fruit, and grain from grain, good from good, and error from error.

PUTS HIMSELF IN BONDAGE.

Man can act in whichever way he disposes, but when his acts are evil he puts himself in bondage. The more pure his thoughts the more man frees and disentangles himself from error and material shackles.

His goal is to attain perfection and become Pure Spirit, and right here and now is the time and place for action.

"To err is human," as the divine man is perfect. Therefore we must overcome the human, earthly part of man. The material is just the result or reflection of our spiritual state.

When man thinks his material body is his real self he will give all his time to material pleasures, pursuits and to laying up treasures on earth, instead of striving for heavenly virtues and riches. The former is temporary and fleeting while the latter is eternal and of real value.

THE CURSE OF THE POWER OF MATTER.

Christ redeemed the world from the curse of the power of matter over mind, from the dominion of false ideas.

"Whatsoever things from without entereth into a man, it cannot defile him, but that which cometh out of the man, that defileth the man."

Man is the organizer of his own bodily failures, and is responsible for all that is written in the flesh. If he speaks wrong words as a result of thinking erroneous thought, he will bear the consequences sooner or later.

Right thoughts and words are the channels through which man gains consciousness of the reality of his Divine Origin, that it is impossible

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to be sick, weak, diseased, sinful or in poverty if he remains true to his real spirit self. Conditions of the body are the records of thought.

NEVER AFFIRM OR SAY

anything that you do not wish established, as "I am sick," "I am tired," "I am unlucky," "I am sinful." "Thou shalt decree a thing, and it shall be established unto thee."

Be careful not to decree to yourselves undesirable things but be satisfied with nothing less than Perfection, Here and Now.

If the Lord is your shepherd you follow the highest dictates of your conscience for the right plan of mind-action each time, and you shall not want for anything, you shall not be found wanting but supplied with all good, as your life is a prayer for all that is righteous. Be sure that your thought forms are laden with love and wisdom as you send them forth, so you will not need to repent when they enter port with the cargo that is being returned after the wandering and gathering of the effect produced directly and indirectly by your creations. Sow always according to the highest, holiest, most sacred motives of the soul.

BLAME YOURSELF ONLY.

Rejoice and be glad always, and if your life is not filled with blessings do not blame anyone but yourself, but prepare to weed out the undesirable and produce and create the beautiful. God does not punish us or give the unworthy His choicest possessions but strives to make us qualify ourselves for blessings worthy of our hardest, most sincere, and patient, painstaking efforts of accomplishment, which are rewarded with the golden fruit of the fulfillment of our divine desires.

We are led into paths that are pleasant and peaceful to the tired soul, struggling for freedom from all the shackles holding it in bondage to the flesh; gratifications that are never satisfied, as they are not the goal of the soul, but fake lights held up for the moth to singe its wings.

OVERCOME EVIL WITH GOOD.

Do not let the evil within you overcome you, but be so filled with the Love of Good that all forces are transmuted to glorify your being.

Your own will come to you. No matter where you are, your past thoughts, words and actions will find you out. They are your offspring. There is nothing hidden in spirit and in truth. Everything will be brought to light and threshed out. Everything uncovered to the light of clear day.

That is why we must be careful of our thoughts in private, as a Knowledge of Truth makes it an easy matter for us to forgive and see the Good in all and the evil in none.

Our recollections are our choicest companions, fill them with loving charity toward all. Each and every one of us has opportunities, but it depends upon what use we make of them.

It is impossible to reach greatness by simply wishing our way through life. Real thinking and working are necessary for us to reach a desired goal.

It doesn't make any difference what you are or who you are; nor whether you have failed to accomplish any-

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thing all your life. Perhaps you were not in harmony with Divine Law, or possibly you were trying to succeed at another's expense, or you might have been trying to receive without giving.

If you have discovered the errors you have made be careful not to make the same mistakes again.

FATE HOLDS NO MAN BACK.

The thing that counts is what you wish to do, and what you wish to become. Then JUST GET TO WORK.

There is nothing in heaven or earth that can keep you from success, if you have made up your mind to succeed, getting right down to work, seeking help that you need and accepting it at any price, proving yourself qualified and worthy.

Take fresh courage every time things appear discouraging. Where there is a will there is a way. Will, wisdom and love comprise the success triangle.

Perfect Love will cast out all fear, therefore do not hesitate because you fear failure.

WHAT YOU DO IS THE THING THAT COUNTS.

Either you rule fate by overcoming all weakness, difficulties, and error, and getting into harmony with the law, or fate will rule you.

Men and women are in the process of becoming. Daily effort and persistent toil lead to reward and victory.

Man must learn to face his own conscience, and become qualified instead of complaining of partiality and favoritism.

Be so filled with fearlessness, courage and real pluck that you will not be pushed aside. The reward of effort is always sure.

PUT FORTH EFFORT AND HAVE FAITH.

Stand by your highest, truest, broadest convictions, put forth your efforts of achievement, have faith in them and yourself, stand by your creations. If you fail, try the same thing in another way. Nothing is in vain, lessons learned, struggles overcome and work accomplished. All creations are but repetitions of the first creation. Live in The Eternal, creating constructively, ever toward the more perfect ideal.

You are just in the making. Make of yourself an immortal being by following after the things of the Spirit.

All life lessons so hardly learned will go on with us in the new life.

What a comfort is belief in immortality, explaining our past, blessing our present and brightening all our future!

I AM, THAT I AM.

I Am the joy of Divine Mind in action.

I Am the happiness of Divine Mind in movement.

I Am the harmony of Divine Mind in expression.

I Am the beauty of Divine Mind in outward form.

I Am the everlasting love of Divine Mind in doing.

I Am the all-in-all of the All-Mind which loved me into being.—The Builder.

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THE NEW THOUGHT

Judge Henry M. Benson, in The New Thought News.

WHENCE came this New Thought movement?

Why is it called New Thought?

Is it new? What is new about it?

What is its significance?

What power does it manifest?

What promise does it give to humanity?

These are all pertinent questions which are daily being asked by many and which demand not only an intelligent, but scientific answer.

Remember that these are my individual views as to the New Thought and bind no other messenger of this beautiful gospel of hope.

WHENCE CAME THIS NEW THOUGHT MOVEMENT?

Who was its founder?

It has no founder; it seems to have manifested out of that world-wide unrest, which is causing the very pillars of the earth to tremble, and is shaking the foundations of the most firmly established and time honored institutions.

Everywhere on the earth today there is an ominous unrest. Men and women everywhere are seeking for something better and more soul-satisfying than they have known in the Old Thought; the eternal urge is driving them to seek a personal knowledge of the imminent, near-by, indwelling God: which would not only satisfy soul hunger, but be their actual, practical, present help in every time of need. They are seeking a religion, not so much to fit them for death and a future world, but one which makes the present life worth living, by bringing into it health, happiness, illumination, plenty of material things and length of days.

Out of this yearning, this aspiration of the race came this movement.

Men and women in all lands who had been seized by this impulse began at about the same time to assemble in little groups, drawn together by some strong law of spiritual attraction, and to form themselves into study and realization circles, with no form of organization.

THEY SOON BEGAN TO MANIFEST HEALTH, PEACE AND PROSPERITY

in their lives, together with the power to help and to heal others. This, all, without organization, press or money.

When somebody, somewhere, and nobody knows, or ever will know, where it was said, or who said,—"This is a new thought." And "New Thought," given as a name by the world as "Christian" was to the disciples of Jesus, and "Methodist" to the followers of John Wesley, was fixed upon this world movement. Many do not admire the name, and refuse to accept it at

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first, only to accept and adopt it later.

This then is the name given by the world to this great spiritual movement, and we might as well accept it and live such lives and do such acts, and manifest such power that we will glorify the name. This is the New and living way; sunlit and flower strewn, leading to the eternal city, the city of realization.

What is its significance?

This movement is so individualistic, and being without creed or authority, outside of man himself, that each one who comes into it has a new thought of his own. However,

THE VERY LIFE BLOOD OF THIS MOVEMENT IS

the conscious divinity of man; the incarnation of God in me, and my consciousness of it; placing the kingdom of God, and the Father, who doeth the words within as Jesus did.

We claim, and each of you can prove this claim to be true, if you will try it with persistence, that we can so permeate and saturate our minds and bodies with this consciousness of divinity that we become immune from sickness, unhappiness and poverty. Any one, who comes into the Jesus Christ plane of consciousness of oneness with the Father, can manifest the works which Jesus did, and he said we should do the greater works.

Is it new? What is new about it? It is new:—All that is scientific and practical about it is new. It is true that one in millions in all time has proclaimed it, but to the great mass of the race this consciousness is

STARTLINGLY NEW TODAY AND EVER HAS BEEN.

This is new and scientific, that disease is mental in its origin, and if you can change the thought which is destructive and disease-producing to one which is constructive and life-producing, you get the results in life and health.

Not only is this new, but the further fact that certain specific thoughts and mental attitudes will produce in the body certain definite results by way of disease and inharmonious bodily states and conditions is not only very new but strictly scientific.

It is now known as a result of scientific experimentation that mental attitudes cause chemical changes in the blood and flesh.

ELMER GATES' EXPERIMENTS.

Elmer Gates, who is by far the greatest Scientist living, or has ever lived, along the lines of his investigations, while he was with the Smithsonian Institute in Washington, D. C., made numerous experiments, showing the effects of various emotions on the human body. We quote his own words: "I have published reports of experiments showing that, when the breath of a patient was passed through a tube, cooled with ice, so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But within five minutes after the

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patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse a pink precipitate, etc., etc. My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous, also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

So we see,

WE HOLD OUR DESTINY IN OUR OWN HANDS,

and can by the science of right thinking, build beautiful, healthful bodies, and preserve these beautiful bodies in eternal youth. And as Gates, as well as others, has also proved that these bodies of ours are rebuilt entirely every ten or eleven months, we can see that by the science of right-thinking, we can build these new bodies for health, life and beauty. And here in this knowledge of the effect of thought upon the body is the scientific basis of spiritual healing.

Notwithstanding the fact that a large majority of the cases, we treat, are chronic, many of them given up by the Doctors of Medicine, our practitioners have a record of a percentage of cures, which is unsurpassed by any since the days of Jesus of Nazareth. Like the Master, "we go about doing good," blessing and healing, for God is with us. This divine power is not only manifested in healing the sick, but in health, happiness, prosperity and to many, there comes a great spiritual illumination—the joy of living.

THE DISTINGUISHING CHARACTERISTIC OF THE NEW THOUGHT

is its individuality and its freedom —for we know that only in freedom can the human soul unfold and have its greatest growth. This individuality and freedom is evermore guided and prevented from becoming lawless by the conscious omnipresence, by the conscious at-one-ment. "I in Thee and Thou in me!"

Jesus is our one great demonstrator, teacher and way-shower. We are beginning to learn what the Master meant when he said: "Ask what ye will in my name and it shall be done." In this mystical and mighty name of Jesus Christ, we, today, literally cast out demons, and in His name we daily lay our hands on the sick and they recover, and we realize that there is none other name under Heaven, given among men, whereby we must be saved, or, as the Twentieth Century New Testament so clearly gives it: "Jesus is the stone, which scorned by you the builders, has yet become the corner stone. And salvation is in him alone; for there is no other Name in the whole world, given to men, to which we must look for our Salvation."

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AND THE PROMISE IS:

That through this conscious and indwelling omnipresence of that God who is Love, and of the presence and the power of Jesus, the Christ; philosophy, governments, man, are being lifted from force to love.

And that is the gospel that "Love never faileth." And this is the way by which the race is mounting to its holy destiny. "Verily the kingdom of Heaven is at hand."

This is the opportune moment for the herald of the new way to go into the highways and byways proclaiming a full, complete salvation, a salvation for the whole man, mind, affairs. In this great upheaval of human thought, the masses breaking loose from age-long thralldom, to tradition and priestly authority were driven to the other extreme of agnosticism and unbelief and are wandering in the desert of rationality in a Godless world.

But there are signs of a reaction, soul hunger is driving these wanderers back to the Father's House, but they are like sheep without a Shepherd. They can never return to the old beliefs, to what is called orthodoxy, to the old lifeless theology, to the old thought of God.

The awakened and thinking world is done with all this forever.

To the shepherdless millions

THE NEW THOUGHT OFFERS THIS COMPLETE SALVATION

to these hungry, homeless children. It offers the love of God, and the fellowship of the sweet Holy Spirit; the guidance of that spirit of truth which leads into all truth.

The New Thought has upon it a great responsibility. It has a large place to fill in this day. This is literally, the great day of the Lord; and this New Thought, in its purest and highest import, is the freest, highest, most advanced and potential thought on the earth today. The trumpet is sounding down the line, calling for men and women who have character, who are pure in heart, who have the divine illumination, who are aflame with the love of God, and of His children; to be the heralds of this new day. Listen! This divine call may be for you!

THOUGHTS.

We build our future, thought by thought,
Of good or bad, and know it not!
Yet so the universe was wrought.
Thought is another name for fate,
Choose thou thy destiny and wait,
For love brings love, and hate brings hate.

Thought, like an arrow, flies where sent;
Aim well, and be sure of thy intent.
And make thine own environment.
Nothing can bid thy purpose pause,
For Mind is the Universal Cause.
The Lord God thought and lo! he was!
Let the Lord in thee arise, and say
To adverse circumstances, "Obey,"
And thy dear wish shall have its way.

—Ella Wheeler Wilcox.

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GRATITUDE

Be Grateful—Make Yourself a Giver of All Good—The Use of Resistance—Be Pilgrims of Light—Do Not Postpone Your Happiness.

Mrs. Elsie Gibbs, Chicago, Ill.

GRATITUDE is the constructive attitude to take regarding all the things you can already call your own.

If you are grateful for the few things you already possess, you will be grateful for the many that are already coming your way.

Gratitude is a positive cure for the blues, or depression of the mind, and helps us to cultivate a sunny disposition and a stronger character, which is worth more than tons of gold.

When we are truly grateful for all the good things we possess we do not cripple our minds through worry and fear of the future.

Live in the present only and make that present all that it possibly can be.

MAKE YOURSELF A GIVER OF ALL GOOD

so that you can abundantly receive all the blessings God is continually trying to bestow upon you. Adapt yourself quickly and easily to all conditions, circumstances and people. Do not resist them, but have confidence in your own ability to overcome all seeming difficulties, and make them the material to mold of yourself a more God-like being.

Nothing puts us in a finer condition than deep, whole-souled gratitude established in our souls.

It helps us to persevere under all conditions and over all obstacles, helping us to adhere to the course we have outlined before us, regardless of circumstances, and convinced of success. The harder the resistance, the greater powers developed, and the more wonderful the accomplished task.

RESISTANCE.

The resistance of the air is what makes it possible for the bird to fly, and of the water, for the fish to swim. The resistance we encounter is necessary for our achievement.

To be grateful always is to be in love with the whole world, looking for the best everywhere and finding it, making the conditions of the present stepping-stones to a wonderful future.

When we are truly grateful for everything we only think of pleasant memories and do not have to be subjected to repression, but can deal fearlessly and with boldness with all troublesome problems, bringing them all into the Light of Day, keeping ourselves in a normal, healthful, happy condition.

If we win a few struggles within ourselves we are capable of winning hundreds in the outer world.

GRATITUDE DEVELOPS ALL THAT IS SWEET

beautiful and virtuous within us, helping us to be ready with calmness

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and strength for whatever may happen.

Your immediately surrounding atmosphere is tinctured by yourself, and as you develop in all that is good, grateful, and beautiful within you, so will you meet with appreciation for all you do to others, living in the present and in eternity, losing your life in the universal, releasing your being from this world, ever moving forward to greater possibilities before you, for it is written, "He who would save his life shall lose it, but he who would lose his life shall save it."

I think that is why God takes away memories of past lives until we are capable of comprehension.

BE PILGRIMS OF LIGHT.

Do not look backward, "Let the dead past bury its dead, follow thou me."

Gratefulness brings us into Faith and "according to our Faith shall it be done unto us, for our Faith will make us whole"—the Faith that comes from experiencing God-Power, His Love, His Goodness and His Peace. "Rejoice evermore," was the wise injunction of St. Paul. That is, carry the right mood with us in all we do.

A loving absorption into every act which is the Mood of Power and Success.

To postpone your happiness till you have become rich is like postponing your dinner until you have lost your teeth.

The Joy of the Lord is your Strength and your Peace and comes from work well done.

"The luck that I believe in
Is that which comes with work;
And no one ever finds it
Who's content to wish and shirk."

GOD'S TRUTH.

God's Truth gives us liberty; gives us freedom. "You shall know the Truth and the Truth will make you free," Jesus Christ said. We are free from worry, from all fear, by virtue of the Truth. The Truth is that God is Omnipresent Life, Spirit, Love, Good; that we live, move and have our being in Him, and that from Him comes every good and every perfect gift. We realize that and we appropriate that and fill our consciousness with those thoughts, and we are free as the birds of the air of Heaven, bright as the sunshine, as strong as God's love, as broad as the earth, and without a wave of trouble crossing our peaceful breasts. This is part of what we get. We also get perfect freedom; perfect manhood and womanhood; perfect liberty, and the power to do. We become masters instead of slaves. Now, that is what this science is; that is what belongs to you if you accept of it.—From the Sabin Book, "Does God Heal the Sick?"

We shoud be as generous with a man as we are with a picture, which we always give the benefit of the best possible light.—Ralph Waldo Emerson.

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LAW OF PROTECTION

It Extends Around and About Us Like a Guardian Angel.

Bishop Sabin, in "Christology.

TO the thought of "Protection"—God's Protection—extended to us during our daily walks in life and when slumbering serenely in the stilly hours of night, I have given a great deal of serious consideration. When a person comes into the metaphysical thought pertaining to God's goodness and power, he or she is covered, so to speak, with the wings of the Almighty and protected by His love.

When I am on a ship on the ocean, or on a car on the land, or anywhere that I formerly looked for danger, the one thought always comes into my mind and consciousness that God is with me now, Omnipresent Good, ever my Protector. If, dear reader, you will hold that thought, it matters not where you go, you will ever be protected. I have heard women say that they did not like to be out in the night, but if you will only think, my dear ones, that God Almighty is constantly with you, leading you by the hand and covering you with His beautiful Love, protecting your every footstep, all the world cannot harm you, and all the world cannot come near you and bring you discomfort of any kind or character. You have absolute protection. A man has his hand raised to strike you. Give the thought that God is protection, and before that hand can come down God will smite it with death if necessary for your protection and you will not be harmed.

The one who trusts in God for protection as well as for everything else can never be injured or harmed. Trust God in all things. If it be your business life, trust God and know that He is your ever present supply; that He gives you all and that all comes from Him. You live in God, and want shall never cross your hearthstone; it is impossible.

If it is health you want, recognize the fact that you are protected by the Omnipotent Love of God. His Goodness surrounds you, and God is Love, Love is Health, and that love is in you and of you, and is yours, and it is just as impossible for you to be sick as it is for you to fly. Trust everywhere, trust in God, and, as the old psalmist says, "If you have trouble anywhere, take it to the Lord in prayer."

I am so rejoiced when I dwell upon this grand thought and upon the practical realization of God's love, that I have lived to see this realization. I do thank God from the very innermost recesses of my very soul that I have lived until the day when we can call God our Father, and realize that He is All in All to us. This is not a platitude, not simply beautiful language, but a hard, sensible fact, that God is our ever-present help; that He does sustain us;

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that He does protect us; that He does take care of us in every vicissitude of life, it matters not where it is or what the surroundings. You realize that God is with you and that you are perfectly safe, and all the world cannot harm you, poverty cannot overtake you, sickness will never come near you, and environments of an unfriendly character cannot surround you. All Love will be yours, and you will live in Heaven, for Heaven is here.

We have not to die to win, we have not to die to go to heaven, and we have not to die to go to hell. You make your heaven on earth, and you make your own hell by your own conduct or by the conduct of the mortal mind surrounding you; but as soon as you have the perfect thought, the perfect trust in God Almighty, nobody's made hell can touch you, for "As a man thinketh in his heart, so is he." That is the thought. It is living in touch, in tune, with God, trusting Him as we would our father on earth, and a hundred thousand times more, because we have the realization of His Omnipotence. In a number of instances I have been protected from taking certain cars, and those cars have run away or something has happened to them. God protects me and never fails. We must trust absolutely, and then we are safe from all harm.

THOUGHT PICTURING.

What we wish to be or to do in this world we must get clearly imaged in mind. Whenever we want to impress anything on other minds, we must have that picture clear and distinct in our own; and in order to make it effectual we must hold it before our mental vision so that the picture becomes virtually a part of us. By this method we get the true action of will to make effectual the thought we have idealized. Everything that man makes is Thought into existence; and the more the imaging faculty is developed, the more expression we find in the outer world. We see it expressed in more abundant statuary, paintings, and books; in public buildings, gardens, parks, and dwellings. Everything that man fashions or gives expression to in the outer world is first imaged in mind—and according to the image will be the expression. And it is so with our thoughts on all matters of life. Harmony of thought and strength of purpose will and Must find their expression in strength of body and perfection of form.—C. B. Patterson.

THE SECRET PLACE.

He who himself and God would know
Into the Silence let him go,
And, lifting off pall after pall,
Reach to the inmost depth of all.

How small, in that uplifted hour,
Temptation's lure and passion's power!
How weak the foe that made him fall;
How strong the soul to conquer all!

A mighty wind of nobler will
Sends through his soul its quick'ning thrill
No more creature of the clod,
He knows himself a child of God!

—James Martineau.

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THE EYES OF A FRIEND

From "Soul Spur."

THE prime human necessity is Expression—to get one's self out into the world in speech and deed and character, to take the plastic universe and indent it with your own special genius. When expression ceases a man withers till a mere breath will blow him far, no one cares whether. No man alone can utter himself. He is tongue-tied, hand-tied, soul-tied, lacking both audience and spur, but his friend gives him speech, lends deftness to his fingers, and lifts his spirit to high levels of courage and daring. He can do all things; the thorns do not fret him; he fears neither life nor death; the sun rises for him and God is in every bush. Back of every great human work is an idea, back of the idea is a man, and back of the man is the man's friend.

THE CONQUEST OF THE AIR.

—that most baffling and difficult of human achievements—is commonly ascribed not to one man working alone, but two men—brothers—who nursed at the same breast. Neither of these men could have accomplished this thing alone, but together, each complementing and spurring the other, they discovered principles of aerial propulsion and equilibrium which won them the favor of kings and the plaudits of nations. They lacked money and education, but possessed the incomparably greater assets of will, unity of purpose, and comradeship in toil. These they turned to noble account, and where the world's benefactors are enscrolled you will find writ clear the names of these men, these brothers, these friends in the service of mankind.

FRIENDSHIP

may be fostered but cannot be forced. Two are as one, not because it is in the will of either but because it is in the nature of both. When souls of similar fiber encounter each other the gods preside at the meeting. I may not cockily say, "I will make this man my friend." He either is or is not my friend without any decision of mine, or his. The ages have been shaping the two of us and if we fit into each other, well and good; if not, we know it instinctively and are worlds apart though we toast our shins at the same fire and bandy words till doomsday.

THE BASIS OF TRUE MARRIAGE.

I am persuaded that friendship is the basis of true marriage—the man and woman must be able to get on together in the serenity of natural comradeship, without continuous rasp and jar. They must possess toward each other the plain and elemental qualities of confidence, loyalty and tenderness; they must hold the same views concerning the meaning of life; each must desire nothing so much as the welfare of the other; neither can

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have aught which is not at the disposal of the other. Love there must be indeed, but not love alone, for love is of fiery essence and often fails to result in happiness either for the lover or the loved. This could never be said of friendship. The very word itself is a synonym of felicity. There is, I believe, an Italian proverb, "Love is a dagger in the heart." Many husbands and wives, not without love, fail of amity and dwell in hell because they are not first of all friends. Friendship is the warp and woof of human oneness; love is the dye and pattern which make the fabric splendid.

THERE IS NO SEX FRIENDSHIP,

for sex is of the body and friendship is of the soul. We move on different planes of being and experience; each plane has its own inhabitants, men and women similarly spirited, capable of really meeting, able to converse, sensitive to the thrill which attends the subtle interlacing of feeling and aspiration. But except with the approval of man-made law and village convention, it is difficult for like-souled men and women to draw near to each other. The bars are up. "Thou shalt not" is the legend of the highways. The social order is arrayed against itself by the entertainment of narrow distinctions, by insolent insistence as to who shall, and who shall not, be together. There is doubtless some gain in this, but more loss, and the struck balance shows an almost universal unhappiness. Occasionally a man stands forth, strong with the strength of the higher right, dignified with the majesty of the higher law, and claims his own—his spirit's kin—regardless of sex or station, if only they be his by right of nature, by dint of fidelity. Great, indeed, is the cost of this courage, which little minds construe meanly. It never did Jesus any local good to take to himself what the heart of Mary Magdalene offered, but Jesus was not looking for local good or neighborhood standing. He was living a big and well-considered life in which was enwrapped the welfare of succeeding generations. And he knew it! Moreover, he was human as no other man has been human, and was lonely with human loneliness and heartbreak for sheer lack of comradeship. Those whom he had called into his personal cabinet for reform and service doubted him and whispered among themselves. Gibes awaited him in every city, and when he did a decent, kindly, fearless act, or uttered an unwonted truth, it was met by a lift of eyebrows or hate-filled edicts of condemnation. So, what Mary had for him he took, what Mary needed from him he gave—a fair and holy interchange of sympathy and understanding.

"In the supremacy of self-control consists one of the perfections of the ideal man."—Herbert Spencer.

"It is humiliating in the last degree to have to acknowledge that one is not one's own master."—Marden.

"One does not tap the higher sources of divine power until self-mastery has been attained."

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."—Proverbs.

—The Builder.

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SPIRITUAL UNDERSTANDING

Rev. T. M. Minard, in The Truth.

THE purpose of our gathering together at this conference is to be a help one to the other, of giving forth sparks of Truth that will raise us round by round up the ladder of Spiritual Understanding, Truths that will be a comfort to everybody and be as a beacon light to our feet.

As we sit in the silence contemplating the words we have heard, perhaps from a lecture attended, a book read or in the recesses of our own souls, God speaks to us and gives us the needed aid to attain the Wisdom desired. Let us, thus, hold ourselves in a receptive attitude, and garner in what God gives us as Ours Individually. When we Live in accordance with the precepts of Good or according to the law of Good, we will quickly realize that knowledge of God's laws gives to us spiritual understanding and all is well with us.

The question arises in many minds, "What is this law?" By turning to the Good Book we find "that Love is the fulfilling of the law." Thus it is Love we are to express, thinking no evil (though appearances may seem to the contrary) for when the heart is filled with perfect love, there is no room for doubts or misgivings. As God's law is "Love, Love and more Love," then inasmuch as we give forth true love, we prove how much understanding we possess, or how great is our understanding of God's law, "For by their fruits ye shall know them."

All through the ages the followers of religious beliefs have been watched, their theories criticized and looked upon with ridicule. Did not the multitude say of Jesus' good deeds that they were works of the devil? But listen to what Daniel said, "The people that do know their God shall be strong and do exploits." Thus with God for us, who can be against us?

In studying God's law we find plainly man's relationship to Him, man the expression of God's idea, the manifestation, the reflection and image (or likeness) therefore a spiritual entity. Our work is to carry light and sunshine in dark places, thereby removing the causes of illness and feebleness from mankind, and causing true health to spring forth instead. For sin, death and sorrow will flee before the joy, the peace and harmony of loving words, kind acts, and good deeds. In Isaiah we find, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

True words spring from good, pure and loving thoughts, disclosing to our view the very portals of Heaven or harmony. Its glorious blessings become our possession and

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all who came nigh are influenced by it. Who has not seen a roomful of despondent people, instantly become changed, by the entrance of one cheerful person, or one full of God's love and radiating this love? It seems like a veritable stream of bright sunshine lighting up a dark room. Thus, how quickly the states of our minds are influenced either for good or ill by the words spoken, the teachings given and the doctrines propounded. The wisest of men asked of God wisdom, and then gave this forceful statement, "The tongue of the wise is health." Let us, therefore, one and all, guard our tongues, that only words of joy, comfort and wisdom shall pass our lips. When words of Truth are spoken, the glory of spiritual understanding is expressed in Power and with clear perception, for is it not written, "The utterance of thy words giveth light?"

Spiritual understanding cannot be acquired by the reading of books, listening to learned and polished discourses, memorizing statements given us by writers, but through the still small voice speaking to each of us in our silent moments of communion with our God. There we receive the great lesson of life. And if we learn the doctrines of God's great love we must express it, for it is a spring bubbling with life and overflowing.

The law of spiritual understanding is therefore not a mere theory or religious belief adorned to attract the eye, it is Religion Itself, permeating our whole being, removing even the thought of fear, of failure. You may throw a stone high in the air, but back it comes with a force equally as great as when cast upward. So he that is filled with the spirit of love and truth will rebound, as it were, to its source of life, or back to the bosom of God.—The Truth.

EXACT SCIENTIFIC LINES.

God's whole system of work, if we might term it work, throughout the entire universe, is carried on along absolutely exact, scientific lines. The universe is governed by universal laws, created by God Almighty, if they were created; and everything works in unison with those laws. There are certain axiomatic facts, of course, that never were created. Two and two make four. That never was created, yet it is a fact. It is a self-evident proposition that proves itself, and so will all truth. No truth was ever created. Truth is forever. God is Truth, and all truths have been the same from the worlds without end, and will always continue the same.

YOU CAN NEVER TELL.

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Tho' its harvest you may not see;
Each kindly act is an acorn dropped
In God's productive soil;
Tho' you may not know, yet the tree will grow
And shelter the brows that toil.

—Ella Wheeler Wilcox.

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WHAT IS KNOWLEDGE?

You May Not Agree With This Definition, But Reading It May Lead You To Think Up a Better One.

WHAT Henry Ford did not get a chance to say on the witness stand he finds opportunity to print in his newspaper.

In a recent number of the Dearborn Independent, "Mr. Ford's Own Page" is devoted to a discussion of knowledge.

You will be interested to read what he has to say when he is unharassed by perplexing questions and free of confusing interruptions.

You may disagree with him in part. You may indorse some of his opinions. At least, what he says will lead you to think:

Here it is:

"Some people are proud of their good looks. Others are proud of their social standing. Still others are proud of their wealth. Most people are proud of their ancestry because it was good and honest. But it would be very easy to find a large class of people who are proud of what they know, proud of the knowledge that they have gathered; and they would not be confined to the so-called educated classes either.

"There are many kinds of knowledge, and it depends on what crowd you happen to be in, or how the fashions of the day happen to run, which kind of knowledge is most respected at the moment. There are fashions in knowledge, just as there are in everything else.

"When some of us were lads, knowledge used to be limited to Bible knowledge. But nowadays it is doubtful whether deep acquaintance with the Bible would be sufficient to win a man a name for learning. Although it must be said that knowledge of that Book would indicate a well-stored mind, it would not win much respect among the wiseacres of the day, because fashions in knowledge have changed.

"Knowledge is something that somebody once knew and left in a form which enabled anyone else, who wanted to, to know it.

"The only reason every man does not know everything that the human mind has ever learned is that no one has ever yet found it worth while to know that much.

"Men satisfy their minds more by finding out things for themselves than by heaping together the things which somebody else has found out.

"You can go out and gather knowledge all your life, and with all your gathering you will not catch up even with your own times.

"You may fill your head with all the "facts" of all the ages, and your head may be just an over-loaded fact-box when you get through.

"The point is this: Great piles of knowledge in the head are not the same as mental activity. A man may be very learned and very useless.

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And, then again, a man may be unlearned and very useful.

"The object of education is not to fill a man's mind with facts; it is to teach him how to use his mind in thinking.

"If Columbus had paid attention to 'facts,' if he had held them in reverence, if he had believed that all knowledge was in the books and there was none to be had outside the books, he would never have set sail. Columbus did not study geography; he made it.

"Why, you could take a thousand men, fill each man's head full of knowledge—so full that he could learn no more—and even then no two of those men would be learned in the same things. Each would be calling the other ignorant. Merely gathering knowledge that other men have acquired may become the most useless work a man can do. The only fair standard by which accumulated knowledge may be judged is this: Here is a lot of knowledge. Are you capable of learning it? If you are capable, you are an intelligent person. If you are not capable, you are not. If this or that subject were submitted to you to be learned, you could learn it. Ieft to yourself, perhaps, you would not learn it, not because you are incapable of learning it, but simply because it is not the kind of knowledge that your life or genius requires.

"Of course, if you want to gather knowledge like pebbles and exhibit it, all right. That is one form of human vanity. But to flatter yourself that you are learned while the man who does not follow you far is unlearned is to add a vicious flavor to your self-flattery.

"The best thing a book does for a man is to make him think. All that a school can do for a man is to teach him how to think.

"It isn't what you get out of a book, but what a book pulls out of you, that makes books useful.

"A man is like a well. There is a lot in him, if he can only get it out. Sometimes a book, or a conversation, or a course of instruction acts on him like priming on a pump—it brings out of him what is in him. And that is all that education means.

"A man is like wood or stone. Some kinds of stones you can bring to a high degree of polish. Some kinds of wood, too. But many indispensable stones are rough and cannot be brought to a polish. So with some kinds of wood. All men do not take a polish. Webster did; but Lincoln didn't. And it is a big mistake to say that the polish counts for all. It is the texture that counts. And the texture of a man is his vitality, his energy, his character, his courage, and his rock-bottom brain power."—Brisbane.

Trials, temptations, disappointments,—all these are helps instead of hindrances, if one uses them rightly. They not only test the fibre of character, but strengthen it. Every conquered temptation represents a new fund of moral energy. Every trial endured and weathered in the right spirit makes a soul nobler and stronger than it was before.—James Buckham.

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SCIENCE IN WAR WORK

The Story of Mrs. Anna McCoy Campbell's Work With A. E. F. in France.

From Bloomington (Ill.) Pantagraph.

THERE is a more or less commonly-accepted belief that the Christian Science Church refuses to recognize realities like pain and cold and hunger and home-sickness. But Christian Science went to war, in the midst of all these things, and set up some very tangible evidence of its sympathy with American men in France who suffered all these ills. Mrs. Anna McCoy Campbell, of Bloomington, Ill., was in charge of Christian Science War Relief at Langres, France, and wears the insignia of the advance section of the war zone; a Lorraine cross and initials "A. S." embroidered in red in a circle of blue.

Mrs. Campbell's story of work at Langres is a story in which the human note predominates, because it touched all manner of men and broke down, within the room, barriers of military caste elsewhere very rigid.

INTERVIEW WITH PERSHING.

Mrs. Campbell and Arthur DeCamp, of St. Louis, arrived in France on February 27, 1918. They were sent over by the Board of Directors of the Christian Science Church in Boston as rather an advance guard to look over the ground and see what could be done in establishing Christian Science War Relief in France. Mrs. Campbell had been for sixteen years in the Philippines with her brother, Henry McCoy, and had known there most of the leaders of American military affairs in France, including General Pershing. While in Paris she had an interview with the American Commander in Chief on the subject of allowing Christian Science War Relief workers to enter France, the State Department having said that no passports would be issued to them except with his consent. He was most kind and cordial, but said that as all religious denominations in America were wanting to come over it had been necessary to combine all these activities under the Y. M. C. A., and told her to see what she could do to affiliate with that body.

The latter part of March Mr. DeCamp and Mrs. Campbell went down to Langres. This was in the advance section of the war zone, which no one was allowed to enter except Y. M. C. A. and Red Cross workers, and newspaper correspondents, except on invitation of a commanding officer. General Sample, in command of this sector, was one of the men with whom Mrs. Campbell had been acquainted in the Philippines, and he invited her and Mr. DeCamp to enter the zone, which extended from Dijon to the English channel, and on the front right up to the German lines. Mrs. Campbell's status as a civilian was arranged, which was necessary to allow her to remain in Langres, and Mr. DeCamp returned to the

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United States. Mrs. Campbell was given a "Carnet D'Etranger"—a red travel book which allowed her to travel in any part of France, a rare privilege.

DIRECT LINE TO FRONT.

Langres was on the direct line of communication with the front, and day and night there was a constant stream of convoys from Dijon, where the great bakery was located which sent 20,000 loaves of bread a day to the soldiers in the trenches. In Langres also was located the motor transport corps, a small city in itself, with thousands of trucks and camions and automobiles constantly coming and going to and from the front lines. There were also located the tank corps and German prison camps. Troop trains filled with both American and French soldiers were hourly arriving and departing, besides which large numbers of men daily marched through the streets.

The headquarters of the advance section were located here, with Brigadier General W. R. Sample in command, with his staff and a large corps of officers.

THE HOSPITALS.

There were six hospitals at Langres, one of which was a base hospital with 200 nurses and forty physicians, and accommodations for 2,000 patients. The Y. M. C. A. had a fine club, and a large mess for the officers. They also had huts for the enlisted men, and they maintained huts in all the nearby towns and at the outlying forts. There were also Red Cross and Knights of Columbus activities in Langres.

SERVICES ESTABLISHED.

Upon invitation of the young lady and secretary in charge, services were established in the Y. M. C. A., and the congregation began to grow.

After two months a permanent room was rented in a vacant building which the "Y" had formerly used. This was on the main street. The room had four large windows on the front which made it bright and cheery. It was furnished in light colors, blue and yellow; there were large wicker chairs, two handsome carved tables for literature, a good piano, a large davenport, other smaller chairs, and white writing tables. The wood work was painted white, the wall covered with gold-colored paper, and lovely blue drapes hung at the windows. Across one of the tables was spread a handsome piece of yellow satin. The floors were kept polished, and through the summer the room was filled with flowers.

Many tired soldier boys, just back from the battle, would come in, sink down with a sigh, look around and say, "Oh, it is so clean, so like home. It is the prettiest place in France." "I kept light blue writing paper on the tables, before Christian Science letter heads were received, and one day a boy said, "Think of finding a room like this and light blue writing paper, after sleeping in straw full of cooties." I paid the rent for this room for nine months with 450 francs."

One day two very young boys came in who had been at the front for five months, having been over the top many times. One of them said to me,

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"Have you any Bibles? We lost ours up at the front." I gave them each one, and opening my own book I began to read aloud the ninety-first Psalm. At once their voices joined me, full of reverence and deep feeling, and together we read to the end that wonderful Psalm, which has been to so many of us over here a real "shield and buckler."

HEARD THRILLING INCIDENTS.

Sunday service was held in the afternoon, as many of the men were busy in the morning and others were out quite a distance and could not get in before that time. The attendance varied, as the troops were constantly changing, but it averaged from thirty to forty-five. The room was generally full of earnest, thoughtful men, eager to hear the lesson read. The congregation was made up of men from all ranks of the Army, generals, colonels, all classes of other officers, and numbers of enlisted men. These mingled and talked together in a way that is only possible through Christian Science. We held our testimonial meeting after the service.

CAME BACK UNTOUCHED.

A young lieutenant told of a company of men standing in the trenches, having received orders to go over the top. As they stood there under the stress and strain of waiting for the last word, in the cold and darkness of early morning, one of the men who was a Christian Scientist, said aloud "God is my strength; God is my protection." In a few moments he heard the man on his right making the same declaration; a few minutes later the man on his left took it up, and before the final order came, twelve men were declaring "God is my strength; God is my protection." A little later the final order came, they went over the top, gained their objective and came back unharmed.

Within the next few days their captain called for volunteers to go on an expedition which he said meant almost certain death. He said, "It is not probable that any man who goes out will come back alive, but it is very necessary that this work shall be done. Are there any volunteers?" These twelve men stood out, and with the declaration "God is my strength; God is my protection" they went, gained their objective and returned absolutely untouched. The next day the captain called them together and said, "What happened? What did you do? It is nothing but a miracle of God that any one of you came back."

ANOTHER TESTIMONIAL.

Another boy who belonged to the Tank Corps was sent out; other tanks were to follow him, but failed to do so. He found himself in a narrow street, at the end of which was a group of German soldiers. He soon dispersed them with his gun, but then the machine guns were turned on him from all sides. His driver became frightened, got out of the tank and ran away, leaving this man alone. He stuck to his post until his tank caught on fire. Then with the statement from the ninety-first Psalm, "His truth shall be thy shield," he ran through that hail of machine-gun bullets and got to cover safely.

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THE SILENT ONE IN WHITE

THE following narrative is a mosaic, taken from the testimony of many witnesses, and vouched for by men who are not prone to give themselves to dreams. The story of these wonderful apparitions in the field of agony and conflict is so well attested and though varying in a few minor details, such as is natural in the relation of any happening, when many have been witness to it, is so consistent in its main features that there can be no doubt as to the occurrence of something which was outside the pale of ordinary human experience. When men go out in grim earnest, with life and liberty at stake, where death stalks abroad with machine reapers, they are not likely to lend themselves to mere hallucinations but carry the story away with them, not only on their lips, but in their hearts, until they lead changed lives, sweeter and better and holier than they ever knew before.

We will let one of the narrators tell it in his own way:

"It had been a bitter day. By sheer weight of numbers and guns the enemy had pressed us back. Again and again we had gone into the jaws of the fiery furnace and come back scorched by flame and dripping with blood, our numbers decimated by the fearful aggregate of every conceivable manner of death-dealing instruments. A thousand heroisms were enacted on that fiery field and none counted or considered them, they were so common. Men seemed to have lost all sense of self-protection and all fear of death. While the hottest of the fray was on none felt fatigue. I know for myself I seemed to be in a holy frenzy. I seemed to feel that on me alone depended the issue, and I felt myself almost in the place of the Savior, with an exaltation, as if I were on the Lord's business. That more men had not fallen in that hail of death was itself a miracle. That none dodged or cared to escape was another. In a lull of battle I looked on my companions, whose blackened faces were hardly recognizable. But in those faces through grime and sweat and strain shone something that not even these could dim, an indefinable something that made me look upon my fellows as being infinitely above me. We had a huge rough blacksmith in our company, ordinarily as vulgar in manners as he was in speech. Today he looked like the angel Michael, glorious in the holy zeal which shone in his features and glorified the man. We had another, a little undersized chap, almost wizened, who had stood the gaff many a time for being and acting like a sissy, who seemed to loom up giant-size and who carried a determination in his countenance that made one forget his diminutive size and feel a thrill at the manhood written large all over him. Wherever I looked men seemed to have been transfigured. A something seemed to have come into their natures that glorified every one of them.

" 'Man, you're like a god, an' your

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countenance shines like that of the holy men of old,' said the blacksmith in a tone and an English such as I never thought possible from his lips. He accompanied the speech with a hearty grip of the hand.

"I took off my hat to him, and said: 'Sandy, whatever's come over you? You'd make a model for the Angel Michael leading the hosts of God.'

"He looked me squarely in the eye, then slowly and reflectively said:

"'I dunno what's come over me, man, but I know that I feel bigger than the old oak back home under which I rest on warm days and mightier than its rugged trunk, and sturdy limbs. I feel as if I could fly, as if death had no call for me today, and as if the strength of the Almighty were pouring through my veins. It's more than the fightin' spirit, man, more'n that, for it's a holy feelin' in which I don't hate any man and yet feel myself called to quench the very fires of hell itself. What is it?

"Others crowded about and every man nodded assent, and some said, 'Me, too, Black,' that's what some of them called the blacksmith.

"I, too, began to define to myself that feeling of exaltation which seemed to lift me out of myself. As I did, a sense somewhat akin to awe came over me, and I felt as if a strange presence were near, unseen, but yet present to the consciousness of every man in the company.

"You know something of that fierce conflict which finally ended at Mons. The hordes of the enemy were coming on like thick smoke out of a tar barrel. We had made a stand at one end of the village, behind a hastily thrown up barricade. As I looked down the line in that moment of waiting it seemed as if the fire of the divine were pouring itself into the veins of that calm front. We think of warriors with faces grim with bitter determination. There was none of that. It was like a line of glowing lights, it was the calm of absolute assurance. There was not a sign of bitterness in these faces. It was the glory of the Lord that shone there. I felt it. Every man felt it. And in no man's heart was there the slightest tremor of fear. The why I could not explain to myself at that moment. Surely no man was reasoning in terms of human thinking. Had he done so he would have taken this to be his last moment, for we had been told to hold off the rear of our retiring forces until the very last moment possible. It could mean but one thing for our little force—annihilation. Round a bend in the road the enemy hove in sight. Like a tidal wave he swept toward us, the guns began to speak and the bullets to crack here and there, but not a man fell. We had not yet begun to let loose our own rattlers when a most extraordinary thing happened. Straight across the road stood four heroic figures in white. Their arms outspread arose as if barring the way, and across the range of our vision shot a host arrayed in like white with flowing garments, mounted on white horses. Our men began to cross themselves, even those who were not Roman Catholics. Was it an illusion of the senses, something come into

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our mental vision out of that strange state of exaltation in which we had found ourselves this afternoon?

" 'There, there, look at that!' my next neighbor whispered, for a hush had fallen upon us. The foe had suddenly stopped, like a charging steed when the sudden check of the bit throws him upon his haunches. The cavalry which had accompanied was suddenly dispersed, the horses turning in terror at a something they beheld themselves and from which they must flee. Another instant and the vision had vanished. We leaped over the barricade and for a distance we followed. We exacted toll from them, heavy toll, and they began to turn. Somehow, however, we found ourselves free from the spell, and rashness took the place of cooler judgment. I distinctly remember the change within myself and how the old hatred came back for the moment and I began to count again on our own prowess and the glory which would be ours for not only holding back superior numbers, but actually routing them. There we made our mistake. We exchanged the help of the angels of Mons for the trust in our own flesh. How far I had gone in this madness I don't know. I only know that beside a bush across a rough piece of half-grown woodland I stumbled and fell. When I awoke it was night. In the distance the glow of flames rising from a farmhouse lent a dim fitful light to the scene. Above, the sickle of the new moon was descending low into the west, and its dim light hardly penetrated through the smoke or mist which hung a little above the burnt and scarred woodland. There was heavy breathing and a groan here and there about me. A frightful thirst was scorching my throat. I tried to rise, but I seemed to have lost all sense of feeling in my limbs and back and had lost all control of the muscles of locomotion. All except my head and neck, which I could turn. I was suffering a hot fever.

"Beside me lay a sufferer whispering,

" 'Water, water, for God's sake, comrade, give me water.'

"His arms reached out, but mine I could not lift. I tried to tell him of my canteen, but my parched tongue failed to frame the words.

" 'O Christ, water, water!'

"Then, true as the heaven overhead, out of the mist and the darkness came a still white form, moving noiselessly as a white cloud across the blue of the sky. Shall I ever forget that vision or lose sight again of that wonderful face and its unspeakable peace? Shall I ever again lose the sense of that sweet presence, holy and silent and beautiful, yet O so eloquent with ineffable love? Then the darkness grew light and all around shone a wonderful effulgence, and a sense of rest fell upon me which blotted out all memory of the conflict and all the tumult of the world and stilled every pain. Tenderly his hand touched the forehead of the parched one and a holy calm settled on the face of the sufferer. Out of a cup in his hand he quenched the thirst of the man, pillowing his shattered head upon his white bosom and then laid him down to sweet sleep.

"Then that dear face turned to me with a smile so tender that within me

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love. I had no enemy thenceforth. every sense quivered in responsive To my lips, too, the cup was held, and I felt the refreshing draft as truly the water of life. I felt fresh currents of blood cursing through my veins and the tide of life rise higher and have every function as active as ever. I had felt the healing touch that night. I followed the precious figure of the Silent One in White until it disappeared in the mist and the darkness, but everywhere within and without me there was only light.

"A few minutes later Bat, our dog and company mascot, ever faithful and true, came and licked my face, and started to steal away with my cap, but I held him long enough to steady myself by him and roll over into position where I could crawl after him. And dear old Bat knew, for he patiently stood by, ever ready to act as stay for another turn. Before dawn I had made headway enough to reach shelter where our own stretcher bearers found me under the guidance of Bat, and four weeks later I was back in the field again."—Weekly Unity.

THE BEGINNING OF LIFE—TODAY.

Each day is a fresh beginning. We are, as it were, just beginning life. In a sense there is no past, no future. Wise is he who takes today and lives it, and tomorrow when it comes—but not before it comes. The past is of value only by way of the lessons it has brought us. There should be no regrets or crippled energies that result from such. We have stumbled—all have stumbled. The wise one is he who does not allow himself to be discouraged in the face of even innumerable stumblings. Sometimes it is through these that we learn the most. The wise one is he who, when he stumbles and falls, even flat, gives time enough to recognize the cause, who quickly learns his lesson, and who then picks himself up and goes on, without wasting even a moment in regret. In this way his very stumblings and fallings become an asset. Growth through discipline is one of the great facts of life.

As to tomorrow, it is time to deal with it when it comes. As we make our today we determine our tomorrow, just as our today has been determined by our yesterdays. So when the day with its fresh beginning comes we should enter upon it without fears or forebodings. These will inevitably cripple our energies, and thereby cripple or even defeat our day.

They also register their effects, slowly it may be, but no less subtly and surely, upon the body. This they do the same as worry corrodes and pulls down the organism. They are all similar in their influences; they poison the body and they rob it of its energy. They, therefore, prevent our doing successfully today the thing we would do. The best feature of many of the troubles we are prone to worry about is the fact that most of them never come. It was Lowell who said: "Let us be of good cheer, remembering that the misfortunes hardest to bear are those that never come."—The New Alinement of Life.

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THE TRUTH THAT SAVES

By Annie Rix Militz.

The Christ Message to the World:

"For God so loves the world that He gives Himself to it, that whoever believes into Him may never die but live forever."

"For God does not send His Love into the world to bring it into self-condemnation, but that the world through that Love may be saved."—Interpretation of John 3:16, 17.

Emerson's Message to the World:

"Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles."—The essay, "Self-reliance."

SAVED! From what? From some great catastrophe, prophesied to come at a dreadful time called the end of the world? Or is it from some future, endless torment or the wrath of some impotent and hateful deity?

We who love God know better. For we know God, and that, to ascribe such a character to the all-loving, all-good God is to be guilty of base slander whose only excuse is gross ignorance.

For the world to be saved is for it to come to eternal peace; to be filled with health and beauty and holiness; to be radiant with knowledge; to be glorified with such manifestation of love that never gain shall one of its inhabitants suffer from sickness or poverty or any form of misery whatsoever. This it is for the world to be saved!

And God's Love gave the Truth to the world, nearly nineteen hundred years ago, that its inhabitants are just beginning to take seriously as the remedy for its present state, and the way to fulfill the desire of the ages, the bringing to humanity happiness eternal.

THE FALSE INTERPRETATION OF JESUS CHRIST'S MESSAGE

that relegated its fulfillment to some time after physical death, and in some world other than this, has been one of the offenses which the Master foresaw, and which he knew would crucify his world-ministry almost to the consummation of the Age. And that blundering sword has pierced the hands and the feet of the universal message, and the wounds have been made in the house of its friends, even those who thought themselves the ministers of the Christ and doing him service.

But now the body is astir. Though it has made its grave with the rich, so that the Christian church has been judged by the business-committee, chosen to examine it, as "over-capitalized," yet it is poor—its pews empty, its magnificent piles unused—so that men may "tell all its bones." But it is repentant, it acknowledges itself like another Job, helpless and inefficient. Therefore can it be revived and returned in all simplicity to its first love, the direct and pure message of Jesus Christ, given to save the world from the torments of its own making.

And shall we conclude that Jesus Christ's work has failed during all the centuries? Far from it. For a

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healing took place while yet his human foot pressed the hills of Palestine. For history shows us that the world at the time of the birth of Jesus was in a state of rapid decay, spiritually—Israel, the spiritual race, not having had any prophet for over 300 years and suffering from a famine of the word of God, while the sensual and materialistic pagan, nation, the Romans, was mistress of the whole world, and but fifty years away from her own decline which should eventuate in miserable disintegration. Chaos faced humanity, and who knows but the planet would have been snuffed out, like many of the unknown bodies that race through the skies each night, which some call "falling stars" and others "meteors."

But it was not snuffed out, "lost star" though it has been called. For Jesus came as a healing Word to it, and saved it from the threat of condemnation and death that hung over it.

As a boy who is about to drown is drawn from his watery grave, so was the earth saved from death and its cosmic grave by the advent of that

LOVE-THOUGHT OF GOD, JESUS CHRIST.

But after a boy has been saved physically, there is more work to be done for him. His character and his destiny must become the charge of those who have vital interest in him. So it has been with this world. Through the centuries the Christ-work has been going on to bring forth the divine standard of character until now it is pretty well established in the world, that the ideals of Christ are the true ones for each man and woman to aspire to and fulfill. The interior or soul-nature of humanity is safe, therefore are we ready to hear with practical understanding the message of the great destiny of this planet.

All the great prophets and the poets of cosmic vision have foretold a glorious age to come, when this earth should shine like the sun, when the inhabitants themselves would be radiant as stars, when there would be no more sorrow or sighing, no more night or death, and "the inhabitants shall not say, I am sick;" no more savagery among the beasts, no more thorns and thistles and nothing shall hurt or destroy, but the "whole earth shall be full of the knowledge of the Lord as the waters cover the sea."

But shadowing that beautiful prophecy is another, which has ever been the unctuous theme of the pessimistic mentality of the race: that, before the new heavens and the new earth can appear, the world shall come to some terrible, physical end and nothing can prevent it. Of this there has always been a healthy scepticism. The understanding of Scripture shows us that it is not the end of the physical earth that is referred to but the end of the age, which is the literal translation of the Greek word in the New Testament. According to Webster's Dictionary an age is "a particular period of time especially with reference to civilization or the earth's history." From this we conclude that the end of an age would be the cessation of a particular period of civilization or history of the earth.

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THE END OF THIS AGE.

Who would not gladly see the end of this age? the passing of wars, of poverty, of vice and other forms of misery? This civilization is a world-sickness which will eventually come to its crisis, and, in the days of the passing of the old order of things, there may be experiences in the nations and between the members of the race, that will correspond to the convulsions and eruptions of the physical bodies of human beings in dangerous diseases. And the world may seem to be in such a state that the wiseacres of the world will be sure that it is on its downward path, but it is for us to remember ever, that the world was healed, saved and redeemed from death, nineteen hundred years ago by the Word of Truth, Jesus Christ.

The immortality of this planet is assured. The time of its deferred demonstration is shortened or redeemed by the individuals who have and who teach the knowledge of the truth. "For the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many," Dan. 11:32, 33.

It is proving every day that the one way to bring individuals to permanent health is to bring them to the knowledge of the truth, and, "as it is in the small so is it in the large," as in the microcosm so in the macrocosm. National problems must be solved in the same way as those of individuals. And as the nation is formed by the individuals, so the character and welfare of a nation are determined by the dominancy of individual traits and the extent, and the kind, of their culture. Let the dominant desire be for the fulfillment of the Christ-ideal, and the education in spirituality be broadcast and we will have nations that will make laws and execute them so that every day will be filled with inspiration in solving race, and national, problems.

Prohibition has been accepted by the United States after years and years of education among individuals, combined with suffering. But since the appetite remains, the education must go on. And unless humanity learns the source of its satisfaction, great will be the efforts, and often mixed with failure, to put the laws of prohibition into execution. Good is this victory as far as it goes, but it must go farther.

The next object of the zeal and faithful work of the reformers will be smoking or the social evil—some form of appetite, only a variation of that of drink. It is as though one should try to kill a noxious tree of centuries' growth and very flourishing by plucking off a branch here and there. Not until the ax is laid to the root of the tree can this ancient growth pass from the experience of the race.

And what is the ax?

IT IS THE MESSAGE OF TRUTH,

the light of divine knowledge flashed to and fro through this planet, namely, that man is Spirit, with one passion and one joy; that his supreme desire is the union with the Spirit of all that is, and the bliss that he aspires to, nothing less than that of the Creator of all. With this knowledge, the petty substitutes of ma-

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terial and carnal objects, that have been foisted upon humanity, are sent by him to their own place of powerlessness and non-being.

Only the divine knowledge can bring about equity between labor and capital. Fearlessness and realization that since all the wealth of the universe belongs to God, therefore all belongs to all, combined with the God-Love that seeks ever to serve, will inspire the rich with devices by which to swing wide the doors of "plenty and to spare" that enter the younger brothers into their Father's House.

Poverty continues with us until each man finds the treasures of the kingdom, the prosperous consciousness, within himself. Charity may ameliorate, laws may regulate the poverty-conditions, but only the Christ-love and the God-wisdom can uncover the rich mentality which every human being has, that will make him express the prosperity that belongs to him as the Child of the King of Kings.

Race-wars seethe and smoulder to burst forth from time to time in bitter, murderous strife until mankind knows about these temporal things—knows through and through that we are all one family, and not a blow is upon one part but it reacts upon the whole. Then this understanding will increase the power and the numbers of the members of this One Body, who will give kindness for injury, good for evil, love for hatred, thus counter-balancing the ignorant attacks that, were they successful, would wipe humanity off the earth.

"Teach your people the truth and the truth shall set them free," heard Gautama Buddha over twenty-five centuries ago.

And the same message came through the lips of Jesus the Christ.

Tell the people who they are. Divine beings, immortal Sons of the Most High. Whence they came. From High Heaven. And the power and glory vested in them, to be brought forth not by violence and hatred, not by nursing their wrongs, but by Love that loves enemies into boon companions and genuine friends.

Is not the method of Jesus Christ applicable to the people as a whole as well as to the individual? But his method must be understood, not blindly imitated. The idealistic Russians thought they were fulfilling Jesus' message of "Resist not evil" by a supine non-resistance that had nothing in it of the Master's success. Now we know that the object of Jesus' rule of non-resistance to evil was to defeat and abolish evil by that attitude of mind and body. The true sign of a complete non-resistance of evil is its utter disappearance because of its absolute non-resistance. Fighting evil as a reality has but kept up man's delusion, and evil does not cease by fighting it. Evil ceases by knowledge as shadows disappear because of the presence of the sun.

But the knowledge of Truth is not information about material things or worldly history or the abstractions of earthly philosophies and sciences. It is not the understanding of human bodies or the business of the world, or sense experiences or travel, of earthly inventions, amusements or discoveries. In short, none of th

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things which mortals have considered as real education and culture. These are but temporal and uncertain accumulations of facts, useful in their own brief time and limited realm, but not pertaining to Eternity and the Soul, except as shadows and reflections may indicate the nature of the substance back of them.

An idolatrous and unbelieving generation has substituted worldly education for the true study of God, the real Man and the real World. The day is not far distant when the curricula of our colleges will include the new psychology, which will lead to the study of the Divine Mind and its workings. Then the earthly studies will be simplified and made secondary and incidental. For the ancient method of acquiring information about these temporal things will be restored. That method is right concentration by which you can be identified with the heart, essence or gist of a subject or an object, and learn all about it in a moment of time. Instead of the material knowledge being first in the mind of teacher or student, the same rule that Jesus recommends for prosperity will apply to the acquisition of all the earth-wisdom one desires to possess:

"Seek ye first (the knowledge of) the kingdom of God and his righteousness and all these things (that the worldly-minded seek to know) shall be added unto you" Matt. 6:32, 33.

This is the knowledge which Solomon received, and which he extols so highly under the name of Wisdom in the book of Proverbs. Read Prov. 3:13-22 and 4:5-11, 20-23 and 8:1-5, 11-23. And receiving the heavenly Wisdom, he became very learned in all manner of worldly knowledge, arts, secrets, devices, etc.

But Solomon missed the Way and we must turn to "a greater than Solomon," Jesus Christ, who made no mistake and who left the whole message for man to study, absorb and obey, in order to know the truth that shall make him free. "If ye continue in my words then are ye my disciples indeed and ye shall know the truth and the truth shall make you free," John 8:31, 32.

All the knowledge that will save the world from future and present wars, plagues, famines, poverty, sin, accidents and disasters from nature and the elements, from death, from the ravages of wild creatures and from everything that makes the world miserable, a disgrace and a failure, lies written in the four Gospels of the New Testament. The Wise One that is within every human being will guide him into the truth of all that Jesus Christ spoke and lived in the world, and through these to the great Wisdom that has never been written or uttered by human lips.

"And they shall be all taught of God," the Wisdom of the Ages, and everyone shall know, and everyone shall come to perfect safety upon an earth, forever safe and abiding eternally in peace and rest and delight.

Everlasting life will be yours if you deserve it—your present belief or disbelief does not affect the issue. But make sure of this, if you are to be a great soul in Heaven, you have got to begin to be a great soul Here.—Elbert Hubbard.

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GROWING IN GRACE

"MY grace is sufficient for thee," was the response of the Inner Voice, or Lord, unto Paul when he turned to it for help in the midst of his afflictions. What is this Grace which is so satisfying and sustaining? from whence does it come? and how may it be attained? To be graceful means to exhibit beauty in form or action; full of excellence, harmony and peace; having attractiveness and charm.

Beauty is the symmetry and order of the qualities of Being encompassed as a whole; an aggregation of the properties of virtue, goodness and Truth; the rounded-out expression of that which is pleasing, satisfying, ennobling, strengthening, purifying, healing, and inspiring.

Coleridge says, "There is no doubt that the definition given by the ancient Romans reveals the real principle of Beauty—'Multitude in unity.'" The many qualities of Being acting as an harmonious whole—one—constitute the essence of Beauty, which, in turn, is the essence of Grace; and exhibiting these characteristics of the divine nature, one expresses ease, poise, peace, gentleness, good will, and a kindly disposition toward all things, conditions and people.

Grace, then, is the very essence of God implanted in you. It is your divine birthright. All the inherencies of Being (an "inherency" being that which is infixed, belongs to, and can not be separated from) when combined and developed as a whole in you constitute the "grace of God" in you—and there is no other kind.

Therefore, the source of Grace is God; the Cause constituting the Effect. The conception of mentality that "Grace is the divine unmerited favor toward man," so long taught by the church, is manifestly untrue and unreasonable. Being the expression or child of God, man by divine right inherits every quality of his Source.

Paul spiritually discerned this Truth, when he declared, "All are partakers with me of grace." That which is true of one is true of all. More and more are we awakening to our divine inheritance. These qualities have been within us all the time, but we have been asleep and knew it not.

Now the clarion Voice of Truth is awakening us. Its call is, "Awake, thou that sleepest, and Christ shall give thee light." For Christ is the Light of God, the revelation of Truth, and knows that he knows through the "witness of the Spirit."

For, again says the metaphysician Paul, "unto every one of us is given grace according to the measure of the gift of Christ." That is, each one becomes conscious of these divine qualities within him to the extent that he arouses himself from the sense sleep of belief, fear and doubt, and lets the Christ-light reveal them as the very elements of his being.

According to the degree of Light to which you have opened yourself,

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do you have certain "gifts" in which you are proficient: "the word of wisdom," "the word of knowledge," "faith," "healing," "working of miracles," "prophecy," discerning of spirits," "divers kinds of tongues," "interpretation of tongues." (1 Cor. 12:8-10.)

These are called "gifts," but not Grace. Open yourself fully to the full light of Truth—the Christ—and you will then be awake to all your potentialities, capabilities and possibilities, and thus putting into activity every quality of your being, knowing "that in everything ye are enriched by him," you will be full of Grace and Truth.—Charles Edgar Prather, in Power.

TRUSTING THE CHRIST WITHIN.

This matter of trusting the Christ within to do all things for us—realizing that we are one with Him and that unto Him is given all power—is not something which comes to any of us spontaneously. It comes by persistent effort on our part. We begin by determining we will trust Him as our present deliverance, as our health, our riches, our wisdom, our all, and we keep on by a labored effort until we form a kind of spiritual habit. No habit bursts fullgrown into our lives, but every one comes from a succession of little acts. Be sure when you see anyone working the works of Christ, healing the sick, loosing the bound, and so forth, by the word of Truth spoken in faith, that this faith did not jump unto them from some outside source all at once; but if we knew the facts, we should probably know of days and nights when with clenched fists and set teeth they have held fast to the Christ within, "trusting where they could not trace," until they found themselves possessing the very "faith of the Son of God."

If we want this Father within, which is the Christ, to manifest Himself as all things through us, we must learn to keep the mortal of us still —to still all its doubts and fears and false beliefs—and to hold rigidly to the "Christ only." In His name we may speak the words of healing, of peace and deliverance to others, but as Jesus said of Himself, so we must also say of ourselves, "Of mine own self (that is, of the mortal), I can do nothing; the Father in me, he doeth the works." He is the ever-present Power to overcome all things, be they sickness, weakness, ignorance or whatever. We claim this Power, or bring it into our consciousness where it is of practical use, by declaring over and over again that it is ours already. Saying, and trying to realize what we are saying, "Christ is my wisdom, hence I know truth," will in a short time make us understand spiritual things better than months of study will do.—H. E. Cady.

INFLUENCE.

By Robin Romany.

The wild flowers do not wander afar:
In their own little spots they stay,
Yet, every breeze that passes by
Carries their sweetness away;
Just so do we by the highway of life,
Who wander not from the home,
Send out an influence, good or ill,
To those who the highway roam.

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SPARKS OF TRUTH.

Wm. E. Gibson.

Reformation or Revolution—which shall it be?

Reformation is possible and walks the saner path. But Revolution is heaving in sight. If Reformation can find no foundation in simple justice upon which to stand, Revolution will overturn all foundations and thereby, and thereby only, destroy itself. And humanity in digging the grave for this suicide will find the real and true foundation—a new social order born of a new spirit of life.

Three enemies war against Reformation—Greed, Prejudice, and Pride. And each marshals to the front a host of humanity whose eyes cannot face the Sun of Truth and the Light of Justice, but bend their gaze upon the fleeting dust of the passing days. O! that men would straighten up and breathe the pure air above the dust of child play, and look beyond the spider's webs that touch their eyelashes.

Injustice is the cruelest weapon with which to contend. It has ever and will ever destroy the hand that wields it. But justice makes a man a legion, and though one sacrifices his life in the path of justice, that sacrifice will give birth to a Spirit of Justice in the consciousness of men that will conquer at every point.

Men devoid of reverence for God are as young swans lost in flight without a leader, or as rudderless ships that drift. They are powerless in the hour of real test.

Humanity without a God is as a ship without a rudder. God is the one reality unknowable and indefinable in essence. He has manifested his spirit to human consciousness through channels of flesh and blood! And these manifestations have been the birthdays of new spiritual impetus to humanity and the cause of new civilization in the world. He who is not cognizant of this is not informed. And he who seeks the information cannot escape the reward of the facts.

Where the Lamp of Justice burns not, men go mad. Justice is the Life Blood of Nations. It arms with power and adorns with grace and beauty all who satisfy themselves in its fortresses. Its horn of plenty ever overflows, but injustice is a pestilence that walketh in darkness and endeth in death.

Blessed is knowledge when it benefits men, but ignorance is preferable when knowledge curses.

Knowledge is the crutch with which men leap through life, but when the crutch is used to crush, maim, and prevent other men from the goal they seek, ignorance is a divine bounty.

Know you that knowledge abused or misused leads speedily to the pitfall. Knowledge is power for good or ill and is ever obedient to your will. Be wise lest you plunge the dagger into your own heart.

Justice is the only path to Peace in this world. O! that men would wed themselves to Justice and tread the

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path of peace. Peace is the garden in which Prosperity flourishes.

Nothing so cowes a man as acts of injustice practiced on his part, the consciousness of which takes the mettle out of manliness, the spur out of decision, the vim out of action. But the man who is armed with the Spirit of Right and the Consciousness of being just in all his thoughts and conduct, conquers before the conflict begins. As with individuals, so with men; so with peoples and nations.

Injustice sets snares and digs pitfalls in its own path, while justice clears the highways and bridges chasms. He who insures his life in the trust of Justice, reaps rich dividends both for time and for eternity.

BOEHME'S TRUTH VISION.

"All our disputations and intellectual speculations in regard to the divine mysteries are useless; because they originate from external sources. God's mysteries can only be known by God, and to know them we must first seek God in our own center."

"The true Christian has his church within his soul, wherein he teaches and listens. This church is with him and in him wherever he goes, and he is always in his church. His church is the temple of Christ, wherein the Holy Ghost preaches to all beings and in every thing he beholds he hears a sermon of God."

"Our salvation is the life of Jesus Christ in us." (Favorite motto.)

"I am not collecting my knowledge from letters and books, but I have it within my own self; because heaven and earth with all their inhabitants and moreover, God himself is in man."

"Thy own hearing, willing, and seeing, prevents' thee from seeking and hearing God. * * * But if you keep quiet, and desist from thinking and feeling with your own personal selfhood, then will the eternal hearing, seeing, and speaking become revealed to you, and God will see and hear and perceive through you."

"God lives also in man. Therefore if we are but seeking and loving our own (true) self, we then love God. That which we do to each other we are doing to God. He who seeks and finds his brother and sister has sought and found God. We are in Him all one body and many members, each of which has its own functions."

Every resolute person has found that, when some great trouble seems to stand in the way, if he goes forward courageously, it either proves not to be there, or it is far less serijout than he anticipated. Bunyan's Pilgrim thought his end had come when he saw two lions in his pathway before him; but when he pressed forward, in spite of his fears, he found that the beasts were chained, and powerless to do him harm.—Theodore F. Seward.

In life's small things, be resolute and great,
To keep thy muscle trained; knowest thou when Fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy, do this deed for me."—Lowell.

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"MOST STUPENDOUS BUSINESS IN THE WORLD."

There are big things in Washington.

Other cities, delighting in the tallest smokestack in the world, or the largest and loudest pipe organ, or the most extensive stock yards, or the most adept Zouave drill team, yell themselves hoarse over their little triumphs.

In Washington we have so many big things that you can't pack them all into a guide book.

For instance the modest and well expressed claim of the War Risk Bureau is "The most stupendous business unit in the world."

It has sixteen thousand employes in Washington.

It does a thirty-eight billion dollar insurance business at Government rates—lowest rates—whereas the nineteen leading insurance companies of the country do less than twenty billion dollars. This one business unit, now an integral part of the Government, does twice as much business as its nineteen competitors. (Using the word competitors in an exaggerated sense, of course.)

On a chart in one of the offices there is a graphic proof of the claim for stupendous proportions. This chart shows that the daily average of insurance papers handled would make a belt a mile and a half long, eight times as high as the Eiffel Tower in Paris, nearly fourteen times the height of the Washington Monument. Think of that, if you want a headache. Also be grateful to American office labor saving devices, and American clerks who can handle a proposition of that size.

There are thirteen miles of women employes. And yet in the memory of some of the older Government clerks there was a time when a woman employe in the Government service was a rarity. Magazine writers coming to Washington thirty-five years ago wrote feature stories about the fact that the Treasury Department had begun to employ women. Today this Government could not be carried on with anywhere near its success were it not for the quick-witted, nimble-fingered women that do so much of the work.

The War Risk Insurance is one of this country's greatest achievements. It put an end to the old spoils system of pensions; it gave every man an equal chance. It is just as much of an achievement to have built up in a few months a business unit for the handling of the mammoth details of the affairs of every man who went into the army during the war.

The percentage of errors in the War Risk is so small as to attract comment. The popular impression that there was nothing but errors in that bureau comes about because the person well and quickly served makes no comment, while the man who fails to get his letter answered on the dot makes a complaint that can be heard from here to Chicago. Men write to the bureau and give no address, or give a wrong address. For instance, John J. Walker wrote for information and gave no address. There are forty-eight John J. Walkers on the War Risk rolls, and every one had changed his address since first insuring. There are tens of thousands of Johnsons, with one hundred and

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fifty-six ways of spelling the name. Half of these are John Johnsons, with twenty-four ways of spelling John.

However, those little troubles don't worry the people in the W. R. I.

It is the most stupendous business unit in the world.—Earl Godwin, in Washington Times.

ADVERSE CRITICISM.

Bishop Sabin.

People would be surprised to know how carnal mind is disposed to criticise Christian Science work. If a doctor has patients and they die, it is "God's will be done," or "The Lord took him," never thinking of blaming the doctor or medicine or anything for the loss of life. Such deaths are only had in accordance with the usual course. But let a person being treated by Science without a doctor die, and the doctors are the first ones who discover that such a patient has been murdered, and they are not at all backward about expressing their belief, far and near, to as many as they can get to listen to them. At the same time, they know their criticism is dishonest, for they know that 99 cases out of 100 such cases are beyond the reach of materia medica before Science has ever been called in to treat. * * * *

No one knows better than the physicians the power of this scientific treatment, but, of course, they stay by their profession. If they would combine the science with their profession, learn how to control through divine methods the human mind, the doctors could cure everything; but, as it is, they simply lie back in their prejudices, allow their patients to die, trusting upon the ignorance and credulity of the public to sustain them in their practice.

It is but fair that all systems of healing should be each fairly criticised, and if, perhaps, in the average of 100 to 200 cases which come to the scientist for healing, there is but one death, then when you consider that the majority of such cases are such as the physicians have given up before they come into science, it would seem as though there should be no criticism for lack of perfect healing. Why there ever should be a loss of life is more than we can understand, except that it comes through the power of this carnal mind—unbelief.

If all the world believed in the perfection of God, the allness of God, and that life is deathless; that God is Spirit; that God is Omnipresent life, and that we each live, move and have our being in eternal life, eternal health, eternal good, there never would be any more sickness, never could be any more deaths, and then we would have what the Bible terms the millennium. God would dwell with us and we would realize the Power of the Spirit. My advice to all students is to pay no attention to adverse criticism; be honest, sincere and earnest in this work, and God Almighty will bless you and take care of you and reward your labors with success.

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"EMPLOYERS—GIVE UP, LABOR—WAKE UP"

Roger W. Babson, of Boston, has published the following editorial in Babson's Barometer Letter to Merchants, Bankers and Investors. The magazine Continent reprints the article and says that few men hold opinions upon business which carry more weight than does Mr. Babson:

The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail.

The solving of the labor situation is wholly a question of religion. The wage-worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious labor troubles.

When both employer and wage-worker honestly believe that we are here in this world to serve others, the labor problem will be solved; but not until then. We employers should learn to give up and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. We all need a new outlook on life, a new political policy, a new industrial policy and a new social policy. The old politics founded on fear and striving only for protection has fulfilled its usefulness. We need a new politics based on faith and striving for production.

Meanwhile what is happening to our churches? They are going to seed. The ministers are paid starvation wages and the whole church industry lacks pep and imagination. And yet the church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the church is the sole organization which develops those good motives of love, sympathy, hope and inspiration on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy and fear are running rampant.

Just as the Winter is about to open the country is alarmed by the imminence of a general strike of the coal miners. The President from his sick room has issued his second call for a conference, his first having resulted in disagreement and dissolution. Let us hope that reason may control the second and that the dreadful threat of fuel famine may not be realized; that Love and Fair Dealing may prevail.

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CATHOLIC CHAPLAIN COMMENDS SALVATION ARMY.

From The War Cry.

All neighboring roads led to Braidwood, Ill., and all denominations traveled thereon to attend the memorial service for Braidwood's sons, who made the supreme sacrifice during the late war. By request of the committee in charge of affairs, the Territorial Staff Band was present to furnish music for the memorial service. Braidwood is only a very small town, but apparently the surrounding population turned out to swell the throng that gathered to do honor to the memory of their dead heroes.

During the service the work of The Salvation Army during the war was not allowed to pass without favorable comment, and the Rev. Father J. W. McGuire, who, as a U. S. Army chaplain, accompanied the A. E. F. through the Argonnes drive and into Germany, gave a remarkable testimony concerning Salvation Army war activities over there.

He said, "You may knock the Y. M. C. A. to the doughboy and get away with it; you can say things against the Knights of Columbus (Catholic) and he will let them pass, but if you are looking for a fight say something against The Salvation Army!"

He also told of an incident which occurred in a town under shell fire through which he happened to be passing. He said that it it seemed to him as if every house, except one, had been wrecked by the shells thrown into the town, but from this one he heard a woman's voice—an American woman—calling to him. When he came close enough to distinguish what she looked like he saw that on her shoulder straps were the words: "The Salvation Army." The chaplain said he felt ashamed to think of what he said when he found a woman in such a dangerous position, but when he had finished describing in strong and emphatic language the danger The Salvation Army lassie was in, she replied that she had been sent there to help the boys, and so she was going to stay. She then asked if he would like some refreshment in the shape of coffee and doughnuts. The chaplain said, "I had been without food for eighteen hours, and then to have someone ask me if I would like coffee and doughnuts! W-o-u-l-d I? Ummm!"

WHY?

If you do believe in God, why do you substitute drugs for the Almighty's power, and employ means which lead only into material ways of obtaining help, instead of turning in time of need to God, divine Love, who is an ever present help?—Mary Baker Eddy.

Strive evermore to form within thy mind
The feelings that to other lives belong;
And, on that stepping-stone, rise to the sight
Of the divine unchangeable laws of right. —George McKnight.

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ANSWERED PRAYER.

Some twenty years ago, about five o'clock in the morning, I arose from bed, went down stairs and into a dark room, and there prayed for a friend who had been severely hurt and expected to be confined to the house for weeks and to his bed for days, at least. I had been asked by his mother to pray for him.

In my prayer for him all humanity was included, for my prayer was the one given by Jesus to his disciples—the simple, all-sufficient Lord's prayer.

I prayed, as I never before had prayed, with an utter abandonment of self, and with tears streaming down my face; asking our Father that his will be done, his kingdom come, on earth as in heaven. While I prayed the whole room filled with a glorious, sparkling body of living light that poured down from above and audibly crackled and snapped as does electricity, but with the impression of finer fiber, or quality—spiritual not material.

The light at first extended to within a foot or two of the floor. I stood bathed in it; thought and heart and face uplifted. My body was stretched upward to far more than normal length by a lifting power which brought me to my toe tips, easing them of any sense of weight almost freeing my body from the floor. My whole being was fully conscious of this uplifting power.

Seeing and feeling the light, I also saw to my right, on the floor, a peculiar, cloudlike shape and appearance which was sensed as an embodiment of evil and a part of me, though separate.

As the wonderful light continued, ecstasy in me increased, and I noted that the light was descending nearer to the floor and that the cloud of evil was withering in the flame.

As the cloud diminished in size and the light increased, I felt proportionate relief from the one, and bliss and joy and glory and strength in the other.

For minutes the glory continued its presence and work. Near the end there was nothing but light in the room, every part of it, and to the floor. The cloud had vanished. Then there left me a vague form of light, different in color than that in the room, and went on out and up into a higher glory which I sensed as in the infinite, upper beyond.

Then I knew that "our God is a consuming fire;" that I was one with the light and the light with me, and that my prayer had been answered—that God's will had been done, and his kingdom come to earth.

Slowly, sweetly, lingeringly, after that part of me had been so lifted out of me, the glory withdrew its splendor, and I was alone, yet not alone, in the room of dark. Never since that time have I been alone.

Report came that morning, from himself, that my friend had been instantly healed.—Joseph R. Clarkson.

He who looks on while others contend in strife should look for an opportunity to end the conflict and restore peace, rather than for his own personal advantage arising out of the conflict.

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THE NEED OF WORLD MOTHERING.

Edward DeWitt Jones, Addressing Disciples of Christ.

Rev. Edgar DeWitt Jones addressed the international convention of the Disciples of Christ in Cincinnati. His audience had gathered from all the world. He, as president of the convention, was the first of a series of world-known men to speak to those delegates. His theme was a masterly review of the problems of the present-day Christian, an application of the old evangel to the new era. He said:

OLD EVANGEL AND NEW ERA.

"While the war raged we lived in a world 'shivered in atoms'; now that the war is ended we live in a world where the fountains of the great deep have been broken up and the swollen waters not yet subsided. The present hour is more baffling than the dark days of actual warfare, and no wonder. The world has been a fiery furnace seven times heated. Six millions of human beings have perished in the flames. Twenty millions are terribly scarred and their garments smell of the fire.

"Twelve millions who should have been by right of birth, are not. The prodigous waste of war, which is rarely perceived in time of battle, now appalls victor and vanquished alike. The world staggers under a debt so collossal that figures fail to convey its extent and severity. The unity which fused nations into a solidarity the like of which has never been known, has collapsed and broken under the terrific strain. In its place controversies, schisms and partisanship flourish. Extravagance has put thrift to flight. Immorality is widespread. Capital and labor are met upon the plains of Armageddon. Chaos and confusion characterize society everywhere.

WHAT WAS TO BE EXPECTED.

"These conditions are appalling but not surprising. Upheaval and depression are twin brothers. Following a tidal wave wreckage marks its path for years to come. Earthquakes inevitably leave a trail of demolished buildings and fissured earth. The world today resembles a man convalescent from some terrible illness in which his body was alternately racked with chills and burned with fever. Like a sick man coming back from the valley of the shadow of death, so are the nations of the earth. Good nursing is more important at such a time than medicine. The mighty ministry of mothering is needed the world around."

GIVING IS WORSHIP.

Every one should give, whether he's sick or poor.

The penny of the straitened is as much needed for worship as the dollar of the wealthy.

The poor man should no more omit giving because of his poverty than an illiterate man should omit praying because of his grammar. No Christian has a right to omit giving from his worship, for God loveth a cheerful giver; and as you give it shall be given to you; heaped up, pressed down, and running over.—M.

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THE NOTHINGNESS OF EVIL.

Our modern seer, Emerson, said: "God is positive. Evil is merely privative, not absolute; it is like cold which is the privation of heat. All evil is so much death or nonentity."

Mr. Crane puts it in syllogistic form:

1. God is Infinite;
2. There can be only one Infinite;
3. Then God is all;
4. God is good, consequently, all that is, is good;
5. Evil is not good, therefore it does not exist,

Or conversely, let it be assumed that evil is real, then—

1. Evil has presence,
2. Consequently, it constitutes a part of God's Omnipresence and is a part of Him;
3. Since God is good, then evil, as a part of Him, must also be good;
4. Therefore, evil is good.

Or—

1. God is omnipresent;
2. Let it be assumed that evil is real;
3. Then it has a real presence;
4. Then, God being omnipresent, a part of His presence must be evil.
5. Then God is not wholly good.

A. Evil is not evil, it is good.

B. God is not good.

C. God is not God.

Here, then, are the alternatives, God or evil; having one, the other is impossible.

Mr. Crane also says: "President Hyde of Bowdoin College gives the following excellent illustration of the nothingness of evil. It is like a hole in the side of a boat. From one point of view, the hole is a momentous reality. If not stopped it will sink the boat and drown the crew; at the same time from another point of view the hole is negative. It is the absence of the material that ought to be there. It is unfitness. It could never sit up on its own account as something positive. A boat that should be all hole, would be no boat at all. So a man that should be all bad would be no man at all."

EXPRESSIONS.

When all the waves of human thought become wise, cheerful and happy, the world will be radiant with the light of Truth.

In all things do your duty as best you know, and, having done it, rest contented.

Give ear to all ideas and fads, let them be ever so old or ever so new. For out of the old may come the new, and out of the new may be born the true. Meet everything with a Spirit of Love and the Square Deal. This is also the Spirit of Truth. "The Spirit (of Truth) shall guide you in all Truth."

When that peace reigns there is no grudge, hatred or ill-will against a neighbor. The absence of these is the annihilation of war.

Gain that is tainted with the blood of conflict has in it germs of disorder that will ultimately disease the gainer.

He who is satisfied both with himself and his fellow-man is happy.

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THE SAMARIA GATE.

Human life begins with a plea—the infant's cry to some unknown power to supply its need. As intelligence grows, the young existence becomes not only more conscious of its individual and varied needs, but it also learns that it is love to which it appeals, a love that cares and will answer. It does not take many years to learn that the power of earthly love is limited. With all love's eagerness to help, it has not the wisdom to discern between the good and the evil gift, the blessing and the curse. Nor has it the ability to give help when help is most needed. So from the appeal to earthly friendship, the pleading hands begin to lift higher, in their appeal to God. Man has been called "a praying animal," for something within the most primitive human drives him to his knees for protection in his hour of need.

"Say what you will of your lack of faith," said one to a boastful unbeliever, "the time will come when

YOU WILL PRAY BECAUSE YOU MUST.

"In some hour of awful extremity you will cry out to a Power above you, to some Might that you feel must be somewhere. We Christians call that Power God, and have the comfort of knowing that in calling to Him we are appealing to our Father. Even though you give Him no name and can only send out a cry into the unknown, yet if you live long enough to enter into life's real experience, you will pray. All men do."

A missionary in Africa tells of a distant tribe that sent a delegation of its members to the mission station to learn of the new religion of which they had heard vague rumors. The natives questioned and observed, and became so impressed that they begged to have some one sent to their tribe to teach them. It was impossible to spare anyone from the already overworked little force at the station, but the missionary was hoping for a reinforcement from the homeland, and promised that as soon as it came a teacher should be sent them. With this hope the delegation went away. Conditions across the sea prevented the desired help from arriving, and the months slipped away. More than a year had passed, and still no messenger had been sent. Then the missionary, upon whose heart his promise of help lay heavy, determined upon a brief visit himself to see how the tribe fared. When he at last reached the village he found a strange scene confronting him. The people were all assembled out of doors, and were

KNEELING IN SILENCE AND WITH UPRAISED HANDS.

It was evidently worship of some sort, and the wondering teacher waited until it ended before he made himself known and questioned. He was told that they were praying to the white man's God in the way they had seen the white men do. They counted the days by the sun, and each seventh day they gathered for their worship, as their brothers had said they did at the mission station.

"But we say nothing, for we know

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not what to say, and our words might be wrong. We only hold up our hands," they explained. Does anyone doubt that the appeal of those uplifted hands reached Heaven?

ANSWERS UNRECOGNIZED.

But, after all, even we who have all our lives been taught to pray, and know that we can count on God to answer that prayer, miss half the comfort of our answered prayers by not recognizing the answers when they come. We look for miraculous messengers to bring them, and when they come by the common, every-day ways, we forget the Source, and give the credit to our own short-measure effort. Samaria, besieged by enemies and desperate in the stress of awful famine, was praying to God for succor, but when the prophet promised relief on the morrow, he was answered by questions concerning windows in Heaven. It was neither angelic messengers nor celestial windows that brought the longed-for supplies. The superstitious fears of the Syrians which led them into panic and headlong flight, the desperation of lepers huddled outside the city wall, the human pity that overcame the latter's selfishness and compelled them to share the good news, these were the agents that brought deliverance—deliverance from Heaven — but through the familiar city gate.

ANSWERS ALONG COMMON WAYS.

So it is with many of our prayers. We cry out against the burden that seems intolerable, we beg for some longed-for but apparently impossible good. Yet even while we pray the case looks to our human vision so improbable that we think only of supernatural happenings. But in and out of the little events of every day the natural breaking of old ties and the forming of new ones, the whole environment of the individual life changes. We are still bearing cares and burdens enough, but that old trouble which so sorely weighed upon us two years ago—where is that? And the desired blessing that has been sitting at our hearth this many months, we scarcely know when or how it slipped into the place where it seemed so familiar; only it did not come suddenly. Deliverance, healing, the removal of some dark dread, the blessing so longed for and prayed for, all come to us along the common ways.—Forward.

GIVE IT A NAME.

Give it a name, the thing you fear,
And then just watch it disappear;
Give it a name, the thing you love,
And see it come from Heav'n above;
Give it a name, the thing you'd be,—
And that you are—eternally.

—Jean O'Brien.

God's will comes to thee and me in daily circumstances—in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—F. B. Meyer.

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THE MISSION OF WOMAN IN THE NEW THOUGHT.

The value of the work of woman in the present era can hardly be over estimated. In order to clearly comprehend its scope and wonderful possibilities it will be necessary to outline briefly the vital difference between the old thought and the new, and the relation of woman to them in her varied capacity as child, sister, sweetheart, wife and mother.

As a child she is the woman-to-be, and even in infancy is being prepared to add her portion to the weal or woe of the world. The teaching which she receives from other women, whether parent, friends or teachers, during the first ten years of her earthly life, usually determines the quality of her sisterhood, wifehood and motherhood afterwards, and her work in and for the race.

The child, in the old thought, is taught to look upon itself as the product of the marital union of its parents, and subject to all of the limitations, peculiarities and beliefs of the race to which they belong, through inheritance. In its education, it is immediately introduced to the two great mental race errors, the ideas of shame and fear—shame for itself and fear of some or a great portion of the Infinite Omnipresence.

The body of the child, being composed of the chemical elements of the earth, becomes the garden in which these seed-thoughts eventually fructify; shame manifesting as way, through false educa foundation is laid for the tation of that long train of to which flesh is supposed inevitable heir, and the hel tle one prepared for a sic hood or wifehood, and the motherhood, unblest by a edge of the utter falsity a ingness of these original tw of belief.

If we consider the etym the word shame, we find posed of the root sham, terminal e, which means out we arrive at the psycholog nificance of the term, out (erroneous belief) grows and the diseases to which rise, such as all impurities blood, eruptions, tumors, etc.

It was through the ignor woman, if the Bible story believed, that these twin err their numerous progeny wer duced into the history of the but if man had not been ignorant of his true origin i and the purity and perfec that origin, he would have to partake of these false id their fruits of suffering, an original errors of belief wou been corrected at their in So we may leave the bla blame we think there be any just where it belongs, wit Creative Will which chose t the man and woman ignor stead of wise, that through ance they might grow in learning gradually the glory

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Deific Source, by which these original errors and their results are corrected and nullified.

Then the mission of woman has been clearly outlined for her by the Deific will. In the old thought, it was to lead the world into error and suffer with it the fruits of error. In the New Thought, it is to awaken to a realizing sense of the Truth of Being, to think, speak and act from this realization; thus banishing the old fruits and producing from her New Thought of Self and Deity, the perfect fruits of righteousness. Being born again in consciousness of the Spirit of Holiness, she is destined in the happy time to come, to bring forth in her children and children's children the Fruits of the Spirit, Wisdom, Gentleness, Courage, Charity, with that peace of mind and health of body to which these spiritual elements contribute.

"By their Fruits ye shall know them," the old Woman and the New.—Carrie D. McLaughlin.

LITERARY DIGEST'S RADICAL INNOVATION.

Elimination of typesetting, one of the costliest operations of magazine production, by the use of plates made by photographing the original typewritten copy, has been accomplished in the October 18 issue of the Literary Digest, consisting of eighty pages. This radical innovation, which was brought about by the printers' strike, leads the publishers to suggest that "it is possible in this age of marvels that the whole future of magazine production may be revolutionized by the elimination of typesetting."

The make-up of the magazine is in no way changed, the only difference being that the style of the type is that used on typewriters and is uniform in all the reading matter throughout the number. The right-hand side of each column is irregular as in ordinary typewritten copy. Each page is in effect a photographic copy of the original article as written on the typewriter.

[NOTE.—Since the above was written a later issue of the Literary Digest has been distributed, printed by the new process, with the improvement that both sides of each column are regular, as in the conventionally printed issues. A typewriter has been invented by which the "justification" of the right hand margin of each column has been accomplished.]

And never sit down and say
There's nothing left but sorrow,
We tread the wilderness today
The promised land tomorrow.

O God, I am one forever
With Thee by the glory of birth!
The celestial powers proclaim it
To the utmost bounds of the earth.

—Eliza Pettsinger.

I admire the man who moves and speaks from honest conviction. The man who has no real working theory of life is like a poorly constructed engine. He loses power through the excess of what, in mechanics, is called "lost motion."
—Anonymous.

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·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

DECEMBER, 1919. No. 3

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Oliver Lodge

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WASHINGTON, D. C., DECEMBER, 1919. NUMBER 3

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THE NEWS LETTER.

The writer was thinking, the other day, of the News Letter and the work that it has done for the world since the day that it took up the propaganda of New Thought—it is now over 25 years ago. This magazine has taken "The Truth that Makes Men Free" to hundreds of thousands of men and women in all parts of the habitable globe. Through its agency hosts have been freed from disease, suffering, inharmony, unhappiness and lack of worldly means and led into pleasant paths under the sunlight of God's love. In the work of rescuing the suffering and relieving the distressed the editors of the News Letter have been vastly aided by the generous and sacrificing work of many noble volunteers, and sustained in their labors by the cordial sympathy of its readers. It is gratifying to know that the work of the News Letter has been appreciated.

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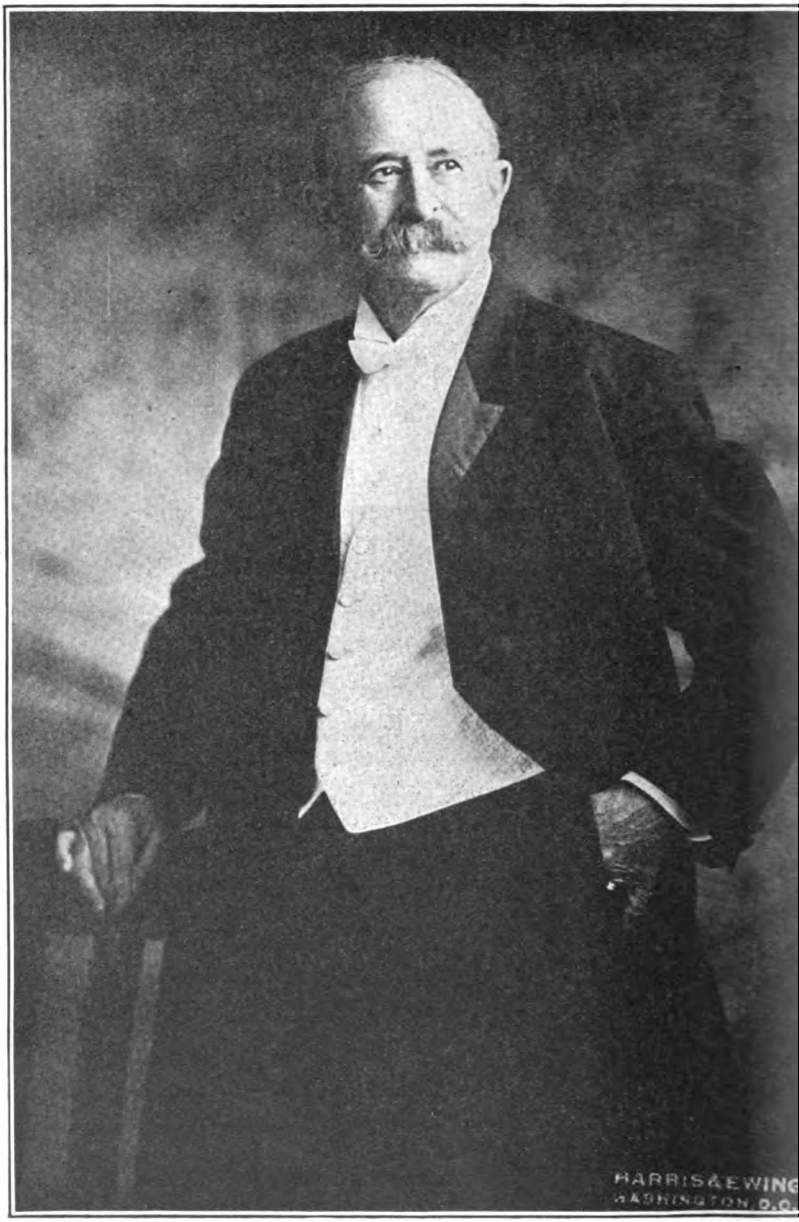

Oliver C. Sabin.

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This is a sufficient reward for all the labor and enthusiasm that has been put into it. We have been told, in many unsolicited letters, that the magazine is steadily improving, and we do not deem it egotistical to say that today it is one of the very best New Thought publications in the world. It will be the purpose and ambition of its publishers to make it better and better as its age increases.

MERRY CHRISTMAS AND HAPPY NEW YEAR.

The News Letter and its staff wish to all its readers, wherever they may be, a Merry Christmas and Happy New Year. Throughout the year we have done what we could to point the way to Health, Prosperity and Happiness, and shall continue to do so in the months to come with increased enthusiasm and energy. We have preached the doctrine of Optimism and Good Will for, lo, these many years, and are rejoiced to know that the seed that we have sown has yielded an abundant harvest of blessings. We bespeak from every one to whom these presents come a kind thought during the Christmastide.

DESPITE THE STRAIN.

Although the prices of all things entering into the production and distribution of a magazine have steadily increased, the News Letter has not been compelled to raise its price, and continues to offer its twelve issues of the year at $1.00. How it has been able to do this constitutes an interesting story, behind which are the generosity of the reading public, and the exercise of economy and care on the part of producers of the magazine. It is pleasing to realize that the good work of the News Letter has been appreciated and that the propaganda will go on with steadily increasing energy and enthusiasm. We bid our readers and other friends a happy New Year and trust that the coming twelve months may be a time of prosperity and happiness.

Our relations with the kingdoms of Belgium and Great Britain have been made the more pleasant by the visits to our shores of the Belgian King and Queen and the heir apparent to the Belgian throne; and the brief sojourn of Prince Edward of England among our people.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

December

PAULINA B. SABIN

Heaven is above all yet: there sits a judge
That no king can corrupt.
—Merchant of Venice.

Oh, many a shaft at random sent,
Finds mark the archer little meant!
And many a word at random spoken
May soothe or wound a heart that's broken.
—Scott.

There is a kind of greatness which does not depend upon fortune; it is a certain manner that distinguishes us, and which seems to destine us for great things; it is the value we insensibly set upon ourselves; it is by this quality that we gain the deference of other men, and it is this which commonly raises us more above them than birth, rank, or even merit itself.—La Rochefoucauld.

Fame usually comes to those who are thinking about something else,—very rarely to those who say to themselves, "Go to, now let us be a celebrated individual!" The struggle for fame, as such, commonly ends in notoriety—that ladder is easy to climb, but it leads to the pillory which is crowded with fools who could not hold their tongues, and rogues who could not hide their tricks.—Holmes.

Hundreds and thousands and millions of people that are living today are cowards, are slaves, slaves to fear, slaves to poverty, slaves to every kind of inharmony that has a tendency along this so-called mortal mind lines, to drag them down and pass them over to the vortex of death. But let these dare to come to God Almighty and say to Him, "Father, Thou hast promised, and I trust Thee," and they will never have a failure.—Ralph Waldo Trine.

There is but one measure, the Fatherhood of God and the Brotherhood of Man. If you love upon that basis you will have friends, you will always be prosperous, you will always be healthy; no wave of trouble can cross your peaceful breast. Live your religion and let it manifest itself not alone in words; actions speak louder than words. The really scientific person must enjoy health, he must enjoy strength, he must have the perfect excuse of vigorous health and strength. These all belong to you as the harmonious Image and Likeness of God. Live your religion and you can have them all.—Bishop Sabin.

LOVE, LAW, LIFE

Love the Law of Eternal Life.

Wm. E. Gibson.

LOVE is the Law of Eternal Life.

Let love dominate a man's life and his ways become ways of pleasantness and all his paths lead to retreats of peace.

Love is the governor that regulates the energies, controls the passions, bridles the tongue; that rushes forward to recall a pain-dealing expression, as to forestall a wanton act.

Love, true love, is the Calm Light of God burning from the lamp of human existence. It not only reveals the state of the lamp but it also sheds the light of guidance for the children of men.

The Life that becomes the lamp of Love loses its individual identity in the radiance of loving service. It desires no herald; and no crier but itself can advertise it.

Lamps display best that bear no light, and none such are visible but at close range, but their lights reach to the limits of human vision.

NEED NOT PERSONALLY SHINE.

It is not necessary that you personally shall shine in the world or that your brilliancy shall attract men, but rather it is desired that your soul shall be so purged of prejudices, pride and all shades of selfishness that the Light of Divine Love—the Radiance of the Kingdom of God hid in every soul—may shine with the greatest possible fullness.

The life that embodies and radiates Love is the cup-bearer of Eternal Life to the world, the boon of Divine Providence to the Human Race, the Voice of God in the Symbol of Life—nay, the manifestation of an Eternal attribute.

To him who lives Love, Love becomes the Law of his being. He thinks and acts in Love and for the sake of Love; which is simple "obedience to the commands of God and satisfaction in the Divine will," to such a soul sacrifice is naught, service is joy. He rejoices even behind the walls of seclusion in the world, if he may but lift the light of guidance before the eyes of men. Prison walls may retain the lamp but the calm light of divine radiance penetrates all material walls, and often the most wilful wall of the stoniest of human hearts.

Within every life sleeps the Eternal fire awaiting the Arrow of Divine Love to penetrate the crust of mortal will and kindle the flame of God. And every soul who has been pierced by this arrow becomes an archer in the Army of God.

To such a soul the law of love

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transcends all law because it comprehends all by the compass of its universal circumference.

Every human law that is not in harmony with this Immortal Law of Love is broken in the cast of formation; and though, for a time, all signs of faultiness are concealed under the paints and veneers of imitation, yet wear and time will reveal their weaknesses. The cracks will widen and fill with human conceptions until the tables fall to pieces and decay.

The Law of

LOVE IS THE RADIANCE OF THE REALITY OF LIFE.

No life reaches its majority until it harmonizes with the highest law of being. That Highest Law of Being is Love, which is but the Eternal Fire blazing from the altar of the human heart.

It knows no human race nor any rank among men.

It burns from any lamp which is filled with the oil of reverence and service.

Whether from hovel or from palace, from prison or from throne, it gives forth the one powerful radiance—the Will of God in Action.

When Love, Law and Life are One their name is Light. And God said "Let there be Light."

Speaking of Christmas presents reminds one that a year's subscription to the News Letter, or a book or books from the Sabin publications, would be most acceptable to a friend interested in, or inquiring about, New Thought or Christian Science.

A RACE OF CRIPPLES.

The military medical authorities have examined our citizens by the thousands. The results of this examination in many instances have been as follows:

Out of every five examined, one is considered sound. The other four are cripples. Some part of their internal organisms is affected. The heart, stomach, lungs, kidneys or some other vital organ or function is crippled.

For generations the blind have been leading the blind.

The physical body is of no special importance. The house in which we live needs no special attention. It "just grows." No matter how dirty it may be. So long as the dirt does not show on the surface, there is no occasion for complaint or criticism. That has been our attitude.

It is about time for us to change. It is about time for us to give the body its proper appreciation. Learn to respect it, to revere it, to care for it as you would for your most precious possession.—India.

THE NEWS LETTER.

If you are not already a subscriber to the News Letter, add your name to the list at once. A request for sample copies will be promptly honored. The News Letter's subscribers are steadily growing in number, and the publication is being improved from month to month. It has long been considered one of the leading New Thought journals.

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THE POWER OF SUGGESTION

Orison Swett Marden, in The Nautilus.

I KNOW a man who has made a superb success of his career in uplifting humanity, who was invited by the president of a great university to a place on the platform at the commencement exercises. "But you don't want me," said he. "I am not a college man. I have never been inside of a college." He could not be persuaded that there was not a tremendous lack in his life for which nothing, however great, could compensate.

If you insist upon calling yourself a nobody, thinking of yourself as of no account; if you are convinced that you are inferior to others, how can you expect to be superior, or to suggest superiority? It is only thinking superiority, believing and acting as though you were superior that makes you superior. As long as you feel like a nobody, you will act and appear like one.

Every time you allow yourself to think you are ordinary, that you don't amount to much, you are putting yourself in the inferiority class; you suggest your inferiority to others, and this will work greatly to your disadvantage.

Many of us little realize what a tremendous influence suggestion, in all forms, is constantly exercising upon our life! Specialists become experts through a certain class of suggestions operating upon the mind for a long time. This is true not only in medicine, but in all the specialties.

It has been said that no man knows what moment will bring him a suggestion that may change the course of his whole life. We are, indeed, creatures of suggestion.

It may be a suggestion of thrift and economy that changes a careless, wasteful mode of living and a life of poverty and misery to one that is systematic, well regulated, and that produces comfort, prosperity and happiness, or it may be a suggestion of high ideals that inspires the individual to make the most of his life and do great things for himself and humanity.

A country boy who, perhaps, has never thought of seeking a career outside the farm, reads a book, hears a lecture, or goes to a courtroom while on a visit to the city, and listens to the plea of a great orator; his ambition for greater things is fired, his attitude changes, his higher nature is awakened, and he resolves to leave the farm and make a name for himself in another field. Suggestions like these have proved the turning-points in thousands of careers, and the making of countless eminent and noble characters, while suggestions of an opposite nature have discouraged and disheartened and kept down many a boy and girl of great possibilities.

The youth's imagination is intensely active, susceptible, and

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visualizes more intensely than the adult imagination, hence the youth is tremendously influenced by all the pictures which enter his mind through his reading and are suggested and aroused by his recreations, his amusements.

We rear our children largely on suggestion. The mother is constantly suggesting this or that to her children.

Many a woman has been wrecked because her life was poisoned when she was a child by unceasing mental suggestions from her mother that she was naughty, wicked, unreliable or untruthful, says a writer.

"Many a man is a weak failure in the struggles of mature life simply because the cult of failure was carefully instilled into him by his parents.

"Dwell upon and encourage the good that is in your child. Ignore his defects as far as possible. Learn how to shut your eyes. Above all, do not tell him he is wicked. Show him his faults, though never in public, but in sacred intimacy. Show him the consequence of wrongdoing; but enlist his aid in opposing his bad traits. Persistently suggest to him that he is good, brave, strong and truthful. In his life this belief of yours in him will tone up his self-respect and give him strength in his hours of crisis."

It is very important that from childhood we should be in the atmosphere of uplifting, encouraging, cheerful, optimistic, loving ideals and suggestions. Wise parents aim to have their children associate as much as possible with people of education and culture, with people who are refined, who have strong, beautiful characters, that they may be unconsciously influenced and helped by them.

Teachers tell us that in the schools situated in the slums of cities there are often children who never smile, who are always sad and gloomy, because of the terrible influence in their home environment. There is a constant suggestion upon their consciousness of vulgarity, of filth, of profanity and impurity; all the ideals are low and debasing.

The power of suggestion to help or hinder the sick is now fully recognized by the medical profession. It should be more generally known by the layman.

It is an unfortunate fact that the burden of the conversation in the average sick room is discouraging and depressing and tends to tear down instead of to build up a disease resisting barrier.

I remember an old country woman who, in my boyhood days, used to go around in the neighborhood to call upon sick people. I was once present when she came into the sick room of a friend and she exclaimed to him, "Oh, my, my, how very ill you look! Why, you have fallen away terribly. I should hardly have known you. You look just as my boy did. He went the same way. You have the same symptoms. Now, you have got to look out! We don't want to lose you."

This poor old lady thought she was sympathizing with the patient. She did not realize that the black, dark pictures which she had in-

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jected into his mind would all have to be erased before he could recover.

Sick people are proverbially susceptible. They are powerfully influenced by hope or despair. Their imaginations often picture the worst that can happen, and it is very necessary to dispel such thoughts by opposite suggestions.

AFFIRMATIONS FOR SELF-HEALING.

Sunday—My whole being is filled with peace, poise and power. Every function of my being is becoming more harmonious and efficient. My subconscious mind responds freely and fully to my earnest suggestion of health.

Monday—I now reinforce my subconscious self with strong, clear, vital suggestions of life and well-being. Day by day I am making sure and certain progress.

Tuesday—My digestive organs are fully amenable to the power of my desire and will, and from this time forward will perform their natural activities with ease and power. I eagerly anticipate the possession of perfect health.

Wednesday—My sense of health and efficiency is constantly increasing. I realize the naturalness of health, and that the power is now within me to command my mental and physical states, and make them whatever I will make them.

Thursday—I rejoice in the fact that perfect health is my birthright, and that every function of my body is fully impressed by my faithful suggestion of ever-increasing vitality.

Friday—Every nerve of my body is under perfect control. I breathe deeply, regularly and harmoniously, and with perfect efficiency.

Saturday—My life is daily growing into splendid poise and power. My mind is calm and strong; my body harmonious and healthful. I breathe abundantly of pure air. I exercise joyously and freely. I am becoming more and more vital. My food digests with ease. My functions are regular and perfect. I charge my whole being with the suggestion of permanent and perfect health.—Life Culture.

THE RANDOM SHOT.

I shot an arrow into the air; it fell in the distance, I knew not where, till a neighbor said that it killed his calf, and I had to pay him six and a half.

I bought some poison to slay some rats, and a neighbor swore it killed his cats; and, rather than argue across the fence, I paid him four dollars and fifty cents.

One night I set sailing a toy balloon, and hoped it would soar till it reached the moon; but the candle fell on a farmer's straw, and he said I must settle or go to law.

And that is the way with the random shot; it never hits in the proper spot; and the joke you spring, that you think so smart, may leave a wound in some fellow's heart.—Anon.

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DEPARTED

[Clarence de Vaux-Royer passed to the higher life at Lancaster, Pa., October 28, 1919, aged 45.]

Oh, he has gone to that far fair land,
Gone undismayed;
And he will walk in that new rare land,
Walk unafraid!

And he will find bright flowers blooming—
Not asphodels;
There is no death for love's consuming
Where beauty dwells.

For he was fair in word and token;
Strong for the right;
He failed no pledge; with vows unbroken
He braved the fight.

The roses droop; the leaves fall sadly;
Hushed is all song.
A voice within my heart rings madly—
"'Twill not be long!"

For we shall meet and know dear faces,
Those passed before;
Where God, in love, assigns our places
Forevermore.

And we who wait, sad soul, in sorrow,
Praying for rest,
We will awake some bright tomorrow
Among the blest.

—Rose de Vaux-Royer.

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CHRISTMAS SPIRIT

Elsie Gibbs.

CHRISTMAS is the greatest holiday of the whole year, the birthday of the Christ, which is the universal birthday of each awakened soul. In Jesus of Nazareth we find the perfect example and pattern of the Christ, or the Son of God, which is within each one of us.

Jesus said, "Ye must be born again before ye can enter the Kingdom of Heaven," and "the Kingdom of Heaven is within you." At first you were born the material child. Material pleasures and lessons filled your life, but there comes a time when those lessons are learned and understood and we begin to understand that "There is a natural body and there is a spiritual body," and that material pleasures and pursuits do not bring us peace, health, satisfaction, contentment or happiness. We do not gain these by seeking without, but by seeking within, and then the Christ Spirit within us is born into our consciousness.

The angels said to the shepherds watching their flocks, "Unto you this day a child is born who will bring peace on earth and good will to men." The Christ Spirit within us will bring peace to our minds and reawaken us to the realization of our relationship to God. Where there is life there is God and we are all parts of God.

There is a Christ within every ship, and if we let the Christ be the Captain of our ship He will guide us safely through this life. These ships of ours were not built just for pleasant weather and smooth seas. They were built strong enough to withstand every storm. "Ye must become as little children before ye can enter the Kingdom of Heaven," with the purity, simplicity, loving faithfulness, obedience and trusting confidence of the child to its parents, willing and eager to be led, knowing that "The Lord is your Shepherd and you shall not want." No matter if your ship goes up and down the tides of life you rejoice in the beautiful working out of the law of life. That is what we are here for, to understand more of the strange, beautiful and wonderful thing which we call Life in all its manifestations. We are here to learn and this earth is our school for unfoldment. Not to add something to us we have not got, but to unfold that which is within us. The perfect oak is within the acorn.

Three lessons the Jesus taught us to learn were Faith and Hope and Charity, but the greatest of all was Charity, and so we employ charity on Christmas day. Good, kind, charitable thoughts are worth more than gold. "Love one another." Any one can love his friends, "but I say, love your enemies."

On Christmas Day, more than any

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other day in the year, we should try to become more Christlike. It is not enough just to believe there once was a Jesus, but live as He lived, follow His teaching and make Him your pattern. If you don't know just what to do in any situation or circumstance, think of what the Jesus would have done in your place. "Do unto others as ye wish others to do unto you." "Keep thine eye single and thy whole body shall be filled with light." Single in the Truth, Health, Purity and All Good and your whole body shall be filled with the light of understanding and God-Consciousness. We are all striving for perfection or God-Consciousness, and one way Jesus taught us was "To love the Lord, thy God, with all thy heart, with all thy mind, with all thy soul and all thy strength," for "love is the fulfilling of the law" and the Christ is the Way, the Truth and the Life.

TELL THE TRUTH.

Tell the Truth to yourself!

You can never make a success lying to yourself.

You may tell lies to other people and get by with it sometimes; you can fool some of the people all the time.

But you can never lie to yourself and put it over; you know that you are telling a lie and Yourself knows it.

It makes you shrink and shiver and feel uncomfortable and you put up a bluff and try to fool yourself, but you never do it.

It is a lie and you know it!

Tell the Truth and shame the devil; this is an old sayin a lot of science in it. tell the Truth to yourself right on telling it you g habit of it.

After the habit is form gins to manifest in your ac to show forth in your vib

Last of all your flesh w and begin to respond to t and you will rise up and l old rags of rheumatism a ailments and go on your joicing in the Truth.

It is a glorious thing to f a habit of being frank and honest with your own m first you shrink from it a dodge it, but after a while it.

The Truth agrees with your affinity.

JUDGE NOT.

Judge not; the working of
And of his heart thou cans
What looks to thy dim eye
In God's pure light may o
A scar, brought from so
fought field,
Where thou wouldst only
yield.
The look, the air that frets
May be a token that below
The soul has closed in deadl
With some infernal fiery
Whose glance would sc
smiling grace,
And cast thee shuddering in

—Adelaide A. P

The most manifest sign of is continued cheerfulness.

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SUCCESS

ıan, in "Soul Spur."
! Gold!
hard and cold,
ımmered, and rolled;
light to hold;
bought, and sold,
squandered, doled;
ung, but hugged by the

f the churchyard mold;
rime untold;
! Gold!
—Thomas Hood.

e wants to win. The
ı for victory burns
fire in every life, a
ich kindles, flashes,
wanes, smoulders,
with singular im-
from its gray and
d becomes again a
e proof of the divin-
is the God in him
down. Numbed by
yed by error, hun-
about, athirst in the
s, stung by the net-
, wounded sore by
ffect shot from the
ı Causes, man stum-
l the ever-receding
l goal of symmetry
The worth of it
e of it all lies in the
ımbles on; however
et or hold, however
may be of visible
pacity for progress
of man's essential
ne promise of his ul-
ver those foes of his

life whose function is seemingly to hinder and stab and damn.

Success is the glinting objective of human ambition, which, after luring the soul with indescribable lusters, is supposed to soothe and appease it with the balm of realization. On hooks of promise the gods string a goodly bait and dangle it in the deep sea of man's desire.

Success has various appearances, or, rather, being the same, appears differently to different eyes. To one, it is the White House; to another, much fine gold; to another, gorgeous raiment and the feel of jewels at the throat; while land and luxuries, prominence and power, also make their bid to heeding ears. All this is the lure of earthly acquisition, which is the favorite and most frequent guise, or dis-guise, of success. The strangest anomaly of Nature is the over-emphasis which the soul places upon the body and its possessions; it is fond of externals. Cries the soul, "Give me things!" and, getting them, hangs them on the body, like icicles pendant from the branches of a living tree, but in the life of the tree having no part.

We are forever mixing ourselves up with our possessions, with the things we have, and if some of them glide away from us we say that we have suffered loss. If a woman drops a brooch she mourns and advertises. But is not she herself intact? Has she lost grace, or beauty, or pa-

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tience, or tenderness? Has she not merely sloughed a non-essential and foreign thing whose absence leaves her neither richer nor poorer? And if things are only things, are things the goal? Is their acquisition success? Is the cheap counsel of the Street wisdom? Not till man is wholly mortal, not till the worm is king!

The modern multi-millionaire is not a peaceful person; he is commonly mocked into woe of spirit by the very possessions in the getting of which he has sacrificed his best self; his dreams are troubled by the haunting faces of those from whom he has wrung his gold, for it is hardly possible to assemble multi-millions with clean hands and no hurt to mankind. And this he has come to know, not in the days, perhaps, when he was hardest at the game of getting, but in the later days when the game has palled a bit, when his mirror shows a face which he is not pleased to see, when his hands shake with the palsy which inevitably follows vain and selfish living, when men use his name as a convenient gibe in sardonic conversation. If you have any pity, the poor of the Island need it less than this "man of means," for if you could tip-toe into his private precincts you would find him beating upon his breast in sheer shame for what he has gotten, and tapping his seamed brow for a way to rid himself of it, so that his fellows may think well of him, so that he may think well of himself. The wine of material conquest has soured within him and he gulps with the pain of it. Too late he has learned that it is not seemly for an immortal spirit to daub itself with the make-up of greed, gather a mass of painted properties and make of life a sad burlesque, drawing the boo of the galleries where the real people are apt to sit.

The passion for that phase of alleged success which is spelled m-o-n-e-y is not merely characteristic of the quick-witted and competent rich; it also commonly afflicts the slow-witted and incompetent poor. The little men who make the crowds are often gold-gluttons, but unfed. The germ of all kinds of meretricious scheming is in them, but they are not big enough to make it count. Their eyes are hungrily set on the throne of power and preferment, but their legs are too weak to take them to it, and so they pant and wobble and fall — sometimes a good distance from the throne, sometimes so near that they clutch, in falling, the heads of the carved dragons which ornament its panels. It is the man who craves money-power and gets it spews his feast, how sore must be the disappointment of the man who craves it, and struggles for it all his life, and is forced at last to die without a nibble! The breath of a good part of mankind is spent in following the lure o' gold, which leads nowhither, and exhausts the energy which might well be put to a worthier and more-availing chase.

No, the flower of true success blooms in other fields and may be gathered only by discerning persons who want it more than they want any other thing and who seek it through all the days of all the years.

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It has no imitation, is of but one variety, and may not be pressed and dried between the leaves of any book—even the Bible. Its name is Character. It is not a rare flower, accessible to only the few, but it is modest, of quiet mien and hue, and is often hidden by the foliage and gorgeous blossoms of more spectacular plants, so that the merely casual eyes of those who hurry along the life-path seem to miss it altogether. It grows indoors and out, in all seasons and weathers, and may be plucked by the black hands of the miner as well as by the hands of those whose time is given to less rugged and daintier tasks. The man who gathers character gathers success, no matter how he may be rated by the commercial agencies.

It is often stated that out of every one hundred men who "go into business" ninety-seven fail and three succeed. I am not inclined to admit the failure of the ninety-seven nor even the success of the three. I do not know. But in some book, which is not humanly audited or locked in the safe at night, a right record is kept and the thing writ plain. The world has ever been slow to perceive and concede the success of its really great sons, who shun the low places of popular achievement and fancied personal aggrandizement and patiently essay the difficult heights of true living and humble serving.

The best life that has yet been lived on this planet was snapped in the middle by a scornful and cruel crucifixion. They who furnished in jest the robe of purple cloth and the thorn-crown for the ribald coronation reckoned the Nazarene a failure, but among names his is highest, not because of what he Had—for he was poor—but because of what he Was, because he put love, fidelity and truth before all other things, because he bent his will on the achievement of character. What was the cross to him? Naught but an incident in the life which he had already laid down for his kind. Though he did the thankless work of a prophet, accepted the ministry and companionship of social outcasts and died in debt, he was a success.

STUDY OF GERMAN.

The discussion that is going on in the British and the American press whether German should be studied any longer in schools has its amusing side. One is reminded of what in the earlier days of the war some people in Germany tried to do, viz, to ban Shakespeare from the stage, which other Germans, credited with having larger head-pieces on their shoulders, successfully resisted. Shakespeare or Goethe—great men transcend the bounds of nationality. Great thoughts and great literature are the world's heritage. Why talk only of literature? In the keen struggle for economic existence that is becoming keener daily, learning each other's language is a necessity rather than a luxury. There is also the old saying attributed to Chanakya—an accompliseed bride you will not hesitate to marry even if she comes of a wicked family.—The Hindoo Patriot.

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LIGHT AND SHADOW

"Our joys are composed of shadow; the supreme smile is God's alone."

At nightfall, when daylight has vanished,
And the deep gloom of winter o'erspreading
The hour; when the twilight breeze lingers
And tears the oak's last leaves of russet;
When the darkness grows gruesome and starless,
As the moon, by the wind-driven cloud-banks,
Is hidden from sight in the shadows—
Then the black lines dissolve and sink inward,
Engulfed in the shades of the gloaming—
Lost, in the infinite creation.
The solitude sentient with omens,
Screens a form, dim and vague in the darkness.
Between the bare trees in the hollows
Weirdly loom the lone graves of affection;
Recollections of treasures, long buried,
Rise like wraiths of the night, melancholy.
This sinister night, winged with sadness,
Yawns its dread and despair,—a chill terror,
That plays in low minor-keyed madness—
Oppressed by the images inwrought;
Recalling old dreams that had vanished
As Destiny drew her draped scroll near.

Close-veiled is the human heart's movement,
Its pangs, and its vain, obscure longing;
The imprint of pure virgin nature
Hides the deeper abyss of emotion.
The ineffable light of a true love
Dawns clear, like new day's bright horizon;
White and dazzling—a fair apparition—
Encountered beyond the black night shades.
Reflection of joy, still and subtle,
Gives a warm glow to the breast, with
Irresistible power to slay sorrow.
Mysterious the action of soul-sense
That ripens in celestial fashion,
On the luminous shore everlasting.
Through mazes of light and of shadow
The invisible Being shall lead us.

—ROSE DE VAUX-ROYER.

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CHRISTMAS

A New Spiritual Impetus Has Touched the World—Awake to the Realization of the New Day—The Hour Has Struck.

Wm. E. Gibson.

AGAIN we near the Christmastide, again we would recall Jewry waiting and expecting the Savior of Israel. We gather with the shepherds on the hills of Judea. We hear Heavenly music, a celestial choir is chanting the refrain "Peace on Earth and Good Will To Men." Awe-stricken and reverent we bow before the majesty of the new song. In amazement we wander from the sheepfold to the highway of life and behold the wise men pass in search of the babe born King of the Jews and Savior of his people, Israel.

They searched and found Him. They did acts of reverence for Him. In this they set the example for all men after them.

He who was born King of the Jews was to become the King of the World in his spiritual generation, and to bless the world with a new dispensation of law and order.

The child thus born was Jesus of Nazareth. He grew up rapidly, developing in physical, mental and spiritual power.

At the age of twelve He confounded the learned doctors with His questions, arguments and proofs. At thirty His influence among the common people was beginning to disturb two kingdoms.

At thirty-three He was martyred for The Light of Truth that He was shedding over the lives of men.

In this it was hoped His dispensation would end, but not so. To murder His body was but to advertise His glory. His death upon the cross was the first step of the Light of the Orient into the Occident. Thenceforth the Christ spirit armed with the Light of Love and conquering with the Arm of Peace and Good Will, began its westward march. Kings bowed before it, opposing kingdoms fell and faded into the mere memory of the bygone, but it sped on.

It conquered continents, crossed oceans and lifted its banner in all lands and climes.

It cleared the wildernesses of ideas, followed the soils of hearts, sowed the seeds of Divine Love and thus prepared the world for the Kingdom of God among Men—for the Day of world Unity and Human Brotherhood.

That day has come, the hour has struck. Again the Christ, the Son of God, has descended in the Kingdom of the Father of Lights, and in that descent a new spiritual impetus has touched the world. Again the shepherds, that are shepherds indeed, and are truly watching by night, are hearing the angeli

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music, "Peace on Earth, Good Will to Men." Again the wise ones of all lands are assembling to do reverence to the Herald of the New Day, to bask in the light of the rising sun and to arouse the sleeping world to the consciousness of the reality of the new day.

The winter of one spiritual year is ending and the springtime of another is beginning.

As with the changes of seasons of the natural year, so with the seasons of the spiritual year. It is hard to distinguish the ending of the old from the beginning of the new, and the change is productive of inclemency and storms as well as calms. But, as the Sun of Reality rises higher over the hearts of attraction, the old dies and fades away and the new waxes in strength, beauty and power, the reality appears.

Wise is he who recognizes his Lord at the hour of His second coming. He needs not "depart in peace," but rather remain in peace.

THE STORY OF A HEALING.

One rainy day in London, a lady filled with the tortures of constant pain in her whole right side, and whose muscles and nerves in her neck were drawn so that her head rested tightly against her right shoulder, came to her healer with face drawn and lines of intense pain visible.

She said, "I am in such terrible distress! Can you do anything for me? I have prayed and prayed, but somehow I cannot make God hear me, or something is wrong, for I am getting worse and worse all the time."

The healer said to her, with the realization that there was nothing that God could not do, "God is now untying all the knots of fear, anxiety and inharmony, and the thread of unbelief is now severed and God is adjusting everything in your body, mind, environment and affairs. I say unto you, Be Released, Be Free. Henceforth and forever you are free."

Entering into the stillness, the healer held the consciousness until she received the complete assurance of perfect freedom, and saying, "My words cannot return unto me void, for the Christ has put a seal upon them and it is finished," it was finished.

For the first time in over three months did the lady raise her head from off her shoulder, hold it erect and turn it in any direction she choose, and she was out of all pain.

Both healer and patient rejoiced, and the lady went away transformed in face and in body, returning a week or ten days after to say that she continued to be all right, and that the most wonderful thing had taken place, that a female trouble of years' standing had also been healed that same day.—Annie Rix Militz in The Master Mind.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

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THE VANITY OF THE WORLDLY RICHES

Charles Edgar Prather, in Power.

WE are all more or less sense-deluded. We strive to acquire material possessions, and thus live here on this plane of expression less than half the time we should, only to leave all we have acquired.

This material world is in a state of constant flux. Exerything is changing, changing. To the deep student of Truth this is an evolutionary process, always fuller and better conditions arising out of the old. Onward and upward is the trend of all things. Even the body is constantly undergoing a process of transformation or renewal.

We limit what we think we possess, and retard the freedom of the bodily as well as spiritual evolution of thoughts by our thoughts of penury, fear, old age, weakness, etc.

We think much of that which seems the dearest to us. If our spiritual eyes have not been opened to the Truth of the Omnipresence, we then cling to the earthly expression as our highest good, and to the worldly possessions which we have accumulated.

He who knows not of the reality of the invisible universe of God is usually afraid to die, and some even try to evolve a plan whereby they might live here forever!

The question arises, Where is their treasure? For "Where your treasure is, there will your heart be also." What is the supreme desire of your heart? Is it money, clothes, houses, lands, fame? Or is it to know and be one with God? Since God is omnipresent, what matters it whether you are here, there or elsewhere? You are still with God, in God, one with God.

I do not decry having an abundance of the good things of life right here and now. It is your divine right; but when you put your trust in them as something in and of themselves, you are going to be sadly disappointed. These things are literally the manifestations of the One Substance—God, and therefore should be regarded as the bounty of God for your use and enjoyment. The law is: "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you."

We should look upon the earth as the expression of the Spirit, which it truly is, there being no other substance. Then will we see that "The earth is full of the glory of God," and ours to enjoy and cooperate with.

Let us stop this mad rush for wealth, power and selfish pleasure. Let us trust more fully in the Power which sustains the universe, knowing that "Of His fullness have we

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all received." Having God as our treasure, we shall have no more any lack of any good thing. The heart is the symbol of love, and love means conscious unity with; one with All that Is—God.

SERVICE TO AMERICA.

"It is the primary ambition of the American Red Cross to be of service to Americans," said Dr. Livingston Farrand after announcing the peace program of the Red Cross in a recent address.

"First on the peace program for America is nation wide activity for the promotion of public health and hand-in-hand with this crusade will go a vigorous campaign for the extension of the country's nursing resources; the broadening of Red Cross Home Service that in the war proved so helpful through the assistance it was able to give the families of soldiers and sailors, and which is to be of general usefulness where other social agencies are lacking; greatly increased Junior Red Cross activities; extension of Red Cross facilities for emergency disaster relief; completion of relief measures for the victims of the war in this country and overseas, and preparation to fulfill whatever duties may be laid upon it as the official volunteer relief society authorized to assist the Army and Navy.

"The Red Cross authorities realize that the astonishing generosity of the American people during the war and the present high cost of living at home might legitimately lead many to expect a release from further demands for assistance to other peoples," continued Dr. Farrand, "but we must remember that our Allies were much harder hit by the war than we were and that we have incurred obligations to them which honor demands shall be discharged. In naming the sum of $15,000,000 for the campaign the Red Cross tried to determine the smallest amount which will enable it to round out its work and make effective the donation of Army goods rather than to estimate the generosity of the American people. Large vigorous chapters are necessary to carry on the work. For this reason the enrollment of members is the chief purpose of the November campaign."

BELIEVE YE.

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.—Emerson.

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FOR REALIZATION OF SUPPLY

Charles Edgar Prather, in Power.

I DISPLACE all thought of fear and lack by the thought of trust in the ALL-sufficiency of God. Since GOD is omniscient, then what God IS is everywhere. I know that Spirit is the only Substance. I therefore open myself to Spirit that It may supply all my needs.

I do not sit down and imagine that the Bounty of God will be poured into my lap; I have my part to do and perform.

I first open the windows of my Soul to see this One and Only Substance, and declare that It is now made manifest to me—in me and in all my affairs.

I think and speak only of Abundance.

While affirming Success, I do not neglect to exercise that Faith that is necessary by putting forth effort to attain its Realization; for "God helps him who helps himself."

This co-operation with God opens my eyes to see that "Of His fullness have we all received."

I confidently accept this as Truth; therefore, I refuse to acknowledge any lack or limitation, resting confidently in the Faith that the Father supplies All my needs.

This I will continue to do, fulfilling to the best of my understanding and ability, until the Visible Supply for all my needs and comforts is made manifest.

I have Faith in the Christ within me, which doeth the work. It is ever sure and steadfast.

As a Child of God, I am Heir to all that the Father hath. Therefore with Jesus I persistently affirm, "All that the Father hath is Mine."

Amen! So let it be! So it is! Amen!

FORGIVE YOURSELF.

Our first resolve in starting reforms is that we will forgive all men their transgressions, that the Father may forgive us our transgressions.

"All men" includes ourselves. Forgive yourself. Let the finger of denial erase every sin or "falling short" which you have charged to yourself. Say to that part of your being which is liable to "fall short," "Thy sins be forgiven thee—go and sin no more, lest a worse thing come upon thee." Then see to it that there is no further sin. Treat it as a mental transgression instead of a physical or moral deflection. Deny in thought the tendency to the error way, and hold yourself firmly to the Christ Spirit, which you divinely are. Part company forever with "accusing conscience." He is the friend and "whipper in" of sinners, and not of those who have resolved to sin no more.

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DEMAND MORE OF YOURSELF

Sam E. Foulds, in Now.

ARE you standing still or are you going forward in the development of your personal powers? This is an important question and it is one that should be asked in the silence at frequent intervals. If this question should be put to the self I am certain that in the average instance the honest answer would be, "I am to all intents and purpose standing still."

For a time after we enter into the realization of inner power we begin to make demands upon the inner self. We are at this time acting under the spur of enthusiasm and novelty. We all seem able to go so far under this particular kind of spur. When the sensation of novelty wears off, and when the spur of enthusiasm is blunted, then we are in danger of standing still—that is, it seems to us that we stand still, but the truth is, we cannot stand still. Man either goes forward or backward, we build or we disintegrate. This is a law of nature, and we cannot escape it.

WE ARE COMPELLED TO GO FORWARD

if we are to make anything of our life and power. If we become satisfied with our mental and spiritual condition, fold our hands in smug satisfaction and say, "All is well," then as surely as day follows night there will descend upon us a condition of mental inertia. Of all conditions to be avoided this is the particular one.

I know an old lady who, when she was in the early eighties, accomplished a lot of housework. She was well known for her good cooking. One day while she was busily engaged with her household duties someone said to her: "Grandma, you do too much work for a person of your age, why don't you rest and take it easy?" "Lordy," she answered, "I'd rather wear out than to rust out."

There is the great danger. Rusting out. We may be satisfied with our present unfoldment, but the truth in reality is, it is impossible for us to stand still in our present unfoldment, for just as the water that remains still stagnates, so does the individual. The elderly lady had the right idea—as proof of this she is living today, and is just a couple of years short of the century mark. We do not live up to our possibilities. There are reservoirs of power deep within every individual that are never tapped. If we are to reach these inner and deeply hidden sources of power we must make greater demands upon the subconscious self.

IN TIMES OF STRESS AND GREAT NEED

we always find that we have more power and endurance than we thought we had—this is the power within answering to the thought of

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"must." During the great fire that followed the earthquake in San Francisco, a woman who was bedridden and had not been out of her bed for a number of years, under fear and the driving power of the thought of "must" arose from her bed, dressed and dragged her trunk downstairs to a place of safety from fire. Under this thought the power that was in reserve and never reached was touched. It responded. The truth is that this power had always been in reserve in the case of this bed-ridden woman and could have been called upon at any time by the conscious exertion of proper thought in faith. In the demonstration of the New Thought philosophy we are endeavoring to establish within ourselves a new consciousness, and in this consciousness to be able to draw upon these reservoirs of power that are apparently beyond ordinary mental reach.

MENTAL RECOGNITION.

First of all, I must recognize that these different submerged levels of power exist. Without this mental recognition of the existence of power, it is impossible for me to make greater demands upon the self. Secondly, I must, if I am to use this power intelligently, build ideals that are commensurate with this recognition. Someone has said that we build our ideals and that they in turn build us. This is the truth and it means, in plain words, I am that which I think myself to be. We claim to be Sons of God, and yet, in everyday life, we walk around and act as if we in reality have no right to be on this planet.

If you find that you lack a virtue assume that virtue in your mind. Let it become an ideal that you are unfolding into. In time you will be that which you hold in mind.

If you find it hard to meet the conditions of life as they are in your present expression, then you will know that it is time for you to change your thought life. You must begin to meet conditions with a different mental attitude. For change always begins in the mind. There is only one way that you can recreate yourself, and that is by demanding more of the self from the ideal of inner unexpressed power. If there be no power within you that can respond to your thought, then it is idle for you to even think of bettering yourself, mentally, physically or financially.

MENTAL RECOGNITION AND USE.

Emerson says: "Every man is an inlet to the same and to all the same." In this thought you are now in possession of that which you desire, but you are in possession of this not consciously, but unconsciously. That which you are seeking to express is within you awaiting expression. It is now unexpressed subconscious power. There is only one way to reach this power and put it to work and that is by the simple and plain method of mental recognition and use. No demand has ever been made upon the inner power in faith believing that has not been fulfilled. Therefore, let all your greater demands upon the Self be in faith believing.

Face the world, and the conditions that attend your life, with this new attitude and you will find that you have greater power than any

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mythical magician. For there is no ideal that is consistent with reason and nature that you cannot make true in your life and environment. Demand more of yourself and you will bring into expression consciously the power to do and to be that you so much desire.

OMNIPRESENT GOOD.

The following testimony, by Henry Victor Morgan, has been taken from "Advanced Thought."

A practical illustration was given by a lady in California. Her husband, who was a business man in that state, had met with financial reverses, and had gone to New York to perfect a plan by which he might tide over his losses, when the crash came. The creditors, however, were inexorable, and the man was bankrupt. The wife at home was praying for her husband.

Suddenly as in a vision she saw her husband with a revolver pressed against his forehead. Her realization of God became to her Omnipresent power. All thought of distance vanished. She was enveloped in a great peace. She saw the gun drop from his powerless hand and knew that all was well. The story was told by the husband years afterward when he was again a prosperous man. He said, "Yes, in the hour of loss, my reason staggered. I could think only of the large life insurance I carried and the premiums which I would no longer be able to meet. Death seemed to be the only way by which I could provide for my family and I was prepared to end it all, when suddenly I heard my wife's voice as clearly as if she had been in the room; then a great peace enveloped me."

In the light of such an experience how clear becomes Jesus' triumphant declaration, "All power in heaven and on earth is given to the son." And Paul's realization of this inner kingdom when he said, "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

In high moments of thought we catch glimpses of our true destiny, and, if obedient to the heavenly vision, in every hour of trial we will hear the voice of Truth proclaiming, "Behold, I place before you an open door which no man can shut." There is no place where we cannot pray. There is no place where we cannot love, and, while we love and pray, we share the Omnipresence of God.—Active Service.

HOW TO BECOME ESTABLISHED

In every experience in life, if you stand up and face it firmly, confidently, relying upon the Power of God within you, you become established in that consciousness, but if you give way to the condition, it comes into domination over you and you become a slave. Conditions, circumstances, environment, affect you either for good or bad, according to the attitude you take toward these things. If you accept them joyfully because you know they must bring a lesson of good, you will come out victorious.—Prather.

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THAT SOMETHING WITHIN

A Directing Tendency to the Divine Ideal—All Hear the Voice of Truth—We Must Become Truth—Put Aside Thoughts of Mortality.

Elsie Gibbs.

THERE is something within man that ever calls to him to come up higher, and shows him glimpses of another loftier and higher and purer world of thought, so impressing the ideal upon the tablet of our heart that we must ever strive to reach that ideal, or live in restless discontent. It seeks to lift us up into a realm of Peace, Freedom, Joy and Light, from the fallen to the risen man.

This something within tries to wake us up to the understanding that we are not sons of man, but of God, and were created little lower than the angels of heaven; that we have sunk to our present level by living in the pleasures of the senses for so many ages that they seem very real to us.

All the things that men have worshiped have stood for themselves and have been their own selfish interests, prejudices, customs and opinions, yet man clings to them with all the strength of his will because of the feeling of self-preservation and through his fears that he will be lost forever; yet the Scriptures teach that if man would save himself he must lose himself by getting away from selfish personal interests into the Universal.

In order to get into the realm of pure spirit man must go through the disturbances and the humiliation of seeing the failure he has made of himself, by the imperfections of the world of his own creation through his sinful nature.

THIS SOMETHING WITHIN

is easily stirred into activity and gives in gentle, patient, insistent manner an instinctive guidance toward the right and a directive tendency toward the Divine Ideal. It is The Still Small Voice inherent in man's nature, and its directive decisions and promptness are always in harmony with the Christ ideal. It is the Holy of Holies at the center of our being that awakens and enlightens us to the divine, eternal nature of the soul, and ever directs us into channels of usefulness and good will toward men, by inspiring the mind, through its thoughts and desires, toward the evolution of the soul to all that is eternally constructive and uplifting.

IN UNIVERSAL NATURE

an Infinite Intelligence, an All-Directing Mind is illuminating man's Understanding with a brighter light of Truth and Knowledge, and as a result we think more things wrong today than we formerly did, be-

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cause we have a keener and more vivid conception of right and wrong than in the Old Testament days. But we never call that good which our ancestors regarded as evil, while we do consider many things evil that they, in their ignorance, at least tolerated as allowable. Truth, when once apprehended, is never lost sight of by the world. Truth never becomes falsehood, wrong never becomes Right.

We hear a supplicating voice of the Spirit of the Eternal in our own souls when Conscience speaks. Conscience is collective, universal knowledge, Truth heard and known to some extent by all of humanity. We do not all hear the Voice of Truth with equal distinctness because we do not all enjoy an equally abundant moral revelation, but to some extent it expresses itself in every human being the wide world over.

Self-interests, fashions, worldly and material pursuits, emotions, superstitions and prejudices endeavor to becloud and dull the clear vision of the immortal soul until doubt, difficulty and trouble enter into the affairs of man, and every time man will instinctively and naturally ally himself with Celestial power, seeking Divine help and Heavenly aid and, according to the degree of the effort put forth, does he achieve a definite and desired result.

IT IS THROUGH THE MIND OF MAN that we must eradicate all evil, because the mind was the source and origin of evil and created all that was not according to eternal good, and the beauty and harmony of pure truth.

Man can, through his will, direct the creative tendencies of the mind, either to the body or to the soul. By directing them to the body he destroys himself, by directing them to the soul he becomes filled with spiritual thought and transforms his character from mortality to immortality, thus bringing perpetual renewal to the body, which is but a symbol of the inner man.

Our new viewpoint of truth should be brought into our daily lives and lived in each expression of thought, word and deed. In this way we ourselves become Truth, and reveal it through reflecting the Father's Perfection within ourselves. This is The Word made Flesh. "If ye abide in me and my word abides in you, ye shall ask what ye will and it shall be done unto you."

WHEN WE ACCEPT NEW THOUGHT AS OUR RELIGION people really look for better results from us in every way.

It is new, even though the truths have been taught for generations, because Truth ever renews us each day and is eternal and thought is for the present.

The Ten Commandments are the foundation of right living today and are engraven into the hearts of all society. To have only one God, to refrain from evil speech, to deal honestly and justly, to bear only true witness, to commit no adultery, to do no murder, to covet naught, to set one day aside out of every seven for rest and worship, these have never been lost sight of because they have been truths apprehended by Universal Thought.

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The development and unfoldment of New Thought is not according to time, but to present, conscious realization. It is not old because it is never worn out, nor is it for the future, which is not ours yet, but for the eternal present.

WE MUST BECOME TRUTH

in order to express it, and, according to its degree of receptiveness, does it manifest itself through us in more perfect conditions, surroundings, health, wisdom, love, wholeness and is ever becoming more beautiful and complete.

By our fruits shall we be known and people have a right to watch for results in our work and characters. Therefore, renew your minds and "let the same mind be in you that was in Christ Jesus."

BY LOVINGLY CO-OPERATING

with the inner spiritual life man is liberating divine and eternal energy into each cell or living entity in his whole system. The vestal virgin fires of warm love and the light of pure wisdom are liberated from the soul, changing our selfish love of the personal into the glorious love for all humanity.

Christ in us, is the resurrection and the life. We must daily put from us all thoughts of mortality, renewing our minds each day by letting the holy guidance of that something within direct us in every thought, word and act out of destructive vibrations into the joy of life and harmonious activities.

The daily use and expression of the truths we already are conscious of will bring greater knowledge and clearer perceptions of Divine Life here and now.

The Kingdom of Heaven is the Kingdom of Perfection established upon earth by the Father's will being done on earth as it is in Heaven.

Every soul is under obligations to be about his Father's business of making manifest this ideal condition.

A PRAYER.

The past is dark with sin and shame,
The future dim with doubt and fear;
But, Father, yet we praise Thy name,
Whose guardian love is always near.

For man has striven, ages long,
With faltering steps, to come to Thee;
And, in each purpose high and strong,
The influence of Thy grace could see.

And never rose within his breast
A trust so calm and deep as now;
Shall not the weary find a rest?
Father, Preserver, answer Thou!

'Tis dark around, 'tis dark above,
But through the shadow streams the sun;
We can not doubt Thy certain love;
And Man's true aim shall yet be won!

He could not breathe an earnest prayer,
But Thou wast kinder than he dreamed
As age by age brought hopes more fair,
And nearer still Thy Kingdom seemed.

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ONE SECRET OF SPIRITUAL POWER

E. V. Ingraham.

BELIEVING is one of the steps in the process by which we come into the fulfillment of ideals. Feeling that the fulfillment is a reality, is another step.

Every age which man has passed through has been governed by a spirit peculiar to the time. Not that the spirit has ever been different, for there is one Spirit, and only one; but the manifestation of Spirit has differed from age to age.

The secret of enjoyment lies in our ability to identify ourselves with the spirit of the time, the ideal governing institutions and aims. The spirit of the present time is life and health and strength and abundance, according to a standard higher than any other which has ever entered into the mind of man. It is in accordance with the Divine Standard. The degree of joy, happiness, contentment, and general satisfaction that we get out of this age depends upon our ability to align ourselves with the spirit of life and joy and happiness, contentment and abundance, far beyond the measure of our former conceptions. "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that loved Him."

Beyond our highest imagination

THE SPIRIT OF TRUTH WILL MANIFEST

itself in this time. Let us realize as never before that it is time to be true, to be brave, to be kind, to be sweet, to be lowly and humble, and to have charity, because these are all attitudes of mind which help us to identify ourselves with, and to receive the spirit of this new era. Let us with humbleness of heart, bravely, unhesitatingly, open ourselves, that we may consciously receive the spirit of the time, and fully enter into its joys. If we would give thought to the words which we speak, if we would carry the action and force of our words through our beings, our demonstrations would take place easily. We would be so interested in the wonderful activity of the words of authority that we would forget ourselves and the things that we try to demonstrate. No word has power in us except through a consciousness of what is being said. We might say, "I am filled with the spirit of life," from now until doomsday, and shrivel up and blow away for want of life. We might say once, "I am filled with the spirit of life," in such a deep realization of what it means, that the words would carry the idea with the force of the creative Principle which produced the universe. And that one utterance would literally transform our whole beings. "Think twice before you speak," is good advice. We can well afford to think twice, and more than twice, especially when we attempt to build new conditions in life through the power of the spoken word.

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BE CAREFUL OF TRUTH.

It would not seem proper to handle a king's jewels with careless hands; it would not seem proper to carelessly handle any of those outer things that bear definite relationship to our lives; and yet we sometimes handle words of truth as carelessly and unthinkingly as boys throw rocks. When we speak words of truth we are handling life, substance, and intelligence of the most sacred kind. When we realize what wondrous things we are touching, things that belong to God, that belong to the holy of holies, sacred from the foundations of the universe, we shall deal with them more carefully and get better results from them. The reason that they do not convey to us much in the way of manifest results is because we often do not recognize the value of that which we are using. One ignorant of the value of gold ore might use his nuggets of gold in a sling to throw at random. But one who understands what gold is, gets something out of it that adds to his own wealth and to the wealth of all those who appreciate its many qualities. Appreciation of gold ore comes through bringing it into usable relations to other outer factors of life.

We all have impressions that are

SPIRITUAL REVELATIONS FROM BEING ITSELF,

but because we have been untrained from a spiritual point of view we have not fully realized the nature of those revelations, and we have used them as carelessly as the boy uses the nuggets of gold in his sling. These impressions are the voice of God, speaking to guide us in the way of truth; showing us how to come into perfect health, happiness, and all good. The revelations of God are the most valuable gifts in the universe, and they are sometimes passed by with a shrug of the shoulders, a mental wonder at what is trying to impress us, and what is meant by it. These impressions are priceless; they are the things we have been seeking for thousands of years. So let us stop, consider, and measure the value of everything that comes to us, recognizing that, regardless of how it may appear on the surface, it is a gift direct from God, offered for our instruction.

ALL IS NEW.

The method by which we keep in conscious contact with the Spirit is a simple one; we are to recognize that every thought that we think, every move that we make, every breath that we breathe involves the element of Being itself. Each cell of our beings is now, always has been, and never can be anything but the living substance of Spirit. Its imitations come from our failure to recognize the priceless nature of that which we have in our possession. We have sought the body of God, we have sought to demonstrate the Christ body, and lo! we have the Christ body now. It does not show forth its perfection because we have failed to properly deal with it. It comes to us hungry, and we feed it not. It comes to us naked and we clothe it not. The food and clothing which will bring the body to that point where it shows forth the perfection of the Christ body, come through the finer feelings which are impulses

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from the God-Mind. We must recognize the value of these inspirations which come to us. "In all thy ways acknowledge Him, And He will direct thy paths."

At one time or another every one of us has wondered what it would be like to really feel that God had spoken to him. God speaks to us all the time but we have not understood. He speaks to us in the impressions, in our desires to live according to the Jesus Christ standard.

LET US PLACE A GREATER VALUE UPON THINGS DIVINE,

the impulses which come to us. Each high and pure and true and holy impulse that we feel in our hearts, is literally the movement of the same force which created the universe, which hurled planets through space. When we receive that impulse through consciousness, fully appreciating its value, it will work transformations in our minds and bodies which we have been laboring to attain; it will manifest even more than we have desired to express, because it comes from God, because it is infinite intelligence, power, life, and substance. So let us take for the standard of living the truth that all is God. Knowing this truth, we recognize the true quality which inheres in the high, holy, and pure impulse in us, conveyed to us by the Spirit of God. The Spirit that moved on the face of the deep in the beginning, moves now, incarnating in the race, as never before. It is the Spirit that is now redeeming you and me, the Spirit that is redeeming the race.

ACKNOWLEDGE GOD IN ALL WAYS.

The redeeming work does not pertain to one alone, nor to a few; it is universal. In realizing its universality we recognize that which has a greater value than it could possibly have if it pertained to one or to a few. The larger our conceptions of an idea, the greater power it contains for us. To acknowledge God in all our ways we must recognize the universality of God, in all, through all, above all, the God who is no respecter of persons. When we can realize that we are opening ourselves to receive the universal God as the life of this new time, not only are we receiving it for ourselves but for the whole race. We will let it move according to its original design, in its original power, without limitation. In overcoming a single difficulty in ourselves, let us know that the overcoming is not for us only, but that the work is being done in us for all men. We will find that our problems will work out more easily, because we have connected with the universal will, infinite power, in all men, through all men, and for all men. In this way we help not only ourselves, but all.—Weekly Unity.

THE REAL MIND.

The real mind of man is the Mind of God. Every true thought that man has is God thinking in and through him, and the false thoughts are not real thinking and, to the Divine Mind, unthinkable and mere vacuity.

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CLOTHE THE NAKED

Edna H. Davidson, in The Master Mind.

THE button has been pressed. The door is open. As metaphysicians we are finished with mere theories. We were finished two thousand years ago. Now we are passing through the theoretical door into the realm of practice. The world is ready to give heed when we prove our theories, our words, by our fruits.

Too many of us are like the fig-tree planted in the vineyard, concerning which the owner said to the gardener:

"These three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?"

The gardener loved even the least fruitful of his children. His reply was a request of his Lord that the tree might be left one more year to receive his most tender care of pruning and fertilizing, when, if it did not bear fruit, it should be cut down.

Can that be the difficulty with some of us who seem to be cumbering the ground? Is it that we need to dig around the roots of our being, pull up the weeds and prune the useless branches that are not bearing fruit? This Must be done if we expect the fertilizing words of truth to reach and nourish the roots. And we can rejoice in the fact that the Gardener, Jesus the Christ, because of his great love and tenderness, interceded for us, thereby gaining an extension of "one more year" that we may prove ourselves worthy.

Perhaps it is the weeds right around us, in our own home—"a man's enemies are they of his own household;" perhaps it is our untrue attitude toward some phase of our environment; these may be weeds that are so choking our garden that it cannot flourish to fruition. Often it is these small things that are most insidious. It is the little foxes that spoil the vines.

Our daily lives must and do prove us every step of the way. We are ever before the judge and he is ever pronouncing sentence. If we do not enjoy the sentence—if our fruits are unpalatable—we must realize that we are not living true. Doubtless the axe is needed at the root of some undergrowth hidden under some fair flower—self-hypnotism, for example, is a most subtle and dangerous blossom, and one quite too common.

We are prone to neglect the cleansing process that the Master told us must precede his coming to abide within us. House-cleaning, that's what we need, never has been an attractive performance. But how we do enjoy the aftermath!

However, we can make a merry game of the cleaning of this house-mental. Call it "Hunt the Fox" if you choose. There are numerous "little foxes" that have burrowed in

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very craftily, very subtly, so that we do not realize their presence until we get a good hard bite.

FIRST, LET US BE HONEST WITH OURSELVES.

We are not always. It is so easy to find so many perfectly good excuses for not toeing the mark. Excuses are man-made, not God-made. Therefore that is the first branch to prune. Sometimes it is of such rank growth that it overshadows a most deadly blight. God Is. The Law of our Being is. That leaves no branch for an "if," "but" or excuse to hang upon.

This clears the way so that we can get down to the real work in our vineyard. It is good to concentrate our attention on but one little fox at a time. That obstinate, perverse, tenacious little fellow, called criticism, is the one that shall receive our attention at this time. We must go after him with considerable force and determination—pop off his head every time a thought of adverse criticism comes into the mind.

* * * * We can only understand cold by knowing the laws of heat. We can only understand darkness by studying the light. We can understand how to handle criticism by knowing the Truth. And if we are in doubt concerning any angle or phase of the Truth, we have only to consult the directions as given by One who said, "I am the Way."

A simple and easy method to use in handling this disagreeable human trait, criticism, is to follow the Divine injunction,

"CLOTHE THE NAKED."

Wait a minute! Don't begin to recount the number of French and Belgian children you have helped to clothe during the past few years. That is good and that must not be left undone. However, when that only is done the letter and not the spirit of the command is being followed.

From the very beginning to the end of our scripture, we find this matter of clothing the naked expounded. In the story of creation the man and the woman were not consciously naked until they had disobeyed the Lord God—the law of their good—in the eating of the tree of the knowledge of good and evil. It was then that they strayed away from their center, from the expression of their Real Being as children of God. Ever since then, until now, man has been trying to sew together for himself garments made from his belief in materiality. But these have not covered his nakedness.

In Exodus, we find that Aaron made the Israelites naked to their shame, by giving them molten images to worship, by leading them away from the one God. Also Ahaz, king of Israel, brought Judah low; he made Judah naked by transgressing sore against the Lord (law).

But, you say, what is the connection between nakedness and criticism? Just this. Every time we voice something about another that is unkind, untrue, we are tearing his clothes, we are exposing his nakedness.

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WHAT IS UNTRUE?

Anything less than the highest Truth. The truth about every soul in the universe, is that he is a child of God, made in His image and likeness, and therefore he is really pure, perfect, holy. You and I know that. Therefore, in spite of appearances; regardless of whether he himself knows it, it is our privilege, our business as followers of the Christ way, to clothe others with the white raiment of Truth, that the shame of their nakedness does not appear.

Readers, whoever you are, if you are earnestly seeking the Way, try this for just one week. "Prove me, saith the Lord of Hosts." Every time a word of criticism comes to mind, of passing judgment or opinion upon another, because he does not do things as you would, does not measure up to your standard, just remember that you are to "clothe the naked." This will switch your mind from the appearance to the reality. By voicing the truth about that other one you will be helping him along the way instead of retarding his unfoldment.

That is not all. "As we mete so shall it be measured to us again." Every time a word of criticism is withheld and replaced by the truth our own nakedness is covered with fine linen. "The fine linen is the righteousness of saints." Indeed, unless we do overcome this pernicious habit we are not candidates for a place among the elect. In Revelation, third chapter, fifth verse, we read.

"He that overcometh, the same shall be clothed in white raiment." To clothe the naked with Truth is one of the ways of overcoming that the world needs to realize. It is one of the fruits that is expected of us as followers of the Truth.

WHAT A HABIT IS.

A habit is something acquired by practice. It tends to persist in going on in the same way in which it was started, and is wholly indifferent to its class or kind. That which you repeat becomes easier of repetition, whether it is good, bad or indifferent. Illustration: Take a sheet of writing paper and fold it properly for the envelope. The creases represent a good habit. They are in order, harmonious, necessary for the purpose intended. This sheet may be opened and refolded in the same order and neatness without any effort. It would now be harder to fold it wrong than to fold it right. But when the sheet is folded haphazardly, its refolding would tend to follow those haphazard lines, devoid of order and harmony as well as of proper shape for the envelope. This represents a bad habit, which is just as easy of repetition as a good habit. The sheet of paper is indifferent as to how it may be folded. The habit is indifferent to the question of right or wrong.—Charles Edgar Prather.

Clear your mind of every gloomy, selfish, angry and revengeful thought; allow no resentment or grudge toward man, or hate, to stay in your heart over night. Wake in the morning with a blessing for every living thing on your lips and in your soul.

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CHRISTIAN HEALING

Health Is Harmony—Disease, the Lack of Balance In the Status of the Soul—How Harmony May Be Restored—Suffering the Outward Sign of Broken Land.

HEALTH is harmony. Equilibrium in the status of the soul, viz: the condition of spirit, mind and body is that state of Harmony called Health.

Ill health is the want of balance in the status of the soul.

This want of balance is often primarily physical; as when by accident one suffers injury, or by exposure suffers physical shock from cold, heat or otherwise.

Such shock and accidents disturb the equipoise in the atoms and molecules that enter into the physical constitution, and thus the elements are thrown out of balance and this discord registers as disease; named according to the manifestations as they appeal to the diagnostician. The healing of the disease depends upon the healer's ability to produce the remedy that will most readily restore harmony.

The healing depends upon several conditions. First, the extent of the disorder, as to what proportion of the atoms are beyond recovery; second, the mental state of the patient. Is he fearful or confident? Then the mental state of the healer. Is he hopeful or doubting?

If the healer is hopeful, the patient is confident, and the disorder is not beyond reasonable possibility of recovery; the physical harmony may be restored as readily by one class of treatments as by another, and the several forms of mental and physical treatments may combine to make speedy and satisfactory recovery.

Physical harmony, therefore, may be restored by many methods of treatments; some cases by mere mental treatment with no resort to drugs or physical condiments, in others by resort to both; still others by resort to drugs primarily while others succeed eminently by various manipulations or massages.

The secret of health is in keeping with the secret of life.

THE SECRET OF LIFE IS HARMONY with the Law of Life. The Law of Life is Divine Law, being God's way of manifesting His will on the material plane.

All material manifestations from galaxies and suns to worlds and atoms, are but Manifestations of the Will of God, or of that will in action. All true creations, whether of spiritual, mental or physical nature, are Manifestations or Expressions of The Will of God.

Every move in life which discords in the least—spiritually, mentally or physically—with the Manifest Will of God is fraught with a cause

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for pain. To remove, permanently, the pain is to remove the cause. To remove the cause for pain—all pain and suffering—is to find a State of Harmony with the Great First Cause—with God.

The secret of Health then is harmony with God.

This secret is to be desired above all things.

TO KNOW GOD IN HIS RELATION TO HIS CHILDREN

is the Supreme Knowledge on this life plane.

This knowledge truly is reflected in the things of the sense perceptions but its reality is veiled by those very things.

For the things of creation are under the law of evolution and are constantly changing according to the necessities of that law.

But men deduct conclusions from the manifestation of today and write them down in books, as guides for the next generation. The credulous accept these conclusions and make their minds subservient thereto but the observant note that conditions have changed. The laws of things that were harmonious a generation ago are discordant today.

Hence the progressives and the reactionaries among men regarding things and states on the material plane.

It is therefore obvious that from the realm of nature few souls can through the sense perception and deduction strive at the Will of God and find the line of harmony with that will.

THE MESSAGES OF GOD.

The history of the human race is quite to the reverse. At stated periods down through the ages souls have come to earth, clothed in the robes of mortality who have brought new light or renewed light for the guidance of men. Their laws and ordinances became for the people of their spiritual generation the guides for men. The laws they revealed were the laws of God for that spiritual generation. Such were the laws through Zoroastor, Moses, Jesus, the Christ, and Mohammed, the messenger.

Harmony with the revealed laws of every manifestation in their generation is the basis of Health, happiness and true prosperity. A spiritual generation manifests in dispensation.

The spiritual generation of Moses manifested in the mosaic dispensation, that of Christ in the Christian dispensation. Jesus made this clear in describing the condition of the last days of his dispensation, "And this generation shall not pass away until all these things be fulfilled."

THIS NEW SPIRITUAL GENERATION

is already manifesting a new world dispensation.

The world is quickened by renewed spiritual life; men and nations, classes and religions are astir. The old is falling away and the new is coming forth. This is obvious to even the thoughtless. Why will men of thought and reflection shut their eyes to the rays of the Sun and Truth? And close their

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ears to the voices of the prophets speaking down through the ages, and seal their mouths to the words of confirmation that are seeking expression through them? In this you not only keep yourself out of the Kingdom of Heaven, but you stand preventing others from entering. Grave indeed is the responsibility you are assuming.

To revert: The law of life is harmony with the revealed will of God. Health is harmony with the law of life. If you would have real health at every point you Must Square Your Life With the Will of God as that will is now revealed and dispensed. Any discord with that will produce inharmony and disease or unhappiness.

The writer would not deceive you into believing that you can live in mental, physical or spiritual rebellion to the will of God and yet reap the rewards of real health and happiness. It is not so, it never was and never can be so. Suffering is the outward sign of broken laws, but suffering is spiritual and mental as well as physical. By accident a limb is broken, the suffering is physical in effect, the result of a broken physical law, for the limb is a manifestation of the law of the perfect physical body.

Also when the mind reflects upon the consciousness of having done an injustice to another, there is suffering, mental suffering, as a result of having broken the law of justice.

Again when the soul becomes aware of the spiritual laws of God as they effect men and nations, observes those laws in the state of manifestation, then rejects and turns away from the plain path of duty that soul thenceforth enters the desert of spiritual discord.

The physical effects may react upon the mental or spiritual states, or both, and vice versa.

The Great physician is God, the one remedy is, "Obedience to His command and satisfaction in His will."

The key to that remedy is Love to God supremely and Loving Service to All Mankind. Your field of operation is limited only by your opportunity, your opportunity is very largely in your hands.

RED CROSS EXPEDITES WAR RISK CLAIMS.

The Red Cross Home Service has been designated as the official clearing house for all soldiers' inquiries regarding War Risk Insurance. At a conference of organiations cooperating with the Bureau of War Risk Insurance Director R. G. Cholmeley-Jones announced this plan to aid former service men to facilitate adjustment of their allotment and allowance accounts, compensation and claims, and re-instatement of lapsed or canceled insurance. Formerly the soldiers' queries came to various co-operating organizations, resulting in much duplication of investigation. Now all inquiries received by the various organizations will be referred to the Red Cross, checked against their records and forwarded to Washington.

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THE CALL TO UNITY

Wm. E. Gibson.

(Continued From October Issue, Page 15)

WHEN confidence is destroyed and the good will of the masses is confused by apparent signs of hypocrisy on the part of the powerful of the classes, and the rumbling sign of volcanic eruption is evident, there is but one course left for those who stand at the helms of the ships of states and that is Firmness based upon the broadest justice to all and favoritism to none. Politics must be abandoned. He, or they, who dare to make the turmoil a screen behind which to push forward a political scheme which they dare not put forward on the open stage pushes forward but to a dangerous precipice.

Class priority must be dashed to the winds of oblivion, and the links of the claim of equality and justice—before the law of human brotherhood—must be strengthened by firmness adorned with kindness.

Veiled religious policies must be laid aside, for humanity is rapidly approaching the arena of reality where all masks must be torn away.

Politics, classisms, religious policies, must now pass into the crucible—the Divine Crucible of Unity.

The time that is is but a whirlpool in the world of existence and by it all men are being irresistibly drawn to a vortex, the base of which is the crucible of unity; and all of which that is not compatible with elements of unity must lose its idenity in the flames and pass with the dross.

UNITY AND COOPERATION

are the only means by which the best of that which exists of human development may be retained while that which is to be comes forward. A new order is as sure to come as the day is to follow the dawn. And as the sun changes the appearances of the things of the night to the glory of day so now the order of the world begins to change. The beginning is rigid, what will the end be? Blessed is he of men or nations that shall face God and daily draw nearer The Eternal Face, the light of which shall enlighten the soul and guide his steps.

As men draw near to God they draw near to each other in spirit, in life, in conduct.

THE SIGNS OF GODLINESS

are friendliness and cooperation for the common good, but the signs of ungodliness are selfishness and contention, neither of which is compatible with the Elements of Divine Unity, and therefore is doomed to destruction.

The spirit of justice and uprightness manifested on the part of those who man the ship of state, and those who move the helm, go far, very far, towards soothing the nerves and

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calming the pulse of humanity, but every sign and manifestation of the want of this spirit injects the frenzy of madness into the human heart.

Madmen, bereft of reason, trample common-sense under foot.

SUCH IS THE STATE OF SOCIETY TODAY.

Labor organizes in factions, aiming to fight each other with one hand and capital with the other. Capital organizes against labor, hence marshals its forces against the source of its existence. One cannot live without the other for any considerable length of time. Each is absolutely dependent upon the other. Then why can they not come together? Reason and common-sense would say, better to reform all institutions of governments, remake constitutions, remodel schemes of laws, than to set about madly destroying what generations have developed of substances and men.

But men do not come together. When they face each other they fight. Why? Each sees the shortcomings of the other. The hypocrisy of character and conduct hides men from each other. Men see each other's sins and not their reality; consequently they come not together. Men come together not by facing each other, but by drawing near to God; by squaring their lives and conduct with the revealed will of God.

As the spokes of a wheel near the hub are close together so men near to God are near to their fellow-men.

Nearness to God is "obedience to his commands and satisfaction in his revealed will."

No man can now institute any reform or form of government that will save the day and calm the world, but such as are born directly of the Revealed Will of God.

All effort at government arising otherwise than of the Revealed Will of God will lead to increasing confusion.

Now is the infidel turned into hell, and the ungodly of men and nations swept by the whirling sea of The Time That Is, doomed to the dross from the crucible of unity.

TRULY, GOD IS THE REFINER,

His spirit of unity manifested in human brotherhood and interdependence is the divine crucible and all must pass through the flames. Those who reflect not His Image, be they individuals, nations or peoples, must pass to the dross of oblivion—relative oblivion. But those who stand the divine test shall rule the world and pass from rule to rule.

The Great Judgment is Now, and men are fleeing from the face of God seeking refuge where no refuge is to be found—some to the empty shells of dead religious systems, some to wealth, some to pleasure, some to war, some to places of honor, some to fame, among men, all fleeing from God and pushing apart from each other, save a few who bear any deprivation in order that they may draw near to God and to have the guidance of that face that falters not.

(To be continued.)

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BRANDS FROM THE BURNING

That which attracts a man most he worships most. If a man worships anything other than God he worships in error. Worship in Truth, or True Worship, is ever in The Light of the Face of God, and he who faces otherwise is bereft of this light.

Every man in due time has the reward of his worship. If he centers upon wealth and is consistent with the methods for accumulation he acquires wealth and all that goes with material wealth; so with possession, honor, fame.

That which men set their hearts upon, center their thoughts in, and bend their energies towards becomes their master, and when they think they have conquered they have merely capitulated.

The subject truly is often on the throne while the king mingles in the crowd.

Slaves ride in chariots and robe in purple while lords in tattered garments tread the dusty byways.

Yet slaves are slaves and lords are lords, each to answer to the call that he knows.

Truth conquers. The one, man or nation, who squares his life with truth is master on all occasion. Truth strengthens soul force and impels right action at the right time.

Truth is a crown that makes a real king of whoever wears it.

Injustice practised upon the helpless is ever underlaid with the carbon sheet of remembrance. He who has to his credit the greater record of such injustices faces conflict with a great handicap. The enemy within is equal to, or greater than, the enemy without.

Any condition that closes the avenues of human energies, such as curtailing free speech, limiting free access to the opportunities of life, hampering human progress by social gradations, pens up forces and powers that at most can be held in check only for a brief period, and when they are let loose or break their bonds rush forward with the madness of the water behind a dam that falls before the flood. Such was the state that led to The Murder of Europe and the mourning of the world. And such energies pent up during the period of the military restrictions incident to that European tragedy are now breaking out in all lands so affected—breaking out in labor struggles, race bitterness and class wars.

What will the end be? The waters of life have been dammed above their normal level. Their level they seek, and will not rest until it is reached.

If destruction must come, the sooner it is complete the sooner will it be possible to remove the rubbish and build the institutions of the new order.

There is but the one prayer for the followers of the Christ, and that is, "Father in heaven, Thy kingdom

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come, Thy will be done," the spirit of which is resignation unto the hour of restitution.

Work, all work, is honorable if the end thereof is for human betterment. "Work done in the spirit of service is not only favorable but is worship to God."

He alone finds dishonor in work who works as a slave. The slaves work only for food, clothing and sense pleasure; but free men, who are the real servants of the human race, work for the purpose of making their corner in the world a better place for the abode of men. They are the subduers of the earth and the beautifiers of this garden of God.

SPARKS OF TRUTH.

Human attraction is temporary. Divine attraction is eternal.

Certain virtues in one attract others.

When those virtues are wanting, men are at variance.

But when men draw near to the center of all things—to God—they unconsciously draw close together. Nearness to God is nearness to men.

Beauty is a flower that opens in the soul. He who sees beauty in others must first have glimpsed it in his own soul.

The friend that will be true to you is the one that has learned to be true to himself.

He is the Divine Healer who hews to the well-marked line of divine law.

He who is deaf to the songs of the heavenly birds is dead to spiritual light. Such death is chosen. Choice is the right of man. "Let the dead bury their dead" if they choose.

How stands the love of the Heavenly Parent in the heart of him who forgets and neglects his earthly parents?

Only "the fool hath said in his heart there is no God." Why seek ye the bed of folly, pull the cover of falsehood over your eyes and sleep the sleep of death in the midst of life?

THOUGHT

We build our future, thought by thought,
Of good or bad, and know it not!
Yet so the universe was wrought.
Thought is another name for fate,
Choose thou thy destiny and wait,
For love brings love, and hate brings hate.
Thought, like an arrow, flies where sent;
Aim well, and be sure of thy intent,
And make thine own environment.
Nothing can bid thy purpose pause,
For Mind is the Universal Cause.
The Lord God thought and lo! he was!
Let the Lord in thee arise, and say
To adverse circumstances, "Obey,"
And thy dear wish shall have its way.

—Ella Wheeler Wilcox.

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THE BEAUTIFUL GOSPEL OF DRUDGERY.

Rev. Franklin H. Reeves is quoted as follows in the Boston Transcript:

We must now see that work is far from being an evil. Are loafers ever chosen to positions of responsibility and leadership? Rather it is the one who has disciplined his powers by hard and steady work, who has wrung his triumph out of a strenuous toll, who has, as Roosevelt said, lived life "to the hilt."

Rich men say there is more fun in making money than in spending it. Work is often the only cure for sorrow. Society women thought life consisted in afternoon teas, bridge and the theater. Then came the war. They left pleasure for the Red Cross; some even to cross the sea to minister in lonely huts or in hospitals. They confess now that it would be impossible to return to the old life. They must do some worthwhile work. Life has taught them the glory of toil.

If our toil, then, has a purpose in it, our work has a deeper meaning, a richer flavor. Such work is the salt of life. Without it life is like the weak muscles that are so flabby and useless. Work makes life strong, vigorous, and wholesome; puts a healthy color into it. Work toughens the moral fiber; in fact, gives to life much of its moral tone. The character is developed and enriched by it. Work, then, for the sake of work. "Blessed," shouts Carlyle, "is the man who has found his work!"

Ruskin says we must work for the work, and not for the wages. When man truly loves his work the drudgery disappears. Work, a blessing in itself, a joy to us—this is the message of labor.

Yes, the true man hears the call of humanity. Though he has to work hard from morn till night, he is larger than just the mere labor he is doing. His great heart of love takes in the whole world, and work becomes sweet and life full of interest. In the vocabulary of life, drudgery to him is an unknown word.

Your life is not your own. It belongs to God. Your work is done for Him. Why does not the lighthousekeeper let his light go out? "Because," says Prof. Peabody, "it is not his light. He is its keeper, not its owner." So has our daily work been given us in trust by our Creator. Nothing, then, is insignificant. The little, common, everyday duties are of the utmost importance. The dullest task becomes transfigured because of the divine purpose that is in it.

With Drummond and Carlyle and a host of others I believe we should find life's greatest compensations in our daily work.

This is the gospel of labor; ring it,
ye bells from the kirk;
The Lord of love came down from
above to live with the men who
work.
This is the rose that He planted here
in this thorn-cursed soil:
Heaven may be blessed with perfect
rest, but the blessing of earth
is toil.

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CHRISTMAS TREASURES.

I count my treasures o'er with care,—
The little toy my darling knew,
A little sock of faded hue,
A little lock of golden hair.

Long years ago this holy time,
My little one—my all to me—
Sat robed in white upon my knee
And heard the merry Christmas chime.

"Tell me, my little golden-head,
If Santa Claus should come to-night,
What shall he bring my baby bright,—
What treasure for my boy?" I said.

And then he named this little toy,
While in his round and mournful eyes
There came a look of sweet surprise,
That spake his quiet, trustful joy.

And as he lisped his evening prayer
He asked the boon with childish grace,
Then, toddling to the chimney place,
He hung this little stocking there.

That night, while lengthening shadows crept,
I saw the white-winged angels come
With singing to our lowly home
And kiss my darling as he slept.

They must have heard his little prayer,
For in the morn, with rapturous face,
He toddled to the chimney-place,
And found this little treasure there.

They came again one Christmas-tide,—
That angel host, so fair and white!
And singing all that glorious night,
They lured my darling from my side.

A little sock, a little toy,
A little lock of golden hair,
The Christmas music on the air,
A watching for my baby boy!

But if again that angel train
And golden-head come back for me,
To bear me to Eternity,
My watching will not be in vain!

—Eugene Field.

THE PILGRIM.

Man comes a pilgrim of the universe,
Out of the mystery that was before
The world, out of the wonder of old stars.
Far roads have felt his feet, forgotten wells
Have glassed his beauty bending down to drink.
At altar-fires anterior to Earth
His soul was lighted, and it will burn on
After the suns have wasted on the void.
His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed—
Worlds sleeping yet in some new dream of God.

—Edwin Markham.

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LOVE.

Love makes those who love absolutely happy and radiant. It can drive out of a soul every feeling which is in any way not akin to Love. It can be absolute monarch of the soul, into which never enters any resentment or aversion to anything, state, condition, action or person. I am not exaggerating when I say "anything," I mean it literally. Love for one person can come with such intensity that in its pure light the Truth can be revealed to the soul—the Truth that all are good, that man is ruler of all Life's and Love's forces, wise and all-powerful, and creator.

It can teach the soul all the wisdom of the universe, and enable it to do the things which God is said to have done. It can reveal to the soul true religion, its use, its results. It can make the soul see that it, Love, is greater than any form of religion anywhere, and can so fill the soul that for it all preconceived ideas of honor and right, religion and truth, are put away as powerless before its almightiness; in fact, to love wholly is to see that Love is the law and law-Giver, and bows to no other power, for there is none greater—it is God, literally.

Love is Wisdom, and teaches a soul, illuminates a soul, revealing that because Love is, and is all and all-powerful, the soul can know no pain, no sorrow, no repining, no regret, and reveals the joy of Life and of Love. Love can so fill a soul that in it is forgotten all else but itself and its joyousness, and there is no more sorrow, no more pain. Love teaches all this wherever it goes in its fulness of Being. Love is Teacher pre-eminently; not only does it send out its power, but it restrains its outgoing, and is Teacher.

One of the greatest lessons is meekness and equality. The soul that loves as much as is possible, must see all as one, and all desire for pride passes away. Love teaches that lesson to the loving soul; therefore, as long as a soul can justify itself in setting its oneself above, or better, than the socalled lowest, it has yet to learn of Love what Love has got to teach, and cheats itself in deeming that it has penetrated Love's secret places. Love teaches that a man's worth lies in the loving he does, and not in his birth, or position of any kind, his education or learning. Love will be, must be, absolute monarch in a soul, before it, Love, will or can reveal its whole grandeur, beauty and wisdom to the soul. To love wholly must be the intense and leading desire of a soul, before Love can stand naked in all its majesty in that soul. In gazing upon Love's wondrous glory is revealed to soul what is true and what is false—what is eternal and what is transitory.—From Self.

Hard words gain no converts, and turn no one away from his false opinions and deeds. "Love thine enemies," for love is the shield of the Lord and Truth, His mighty flaming sword. No one can bring forth spiritual fruit with a carnal weapon in his hands, and no one can help another with epithets and criminations.

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"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,
Though 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.

THE CHRIST.

Helen Hunt Jackson.

They told me I was heir; I turned in haste
And ran to seek my treasure,
And wondered as I ran how it was placed,
If I should find a measure
Of gold or if the titles of fair lands
And houses would be laid within my hands?
I journeyed many roads, and knocked at many gates.
Some asked me; in naught lay beyond their door.
Some smiled and would not tarry,
But said that men were just behind who bore
More gold than I could carry.
And so the morn, the noon, the day were spent
While empty handed, up and down I went.
At last one cried, whose face I could not see,
As through the mists he hastened,
'Poor child! What cruel ones have hindered thee
Till the whole day is wasted;
Hath no man told thee that thou art joint heir
With one named Christ, who awaits his goods to share?'
And when at last I stood before his his face,
I knew him by no token
Except the subtle joy that filled the place;
Our greeting was not spoken;
In solemn silence I received my share,
Kneeling before my brother and joint heir.—The Truth.

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THE NATION'S WEAKNESS.

Is it not about time for us to come to our senses? Can we not now begin to give the physical trainer his true rank? It is he who builds the human foundation. And is not the foundation of greater importance than the superstructure? If the foundation is insecure, if it is improperly built, of what value is the superstructure?

An architect gives the most careful consideration to the building of the foundation of his house. He knows that if the foundation fails to stand the test, the house will tumble in ruins. It is the same with the human house. It must be built to stay. Weakness in any part means that the body in its entirety is affected.

The human house must be strong. It must be built of rugged material. It must be vigorous in its every part.

And that science that appertains to the building of this masterpiece must be exalted to its proper position.

Let the physical trainer stand first. Accord his knowledge its true value.

Let the physician take the place where he belongs. He has been taught to treat the sick. He has been taught to diagnose sickness. He knows absolutely nothing of the art and science of physical training.

Let us pray that the Government will now exalt physical training, that the people may properly understand its principles. We have been following after false gods long enough.

Let the race of cripples that we have evolved as a result of this misunderstanding of the true principles of life be taken in hand by the physical trainer. Let us make their bodies whole, complete in every respect. Then the stimulants (crutches) that thy consider necessary each day of their lives can be thrown aside.—Bernard Macfadden, in Physical Culture.

LIFE ABUNDANT.

I have been interested in Christian Healing for some years, but seeing in a bulletin of the New Thought Alliance that they had a few copies of "Life Understood" for sale, I sent for a copy, feeling that the book had a message for me. I was much interested in the spiritual realities of the body. I had the book but a few days, when one evening the 'phone rang, and on answering I was informed that a lady wished me to treat her immediately, as she was in a serious condition, her lungs and chest seeming to be the seat of the trouble. I immediately got to work and like a flash the spiritual realities came to me. I declared God as Life abundant, and in less than two minutes I knew the error had been uncovered and destroyed. It was a week later when I saw the lady and she got up and tsetified that almost as soon as I answered the 'phone she was healed. Only a truth student can realize what my feelings were, that I, a one-time atheist, should be a factor in such spiritual work.—Michigan, G. T. P., in Active Service.

Teach by your lives!—Bonar.

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COUNT YOUR BLESSINGS.

(This song, in original form, is No. 82, in "The New Make Christ King." In our Unity services, we rearrange the last line of the last stanza, and sing it as given here.)

When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

CHORUS.

Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, ev'ry doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you his wealth untold;
Count your many blessings money cannot buy—
Your reward in heaven, nor your home on high.

So, amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend
Help and comfort give you, benedictions send. —Unity.

A SONG FOR CHRISTMAS.

Chant me a rhyme of Christmas—
Sing me a jovial song,—
And though it is filed with laughter
Let it be pure and strong.

Sing of the hearts brimmed over
With the story of the day—
Of the echo of childish voices
That will not die away.—

Of the blare of the tasseled bugle,
And the timeless clatter and beat
Of the drum that throbs to muster
Squadrons of scampering feet.

But, O, let your voice fall fainter,
Till, blent with a minor tone,
You temper your song with the beauty
Of the pity Christ hath shown.

And sing one verse for the voiceless;
And yet, ere the song be done,
A verse for the ears that hear not,
And a verse for the sightless one.

For though it be time for singing
A merry Christmas glee,
Let a low, sweet voice of pathos
Run through the melody.
—James Whitcomb Riley.

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THE GREAT WHITE TRAIN IN SIBERIA.

The remarkable work of the "Great White Train," as it is known in Siberia, has been made public in a report issued by the American Red Cross.

The train was constructed by the Red Cross for the Allies in 1918 and was originally intended to be used in the maritime provinces of Siberia. When the epidemic of typhus swept the country, however, the train turned west, carrying cars for bathing men, women and children who had been unwashed for months, cars with equipment for cutting their hair and sterilizing their clothes, and cars loaded with fresh clothing and medicines.

The work of combating the fever extended from Vladivostok on the east of Chelyabinsk on the west, a distance of 4,125 miles. Bathing hundreds of patients daily, sterilizing their clothes, giving out medicine and garments, city after city was visited. About 20,000 cases have been treated in the six months that the train has been fighting the disease. The largest number handled in any one day was 999, a mistake in calculation preventing the 1,000 record which the crew had determined to establish.

Side by side with the purely physical aspect of the campaign went the work of compiling data on which the Red Cross can base future anti-typhus campaigns. On the arrival at a Russian town believed to be typhus ridden (and few communities were free from the disease) the train officers arranged conferences with the officials, military and civilian, and placed the Red Cross facilities at their disposal. All possible information about health conditions of the district was then obtained from local authorities, and physicians on the train were sent to determine the needs of the different hospitals. Plumbers and sanitary engineers of the crew were dispatched to examine the bathhouses and disinfecting apparatus used by the Russians.

Many towns were found short of sterilizing facilities, and the Red Cross plans to meet this need next winter by constructing 200 sterilizers of a familiar Russian type which are simple to operate and effective in disinfecting clothing. For towns where drug supplies are particularly wanting the Red Cross has accurate information on which to base the distribution for next fall and winter.

There will probably be little typhus in Siberia during the summer months, but it is expected that there will be a recurrence of the epidemic next winter. Red Cross workers say that it is almost impossible to abolish the acute overcrowding of military concentration areas with inadequate sanitary arrangements. The rapid spread of typhus last winter was due to this and the fact that troops suffering from fever came into clean areas and infected the population.

To control typhus in western Siberia Red Cross investigators say it is necessary to have a well equipped organization, which shall examine all trains, bathe and disinfect troops and groups of prisoners frequently and absolutely forbid infected men going into clean districts.

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THE MOTHER'S LOVE.

"As one whom his mother comforteth, so will I comfort you."

As we grow older and at last are left
Without the love that seemed so much a part
Of each day's life that never had we thought
Of it as love, but simply life itself,
What is it that comes back of her we miss
With tears more bitter because shed so late?
Is it the loving counsels that throng back,
The wisdom doubly prized as daily proven?
Is it her beauty and her graciousness
That haunts me while I wake, and comes in dreams?
No, no! All day and many nights and days
My mind is filled with myriad little things:
The way she kissed me when she tied my hood
And sent me off to school, a little girl;
The infinite pains she took to dress my dolls
And make me "parties" with "real things to eat;"
And how she'd come a dozen times at night
To bring a drink, or comfort me, afraid.
My grown-up years seem sudden blotted out
And all the day in my dreams at night
I see her doing all the little things
That she, when we were children, used to do.
I hear the little words she used to say
When I had hurt myself, or some one made me cry.
But now I weep; she cannot comfort me.
And bitterest are my tears that it's too late
To say, "I do know now, how wonderful you were!"

—From Heart and Home.

MY BEST CHUM.

I's the best chum that I ever had; I like to be with me,
And talk to myself in confidence—we never disagree.
I often sit and ask me if I shouldn't or I should,
And I find that my advice to me is always pretty good.
I talk with me and walk with me and show me right and wrong;
I never knew before how well we both could get along.
I never try to cheat me; I'm as truthful as can be;
No matter what may come or go,
I'm on the square with me.
It's great to know yourself and have a pal that's all your own;
To be such company for yourself you're never quite alone.
To be true and just toward yourself is wisdom's master stroke,
So always treat yourself as well as you treat other folk.
I've made a study of myself, compared with me the lot,
And I've finally concluded I'm the best friend that I've got.
Just get together with yourself and trust yourself with you,
And you'll be surprised how well yourself will like you if you do.

—Anon.

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THE GREATEST.

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

And If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

Rejoiceth not in unrighteousness, but rejoiceth with the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

For we know in part, and we prophesy in part;

But when that which is perfect is come, that which is in part shall be done away.

When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things.

For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known.

But now abideth faith, hope, love, these three; and the greatest of these is love.—St. Paul to the Corinthians.

DEATH IS NOTHING TO YOU.

Death is nothing to you; you know that no one ever really dies and all fearlessly you face it and rest secure in the divine presence that you are immortal through the ages and nothing can keep you dead, nothing can hold you in death, you are life forevermore, you are alive with the life of Christ, you are alive with the life of God, and your life is secure. Now by the power of Truth, by the gift of God, who has declared "Thou shalt decree a thing and it shall come to pass," we are speaking the Truth that establishes you in health and happiness and freedom and every blessing here and now. Now your life is hid with Christ in God. It is secure, it is perfect, and by the power and grace of the Almighty God you show it forth to perfection. You are free, you are well, you are alive forevermore.—Annie Rix Militz.

Success is the most natural thing in the world. The man who does not succeed has placed himself in opposition to the laws of the universe. The world needs you—it wants what you can produce—you can serve it, and if you will, it will reward you richly.—Elbert Hubbard.

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INVOCATION.

There is one Power and one Presence in the universe—the Good Omnipotent!

We acknowledge Thee, O Life, Love and Truth, to be the Omnipotent One.

Spirit is the only Substance—infinite, eternal and unchangeable.

Man is inseparable from and one with the perfect Substance—Spirit.

Omnipotent Goodness and Love, we are now in Thy sacred presence.

By Thy breath the whole universe is created.

By Thy love the whole universe is sustained.

By Thy life the whole universe leaps with joy and gladness.

There is naught else beside Thee.

There is no place that is not filled with the health of Thy countenance.

Thou art infinite; all is contained within Thee.

Thou are eternal; nothing ever dies in Thee.

Thou art unchangeable; nothing ever falls from Thee.

I am Thy child, created in Thy likeness and perfect image.

I am sustained in Thy perfect image.

Help me to know the Power that Thou hast given me.

Help me to see the Power, to let the Light of Truth shine.

Manifest Thyself in me as a Healing Presence.

Manifest Thyself in me as a Strengthening Presence.

Manifest Thyself in me as a Loving Presence.

To the All-Good be the honor and glory, forever and forever. Amen.

—Annie W. Mills, in Power.

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.

TALK HEALTH.

Talk health; the never ending tale
Of mortal maladies is worn and stale,
You cannot charm or interest or please
By harping on that minor chord, disease,
Say you are well, or all is well with you,
And with your words disease will flee.

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CHEWING GUM AT THE FRONT.

Did chewing gum help win the war?

"I'll say so," replies the doughboy, with a grin. And he knows!

"It was a necessity. We couldn't supply enough of it," answers the overseas welfare worker.

Soldiers on the firing line used chewing gum to ward off thirst when canteens were empty and water not available. Chewing gum relieved many a parched throat on long marches and fulfilled a vital need to the men in the heavy artillery, who were constantly surrounded by clouds of thick dust while on duty behind the big guns.

Because of the small size and slight weight of chewing gum, it fitted into the smallest carrying space. Happy indeed was the soldier-boy who, on opening his Christmas package from home delievered to him on Christmas morning by the American Red Cross, found candy-coated gum or a juicy stick tucked in the corners. Even chewing gum from the little old corner shop back home was enough to make a fellow whoop for joy. As one chap expressed it, "We were always glad to get chewing gum, just to have something to chew. A fellow gets kinda nervous when he's waiting for the signal to shoot ahead, and you sure can work off some of your queer feelin's with a gob of gum."

When you have read your News Letter pass it on to some one who needs it, and speak a good word for it and its accomplishments.

THE "NEEDLE'S EYE."

Bill Arp writes in the Atlanta Constitution: A lady writes to me and asks what is really meant by the "Needle's eye" in the parable of the rich man. I remember reading somewhere that it was the smallest gate that gave entrance to the walled city of Jerusalem and that a loaded camel had to be stripped of its burden and bend its knees to squeeze through. And so a rich man had to give up his riches and come to his knees before he could enter heaven. But I do not find that in any commentary. It was just one of the thousand proverbs that adorned the moral teachings of the Jews and the eastern nations. The writings of Job and Solomon and Confucius and Mahomet abound in them. In the Koran is found this proverb: "The impious man will find the gates of heaven shut and he can no more enter than a camel can pass through a needle's eye." There is another in the Koran which says: "You will never see a palm tree of gold nor an elephant pass through a needle's eye." These proverbs simply meant that it was impossible. Strange to say, the world has long since quit making proverbs. All proverbs have come down to us, even such as "A rolling stone gathers no moss." "Poor Richard" left us a few, such as "A penny saved is two pence gained."

All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.—Sayings of Mohammed.

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"PUT ON THE WHOLE ARMOR."

The soul which goes to its appointed task serenely, in a loving spirit of service, is encased in a spiritual armor, shimmering, iridescent and intangible, but no less real because it does not chafe and bind.

Against this armor the poisoned shafts of hate and malice are powerless; they have no might to wound so long as there is no crevice by which they may gain entrance to the soul. Self-love, self-seeking, resentment, retaliation—these are tiny cracks which widen and widen until the spiritual sheath is powerless to protect its wearer.

Draw close about you the soft radiant folds of this God-given garment; always be aware of its presence and its protective power. Let it become more real to you than the memory of any earthly apparel you ever put on. "The whole armor of God" was not a symbolic vision of Saint Paul but a practical and actual possession whose power to guard and bless may be at any moment fully demonstrated.

We are not half daring enough in laying hold upon spiritual possessions: God is ready to give above all that we are able to ask and think, but he does not thrust any good thing upon us, we must lay hold upon it for ourselves; by faith we must first grasp the vision, then by love we must bring it over into the material world of action, then and then only, does the vision become truly our own.

Let us visualize this armor of God, weave into it all the beauty, light and strength we can imagine, and then go forth in serene courage to meet the issues of the day.—The New Age (a Masonic Magazine, Washington, D. C.)

PRAYER, A NATURAL INSTINCTIVE ACT.

Prayer is, in the first place, a natural instinctive act of the heart, impelled by its consciousness of God's fatherhood and its own dependence. And because of this no sincere prayer for an honest end is wrong. Therefore also the results of prayer in the material world form no criterion for the judgment of the efficacy of prayer. That is why, despite the great discrepancy between prayer and its material effects, men do still unquestioningly persist in praying. It is part of the social relation between God and man. Yet it results in some definite effects upon man's life, whether it be the prayer which is just communion or that which is more especially the effort to realize God. The effect is most evident in the spiritual and moral realms of life, but through them also on the material circumstances, and more especially on man's attitude toward those circumstances. These results are brought about partly by the human effort in prayer, but also by a response from God which comes, not as a special intervention, but through the channels of spiritual laws.—The Jewish Chronicle.

The peace that the world needs is that eternal peace awakened within each of its children.

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WHAT WE CALL OUR DEAD THOUGHT.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it as it goes.
It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known
And yet made comrades when alone.
These thoughts have life, and they will fly
And leave their impress by-and-by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered breath.
And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home
A dove or raven, it will come.
Then let your secret thoughts be fair;
They have a vital part and share
In shaping worlds and molding fate—
God's system is so intricate.

—Ella Wheeler Wilcox.

LIFE AND DEATH.

You breathe your own life and you have to continue to do so and you have to learn how to bridge over the death. Do it now and keep doing it. With every word of truth you put in a good plank in the platform, so it will require affirmation and reiteration of the Truth. You remember Paul, how he raised a man from the dead. You recall he was standing on the balcony, and fell over it to the floor below, where Paul brought him to life. My friends, never give death any beautiful qualities. Never give death any sentimental ideal. You rob yourself when you give death the power to release you from your pain. Death is not your friend and therefore do not say "Beautiful death" and feel that death is a friend to humanity. It is life and immortality and all these wonderful splendors that prove a true friend. Death is not the way to salvation or heaven. Let us see these things clearly. All the beautiful words you have, use on life.
—Annie Rix Militz.

LAUGH.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn to 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 and on the stage, 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 welcomed, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.
—Health Culture.

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FEAR OF POISON CAUSES DEATH.

"Dead because she thought she had been poisoned," was the singular verdict pronounced by Coroner's Physician Springer today after performing an autopsy on the body of Virginia Jackson, an aged colored woman. The autopsy was performed in the belief that the strange circumstances of the woman's death were indicative of murder.

"This old woman thought she had been poisoned," said Doctor Springer, "and this thought affected her heart to such an extent that it killed her. The heart actually burst."

A neighbor gave her medicine, and she concluded, on feeling ill immediately afterward, that she had been poisoned. The fear of death killed her.—From Now.

DECIDE UPON WHAT YOU DESIRE.

You can form habits consciously by deciding what you desire, and by impressing the subconscious mind with that desire over and over again until the subconscious begins to act upon that suggestion to the exclusion of all opposites. If you desire goodness, health, happiness, prosperity — t h i n k them, affirm them; keep declaring them and refuse to see anything else. Stick to this practice regardless of the present seeming conditions until these good-true impressions become automatic; when, lo, what a transformation without as well as within!

NOTHING COMES BY CHANCE.

We see that nothing comes by chance. Every event, every person who ever came into our lives came by law. If we think any one ever injured us by thought, word or deed, if we think we ever injured any one, we need to apply the beautiful law of forgiveness. Forgive yourself first, then you can forgive every one else. In truth nothing ever came into our lives that we did not bring there. In truth we are blessed by every one and we bless every one.—Frances A. Green, in the Master Mind.

"Some time, somewhere, God wins all men by His mighty love. No man can escape God—escape from reaching that state of consciousness where he knows and realizes. He has forever been, and forever will be, the nearest thing to him. 'The blazing flames of Love will spread and burn until they possess and purify every soul, whether that soul be on the plane of sense or within the confines of Hades.' Such is the power of Love. It burns away the cage of illusion and frees the spirit, so that it forever dwelleth with God-consciousness in the Seen and Unseen."

This we may know surely, that no man or woman of the humblest sort can really be strong, gentle, pure, and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

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LOVE.

Love prays. It makes covenant with Eternal Power in behalf of its dear mate. Thus are we put in training for a love which knows not sex, nor person, nor partiality, but which seeketh virtue and wisdom everywhere to the end of increasing virtue and wisdom. But we need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the end. That which is so beautiful and attractive as these relations must be succeeded and supplemented only by what is more beautiful, and so on forever.—Emerson.

Failure! There is no such word in all the bright lexicon of speech, unless you yourself have written it there.

Success is the result of a mental attitude, and the right mental attitude will bring success in everything you undertake.

We are strong in the muscles we use, and it is so with every faculty of the soul, and every attribute of the mind. — From Roycroft Reminder.

People are seeking health and youth and beauty. They must make of themselves living Affirmations, before their desires can be materialized.

The tear and grind of the average business life may bring in a few more dollars, but it may also tend to weaken one's capacity for the enjoyment of the fruits of labor.

The most fortunate man is one who can appreciate things.—Burry.

EVERYBODY'S KNOCKING.

It is a disgrace to be ill, because the sufferer is advertising a violation of law.

No one would boast of insanity in the family; then why boast of having been sick or operated upon? It is just as bad. If physicians would put in one-tenth as much time learning truth as they do urging the passage of law with which they boast they suppress competition, there would be fewer medical books and schools, though better ones.—Dr. Leon Patrick, in "Health Culture."

I have, like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this—always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning; I resolved that they should not crush or dwarf my soul, but rather to be made to "blossom, like Aaron's rod, with flowers."—Helen Keller.

The purity of a stream is at its fountain; the farther one goes from the fountain the greater its impurity. The foundation of man's life is in God; the nearer one gets to God, the purer and more perfect is the stream of his life. And if the fountain is eternal, immortal, then those who drink directly from such a source may be immortal also.

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THE BEAUTY OF WORK.

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day.—Lucy Larcom.

I believe in the contagion of courage. Emerson tells us that when the black plague visited Europe, Napoleon went into the hospitals and ate from the dishes of the men afflicted with the disease in order to show that the man who was not afraid of the disease would not take it. Another writer informs us that not only did Napoleon remain unhurt, but the disease was banished.

He who meditates on God as the Giver of contagious Health until he feels a radiant energy proceeding from him, can direct his mind to any person in any part of the earth and be to him a protecting influence. This is the Science of Prayer —not agonizing, not entreating, but an all-willingness to be used as the transmitter of the Life of God.

So a noble and merry season to you, my masters; and may we meet, thick and three-fold, many a time and oft, in blithe yet most thoughtful pages! Fail not to call to mind, in the course of the 25th of this month, that the divinest Heart that ever walked the earth was born on that day.

If the Divine Mind is permitted by man to dwell within his mortal mind, it makes him perfect. Therefore all Great Souls become such by giving up entirely the mortal will and the mortal mind to the Divine Will and Divine Mind. The great men and women of the world have no will of their own; they are always mild, meek and gentle persons who are world-movers. Such was the Master, the Blessed Christ. There are no limitations to the powers of love, kindness and gentleness. All power comes from God, and God is Love.

He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his tasks; who has left the world better than he found it; who has never lacked appreciation of earth's beauties or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—B. A. Stanley.

"All things are yours." This passage is the charter of Christian culture. St. Paul lays down the right of the Christian to share in the riches of human experience and the limits within which that right must be exercised. "All things are yours"—only because we are Christ's, and Christ is God's. The Christian holds the master key to the treasury of life. —Rev. Neville Figgis, D. Litt., in The Church Times.

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HOW ONE SHOULD BEGIN THE DAY.

One should begin each day with thoughts of love and strength. There is every reason why one should think well both of himself and others. It puts one in harmony with the world, and makes one receptive to its opportunities and advantages. One should formulate what he would perform and mentally picture its accomplishment. He should carry with him the expectation, the hope, and the assurance of success. As he absorbs and radiates sunshine, he will express kindness and goodwill only to others, and thereby determine what he shall receive from them.

One should absorb himself in his work, and put his whole mind on what he is doing. Concentration is at the root of all success, and it is as one is interested that he may concentrate his forces readily. With faith in oneself, and a mind centered upon his work, it will respond to his creative power, and his ideals will be translated into their material correspondences.

Wisely directed exercise of thought and action will thrill one with life and vitality, and he will feel intensely the joy of accomplishment. As the day closes he will know that he has done his best, and will be ready to start the next day to better advantage even. He will not worry himself about the problems that confront him, but will arrange them clearly in his mind and leave them to solve themselves. Life's problems are all fitted with time locks, and one's faith and patience convince him that they open automatically at the appointed time.

Regret and remorse relate us inharmoniously to the past, and signify a reversionary or backward movement. Looking to the past means retreat, decay, dissolution and death. He who lives in the past lacks harmony with the present, and must struggle against the currents of the tide of life that ever sweep onward and upward.

Fear and worry relate themselves inharmoniously to the unknown future, and conjure up mountains of cares and difficulties. Thoughts of fear and worry become centered on obstacles, and distract one from activities. One is appalled by the apparent vastness of the task before him and his energies become paralyzed. In so doing one exalts the material above the spiritual, and the unborn above the living.

The I AM is an expression of the Present. It is positive, affirmative and creative. Now is the only time that I AM. Courage, hope, faith, strength, love and life are attributes of the Present. The I AM is related neither to the regret nor remorse of the past, nor to the fear or doubt of the future.

To the degree that one lives in the Present, his spiritual forces are quickened, his positive and affirmative attitude is vitalized with constructive and creative power, and he assumes his rightful position of self-mastery. And with the control of self he converts his mountains of worry and difficulty into valleys of peace and happiness, of plenty and prosperity, or else he floats over

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them on the wings of faith and understanding.—Common Sense Advocate.

IF.

If you think you are beaten, you are;
If you think you dare not, you don't;
If you like to win but you think you can't,
It's almost certain you won't.
If you think you'll lose, you've lost;
For out of the world we find
Success begins with a fellow's will;
It's all in a state of mind.

If you think you're outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the strongest or fastest man;
Yet soon or late the man who wins
Is the one who thinks he can.

—From The Log.

"What man has sought for is, indeed, neither pain nor pleasure, but simply life. Man has sought to live intensely, fully, exercising restraint on others, or suffering it even, and his activities are all pleasurable to him, he will be saner, healthier, more civilized, more himself. Pleasure is Nature's test, her sign of approval. When a man's is happy he is in harmony with himself and his environment."—Sebastian Melmoth.

So act as if your action were to be a law for all human beings. —Kant.

SIGNS THAT FOLLOW.

From Divine Science Weekly.

Here is some of the good news that comes to us:

My son ran a rusty nail into his foot. The physicians were called and worked to prevent blood-poisoning. However, in about a week the spot began to swell and they cut away a portion of the flesh from about the wound. After three days more the leg was found to be swollen up to the thigh. They took him to a hospital, declaring that his leg must be amputated.

I knew a little of Science and called a practitioner. She told me what to do and we both worked spiritually for his recovery. The next morning when the physicians came they were astonished to see the swelling had almost gone. The third day my boy returned home and the limb has been in perfect condition ever since.

The Word had healed him. Thank God!

A physician was returning home to die. His own verdict was: "It is impossible for me live longer than a few weeks." His lungs were almost gone. One who was a young student in Science said to him: "I will treat you; I will know that God's power is with you to heal you."

She treated faithfully and the physician was restored to perfect health and lived to help many others in the same way.

Three prominent surgeons diagnosed my friend's case as cancer.

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They insisted upon an immediate operation, one remarking: "If you were my sister I would not let a day pass; I would take you to the hospital this minute."

My friend had, some years before, been healed in Divine Science, and upon returning to her home decided to try it again. She called in a practitioner, who began her work immediately. In five weeks my friend was well.

This was ten years ago and she is strong and well today. There has been no hint of return.

The physicians in one of our finest hospitals said to me: "We have done everything in our power for your sister, but she is beyond all aid and will pass away in a few hours."

At this time my dear one could neither see nor move. I called by phone a practitioner whom I knew slightly and said: "Although I know nothing of Divine Science, I am not willing to let my sister die without trying it. Please treat her."

My sister began to improve immediately and in a week came home a well woman.

How is it done? There is just one way to practice spiritual healing, and that is to give attention to the One Presence and One Power and to that alone. God is the Infinite One and when His life is realized as all in all the healing is done.

Philosophies change in different men, but the love of God is the same in all men.—George Moore.

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprised nobody so much as the benefactor.—R. L. Stevens.

If you do not talk about your troubles, if you think about them as little as you can, if you ponder your mercies, and feel thankful for them, you are making use of those principles of Christian Science which are of practical value and real help. —Heart and Home.

There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true. Never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

Believe in yourself; believe in humanity; believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible. You cannot fail.

Each moment is a step in the ladder of opportunity. Take it and you climb; neglect it and you stand still.

The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly.—Marcus Aurelius.

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ashington ews Letter

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MONTHLY
MAGAZINE

One Dollar a Year

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

JANUARY, 1920. No. 4

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Oliver C. Sabin Jr.

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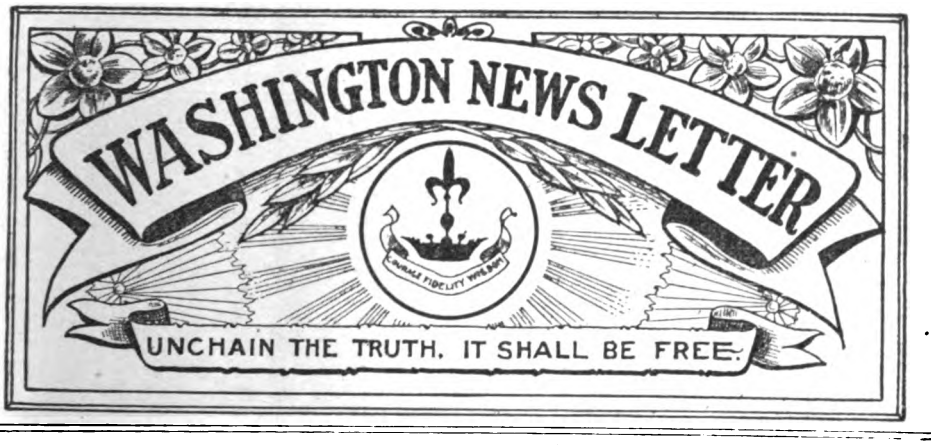

VOLUME XXVI. WASHINGTON, D. C., JANUARY, 1920. NUMBER 4

Washington News Letter

PUBLISHED MONTHLY

4 Iowa Circle Northwest, Washington, D. C., U. S. A.

OLIVER C. SABIN, JR..... *Editor*
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Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	$1.00
Eleven copies, one year	10.00
United States	1.00
Europe, Asia, South America, Canada—all countries in the Postal Union	1.26
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

One copy	.10
100 sample copies	5.00

ADVERTISING RATES GIVEN ON APPLICATION.

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THE PROBLEMS OF 1920.

The war upon which we have entered seems to bear the portent of most wonderful things. That the year 1920 will see the fruition of many plans for the betterment of the world is a certainty. The hopes and fears of all mankind are centered upon the development of schemes of statecraft based upon the results of the World War, tentatively ended by the armistice of November 11, 1918. The conditions of life in the United States are in turmoil beyond the expectations of the people, and the end thereof cannot be divined. The Wilsonian plan of the League of Nations seems to have met with disaster, and no plan to take its place has yet been formulated. The high cost of living and the crime of profiteering are driving men of small means and those with low salaries to distraction, and the end is not yet in sight. Social and financial relations are disturbed as

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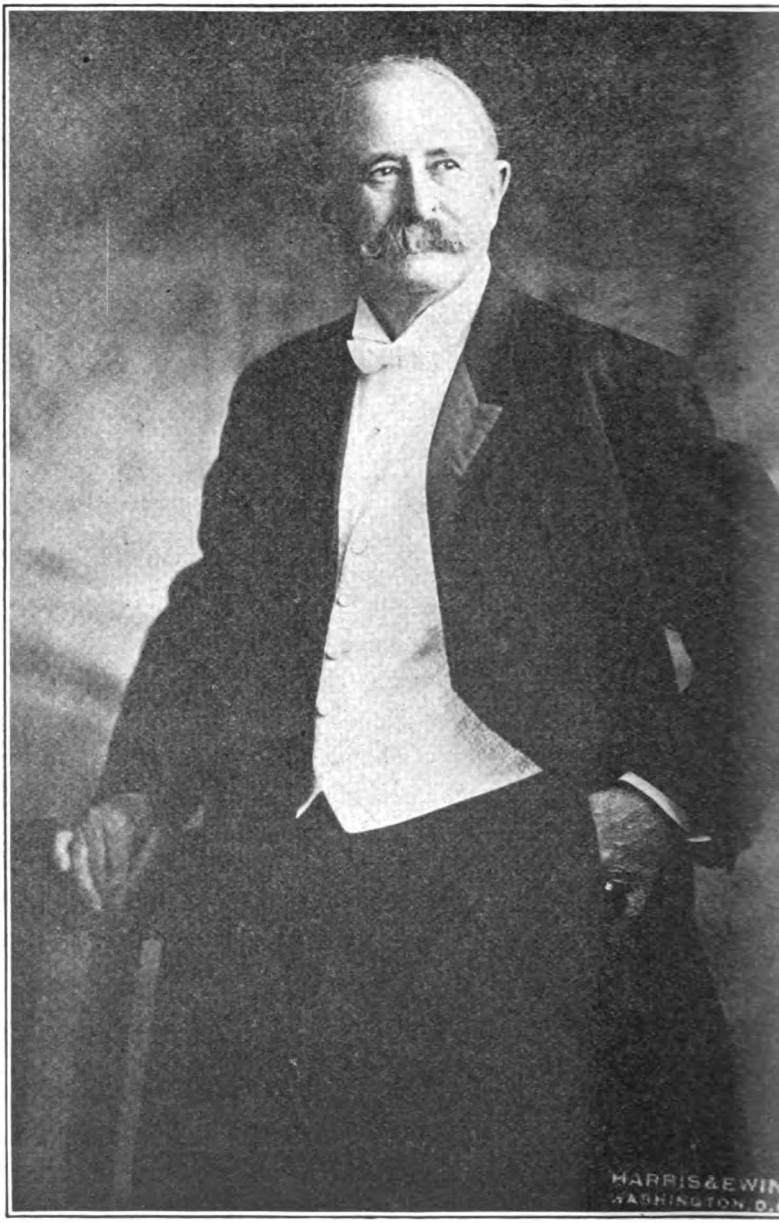

Oliver C. Sabin.

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never before. While those who are the possessors of ample or moderate means are spending money with reckless extravagance, poverty and lack are on every hand. Capital and labor are arrayed against each other, while the consumers suffer from the result of their warfare. Bad as are the conditions in the United States the countries of Europe are experiencing far greater suffering and less hopeful conditions. All the suffering and unrest of the world are traceable to the denial of justice by men to each other, to the lack of the Spirit of Love and Fair Play. Now is the time for a propaganda of good will and brotherly kindness. This will surely come in time. We can all do our part to bring about the dawn of a new era of peace, and may await with confidence the dawning of a new day of brighter sunshine, of hope and happiness. God has not forgotten His world. A new life for His people will be evolved from the chaos of the present. May it come to pass with the year just begun.

IN THE WAKE OF PROHIBITION.

It is stated by the newspapers that no less than 200 deaths have resulted from the drinking during Christmas time of concoctions of wood alcohol, substituted for the prohibited whiskies and rums and wines of the days gone by. Aside from this, perhaps 500 cases are reported of drinkers of wood alcohol and kindred poisons, who are either blinded for life by these vile liquors, or rendered invalids for years if not for life. The law is about to be invoked to bring to justice the men who sold and are selling to drinking men the poisons which are causing so much destruction and suffering. While it may be possible to check or entirely eliminate the drinking of poisonous substitutes for the old-time liquors, it may be more nearly impossible to prevent the domestic manufacture and use of whisky, beer and wine and other intoxicants which are already produced and are now being quite generally used. Cider is becoming one of the quite common intoxicants. Hard cider has always been known as a speedy producer of drunkenness. How its use can be prevented is a problem unsolved. While the apple grows, hard cider is but an incident. And the same danger lies in the fact that the pear and the cherry and all the other fruits including the delicious berries of garden and field. Successful, universal prohibition must reckon with all the sources of alcohol production.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

January

PAULINA B. SABIN

Take periods the first thing in the morning and the last thing at night for special affirmations and meditations on the truth of your being which may be stated like this:

I am Eternal youth;
I am as young as the flowers that bloom in the spring;
I am as young as the youngest child;
I am eternally young; praise God, who is my Eternal Youth and glory and beauty.—The Nautilus.

Eternal youth is yours here and now. By realizing the truth you will come to express it more and more fully.—Elizabeth Towne.

Are you in earnest? Seize this very minute;
Whate'er you can do, or dream you can, begin it.
Boldness has genius, power and magic in it,
Only engage and then the mind grows heated,
Begin, and then the work will be completed.

If one does not look to the Inner Pilot, he is buffeted about on a storm-tossed sea. As Jesus stilled the waves when the disciples were toiling in rowing, so the Christ stills all turbulent conditions for us and we no more "toil in rowing" when we look within.—Carrie Melius Washburn.

True worth is in being, not seeming—
In doing each day that goes by
Some little good—not in dreaming
Of great things to do by and bye.

And good lieth not in pursuing,
Nor gaining of great nor small,
But just in the doing, and doing
As we would be done by, is all.

—Alice Carey.

Do you want health? Then think health, eat health, drink health, breathe health, talk health—never mention your ailment; forget it, and it will die for want of attention. EXPECT health. There is no word in all New Thought literature upon which you can bank with such assurance as that word "expect."—Edward B. Warman.

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LOVE YE ONE ANOTHER

Love, the Keynote to the World's Music Today—Yet a Million Swords Stab the Heart of the World Today—True Christians Are True Lovers.

Wm. E. Gibson.

"THIS is my commandment, that ye love one another, as I have loved you."—Jesus, in John 15:13.

Is this command of Jesus, the Christ, yet in force? Or is it null and void?

Think ye people who claim to follow Jesus, the Christ. Ponder well ye nations who bear the name of Christian. Consider and reconsider ye devotees of the noble Nazarene.

Is Love the keynote of the world's music today?

In every Christian land in particular and in the world in general there now reigns a state of terror. Comparatively few individuals breathe the breath of Peace and Good Will. Discord and turmoil are apparent in most social orders.

Nations bleed continually and states are torn with strife.

A million swords now stab the heart of the world.

Savage prejudice, blind greed and deranged pride are the cruel monsters of mortal mind that stab the heart of humanity.

Prejudice makes of the politics of nations swords of destruction. It makes of religion the cruelest enemies to human progress. It makes of classes and castes, races and colors causes for bitterest controversies—cruel swords that pierce the aching heart of humanity.

Greed is yet more cruel, having no heart, no eyes and no ears—only hands for grasping and a stomach to contain. It diverts the material life-blood of nations from natural and healthy channels into those of sluggishness, thus creating disease and disorder in the national life.

Pride conjures with the fancies of men and serves both prejudice and greed in laying on the burdens of misery and the stripes of pain.

And yet men worship daily and hourly at the shrines of these monsters and look not to the Lord of Love.

This mockery of outward show of religion, of fake piety, is not the love of which the Spirit Christ speaks.

"Love ye one another," is His command to His followers.

"Love ye one another as I have loved you."

He had demonstrated His love for His disciples in the life He had lived among them; in the messages of truth He had imparted to them; in the deeds of kindnesses He had done for them and for those whom He chanced to find in need of His help.

He had acquired nothing for Himself, but everything for those

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who gathered about Him. He had given spiritual food to hungry souls, spiritual sight to blind eyes, spiritual hearing to deaf ears. He had of spirit given speech to the dumb, and yet declared of Himself, "The Son of man hath not where to rest His head."

He demonstrated His love for them in service and sacrifice, even to the sacrifice of His life at the hands of the mob.

This is the kind of love He commends to those who would follow Him.

The test of discipleship is Love One for Another.

Love leads no cruel armaments out to war. Love sows not the tares of turmoil in the affairs of men. Love raises not the red flag of dissension in the garden of life.

Love sounds ever the bell of unity, justice and fair play in the affairs of life.

Love calls all men to co-operate for the highest good of each other. Love makes of men brothers indeed, sharing a brother's love and bearing a brother's burden.

If men are Christians in reality they are lovers in reality, and cannot be separated by hatred or any shade of prejudice.

If nations are Christians in this sense—and any other sense is merest nonsense—they cannot martial armed force for the destruction of each other. Such acts are clear declarations of divorcement from the Love of Christ.

The religion which will conquer the world will conquer by the power of Love; Love, lived and practiced as well as preached; Love demonstrated in service and sacrifice for the good of mankind, in justice and generosity to all men.

Where you find the tent of such religion, such a social conception raised, hasten thither, for there is refuge from the storm. And there the sun will shine when the storm ceases.

If the world needs one thing today more than all others, it is a revival of this Christ Love in the hearts of men. The world is sick for want of this power, this reviving and vitalizing power of Divine Love.

It is this, and this alone, that draws men to God.

Love is the Divine magnet, a spark of which is planted in every breast. When the spark within is awakened and attracted towards God men draw together in fellowship and co-operation. Otherwise they are negligent in religious matters and cold and selfish in relation to each other.

The first fifth of the twentieth century has been a period of preparation for and destruction of human life and of human material progress.

Its history is written in blood with the pen of ruin and by the savage hand of lowest human passion in royal attire.

Surely, humanity is sick of strife. Over and above the din of battle and of the roaring turmoil, the Lord of Love yet calls in clear and unmistakable tones, "Come unto me all ye that labor and are heavy laden and I will give you rest." And truly

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there is no rest but in obedience to the law of Love.

Love is the key to the kingdom of Reality in this world and in the world to come. Love knows no ties. National, social, religious, racial ties are foreign to its embrace. Love embraces all who love God and their fellow-men.

God grant that the second fifth of the twentieth century may find men, the world over, turning to the Lord of Love in this new day of His manifest glory. Wherever the white flag of Peace floats over the tent of Divine Love there assemble, and let no veil of names prevent you from the divine bounty.

The first steps toward this bounty are love of God, "obedience to His command and satisfaction in His will."

This step firmly taken, the way is open for all the rest.

"Love ye one another," deal justly in spirit and kindly in deed, doing by your fellow-man as you would have him do by you. This is the law of life underlying the Kingdom of "Peace on earth and good will to men."

THE UNIFICATION OF ALL FAITHS.

The day is coming and may be quite near at hand when all the great religions of the world will be united upon the doctrines of a common faith and universal belief, based upon the essentials of right and justice. The almost countless branches of the Christian faith are coming closer together. Wonderful progress on this line was made during and since the war of the nations. In that unspeakable conflict Catholics and Protestants forgot their differences through the association of the soldier upon the battlefields, and through the work of the wonderful relief bodies exercised in France and in the home countries. And in this coming together the Jew and the Christian, the Mohammedan and the worshippers of the religions of the Far East and of Africa were not excepted. There is a world-wide feeling of sympathy and understanding among all mankind. Just how the religions of each are to get together we may not yet know, but the signs of the times give men the faith to know that one religion will some day prevail among the sons of men.

A HAPPY NEW YEAR.

The News Letter wishes to every reader of its pages and all their families and friends a Happy New Year, filled with contentment and prosperity. These blessings must come to those who have full faith and confidence in the promises of the Creator. Do not forget that you are the Sons of the King, that you are entitled to all Good; and that if you knock and ask you will receive. Do unto others as you would be done by; live in the Spirit of Love and Good Will and you will be happy and the sunshine will fall upon your pathway. Trust in God and His Goodness and you will be happy.

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THE PRAYER OF ASSURANCE

DO as did Jesus, pray with blessed assurance. When ye pray pray as if ye had already received and ye shall receive.

To follow Jesus in this respect would prove to be the greatest good in the life of anyone, for it would be the means of accomplishing every good purpose even as it was apparent with Him in every act of healing and in feeding the hungry multitude, etc. The accomplishment of peace, health, prosperity, raising the dead, "lifting up the Son of Man," is to be enjoyed in the fulfilling of the command: "When ye pray, believe that ye receive and ye shall have." Ask as if it was yours and you were asking for your own.

"When ye have lifted up the Son of Man then shall ye know that I am."

When you know and set the Truth that what God is I am you find that what is His is yours, and there is no more beseeching, no begging, no pleading; you quietly and confidently ask or affirm your own in thought, word and act. You have taken your existence to God, and have opened your heart to His glory and your door to His bounty, and you enjoy His gift not as the world gives, but as He is so are you. You never fail to be thankful that you have already received.

A quotation from Rev. D. L. Sullivan in "The Light," is appropriate in confirmation:

"My new idea of prayer, that I am giving out to the world and that has never failed to prove its own truth, is: prayer is the raising up of our mind to God in thanksgiving for having received all good things, surroundings and conditions from the great forever or beginning; and an absolute denial of evil, sickness, or anything that maketh limitation or a lie.

"Think of it. Your homes are furnished with water, gas and steam heat. When you arise in the morning you turn on the heat, and soon you feel the response. The heat comes bounding to fulfill your wish; steam rushes in and out and round about through the pipes to do just what you want done. You step to your bath, and there you are again the recipient of exactly what you most desire. 'Before ye ask I will answer.' It is now after sundown, and the shades of night are falling fast. This does not disturb you, as you know your gas or electric light is ready to do for you what you desire. Presto! Your room is ablaze with light, and you can read or sew with the greatest comfort. Can mortal man be more gracious than God?

"Now, my dear friends, just imagine that you see thousands of people on their knees begging God to let the steam heat come forth to warm their cold, benumbed bodies, or on their knees in front of the water faucet or the gas jet, begging his lordship to condescend to send

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forth the supply that they are suffering so intensely for.

"Why, the answer from the steam pipes and water faucet and gas jet is, 'Just help yourself; we have provided you so abundantly with exactly what you want before your wants existed that you can never begin to use it.'

"'When ye pray, pray as if ye had already received, and ye shall receive.'

"Do you see how Omnipresence Omnipotence, Omniscience has provided everything you can hope for or aspire to in that simple, beautiful, bountiful acknowledgment, 'And ye shall receive?' Ye have but to acknowledge me and I manifest myself and my ever-present abundance in thee and through thee, by and for thee, to bless and supply the world."

THINGS TO BE REMEMBERED.

Remember that denials and affirmations are for mental discipline.

Remember that denial of error destroys our faith in evil, and affirmation of truth strengthens our faith in good.

Remember that through denials and affirmations, rightly used, you can clear your consciousness of belief in sin, sickness, poverty and unhappiness. You will thus open your perception to the blessings of life which God has so bountifully provided for you.

Remember that denials and affirmations do not change God's attitude toward you, but that they change your attitude toward God. God is unchanging. "He is the same yesterday, today and forever." His goodness is unending. He is now sending his blessings upon men, just as freely as he did in the days of Solomon and David.

Remember that men are receiving the blessings to the extent that they are opening their minds and hearts to God. Discordant conditions have existed so long in the minds of men, and men have believed in evil as a reality for so many ages, that it is difficult for even the most devout Christian to realize that God is all powerful. We must deny away our belief in evil and affirm the presence and power of good in order that we may become able to understand and use the bounteous good that God is constantly pouring out upon us. Man craves prosperity, but he thinks that other men have what he needs to make him prosperous. He wishes God to make others divide with him, forgetting that Prosperity comes from God and not from men. God has unlimited abundance in his everywhere-present storehouse, for all His children. One does not need to lose that another may gain, but all may share His abundant bounty. We should not consider the things that we use as our own, but we should think of them as belonging to God, and of ourselves as stewards of God's riches.

Remember to deny belief in lack, and affirm faith in abundance.—From Weekly Unity.

Spiritual force is stronger than material; thought rules the world.—Emerson.

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"WEALTH IS EXISTENT---POVERTY IS NOT EXISTENT"

—Abdul Baha.

From Reality.

POVERTY is in the thought of man—The fear thought has made the poverty of the multitude — the fearless thought, has made the riches of the few. "I have created thee rich, why hast thou made thyself poor?" Baha'ollah.

The universal mind of God is the undimmed mirror and reflects the image impressed upon it. The fact that thousands starve and are homeless, is that they see themselves trampled by the conditions of the world for a correction of those conditions. Call and appeal to the very power which has trampled them throughout the ages; and receiving the inevitable answer they resort to force, and that power, if gained, will die by its own hand. Witness the downfall of sword-gained power throughout the world. The very organizations who have raised the cry of "Down with wealth" are made drunk by the suppression of centuries, and are in their turn more autocratic than the very power they have rebelled against. No stability or equalization of the principles of government or life can last unless based upon God-given laws of love and justice, for such laws when instilled into the hearts and souls of men will do away with the necessity of force. When a man becomes rich he will know the responsibility of distributing that wealth for the benefit of his brother. The capitalist sits in his gilded palace drinking fine wines and indulging in his own particular form of debauchery, and cries out at the ingratitude, the baseness, of labor demanding more pay and shorter hours. The waiter (worker) as he loves to call himself, gets drunk on cheap wine, gives his week's wages to the musician who pleases him; practices the particular vice which appeals to his senses and cries—"Down with the rich man." Were it not tragic, it would be amusing. Both wrong. Both wanting the same thing—freedom to indulge the same passions unmolested by the limitations of wealth or law. "There is no prison, save the prison of self."—Abdul Baha.

Humanity in its present state of development is like the shipwrecked mariners — tossed from wave to wave, famished for water—for days suffering with tongues and throats parched and swollen, until one soul driven to extremity of suffering, dipped his hand into the water against the warnings of his comrades, and drank until his thirst was quenched—and lo! the water

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was sweet, and his life and those about him were saved.

We are told by the Master, Abdul Baha, "God's Treasury is thine, draw upon it as thou wilt"—but we, in our blindness, have no faith in that promise.

The Dream of Mankind is wealth, beauty in daily life and surroundings, and we hope to gain it through uprisings—backbiting—cheating—craftiness—rejoicing when we have "bested the other fellow," despondent when the other fellow gets the best of us. No other fellow ever gets the best of us. We beat ourselves into failure by the fear thought, by lack of Faith and lack of initiative, and by not using those forces given to all—By the failure to call upon that Treasury which is held in Trust by God for all his children alike.

But we see the unrighteous prosper and the righteous fall by the wayside.

Listen to the words of Abdul Baha, the servant of God: "Blessed is he who will speak evil of no one, for he hath attained to the Good Pleasure of the Lord." Have you the right in the narrow limits of your own vision to say the Man of Wealth is unrighteous any more than he has a right to call you a "bum—a loafer?" Great wealth in this country, in nine cases out of ten, spells service, and service for the multitude always brings criticism and persecution. Rather direct your thoughts to the rebuilding of your own life, and having gained the intimate knowledge of what can be done by your own personal experience, teach it to those about you, than waste time in recrimination against those who are working on other lines Wealth—all the wealth in the world—can only buy a man as much as he can eat in a day—as much as he can drink and wear, and man can only sleep in one bed and one place at a time, and if a man gains a block in a big city and builds himself a mansion worth a king's ransom and he locks it up and does not live in it, but travels through the world seeking new experiences for his satiated body and unborn soul, that is his personal equation, for you know and I know that the Eternal Law of Justice has recorded against him the fact that thousands are homeless and starving and his mansion could house a hundred orphans; and the day of reckoning will come. Don't bother about the other fellow at all—he really doesn't count. Begin to reconstruct your own life. You may make war with corporeal power, and you will take a century to reduce the power of wealth to subjugation, for they have had the inside track for so long that you will only lose your own life and bring death and destruction on those you love.

But train your mind to think yourself the Son of God—helped by God, trusting in His power to carry you safely to your desire to be, and the conditions of your life will surely change.

What is good for the individual is good for the nation—and what is good for localities is also good for the world. There was a time, even in times of peace, when individual

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man was allowed to carry a death dealing weapon, with the result that at the first wave of passion, hatred—jealousy or fancied insult—he took, or tried to take a life—and if he succeded he lost, even if acquitted by legal sharp practice, his peace of mind for life, or failing acquittal surrendered either his life or his freedom—and upon the innocent dependents of the life he took, he left a load of sorrow never to be assuaged. Seeing this, the Law of the Land stepped in and made it a criminal offence to carry a deadly weapon.

Gazing through the tear dimmed eyes of the millions of bereaved ones now upon the earth—seeing about us daily the broken youth—crippled and maimed humanity—destruction throughout the most prosperous lands of the world—the constructive forces of the world set back a hundred years, will not the eyes of the blinded ones be opened and the deadly weapons from every nation be taken away—not discriminating between this nation and that, but for all nations the privileges of making and carrying arms be punishable by isolation from every other nation. Only so can the Real Peace become a reality. What is good and necessary for the individual must also be good for the world—for the world is made up of its People—That would be the millennium, to say—Well! is it not that for which we all in our hearts pray?

This is a day of miracles. Everything is possible in this day. Bring the promise into your own personal experience—Practice the teachings of our present Master of Thought. Happiness within the Heart—Absolute Faith in a better condition awaiting both your own life and the life of the world. Universal Love—Kindness to all—Purification of your own heart—A smile and a cheerful word to the lowliest with whom you come in contact. No bitterness for past injustice. Realizing your life on this plane is your own, your thought and intention make or mar it.

SHE JUST GOT "MAD VIT IT."

I once met an elderly woman of German extraction who was pointed out to me as a woman who had cured herself of a chronic disease after suffering a decade or so and "having tried everything." I asked her exactly how she did it, and she said:

"I got mad vit it!"

My curiosity was excited and I made her tell me the whole story, says a writer in the Minneapolis Journal. It seems that one day the full meanness of the infliction that had been upon her for so long, and the injustice of it all, got on her nerves. Suddenly she went mad with the whole situation. The "furor Germanicus" set in. She got up on the ends of her toes waved her fists and "hollered good." She said it wasn't right and she wouldn't stand it. She knew her rights and she would have them. She demanded to be let alone and told the disease "to get out."

As nearly as I could make out from the story, the disease took one look at her and packed its grip.

Anyhow, she got well from that moment.—Weekly Unity.

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AN INGROWING HABIT

Mark L. Prentiss.

SOME bad habits are outward. They front the world, and it sees them and criticizes them sharply. For this reason, such habits are avoided by respectable people. A young man or woman who desires to amount to something in the world hardly needs to be warned against intemperance, falsehood and such vices. Only the unintelligent and the stubborn refuse to turn away from these things, for their peril is plainly to be seen by average minds.

But there are other habits that are inward. The world cannot see them. They do not come into judgment with it, because they are mental, not outward. It is only indirectly that they manifest themselves, at least for a long time. Therefore they are hard to warn against, and the odds are that the warning is repudiated and resented.

One of these habits is envy. It is a habit as old as the world. In every generation, from that of Cain and Abel down to our own, it has led to sin. But outside of any act, envy is a sin in itself—one of the seven deadly sins which mankind learned to catalogue centuries ago. The fact that many people do not recognize it as a sin in their own hearts, and that the world takes no notice of it whatever unless it works out in some glaring act of wrong, does not change the sinfulness of it in the least. Envy, recognized or unrecognized, working out in act or close-kept in the heart, is a sin, corroding and deadly, just the same.

Perhaps the simplest way to realize this is by taking the virtue at the other pole of conduct. The highest virtue that Christ exemplified and taught was love. No other virtue profits unless love accompanies it. Love is of God. Love to God and love to man form the fundamentals of the gospel. If love be thus the highest virtue, then its opposite must be one of the most deadly sins. Envy is essentially unloving. It is the blackness and darkness of thoughts without love in them, thoughts of hate and bitterness.

It is impossible to love a person and envy the same person at the same time. It is impossible even to like a person, and still be envious. Dislike and hatred accompany envy in every case. It is impossible, too, to envy anyone and not be selfish. Envy desires all things for self, and nothing for others. It objects to gain or good for another, and desires them for self instead. It includes covetousness, both in thought and act.

But envy is an ingrowing habit. It may show no covetous outreaching. It may show no active hatred. It lies like a black shadow in the corners of the heart, darkening deeper and deeper as it goes on; and the soul gets accustomed to this

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blackness. It comes to think of such darkness as normal, and to resent its being called a sin. Most envious young people, for example, do not admit that they are envious. They are willing to admit that, in their opinion, others get all the chances; that So-and-So is not fit to hold a higher position than they; that So-and-So has money that they ought to have instead, if the world were better managed; that So-and-So has friends and does not deserve them, while they have none. But that is not envy! It is simply that they see the injustice of things, and the unworthiness of others.

Nevertheless, such thoughts are the beginnings of envy, and its continual food. As envy grows, love dies more and more out of the heart, and bitterness and hatred spring apace. All life is poisoned for the envious thinker. The joys of others irritate him. The gladness of life makes him unhappy. He resents good fortune for others. Envy is to the mind what jaundice is to the body, so much so that the "jaundiced eye" of envy is a classic phrase and a true one.

The religion of Christ soon withers and dies in the envious soul. No envious disciple can remain a disciple long. The envious man cannot forgive his enemies, he cannot even forgive his friends. He cannot rejoice with those who rejoice. He cannot love his neighbor as himself. His sin stands square across the way, so that he cannot follow Christ. He may be a church member, he may even think himself a Christian, but he is really a lost and blinded sinner.

Envy can only be cast out by repentance, prayer and love. The first step is to realize its presence, the next step to pray against it, the final step to open the heart daily to love. Love, whenever it is given the field, will cast out envy. Love is light, envy is darkness—and where light enters, darkness must flee.

DOING THE IMPOSSIBLE.

What Christ commands, and commends, often seems impossible, according to human standards and experiences. Be perfect as your Father in Heaven is, meaningless mockery to men of low ideals and lower hopes. But a second thought shows that all true good and all real progress have come because men have planned and wrought with such ideals in view. History records imperfect work and comparative failures, but out of these has come whatever of good that has been accomplished. Each imperfect attainment teaches better methods and brings better results. The best results which come from the adoption of high ideals and purposes that seem unattainable come to those who adopt them. Individual lives are uplifted, enlarged and strengthened by attempting what lesser men deemed impossible until they create new forces in other hearts, and the race moves toward higher success. Christ did not mistake nor mislead when he commanded and commended our struggles, to make the impossible of yesterday the actual of tomorrow.—The Sabbath Recorder.

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HOW TO KEEP THE BODY IN CONDITION

CONSIDERING the human body as a piece of mechanism, what machine is so intricate, so delicate, so marvelous? And it is just as important that every part of our body be kept in perfect working order if the whole is to be efficient, as it is that every detail of the inanimate machine should be kept in perfect order.

Few people realize the importance of a plentiful supply of fresh air as a means for good health. For a proper supply of oxygen carried to every cell in the lungs is the first and simplest rule of good health, building up red corpuscles and balancing the nervous system properly.

Here is a simple breathing exercise: Close the lips, draw a long breath while you count twenty, at the same time raise the arms until they are at right angles with the body. Lower the arms and repeat the deep breathing, but this time raise the arms over the head until the palms meet. Take this simple exercise four or five times in the morning before an open window and you will quickly note the difference in your physical condition. There are very many variations of this simple form of deep breathing exercise, but remember that to get the benefit of them it is necessary to keep them up every day. Remember that the lungs not only carry oxygen to the blood but carry out of the system the carbon dioxide, which is a positive poison.

Now, remember that proper "skin breathing" is almost as necessary as breathing air into the lungs. If your skin is clogged with waste, or if it is covered with the wrong kind of clothing, it cannot "breathe" properly. Proper body cleanliness means that the skin, hair, teeth, ears and eyes should be well cared for daily. The result of this is that every organ of the body performs its function properly and at the proper time. If you would have a skin clear and rosy and the pores of your body open, you can accomplish it by two or three warm baths a week and a sponge bath every day.

Remember that sleep increases the number of red corpuscles in the blood. It is impossible for the body to be at its best unless its hours of sleep are regular and of sufficient length.

The teeth may be a breeding place for germs, may be the cause of indigestion or of other ills to the body. The visits to the dentist should be at regular intervals of six months if possible, so that any slight decay may be arrested before it impairs the teeth seriously. Use an antiseptic wash on rising. As a matter of fact, a simple gargling of the mouth with a mild antiseptic, night and morning, will do more to prevent infection of the throat than almost any other simple treatment. Before going to bed, cleanse the mouth thoroughly. This is doubly important if you have been eating candy or anything that contains an acid that is apt to attack the teeth, such as lemon juice. The enamel of your teeth will be affected

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if particles of such food are allowed to remain in the mouth throughout the night.

Watch carefully the condition of your eyes, for eye strain may result in headaches that you may think have a far deeper cause. Reading in trains or cars, or in a swinging hammock is doubly trying to the eyes, as the motion constantly changes the focus. Remember that massaging the eyes is becoming more and more recognized as important. A very simple form of massage and exercise is rubbing the eyes inward, night and morning. If your eyes begin to give trouble, consult an oculist.

Remember always the importance of sunlight. Germs love darkness. Sunlight is their deadly foe.

Remember that the best form of exercise is walking. When walking keep the head up and the shoulders well back, the abdomen drawn in slightly and the chin in. This gives you the proper carriage. When walking, breathe entirely through the nose.

Here is the simplest of all prescriptions for good health: Plenty of fresh air, plenty of sleep, cleanliness of body and mind, simple food well cooked.—D. Jaynes.

VISION AND ACTION.

Vision alone, however much we may be entranced by its beauty and desirableness, is not sufficient. It must be followed by obedience unto its impulse, by effort to bring into visible expression the purpose portrayed in the vision. We must act upon our inspiration, else neither the world nor ourselves are the better. Vision must pass on into action, as faith and works must be contemporary. The glory of the ideal must glorify the practical.

Thinking and doing, vision and action must go hand in hand if one would reach the goal of greatness. This is true in the outer life of man in his relation to his world. It is equally true, yes, it is much more necessary, in the spiritual life. To meditate upon the powers of the soul, to visualize the wonders and joys of a spiritual existence, will certainly open up to us a world of delight. But the real test of the value of meditation is when its revelations are put into action. One receives of God in meditation or in vision that he may give to the world in actual form the purport of the revelation given to him.

If one's head is in the clouds he must be balanced by keeping his feet on the earth. The man who dwells continually in his vision, the mere dreamer, is a failure equally with him who is wholly given over to the purely materialistic side of life. If vision is not expressed in work man soon becomes incapable of perceiving clearly. If man is "obedient unto the heavenly vision" he sets to work to live it, and he then grows into stronger, purer and freer spiritual manhood. He forgets not the outer man with his physical needs while he is contemplating the perfection of God. He unites the whole man with his Creator and the whole man may be "perfect even as the Father in heaven is perfect."—Exchange.

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THE SOUL'S AWAKENING

John Naylor, J. P., in Active Service.

STANLEY, in describing some of his experiences in tropical Africa, tells how he and his native retinue were wandering in a dense forest, dark, dangerous and mysterious, for two or three weeks on end, and when finally they marched out into the open the whole company went almost mad with delight and danced and shouted in an intensity of joy and happiness.

Moses, we know, during the great formative part of his life, spent many years in strange surroundings, no doubt doing humble duties, but all the while communing with God and learning many things which the religion of the Egyptians would never have taught him.

Most men who have had spiritual experiences and profited by them, have passed through periods of darkness, or spent lonely hours in a wilderness, before they have gained the light, seen God in the burning bush, or had similar experiences.

Our early experiences have doubtless been helpful, whether we were brought up to regard baptism and confirmation as the essential things in church life; or the wonderful change spoken of as conversion—known and beloved especially by all Nonconformist denominations. We may have learned to use religious words and phrases at those times of which we understand the meaning scarcely at all—but by-and-by they begin to have a value and slowly, it may be, we gain, by searching the deep things of God, a knowledge of the ideas, thoughts and inspirations which are at the back of the words and which bring us more and more into touch with eternal realities.

In wandering over the fields of Holy Writ one must at times pause to consider the attitude of mind of those who wrote the words we scan. Take Paul, for instance, a man whose words fill us with amazement—so learned, so wonderfully uplifting and yet so human. James is a man whom one would like to have known. He wrote little, but what he did write is impressive.

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

The physical side of redemptive work appeals to everyone, and in the majority of cases it is the first step on the upward path. The temples of God should be perfect, beautiful, healthy and harmonious.

It is strange that the simple realization of God as a God of Love should be so difficult for many of us to really grasp and believe. And yet when realized and made part of our lives it become instantly recognizable and noticeable to us in its effect on "mind, body and estate." The pain which troubled us disappears, the better condition has caused it to cease. And simultaneously with that change there evolves a change of cir-

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cumstances. There are hundreds—possibly thousands—of seekers after God who are prepared to affirm that the moment they felt their entire dependence on God—on His power, on His Love, on His wisdom—their troubles, physical and financial, miraculously melted away.

To many again the discovery of health and a fulness of supply of all needful things, has brought another change. It might be supposed that many people, having learned that God is the source of all supply, would work constantly to show forth more and more abundance, an overflowing measure of all desirable things which beforetime they valued. This is not so, for God's children—and we are all God's children, though we do not always realize the fact—are not satisfied with merely harmonious conditions as to health and prosperity, such as above described. They desire something else, something more—a fuller knowledge and brighter realization of God's eternal presence. Man is always in God—in the center and source of all that is brightest, best and enduring. Man's power to appreciate this great fact, and to action it every moment of his life, depends entirely on the use he makes of the daily illumination and power he receives and utilizes. He cannot receive and hoard it. He cannot store it as if it were placed in a bank. He must use it daily, he must give out the grace and power he has received. It is for daily use—constant use—and if not used in a daily life of purity, love and service, it ceases to comfort, to strengthen or to protect, for it is not fulfilling its purpose—and thus cut off from God, Life itself, it disappears.

"Thy light and Thy truth they shall lead me to Thy holy hill."

Let us turn to the mount of transfiguration and see with our spiritual eyes the glory that is now and shall be for ever.

HOPE ON, HOPE EVER.

Blessed is the man who has hope, for that man is very near God.

Without these qualities man is weak and impotent—helpless.

Without hope we are lost in a maze of despair and are bewildered and fearful and apprehensive.

Without Love and Faith, which inspire Hope, where would the world be?

Martin Luther said: "All which happens in the whole world happens through hope. No husbandman would sow a grain of corn, if he did not hope it would spring up and bring forth the ear. How much more are we helped on by hope in the way of eternal life?"

Religion makes one hopeful, optimistic, enthusiastic, cheerful, healthy and happy.

Blessed is the man who can fully realize that Jesus Christ is The Master, now and forever, world without end, for that man is perfect in hope.

Let Gaul and Goths pollute the shrine,
Level the altar, fire the fane;
There is no razing the Divine;
The gods return, the gods remain.
—Selected.

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HEALING POWER WITHIN

Every Life Has the Secret of Health and the Power of Healing. Descent of the Manifestation of God—The World in Need of True Healing.

Wm. E. Gibson.

WITHIN every life is the secret of health and the power of healing.

It is that which the Lord Christ called the Kingdom of Heaven Within You.

It is that which he enjoined his disciples to pray that it might come out in manifestation on earth as it is in Heaven and is reserved in the hearts of men.

But the secret is hid and the power dormant until the life of humanity is quickened by the Holy Spirit through the

DESCENT OF THE MANIFESTATION OF GOD.

The Manifestation of God, as through Abraham, Moses and Jesus, and all who have manifested the presence, power and will of God, have brought to the consciousness of men laws and ordinances of God for the guidance of men.

These laws and ordinances direct men as to their personal conduct of mind and body as well as their spiritual and mental conduct towards their fellow beings.

Obedience to these laws and ordinances make for Harmony of spirit, mind and body. This

TRIPLE HARMONY IS THE SECRET OF HEALTH.

Wherever in the universe you find this Triple Harmony there is order, peace, power and Absolute Health.

Whoever has attained to spiritual, mental and physical Harmony through obedience to the laws and ordinances of God, is endowed with active healing power and can heal whenever wisdom dictates the act of healing the sick.

OBEDIENCE THE ALL-IMPORTANT THING.

It is not so important that a man's headache be healed, or that he be healed of fever or of poverty, as it is that he learn to obey the laws and ordinances of God; for healing of ills from the surface of life means simply that the trouble will again occur, but healing from the center of life, which is obedience to the laws and ordinances of God and satisfaction in His Will, is healing indeed. This is the healing that the world needs today. This alone will produce healthy minds and bodies. This alone will bring true prosperity. This unlocks the door of the kingdom of peace and good will among men.

THE WORLD IN NEED OF HEALING.

Was there ever a time when the world was more consciously in need of healing than now. Not only is there disease in the minds and bodies of individuals the world over,

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but there is disease in all the organization of men; conflict and discord within organized interests and between organized interests; discords in states and nations—disease (dis-ease) in religious life as well as in secular life. Yet within every individual is the secret to health and the power to heal, and thus humanity has at its command the means by which to restore the order of the world and establish the health of men. Whoever turns to God in obedience to His commands and finds satisfaction in doing His will among men, that one is a healer of first importance.

THINGS TO BE REMEMBERED.

Remember to smile and to do something for somebody.

Remember that to serve is one of the greatest privileges of life.

Remember that he who serves best is most highly honored.

Remember that efficient service is good, but loving service is better.

Remember that you will become like the ideas which you serve. If you serve God—that is, do all things for the glory of God—you will become God-like. Some people see life full of hard conditions; they serve hard masters, and they become hardened themselves; while others who may be working side by side with them, are serving a loving master, because they are working for Good and not for man. The lives of the last mentioned are brightened; they spread a glow of happiness all about them.

Remember, do not think while you are at work that you are serving one particular man or institution; but remember that you are serving a principle in the cause of all mankind. Do your work well, and put good thoughts into it.

Remember that you can work for the highest principle, even though you may be digging a ditch or washing dishes. Remember that you cannot serve two masters—God and mammon.

Remember that you should never render a servce so poorly that you are ashamed of it.

Remember that you always receive good value for good service, whether you are paid in coin or in satisfaction.

Remember that the most prosperous business house is the one that serves the most people in the best way.

Remember, do not serve sick people by adding your weight of sympathy and sorrow to their burdens. Serve God by helping others to realize their health.—Weekly Unity.

THOUGHTS.

Let the heart speak freely, but see also that it speak prudently.

If we are like Christ, sorrow is on the surface an unfathomed depth of joy.

They hear the song of the angels who are waiting for the coming of the Savior.

This expresses the Christian's confidence: "If God be for us, who can be against us?"

That is the best gift of love which will in some way be helpful to the person receiving it.

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TESTIMONY TO TRUTH

Ignorance Blindfolds Both Leaders and Followers—Wisdom Must Not Outrun Love—Good Judgment—Peace.

TRUTH, that manifestation and characteristic of The Infinite which demonstrates the eternal verities, is the beacon upon the sea of existence by which man is to be guided into the haven of harmony.

Jesus, the Christ, came declaring Truth and bearing witness to it.

If you follow me "ye shall know Truth and Truth shall make you free," was his declaration to the world.

"I was born that I might bear witness to Truth," was his answer to Pilate.

The simple, natural manner of his life was a testimony to Truth. The beauty of his character and the loftiness of his teachings were testimonies to Truth. His wonderful demonstrative power; power to heal physical ills and to restore mental harmony testified to Truth. But what was more, his power to awaken spiritual consciousness and to quicken it into life activities declared him a testator of Truth.

His whole life and all of his work was a testimony of Truth through demonstration of Truth.

In like manner the work of all men must be testimony to Truth through demonstration of Truth.

But the besetting sins of men have been ignorance of Truth on the one hand and an unbalanced knowledge of Truth on the other.

Ignorance blindfolds both leaders and followers and all "fall in the pit together."

Unbalanced knowledge hypnotizes both the intelligent and the ignorant, the wise and the fool, and they in like manner plunge over the precipice, but with eyes wide open.

Knowledge of Truth was, in the times of Jesus, and is now, the crying need of man.

Ignorance is weakness, but Knowledge is Power.

Knowledge of Truth, then, is power through Truth over Truth.

The Gallilean teacher realized the danger, the great danger, of power through knowledge, for such power extends into the higher states and laws of beings; and, realizing this he impressed upon the hearing and into souls of his followers the text of the great Law of Love—"Love God with all your strength, and your fellow-man as yourself." In other words, Love the All-Embracing Good fervently, and deal with your fellow-man as you wish him to deal with you. Be good and do right.

Knowledge is the soul partner of Goodness as Wisdom is the soul partner of Love.

Knowledge must not overstep goodness, else a rupture must come, Harmony is lost and destruction follows.

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In like manner Wisdom must not outrun Love.

If Wisdom divorces Love, psychic turmoil follows.

This is not New Thought. It is the actual experience of the world of humanity.

It has ever been, and is still, the experience of the race.

The home life, society, the State and nations bear abundant witness to the Truth of this.

Normal life is harmonious development or smooth evolution.

Abnormal life is arrested development and disturbed evolution.

Goodness and Love are the balanced powers of Knowledge and Wisdom. They check the abnormal play of Knowledge and Wisdom and maintain equilibrium of spirit, of thought, of action and reaction. But alas! man has used Knowledge and Wisdom unbalanced, and the world's history is topsy-turvy.

The want of this balance tears husbands and wives asunder and turns the happy home, the enchanted paradise, into seething hell; robs children of the patrimony of Love and squanders confidence.

The want of this balance has made society double-dealing and dubious, has made statecraft a witchcraft of delusion, chicanery and deception; international relations a mockery.

It has made ethics a farce; economy a misnomer. Religion, it has made sacrilegion.

The want of this balance—Goodness and Love to Knowledge and Wisdom—turns men's mental activities to low channels, and the product of those activities to most distructive ends.

Now stop for a moment and think a little. Consider the present state of the world.

Sweep back, in your minds, a hundred years, then come forward noting the progress along a few lines. See the acquirement, the development, the application. Consider the discoveries in explosives, the development of those discoveries and the ends to which they are now being applied. Consider the development of motor power, steam, gas, and electricity, and see them now in operation. Consider the evolution of the means of transportation, by land and water and in the air above, and note the ends to which applied. Consider the means of communication of ideas and thoughts—the press, the telegraph, the ocean cable and the telephone. Then think of the dubiousness of information transferred.

You, O sons of men! have received for your asking; you have been rewarded for your seeking; the door of the Infinite mind has fallen ajar at your knocking.

You have been blessed, but are you now blessing yourselves?

You have run well with Knowledge and grappled strongly with Wisdom, but Goodness and Love you have scouted. You would not know them; now they do not know you.

All of this inventive genius is God's good gift to his children, but

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alas how wayward the recipients have been in their appropriation of it.

The destructive wars that have raged and are still raging are the direct result of a want of mental balance, and an indirect result of a want of soul balance.

This want of balance has permitted double dealing which has destroyed confidence.

And what is the result? The explosives which in times of peace were being prepared for war were used in most destructive action. All classes of motor power in destructive operation! All modes of transportation contribute to the destructive catastrophe!

And this is human destruction—of the most advanced civilization.

Those engaged in the awful conflict were all Christian nations—living under the name of Him who taught and demonstrated a rule of life based upon the doctrine of Love and the Square Deal.

Now they are at each other's throats like Titans, grappling and releasing only to grapple more fiercely.

All of Europe's inventive genius was turned upon her own sons and daughters. Her brain was annihilating her body. Her lovely homes and fruitful gardens, her productive fields and beautiful cities were blasted by the storms of war.

Her ethics were on the world market below par. Her religions unavailing to stop the fray.

"Awake! Awake! in the hearts of men, O! spirits of Goodness and Love—overtake Knowledge and Wisdom, and restore the balance to life, harmony to the soul."

What will have been gained when the struggle and the settlement are over? A pall of mourning, the blast of poverty, physical degeneracy through injury and exposure, and a hundred or more years of grind at the mill of taxes.

And between the ponderous stones of that mill must pass your posterity, your children and your grandchildren.

This life blood must be drained to pay the debt of folly and madness.

Is there honor for it? Is there glory to it? Is there sense in it?

Here is food for thought and for reflection for all.

When Goodness and Love are copartners of Knowledge and Wisdom, Truth restores Harmony; Good Judgment maintains Peace and Wholeheartedness gives Prosperity.

When the individual rises into the conscious realization that he is heir to all the providences of God he will laugh at the fortunes of the world. He will spurn them as unworthy of his attention. When we realize that we are of exactly the same order as God we shall never seek an antidote for anything in the vast universe, for the perfect basis will have been reached and there will be no opposition and no antagonism in the whole creation.

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TRUTH ILLUMINATION

The Life Principle—When We Are Born Again—As We Become Illuminated—Life Not a Chance Concern—Declare Our Godhood. We Get What We Ask For.

Elsie Gibbs.

WE are thought emanations from Deity and our Minds are the search-lights of our souls. It is through Mind that man grasps the idea of the Allness and Perfection of the first and only principle of life, God.

As far back as Mind can search there always has been a beginning, and that beginning is the Life Essence, the Real Substance underlying all of the manifestations in nature's kingdom. As Mind can grasp the truth of the oneness of Good or God, the Creator, and only creator, that all subsequent creations are only duplicates of this first creation, he gets into the completeness and joy of life.

All nature is continually evolving. Growth, progress, evolution goes on in ceaseless change, in eternal progress.

LIFE PRINCIPLE IS

working on, eternally expressing itself ever in the more perfect and ideal expression of its divine nature.

Race follows race, and destroyed civilization ever gives place to a greater, better, finer condition of the world in its progress of eternal evolution.

We are all factors in evolution and continually contributing to the great Eternal Cosmic Consciousness of the Universe. We all have the divine urge at times for higher things, but few press on to the consummation of the urge, and the divine prompting is always in accordance to the Christ Ideal, and is never satisfied with anything less than Perfection. That is why we are ever going onward striving to reach the goal of Pure Spirit.

We have always life in abundance upon which to draw. Man could bathe and renew himself in oceans of the Divine Essence, but owing to his unawakened consciousness, he just grasps it in handfuls.

When the divine idea is brought into our consciousness, is born within us, we should jealously guard, protect and cherish it and let it grow by nourishing it until it illuminates the entire mind and creates new ideas.

These new little innocent ideas born deep down in the heart of man are pure emanations from divine mind, as each soul is connected to its divine source by invisible cords, and it is these ideas which transform and transfigure us until we be-

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come renewed in spirit, brushing away all illusions and transcending all limitations.

WE ARE BORN AGAIN,

a new man, a new body, and a new mind.

If we seek the Christ Mind we shall find, and if we keep on knocking all understanding shall be opened unto us, but we must live according to the Divine promptings within us, being forever on our guard against the subtle sense mind which entangles us with the material.

False lights and webs of illusion are held up everywhere to attract the wary traveler on his journey, giving promise of earthly position, wealth and power until man thinks his body is himself, his end and aim of existence, gravitating down to its glorification and its exaltation, wasting his life energy and time in the accumulation of temporal riches, power and glory.

The Christ came into the world to redeem us from the supremacy of matter over Mind, from false ideas, and open us up to the realization of the power of mind and spirit.

It would seem as though man would give up everything willingly, to earnestly seek the inner illumination, knowing the wonderful glory that comes to him when his spiritual nature is developed.

AS WE BECOME ILLUMINATED

our minds intuitively grasp all knowledge, wisdom, love, peace, strength and completeness. That there is but one presence and one power and all man has to do is to regulate the laws of his being in harmony to this intelligent working out of the principle of life, which takes us out of bondage into freedom of the Spirit. Activity expresses itself within us, we become buoyant with hope and faith and feel the joy of living. We ourselves are singing the song of life as the full inner consciousness of life becomes embodied into our souls.

We become rejuvenated, revitalized, regenerated when we enter the Consciousness of our Oneness with Deity.

We know that life in all nature, in all humanity, is but the expression of The One Life, abiding in its fullness everywhere, and that we are violating laws if we are manifesting inharmony in any way.

Divine Law is, and is at, the center of our little universe, as well as the big universe. Man must not attempt to regulate the laws of life but regulate himself to conform to spiritual laws and obey them by seeking to understand them, which is in the power of every one as we acquaint ourselves with Infinite Love, Wisdom and Power and get into the conception of the one presence, one power, and of the omnipotence and omniscience of All Good.

We set our faces to Truth and perceive that

LIFE IS NOT A CHANCE CONCERN,

but the result of the working out of Infinite Principle within ourselves.

No one can give us more life, but we can strive to show others how to become conscious of life and get into life in abundance. Material

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mind is ever waiting to receive the imprint of the Spirit, and when material calls forth, the Spirit will respond.

Man is a creator as God is a creator, but God is the Only Creator of life, to understand how to pro- and remold, repair and reconstruct, regenerate and transfigure Himself into the perfect pattern of the Christ Ideal, and these bodies of ours will mirror forth the image and likeness of our own spiritual perfection.

Scientists are seeking with the mightiest microscopes in the most minute forms to discover the germ of life, to understand how to prolong, restore and create it, but he is seeking without and gains no satisfaction, as the power of reconstruction and regeneration is within us. When we get into its realization we can speak the dynamic word that will restore, in action instantly, to completeness.

DECLARE YOUR GODHOOD.

Recognize that you embody All Truth. Free yourself from all illusions by realizing that harmonious conditions of body, mind and affairs are the result of Truth ideas, and that inharmonious conditions are the effects of beliefs contrary to Truth, resulting in adversity.

Do right and think right because you love Divine Law and obey it from Love, thus choosing the path of wisdom and of life.

The source of health, of wisdom, of power, of happiness and of wealth is from within, a never-failing spring of infinite rejuvenation and supply. Seek it there and not from medicine, diet, climate, or from any person or power without.

Forget yourself in healing, soothing and bestowing Love and Service upon your brother, and Love will flow forth from its source within, pouring out in abundance, blessing you and all you serve.

TRUE WEALTH

is the result of the realization of inexhaustible riches within and generously using your supply for the benefit of others, thus coming under the supply of God's support.

We need not take life so seriously because instead of being a burden it becomes a song. There can be no worry. As we come into illumination we dwell in the kingdom of righteousness where there is nothing to worry about.

There is a vastness of possibilities unrolled before every one. We are all brothers in spirit and all on the road to Soul Perfection. Our souls are just in the making and the ideas born in our minds from our experiences are the living substance which forms and molds our characters.

Release from illusions and materiality comes not from fighting, struggling and trying hard to do certain things and thinking particular thoughts, but through Realization of the Truth of Being and the ever-present eternal loyalty to Goodness for protection, and according to our faith and trust in depending upon God, the invisible spiritual Giver, as the only source of supply, will that supply be given

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to whatever is lacking in your needs.

WE GET JUST WHAT WE ASK FOR.

If we want health, say so, or if we want wealth, power, happiness, success, ask for them and your hearts and souls will become filled from the overflowing, unfailing supply of God's universe. The Great Answerer never makes any mistakes. If we have hard experiences, ill health, poverty and adversity, it is because we attracted them to us, needed them and wanted them. The Truth will free you from them and help you to free others.

Perform your duties religiously, joyously, taking God into co-operation with you in all your undertakings, and success will crown your efforts.

We are all on the road to soul perfection, and all apart of the one great whole.

More highly-developed souls at times become spiritual laggards and while they are lagging, other souls along the way catch up with them.

Truth is mighty and must prevail. We must have absolute certainty of victory and unswerving confidence in its almightiness to protect us in all our encounters with evil.

If the battle is long and our patience sorely tried, we should attribute failure to our own weakness, and with redoubled energy press on to certain victory, with malice toward none and good will toward all men, becoming Champions of Truth, equipped with its love and understanding, seeking to bless others, thereby ever blessing yourself.

THE MIRACLE; WHAT IT IS.

Always remember, furthermore, that there never was a miracle on the face of the earth. 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 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.—Bishop Sabin.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. —I Tim. 4:8-9.

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THE NATIONS HEALED

Annie Rix Militz, in The Master Mind.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations.—Rev. 22:2.

THE SUPREME GIFT, GOD'S OWN SELF.

"WHAT is the matter? Why are there so many strikes? What are we coming to?" are the questions that are sounding on all sides, with occasionally a clear note, "What shall we do to remedy it?"

This restlessness among the nations, the outbreaks between them, the violent demands of great representative groups upon each other, the racial riots, the epidemics of crime and plunder, all these are but symptoms of the world's struggle with disease. And we as healers must not be impressed by these appearances, no matter how terrible, how unwarranted, how threatening to the world's life, they may seem to be.

When a spiritual healer is called to a patient who is in an extreme state, one of the first things he (or she) must attend to is his own feelings, roused by the condition that strikes upon his senses. He must not have fear. Immediately the word is spoken of.

"Trust in God: God is here and all things are working together for Good. There is nothing to fear," until there comes peace and poise from the very center of one's consciousness. He knows that by the conquest of his own fear, the healing has begun. And the healing continues, as the symptoms are met with Truth and they are not allowed to influence the healer's mind, to deceive him into believing in their menace and their evil outcome.

We, as God's Healing Word sent into this world to save and heal it in just such a time as this, must not be unduly impressed with the turmoil, distress, confusion and wrongs of these times; neither must we ignore them like the religionists of Jesus' parable, "passing by on the other side." But for every rumor and sense-evidence of these things, give a thought of God's power and presence almighty to save.

Then, day by day, meet the problems with Truth, spoken most of the time in the silence, yet given audibly when the utterance will not antagonize but strengthen, uplift and cheer.

For this great stir in the world is

NOT A BAD SIGN BUT A GOOD ONE.

It means that more and more the Spirit is getting its way with us. Instead of sitting down in a lethargic, hopeless, selfish resignation to the old dead, unjust order of things,

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there is a new sense that all things are changing and the good things of the earth are being distributed more evenly, and ways and means are working to uplift the down-trodden, to bring ease for hardships, comfort for poverty, and in all ways to express more of divine justice in the affairs of men.

But man's ignorance and unspirituality stand in the way; all crudely and rudely he begins to put his hands to the ark and disaster follows. By violence, he hopes to wrest his own from selfish hands. But the day when violence could seize the kingdom of heaven is past. Only the Christ-way can win. Though every strike be settled to the satisfaction of all concerned, yet the disease will not be wholly healed. The same cause will produce the same conditions again and again. Let us strike the Great Strike at the cause and root it out forever—it is the head and front of all the trouble in the world. It is the dragon tape-worm whose every segment must be destroyed and whose head must be brought under the heel of the Christ—then shall the end of all the old-world conditions come to pass.

AND ITS NAME IS SELFISHNESS.

Selfishness is an imposter; a pretender to the Throne of man's kingdom; an imitator of a great Being, the all-inclusive One, who indeed knows but one Self and does all things for His own glory.

Under many good names has this Pretender sought to occupy the Throne, like self-preservation, self-respect, self-reliance, self-possession, but its foundation is a lie being the sense of separation from which springs all the unholy brood of sins, sickness, sorrows and the final enemy, death. It has crept into the doctrines of socialism with subtle sophistry and rears its shameless head with "Yes, we believe in selfishness. Each man for himself. It's the only way he can live. Let the strongest win. It is the law. Behold the Superman! he shall survive, he is fit. We have evolved so far by that law, let each age put it to the utmost test. We are the Supermen of this generation, let us fight and care not whom we crush and spoil. If they fail, they should fail, they are the unfit."

This is the doctrine that must be faced by the true Socialists and utterly and wholly be repudiated. But only the Christ-teaching can accomplish it, for atheism and unbelief as to Christ are the breeding grounds of this rank philosophy. For though there be noble ones among these unbelievers, who love humanity and regret the sufferings that they are party to, yet they are being won over to violence for the sake of those who come after, having received the virus of the necessity of this blind, collective Selfishness, over-riding individual selfishness for the good of the race and the generations to come.

Come, you who are going forth in the Christ-mind to win the world by

LOVE AND NON-RESISTANCE TO EVIL,

and teach the Way of God. Teach men daily about the great Self

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which is one, all-inclusive Being, and we all and each, that One.

The whole of Humanity is our Self. No one is our rival, competitor, superior, master; no one is our inferior, slave, subject. We are all One. We hear again the prayer of Jesus: "That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us. I in them, and thou in me, that they may be made perfect in one," (John 17:21, 23).

The mystic John sought to show the absolutely unselfish love of God towards the wayward children of men, lost in the night of their delusions, by the words of John 3:16, of which a paraphrase might read:

"For God so loved the world that He gave Himself to it utterly, even to complete identification, that the world through that love might come to its perfect safety and health."

And God is not failing. Every one shall learn, and cease to be deceived by the poison of the selfish one and return to the true consciousness of being the Self that is All in All.

We walk in the footsteps of God and give our hearts and minds to meditation and devotion before this Truth of our real place and power in this world. We are here to prove there is but one Self, and that God and Humanity are that One Self.

We do not need to think out the ways, by which the world's affairs will be adjusted, so as to carry out this Ideal. It is for us to furnish the substance of true unselfishness in thought, word and deed and then, stand still and see the outworking of this supreme Law of the Universal Good.

WE BEGIN AT HOME AND DAILY RISE above some seduction of the little self. We cease to believe in the reality of selfishness, and do not try to overcome it by decrying and condemning it, but by knowing the nothingness of it. Even though our mortal eyes have looked upon it as the chief cause of men's misery, yet we take that sceptre from it, knowing that all appearance of selfishness is but man's attempt to exalt and bless the one Self that is all in all to him.

Certain students of Truth have gone beyond their own personality, and have found the one Self in their family. They worship the Self there and apparently are most unselfish, sacrificing all their desires for this next larger Self and not seeing that it is still selfishness, which is plainly revealed when they contemplate doing for other families, what they do for their own, or feel the urge of the Spirit to give to other personalities what they feel to give to their own relatives.

There are men and women who feel that they have gone beyond the bounds of selfishness when the one Self becomes their country. No longer can their family love debar them from their duty to their nation. They count it virtue to be and give to their own country what they would not do to and for other nations. Their worship of the one Self has taken a large, heroic place but the limitation upon it is the same as in the love of family and

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of one's own personality. It is national selfishness. Then comes the urge of the Spirit that again breaks the bounds and the race receives their love and service, the white race at first perhaps, but soon no line can be drawn at color. On, on the love goes until it becomes an inspiration from the One and only Self, our God, that all the time we have been loving the Universal Self in all, and then the soul is at rest.

NATIONAL SELFISHNESS.

All nations, and especially our own United States, are facing national exclusiveness or national selfishness. Institutions and corporations are facing the same delusion. Races, especially the white race, are facing race exclusiveness. And everywhere the barriers must be taken away.

INSTANTANEOUS HEALING AND THE SPOKEN WORD.

In regard to this instantaneous healing and the speaking of the word, I think the time will come, I think it is coming rapidly, when we will speak the word as the apostles did, and the healing will be done at once. I have done that in a number of instances, and I have known others to do it. Why we do not speak the word all the time and heal at once I do not know. I never spoke the word in my life except at such times as the word came to me and must be spoken, and I never spoke the healing word without there was an instantaneous cure. I never knew it to fail. You can speak the word only when the time comes. A little boy was thrown from a milk wagon on the avenue and it bruised his knee to material thought very seriously. He was holding it with his hands. I jumped from a street car, a gentleman from Boston was with me. I went to him and gave him the thought, and said: "God Almighty has healed you. Go and catch your horse." He jumped and ran and was not lame. I could give you instance after instance where the spoken word has been answered instantaneously. Why it is not always so we can't tell, unless it is because we are young yet and in the infancy of the work. We must study with a consecrated effort and we will have everything that Jesus Christ has promised us, and He has promised us that we shall do the works that He did, because He is with the Father, an advocate for for us.—Bishop Sabin.

The right rule 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.

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THINGS TO BE REMEMBERED.

Remember that success depends upon a positive faith and a unity of desire, thought and action.

There is a difference between a negative faith and a positive faith. Many think they have faith, but it is only a kind of emotional hope, or a feeling of variable trust held in place by a conscience-smitten will. A negative faith believes, in a way, but is not firm in its belief. It would not be willing to sacrifice all for its belief. It believes because it ought to believe; it is more like hope than faith.

Positive faith believes and knows. It is based upon absolute conviction and it cannot be shaken. This is the faith that moves mountains.

Many think they have faith, but they are discouraged when any little impediment falls across their path. This discouragement proves that the faith was not positive.

It is easy enough to have faith when everything goes just right, but the true test of faith comes when everything apparently goes wrong. Positive faith does not judge by appearances.

One who can, under seemingly adverse conditions, calmly and persistently fix his mental vision upon the realities of Absolute Good, who can lose sight of the evil appearances, has real, positive faith. He will change the appearance so that all will correspond to the vision of good, because he will have at his command the hidden power that molds appearances. This faith cannot be gained by mere power of will; it must be developed through an understanding of the Source of all things in mind.

There is absolutely no limitation to Divine Mind, and when one enters into a comprehension of this fact he begins to ask of the Father aright. He sees that all things are already prepared for him; he asks as though he had already received, and his faith molds the invisible Substance into the things he desires. These things may seem to come through the agency of man, but he must receive them as coming direct from the One Source; then they will never fail.

In God Mind is unlimited life, love, substance, intelligence, peace, power and harmony. Why should any child of God doubt?

One who would be successful must have the positive faith and must at the same time conform his thinking and action to his faith. He will not think nor act like a pauper, a sinner, a kill-joy, a sickling nor a weakling.

No salesman can be successful who does not believe in what he is selling. People some way feel a thrill of enthusiasm when they talk to a salesman who thoroughly believes in his wares. In every walk of life you must believe. If you are doing something you do not believe in, change your work. Jesus said, "Only believe."—From Weekly Unity.

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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PARENT AND CHILD

THE desire and purpose of a true parent is to become as soon as possible unnecessary to the child. All friendship rests upon harmony of disposition and integrity. You are seeking an expression of friendship, not of possession, with the child. You are not ruling each other. Your problem and that of the child is the same—the problem of self-knowledge and self-government.

You cannot give your child anything; it has come to take possession of its own; it has come after that which belongs to it.

In achieving for yourself you achieve for your child. Its breath is the atmosphere of your soul. Twenty years ago the problem was, "How shall I dominate my child?" Today, in solemn recognition of its divine voice and right, we ask, "How shall I set my child free? Free to obey and to be led by its own eternal voice of truth?" It faces no danger save from ignorant desire to think and live for it. The child is safe with itself.

GOD CAME WITH THE CHILD

and planted the Voice of Truth in the child. It faces no danger save from the ignorance of its trainers. Your problem is to be, be, be, Be; for it breathes from your mental atmosphere. To Be is to rule. You and the babe have come upon the same errand. You can journey with it, not for it. You have come to express yourselves (O joyous comradeship!); to apply the wisdom which was yours since the world was, together; come to remember and apply wisdom and get the experience which is knowledge and understanding. It has only come to walk beside you; this child of yours brought the plan of its life with it. The intuition of the child knows that plan. All the wisdom it needs is knowledge of itself; it brought with it the wisdom which the soul will throw over into the child's mind as it meets experience and needs its wisdom; for the mind, before you begin to educate it out of its function, is the perfect servant of the soul, one of the vessels filled with the wine of life at a marriage feast. Modern education, the instant the soul begins to use its vessel (the mind), fills that vessel with the ignorance of earth, usurping the home of the soul until "the son of man" (thought) hath "no place for his head." The mind is to obey the voice of the soul, it is not to set up a clatter of its own.

Universities are not fountains of wisdom;

FOUNTAINS OF WISDOM ARE HUMAN SOULS.

The problem today, to the thinking parent, is to see that education is not robbing the child of a divine heritage, the intuition, the voice of truth, the Voice of Divine Authority within him. To discern Truth is to become conscious of law and obey. You cannot substitute your

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law for the law of the child's being. Perfect obedience and perfect freedom are one in the true law of the child's nature. Obedience to that law will be obedience to you. Motherhood must know the law before she can have divine obedience.

I am not writing of lawlessness or license; I am writing of obedience, which is freedom; writing of perfect poise and perfect Love; the love which knows no obligation or possession. Duty and obligation serve you and hold you steady by the will to the truth mark; they serve manhood and womanhood in the place of Love; they are not the perfect love of the law which makes freedom obedience and not license.

I am not writing of animal parenthood! I am writing of a new parenthood born of an awakening force in nature's man. There is a crown of motherhood; womanhood has not yet worn that crown, but an angel is hurrying

TO THE PLANET EARTH WITH A NEW SONG

and a light which cannot be hid.

The entire trend of modern education is to place the mind upon the throne of the soul. It is thus that Paradise was lost. The brain belongs to the soul, to intuition. A man may be learned in the coming era and never see a university, if his mind has learned its function of "vessel."

We only learn that which we already know; when we become conscious of that which we already know we say we have learned something. What else did Plato teach?

The business of the soul is to throw over into mind the wisdom it brought. The intuition is the messenger between mind and soul. The mind is to receive and record the message of the soul. This it does in the child before the mind is a "den of thieves." Our business today is the clearing of the Father's house that the vessel may be filled. Old habits of thought are to be scourged.

PARENTAGE.

Parentage is not possession; parentage is privilege; parentage is opportunity.

You hold a babe in your arms. What has happened? Nothing to change the purpose of your life, the development of self. Life will bring you but One duty toward that babe—the Highest Development of Yourself. If you hold your child as a possession, an obligation, a something to be trained, pushed and pulled in the direction Your vision indicates, you declare yourself upon the animal plane of parentage. Your reward will be the reward of animal parentage. Your child's love will mean simply thanks for the sustenance you gave that child's existence. Its love for you will cease after its animal necessities are provided for. Your relation after that will be one of duty and obligation, not love.

The incident of

BIRTH DOES NOT MEAN OWNERSHIP

or comradeship. Birth does not bring affinity or relationship. Your child will reverence you just as much as you reverence it. Your re-

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lationship is declared at the moment you make for it an incarnating center; your motive toward it, your sincerity toward it, your love for it, your relationship for all the years of your life are found at that moment. The affinity cannot be made or patched up afterward; possession, obligation, responsibility, sacrifice for your child, are all centered and confined to that moment of attraction. Its friendship with you is established then, if there is to be friendship.

You ask no obligation of your child

BECAUSE YOU BORE HIM;

you will not force upon him a friendship which is not an affinity of soul and mind Because you bore him. Motherhood does not flow from the fact that you gave consent to existence. If you find comradeship with your child it will be upon the plane of comradeship; he will love you for the same reason he loves another. The fact that you bore him will strengthen his sense of duty towards you, but that fact will never create love towards you. And why should it? Bearing children is not motherhood or fatherhood.

* * * * *

The experiences which the child is to have is a source of anxiety to you; there is no problem about the child's experience to its soul. The soul holds the picture of its life, and your boy or girl will obey the Voice of Truth within it, if free to do so. You give your child to the God within him. "He watching over Israel slumbers not nor sleeps." The child embodied to awaken to its own knowledge, not to yours. It did not come to be "brought up." Israel to the ancients was the creative faculties journeying to the Land of Canaan, or the upper brain, unused in the race today.—Louise Downes, in Unity.

MANHOOD.

The finest type of manhood is never overwhelmed or entirely dismayed, no matter what comes. A man of this type may see his property swept away from him, his hopes blasted, his ambitions thwarted and his plans demolished, but his spirit remains undaunted; his courage, his trust and his self-confidence are undiminished. His success is beyond the reach of mere accident, of fire, of panic, or of temporary disaster; the foundation of his success is laid upon the eternal rock of truth, of justice, of probity, of right thinking and of square dealing, and floods or misfortunes or commercial devastations cannot reach him. They do not touch the real man, for his investments are in himself. It is only the more shallow minds, men without reserve or character, without other resources than money or property, that go down in financial failure. The man who has learned to live in himself, and not in his property; who does not put his trust in riches, but in principle, does not lose his greatest possession when he loses his money.—Success.

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CHARACTER

THIS is that which we call Character — a reserved force which acts directly by the presence and without means. It is conceived of as a certain undemonstrable force, a Familiar or Genius, by whose impulses the man is guided, but whose counsels he cannot impart; which is company for him, so that such men are often solitary, or if they chance to be social, do not need society, but can entertain themselves very well alone.

The purest literary talent appears at one time great, at another time small, but character is of a stellar and undiminishable greatness. What others effect by talent or by eloquence, this man accomplishes by some magnetism. "Half his strength he put not forth." His victories are by demonstration of superiority, and not by crossing of bayonets. He conquers, because his arrival alters the face of affairs. "O Iole! how did you know that Hercules was a god?" "Because," answered Iole, "I was content the moment my eyes fell on him. When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horses in the chariot-race; but Hercules did not wait for a contest; he conquered whether he stood, or walked, or sat, or whatever thing he did." Man, ordinarily a pendant to events, only half attached, and that awkwardly, to the world he lives in, in these examples appears to share the life of things, and to be an expression of the same laws which control the tides and the sun, numbers and quantities.

A NATURAL POWER.

This is a natural power, like light and heat, and all nature co-operates with it. The reason why we feel one man's presence and do not feel another's, is as simple as gravity. Truth is the summit of being; justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force. We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed.

Character is this moral order seen through the medium of an individual nature. An individual is an encloser. Time and space, liberty and necessity, truth and thought, are left at large no longer. Now, the universe is a close or pound. All things exist in the man tinged with the manners of his soul. With what quality is in him, he infuses all nature that he can reach; nor does he tend to lose himself in

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vastness, but, at how long a curve soever, all his regards return into his own good at last. He animates all he can, and he sees only what he animates. He encloses the world, as the patriot does his country, as a material basis for his character, and a theater for action. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that h stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person. He is thus the medium of the highest influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong.

THE NATURAL MEASURE OF THIS POWER

is the resistance of circumstances. Impure men consider life as it is reflected in opinions, events and persons. They cannot see the action until it is done. Yet its moral element preexisted in the actor, and its quality as right or wrong, it was easy to predict. Everything in nature is bipolar, or has a positive and negative pole. There is a male and a female, a spirit and a fact, a north and a south. Spirit is the positive, the event is the negative. Will is the north, action the south pole. Character may be ranked as having its natural place in the north. It shares the magnetic currents of the system. The feeble souls are drawn to the south or negative pole. They look at the profit or hurt of the action. They never behold a principle until it is lodged in a person. They do not wish to be lovely, but to be loved. The class of character like to hear of their faults; the other class do not like to hear of faults; they worship events; secure to them a fact, a connection, a certain chain of circumstances, and they will ask no more. The hero sees that the event is ancillary: It must follow Him. A given order of events has no power to secure to him the satisfaction which the imagination attaches to it; the soul of goodness escapes from any set of circumstances, whilst prosperity belongs to a certain mind, and will introduce that power and victory which is its natural fruit, into any order of events.

No change of circumstances can repair a defect of character. We boast our emancipation from many superstitions; but if we have broken any idols, it is through a transfer of the idolatry. What have I gained, that I no longer immolate a bull to Jove, or to Neptune, or a mouse to Hecate, that I do not tremble before the Eumenides, or the Catholic Purgatory, or the Calvinistic Judgment-day—if I quake at opinion, the public opinion, as we call it, or at the threat of assault, or contumely, or bad neighbors, or poverty, or mutilation, or at the rumor of revolution or of murder? If I quake, what matters it what I quake at?

Our proper vice takes form in one or another shape, according to the sex, age, or temperament of the person, and, if we are capable of fear, will readily find terrors. The covetousness or the malignity which saddens me when I ascribe it to so-

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ciety, is my own. I am always environed by myself. On the other part, rectitude is a perpetual victory, celebrated not by cries of joy, but by serenity, which is joy fixed or habitual. It is disgraceful to fly to events for confirmation of our truth and worth. The capitalist does not run every hour to the broker, to coin his advantages into current money of the realm; he is satisfied to read in the quotations of the market that his stocks have risen. The same transport which the occurrence of the best events is the best order would occasion me, I must learn to taste purer in the perception that my position is every hour meliorated, and does already command those events I desire. That exultation is only to be checked by the foresight of an order of things so excellent as to throw all our prosperities into the deepest shade.

The face which character wears to me is self-sufficingness. I revere the person who has riches; so that I cannot think of him as alone, or poor, or exiled, or unhappy, or a client, but as a perpetual patron, benefactor and beatified man.

CHARACTER IS CENTRALITY,

the impossibility of being displaced or overset. A man should give us a sense of mass. Society is frivolous, and shreds its day into scraps, its conversation into ceremonies and escapes. But if I go to see an ingenious man, I shall think myself poorly entertained if he give me nible pieces of benevolence and etiquette; rather he shall stand stoutly in his place, and let me apprehend, if it were only his resistance; know that I have encountered a new and positive quality—a great refreshment for both of us. It is much, that he does not accept the conventional opinions and practices. That nonconformity will remain a goad and remembrance, and every inquirer will have to dispose of him, in the first place.

MEN SHOULD BE INTELLIGENT AND EARNEST.

They must also make us feel, that they have a controlling happy future opening before them which sheds a splendor on the passing hour. The hero is misconceived and misreported; he cannot therefore wait to unravel any man's blunders; he is again on his road, adding new powers and honors to his domain, and new claims on your heart, which will bankrupt you if you have loitered about the old things, and have not kept your relation to him, by adding to your wealth. New actions are the only apologies and explanations of old ones, which the noble can bear to offer or to receive. If your friend has displeased you, you shall not sit down to consider it, for he has already lost all memory of the passage, and has doubled his power to serve you, and ere you can rise up again, will burden you with blessings.

We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape

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and strengthen the laws. People always recognize this difference. We know who is benevolent, by quite other means than the amount of subscriptions to soup societies. It is only low merits than can be enumerated.—Ralph Waldo Emerson.

THINGS TO BE REMEMBERED.

Remember to guard your words.

Remember that each word you speak is a prophecy of your future state of health, happiness or welfare. Your words are prophecies of your future circumstances, just as a seed is a prophecy of the coming crop. The tomato seed foretells the beautiful red tomato, while the grain of corn is a prophecy of the ripened ear; likewise, the thistledown foretells the weed.

Remember that a Truth student often prophecies both evil and good, because he grows careless in his speech. It is so easy to speak of the wonderful power of the Word, and of what it has done for you, and these, without thinking, give voice to some foolish, negative statement. I have often heard metaphysicians, who knew better, make statements like the following: "This hot weather makes me so sick and tired;" and "I was bored to death." These little

THISTLE PROPHECIES ARE SOWN

right in amongst the good, true crop, and sometimes they are sown thicker than the good seeds. When the crop matures, the student wonders why he has so many troubles to demonstrate over. The all-wise Divine Mind seems to have made a law which provides that only partial power is given to the words of the untrained mind. If this were not so, man would have destroyed himself from the face of the earth. Power is added by degrees to the man who develops wisdom. Therefore, metaphysicians who know the power of the word should be especially careful as to what they think and say.

REMEMBER

that you are held accountable by universal Law for your lightest word.

Remember that you should get understanding first, and when you have it you should use it all the time.

Remember to prophesy only good for your friends and neighbors, by speaking and thinking only good to them and about them.

Remember that a word of Truth is more powerful than a word of error, but good conditions cannot grow out of idle words any more than wheat can grow from weed seed.—Weekly Unity.

FROM THE CALENDAR OF THE BRIGHTER SIDE.

Let us never forget that an act of goodness is in itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it.—Maurice Maeterlinck.

Mark this well you proud men of action: Ye are after all nothing but unconscious instruments of the man of thought.—Heine.

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PEACEMAKERS

"Blessed are the peacemakers, for they shall be called the children of Go Christ.

Mrs. T. J. Shelton, in the Scientific American.

Peacemakers!
Jesus knew;
He was a peacemaker;
He is a peacemaker;
The prince of peacemakers.
He IS!
Peacemakers are immortal;
They are the children of God.
The children of God
Are as eternal as God;
They abide forever.
Warmakers are here today
And dead tomorrow;
Peacemakers live forever.
War is hell;
Peace is heaven.
Hell is transient;
Heaven is permanent.
Hell is abnormal;
Heaven is normal.
The abnormal attitude
Is impermanent;
It is like darkness;
Shadows in the light;
Clouds in the sunshine.
Peace is the sunlight!

The angels sing;
Peace on earth!
Goodwill to men!
It is the song of the soul;
It is the hymn of love.
A great multitude
Of the heavenly host
Are singing the song
Of the peacemakers;
The song is the anthem
Of men, as well as angels.
The voice of peace
Ascended above the earth;
It was above our range
Of audibility;
Our ears have been attunec
Opened!
To the higher vibrations.
The song is not coming dow
To US;
We are ascending to it.
Blessed are the peacemaker
Happy are men of goodwill.
Glory to God in the highest
And on earth peace!
Human brotherhood!

All is of God that is, and is to be,
And God is good. Let this suffice us still,
Resting in child-like trust upon his Will
Who moves to his great ends, unthwarted by the ill.
—J. G. Whittier.

O beauty of holiness,
Of self-forgetfulness of lowli
O power of meekness,
Whose very gentleness and
ness
Are like the yielding, but in
ible air!

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HEROIC TREATMENT

A Clear Statement of a Most Important Matter, Given by Bishop Sabin.

I THINK it well to give a plain statement regarding what we term heroic treatment.

When we put from two to eighteen workers on a case at the same time is what we term heroic treatment. According to all Scientists that I had ever heard of, this system of treatment was condemned as error, because they said it had a tendency to mix the thought, and I was led out of this error in the following way: A gentleman from Pennsylvania, a leading editor in that State, had a brother who was sick nigh unto death. The physicians had exhausted all their power and could give no hope, but, on the contrary, the sick man was so seriously ill that his brother, who came to see me, believed he might die before he reached Washington. He had arrangements made that when he came to Washington they were to telegraph him if his brother was dead, so that he would not have to come to my house to see me. He arrived at Washington and no telegram telling him of the death of the brother was awaiting him to arrest his visit, so he came to my house. He told me in a minute or two what was the trouble, and I told him that he must talk with my wife and allow me to go and treat, or pray to God for the sick man. This I did for thirty minutes. Then I came back to the room and asked Mrs. Sabin to take up the case and treat for thirty minutes, and we alternated that treatment backwards and forth for three hours. This was our first case of heroic treatment. The result of the treatment was that God heard our prayers and the man was restored to health. His trouble was what was termed Locomotor Ataxia in the last stages.

Another instance was that of a lady in Indiana who had consumption. They wrote me to treat her. She was in the last stages, could not raise her head from the pillow, and very nigh unto death, according to material thought. I took the case and treated the lady personally. She gradually grew stronger, but very slowly. She was barely able at the end of five months' treatment to walk across the room, sit at the table and eat, very poor and very weak. By this time I had adopted this heroic treatment system. At the end of this five months I put ten healers upon her case, and in five weeks she was strong, vigorous and healthy, and has been so ever since, so far as I have been advised. I have heard from her a number of times.

The commencement was two of us; then I employed a Scientist of experience; then we had three; then we got another, and another, and another. In extreme cases, where the people are able to pay

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for it, we put the patient under treatment constantly—that is, somebody praying for him all the time from 6 in the morning until 10 at night, with intervals during the night. I have found this class of treatment almost invincible. I do not remember that we ever failed to heal when we had a fair show.

I have found the treatment called heroic much more effective than the single-treatment system—very much more. In charging for this work we do not charge for the healing; the healers simply charge for the time that is used on the case, and, of course, it varies in accordance with the number of workers and the amount of time given on a case. If each person gives three or four treatments a day, it is more expensive than if they give only one a day. It is owing to the time that is used that the charges are made. That is all. We sell nothing but the time. The healing is free; it comes from God Almighty, and if we should attempt to charge for God's healing our power would leave us. We cannot sell God's Truth. The laborer is entitled to his hire, and we are entitled to nothing more than reasonable compensation.

We have found this heroic system of treating diseases so much more effectual than the old single-worker plan that hundreds of cases which have been treated by the other systems of healers and failed have been healed by this plan. The plan adopted by the students of Mary Baker Eddy has failed to heal in many cases where this system has healed. I am led to the conclusion that this is the system where we can expect almost perfect results.—Divine Healing.

HAVE A WORTHY PURPOSE.

The Christian man or woman always has a purpose in life; or, rather, God and the Divine Leading gives those who love Him a purpose.

So when we say, "Have a purpose in life," we should say: "See God and let Him direct thy footsteps with an intelligent purpose."

All Christians upon close scrutiny will be found full of intelligent purpose. The true secret of the phenomenal progress and prosperity of the United States is due entirely to our set purpose to do and achieve under Divine Leading.

It must never be forgotten or lost sight of that this glorious country of ours is a God-loving Christian country.

It has been truly said: "A worthy purpose will speedily free the mind and spirit of the mumps and measles, dyspepsia and languor."

This great country of ours has always had God-loving men of character and worthy purpose in great abundance, hence our supremacy. More and more of these Great Souls are continually being born here and attracted to our shores from other lands, so that the future of this country is bright, very bright. The New Thought is doing much for this.

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THE LAW OF HARMONY

With Healers It Proves to Be the Keynote of Absolute Success—Now the Only Time; Live in It.

HARMONY is the only law—perfect harmony. Harmony means perfection. When you treat your patients or treat yourself for healing, what do you do? Affirm that the patient or yourself, as the case may be, is the perfect image and likeness of God; that that you live, move and have your being in God; that nothing can surround you, come near you or affect you in any way, shape, form or manner, except such as is in perfect consonance with the great law of perfect harmony and perfect love. Harmony means perfection. God's laws are harmonious, and nothing but harmony can come near Him, around Him or about Him. Ponder in your mind how it is possible for any person to have sickness, or anything the matter with him, when he is surrounded by God's light of eternal harmony.

But the uninitiated will say to you, "Here, this patient has the fever." What are you going to do about it? One says, "Here is a lame man." What are you going to do? You see a person who is sick of a fever, and a lame man; but I speak of their material thought. Spirit is the real and eternal; matter is the unreal and temporal. Matter is unreal and it is not; in reality there is no matter. It is nothing, absolutely nothing, for God is all in all. Spirit is the opposite of matter; therefore matter is nothing. Spirit is all, for God is all.

It is said that seeds have been found in the hands of mummies, which, being planted, have burst forth into growth, after having been dormant for centuries. The seeds had within them all the life principle, waiting development, but the hand that held them was dead.

The Divine Life and Truth begin in the soul as seeds. It may be held in a dead consciousness, but the Truth-seeds never die. They are waiting their opportunity. They are implanted by Divine Hand in every soul.

One says, "When Jesus said He had finished the work He had sown the entire field with seed; the seeds were small; the harvest is universal."

"His mercy endureth forever."

"Every knee shall bow, every tongue confess."

"The knowledge of God and man's relation to God; the right understanding of these will break the bonds of captivity, and give us consciousness of Eternal Life."

Jesus said, "Knowing the truth makes us free;" also, "Knowing God is eternal life"—two most precious boons. Freedom and life are ours for the knowing. Knowing what? That they are ours.

In the treatment of your patients or yourself, dwell upon the thought

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of harmony, hang on to the thought of harmony. Deny everything that is not in perfect harmony and perfect love. Deny it, never admit it, and you will always be right, and you will always heal the sick.

LIVE IN THE NOW.

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

So long as we love we serve. So long as we are loved by others I would almost say that we are indispensable, and no man is useless while he has a friend.—Robert Louis Stevenson.

GOLDEN RULE FOR ALL NATIONS.

The true rule in business is to guard and do by the things of others as they do by their own.—Hindoo.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

Do as you would be done by.—Persian.

One should seek for others the happiness one desires for himself.—Buddhist.

What you would not wish done to yourself do not unto others.—Chinese.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

Do not that to a neighbor which you would take ill from him.—Grecian.

The law imprinted on the hearts of all men is to love the members of society as themselves—Roman.

Whatsoever you do not wish your neighbor to do to you do not unto him. This is the whole law, the rest is a mere exposition of it.—Jewish.

All things whatsoever ye would that men should do to you, do ye even so to them.—Christian.

—The Philosopher.

The best success in any direction demands the full powers of the body and the mind as they may be applicable in that particular direction.—Bishop W. T. Sabine.

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NEW THOUGHT AND SCIENCE CREATING A NEW RACE

NEW Thought Science is the hope of the world. It is not only a door of hope, but a door of salvation from sin, sickness and death. Its splendid record of healing goes on, and we hope the dawn of the day is at hand that will bring to the people of our country freedom to choose the method of treatment which they prefer, whatever it may be, without persecution. Freedom to choose one's religion and freedom to choose one's method of cure, are the rights of every human being. The old days of freedom for a class and compulsion for the mass, are dying, and education is establishing the absolute necesity, equal freedom and equal choice and equal opportunity for all.

New Thought Science is creating a new race of human beings in the world, and they will make a heaven of this earth. It is the good leaven which is working everywhere in the minds of men, inspiring them to desire and work for the better conditions. Conditions that will bring health, freedom, prosperity, perpetual youth, joy, peace and the conquering of the Last Enemy. The new influx of divine life that has come into this world is shining into the minds of men and lifting them out of the animal and intellectual plane into the higher soul plane where heart and mind are one. With the passing of Intemperance, Lust and Greed, man becomes humane, brotherly, God-like.

The opposers of New Thought Science have been those who did not understand it. No one who understood it could object to it, for it is simply the laws of life formulated into a practical system for the conserving and increasing of life. Ill health is caused by the mis-use of life, the shutting out of life. Old age is the result of the mis-use, the shutting out of life. Just to the extent that life is shut out, to that extent disintegration goes on, and when continued for years results in the dissolution of the body. Every year of life under the old thought, humans, little by little, dissolve their bodies; every year, under New Thought Science, they build their bodies better and stronger. How, then, can they grow old or lose their bodies entirely?

Even the material scientists all agree that we have a new body each year, and that there is no natural reason why each body is poorer and weaker than the preceding one; according to nature each new one should be better and stronger. That leaves it with us; if disorder and decay are unnatural, then it is ourselves who created the disorder and decay, and it is up to us to study out the reasons of it and correct them, and permit Nature to carry

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on its beautiful and wonderful work.

And this is what New Thought Science is doing—pointing out the cause of unnatural conditions and explaining the workings of the natural laws; the laws of body, mind and spirit, the three soul-planes. It is all one life, one law, but manifested in each plane, suitably for the development of the soul-consciousness, from the lesser to the greater, after the manner in which all growth proceeds.

New Thought Science is New Thought Science, independent of every creed and system. Each class of minds take it and clothe it with their own garments, and few people see anything but these garments; hence the confusion as to what New Thought Science is. Most of those professing to be New Thought Scientists really know nothing of the science; they only see or hear about the results of the practice of the Science, and seek to learn how to practice and try to produce results. If they produce results they "believe" in the Science; if they fail to produce results, they do not believe in the Science. But if one sees into this Science, sees the laws that govern it, he—knows. They believe whether they get results or not; they understand that if they fail it is their fault and not the failure of the laws of life to work.

The laws of life are unchangeable, because God, who created them, is unchangeable. It is we who must change in order to change conditions. And this is what Dr. Quimby discovered for us; and in order to change in any way we must first change our minds—our thoughts. Dr. Quimby used his discovery of this science for restoring health, and we have found that it applies equally to all kinds of conditions. The reason of this is that life is creative, and thought is a condition of life; we grow by our thoughts. It is impossible to change our thoughts or add to them without creating a change in our life—our body, mind environment, affairs. That is the way God creates worlds, "God said." A thought is a spoken word; it may be audible or inaudible to the physical ear, but its result is sure. God, because He is All, creates in an infinite way, man, who is God's creation, creates in a finite way in "the likeness and image." * * *

There are two kinds of faith, a blind faith and an understanding faith, both bring results. There is a class of minds that are only equal to a blind faith, and another class only equal to an understanding faith. Most people have but little faith of either kind, and that is why they do not get satisfactory results. New Thought Science is still in the beginning stage; some of us have a vision of what the world will be and what life will mean when this greatest of Sciences blossoms. This world is waiting now for this blossoming; it is waiting for something greater and better than it has known. When there is a call there is always the answer. Before the call the answer is provided for; "Before they call I will answer." Little seeds of New Thought Science

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have been planted everywhere in all classes of minds, changing the whole order of things, and now are ready to unfold.—Mabel Gifford Shine, in Early Days of New Thought Science.

WORK AND HAPPINESS.

Many people have a sort of vague impression that a happy, constructive life is a thing apart from the day's work, that it is a mystical something, determined largely by fate or destiny. The truth is, it depends entirely on how we manipulate our personal assets. The material of which success and happiness are built is in our own hands. The building is the work of every day. It consists in living life up to its maximum possibility of good. There is no unnatural straining and striving in this. It is a simple matter of honest, earnest, persistent endeavor every day; of always trying to better our best and to make our highest moment permanent.

People who shirk work and make pleasure the object of their lives never find real pleasure or happiness. I have watched pleasure hunters travel over the world, trying to find new sensations, new excitements, new pleasures, but their faces always indicate that there is something lacking, some great gap which all the money which they can expend in chasing pleasures will never fill.

The human machine was made for action, was designed to perform useful work, and there can be no happiness for an able-bodied man or woman outside of an industrious life. We cannot cheat nature. If we would be happy, we must conform to nature's laws. Work and play are the great balance wheels of man's being. We were not made for perpetual playing, any more than for perpetual work. You can no more be happy without first earning your pleasure by doing your legitimate share of the world's work than you can enjoy your dinner without being hungry.

If after being wrecked at sea, you should manage to climb upon a great raft which your fellow passengers had made out of floating pieces of the wrecked ship; if you should take the most comfortable position, and eat all the food and drink all the water you wanted—even though the workers went hungry and thirsty—while you refused to do your share of the necessary work in the desperate effort to get ashore, how do you think your companions would feel? Would they not be justified in throwing you overboard?

Now the human race is on a great world raft, flying at lightning speed through space, and the work of every human being on board is necessary to keep the raft headed in the right direction, and always moving toward its appointed goal.—Marden.

"Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself; Love is not puffed up; Love doth not behave unseemly; Love seeketh not her own; Love is not easily provoked; Love thinketh no evil; Love beareth all things; Love believeth all things; Love endureth all things; Love hopeth all things; Love never faileth."—Maggie Symington.

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BRANDS FROM THE BURNING.

Wm. E. G.

Proficiency is born of Practice. Practice is the child of Desire. Desire is a Progeny of the Soul. Ever and anon it sees the light of day at the parting of two ways.

One of these parting ways leads to immediate good through right selection, the other to ultimate good through the painful path of wrong selection.

Choice is the key to action. Good results are the natural fruits of applying the key to the right lock at the right time, at the moment the key is in hand. Wise is he who always uses it right. Choose always the best that is now manifest, the best in thought, in word, in conduct, the best in material form. Such choice attracts to manifestation that which is better and which will bear fruits of still better fruits, whose seeds are, in themselves, of ever increasing betterment.

Men seek relief from suffering rather than redemption from error. Suffering, pain, sorrow, are but the natural fruits of error. And as long as the tree of error roots in the heart and fruits in the life, that life will burn with pain of one form or another.

Pluck the tree of error from the soul, tear its roots from the heart, if thou wouldst be free from pain. Then thou canst drink the gall of mortal existence and eat the sour grape of life and know no pain, for thy breath, which thus becomes the breath of The Eternal, shall purify all that approaches it.

Who is not tired of this poor dying rate at which men now live? Who wants more war, more rancor, more of hatred and bloodshed, more of robbery, crime and criminal injustice? Who is not tired of this mad rush of existence which is seen on every hand?

People are too busy to think correctly, to speak wisely, to act decently and profitably.

How long will men seek for profits and find failure?

How long will they dive for the pearl of pleasure in the sea of pain? How long will men persist in deceiving themselves in their efforts to deceive others? Deception is a thin veil at best.

The time is fully ripe for a great world change. The hour has struck that ushers in a new spiritual and material dispensation. The sun of a new day is now rising above the horizon and rapidly emerging from the clouds and mists of the ignorance and the superstitions of the bygone time. The bygone is the graveyard in which sleep the corpses of the dead from which the Spirits of Truth and Right have fled to join hands with the Lord of Hosts of the new day and to make common cause with them that lead and them that follow.

He who looks alone into this graveyard shall verify the glory and bounty of the sun. He shall hunger in the midst of abundance and thirst at the full fountain of sweet water.

Oh, that men would worship the

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manifest Lord in the beauty of holiness and that the whole earth would stand in awe of Him!

Then would peace reign in all the world and the seed of prosperity would sprout, spring up, flower and fruit for the good of all men, and each according to his true ability receive his just due and rejoice in the name and for the sake of God, the Giver of All Good.

He who sows good seed, if he reaps not thereof shall not be the cause of a faulty harvest. He who sows good seed has already reaped good of the sowing of others. Let him be contented in sowing, for the harvest will declare the true spirit of the sower.

LOVE THE GREAT PANACEA.

Evil cannot live where Love prevails, any more than night can remain in the light of the rising sun. Anarchy will be epidemic in the world as long as hatred, vengeance and malice are epidemic. The only cure for it is an epidemic of Love so great that all the insanities, evils and follies shall be smelted in its fervent heat. Peace and good will preached from all the pulpits all over the world, and all reformers teaching it, will not become effective until it is lived. There must be an outward manifestation of it in all our dealings with each other. It must include enemies as well as friends. He who sends out only peace and good will has no enemies.—Lucy R. Mallony, in Universal Republic.

TRUST GOD FOR ALL THINGS.

Another rule which I want to call you attention to this afternoon is to Trust God In Everything And For Everything. Now, that does not mean to sit down and say I will trust God and I will not do anything, but it means that you have to trust God intelligently. If you want anything you have to ask for it, seek for it and knock for it. Pray without ceasing, and in everything give thanks. I remember I used to think that it was a wonderful thing that you should have to pray all the time; but when you get thoroughly engrossed in this work you will find that your life is nothing but a perpetual prayer, everything is prayer; you pray all the time, and you realize that you live in God and have everything.—Bishop Sabin.

Have you had a kindness shown?
Pass it on.
'Twas not given to you alone; pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in Heaven the deed appears—
pass it on.

Have you found the heavenly light?
Pass it on.
Souls are groping in the night, daylight gone.
Hold thy lighted lamp on high,
Be a star in some one's sky;
He may live who else would die;
pass it on!

—Henry Burion.

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TODAY.

Today of all days is the day to be admired.—Thoreau.

I am! This is the only affirmation of life. Things that were have no life—are no-things. I was! is the affirmation of death. Things hoped for, wished for, sighed for, dreamed of, are nonexistent and, like things about to be, are nothings. To deal in them is to deal in nothing. Never was fortune made with nothings. Stocks that rise and fall and go out of the market have a value, are something, as long as man gives them value. But all monetary values are man-made, are fictitious, imaginary, therefore fluctuate and disturb commercial relations. Money and all property values are nothings. Man put a value into them only to find that he deals with nothings and starves in soul because he deals not with things of life.

Money cannot add one cell to body. Money cannot add one throb to the dying man's veins. It is powerless. The crumb of bread has more power than all the gold on earth. It can add to existence.

Things are valued by the power they possess of giving opportunity for life's expression. How much life have you? is the only question to ask of anything. How much life have you, O Dollar? None. I am only a man-made representative with only the power delegated to me. I have none to give. How much life have you, bank stock and title deeds? None. We cannot add one pulse beat to the new born babe. We have a delegated power that shuts off or opens to the new babe the opportunities Nature has for all.

One cannot live on anything that is not itself Life. Monetary values give no life. Only that which has intrinsic value can man appropriate. How much nourishment? How much shelter? How much protection? can you afford to life, are the only questions to ask of anything. When only these questions are asked, then will society have passed from its present savagery, its slavery to things. Remember Emerson's line:

"Things are in the saddle and ride mankind."

Slavery to that which cannot support life nor give happiness! Notice the sick and miserable millionaires about us. The savage in darkest Africa is not so foolish. He seeks only that which enables him to live and to express life. The commercial world deals with nothing and therefore they who live in that world are starving—dying. A piteous spectacle is our disease called Civilization. Sick rooms, hospitals, asylums, courts, prisons, graveyards and all because men deal with fictions, with artificialities, with nothings.

What is true of things material, is still more true of the divisions of time. Men deal with yesterdays and tomorrows—nothings. Can there be anything but failure when effort is frittering away on nothing? Of all the waste that is possible to man, that which is called regret is the worst. Any looking backward save to enjoy the lessons and the unfoldment that time has

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wrought, is not only the most wasteful but it is the fruitful cause of failure, disease and misery.

Next to this backward look is the forward look. Hope has been called "King in the Soul." Then like all kings, he should be uncrowned for he is a tyrant. While one hopes he never Is. Hope is ever a will be. Life deals with Is. Better hope than despair, but in a normal life there is room for neither. A normal life is filled with duty, joy and effort Now. But one thought is possible at a time. Where To Be is, Now cannot enter. Today, then, is the day of all days not only to be admired, but to be enjoyed, used, lived. It is the only day. The day one breathes is the only day. To breathe is to live. Think as you breathe, Now. Enjoy, as you breathe, Now. "Now is the day of salvation." There is no other day. There is no thought of more saving power than this: I now possess all.

RAYS OF LIGHT FOR THE NEW YEAR.

W. E. G.

Reverence for God and Obedience to His Laws are the source of the order of the world.

If men would have peace, now, or at any time, they must return to God in reverent obedience.

If, in this new year, you would make better the condition of the world make your first step toward God in reverent obedience to His revealed commands and then toward your fellow beings in love and kindly service.

A league of the nations of the earth (all of the nations) for the establishing and the maintaining of correct and just economical, political and social relationships are now as essential to the order of the world and the progress of mankind as are proper food, pure water and pure air to the life of the body.

"The first heaven and the first earth have passed away, and there is no more sea." The world has become one home, and the nations of the earth now in reality one family. The life and prosperity of that family depend upon the inculcation and impression of the Spirit of Peace and Good Will toward all men.

All nations are now in the politics of the world, and there is no retreat from that state but retreat from the face of the earth.

The sun of a new day has risen. It is the boon of heaven for all men, races and nations. Its disk is unity—one God and one divine family. Its radiant light is guidance, law and order for the world.

Its end is to make of the kingdoms of this earth the Kingdom of our God and his Christ.

It is the stone that was cut out of the mountains without hands. It smote the image of the Bygone, and it has crumbled to dust and the winds are sweeping away the dust. The stone is the Spirit of Unity and Brotherhood and is becoming a mountain that is destined to fill the earth.

The New Jerusalem—the Law of God and Ordinance for the Guidance of All Men—is now descend-

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ing to earth. And the ungodly of the world of men are in great confusion, rushing hither and yonder, fleeing from the Light of Reality, some in search of a shade of light of their own conception, while others seek satisfaction in material gains, in positions of honor, in amusements and in worldly pleasures and yet find none. Ever drinking and yet ever thirsty; continually eating and never filling, while all the time the River of the Water of the Eternal flows by, of which, if one drinks, he will thirst no more. The banquet of the Lord of Hosts is spread in the Garden of Unity and all of its viands are satisfying to the souls of men.

And the bell of welcome now tolling from the mountain of God bids the world to hasten! Hasten to the Banquet of the Lord, where stands the Servant of God in Action.

How long will men, statesmen, kings, and potentates stand and resist the stone of unity that is destined to become the Mountain of God and to fill the Earth.

Reason, O peoples of the earth, Reason and be just to yourselves. Why butt the wall and perish from the act?

Marcus Aurelius says, "If any thing external vexes you, take notice that it is not the thing which disturbs you, but your notion about it, which notion you may dismiss at once if you please."

So long as you are innocent, fear nothing,
No one can harm you.
—The Spanish Student.

THE MEDIATORS.

The one who is positively convinced of an omnipresent Good, or God, becomes for the rest of the world a mediator between the Creator and the created.

Through his thought as conviction all people are brought into connection with God in a way that they cannot be without Him. Through his conviction the Creator is brought close to their thoughts.

As the Creator is already within every atom of each person, It cannot possibly be brought near or nearer to any one. But the conviction of those who know It to be omnipresent surrounds, from the outside of them, the thoughts of those who do not so believe.

Thought is substance, fine as one likes to claim it to be—but substance Therefore the mediator, by his conviction, surrounds the souls and bodies of people with this thought-substance, glorious in its meaning. This meaning is, substantially, that each one is, in substance and power, the substance and power of the marvelous Creator.

A man may not say, "I want to be a mediator for the people," but if he has found an omnipresent Love and Wisdom he has become a mediator. This knowledge imposes upon him a work which he cannot evade or relegate to another.

He does not carry the name of mediator, but he does the work of a mediator.

Can the usefulness of this work be overestimated? Must not each

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one who has this knowledge reverence the work which his conviction entails? Let his other work of hand or head be what it may, the greatness and sacredness of this, his work, cannot be belittled or set aside.

It is marvellous work, far-reaching, helpful and exalting in its results. This work interferes with no other work of his, nor of any one else. It is done as he breathes spontaneously.

Naturally if a person's state of mind is liable to fluctuate with the conditions of people, he cannot be said to be a mediator. He may do a great deal of good, and help many people, but the character of mediator is not his. For a mediator is one whom no condition can blind or make to deviate one iota from his path. His knowledge is absolute and his position unassailable.

If any act, state, or condition, of any person or thing, can make him deny the omnipresence of the Creator, he has yet a step to take before he can be a mediator.

Whatever is put into the fire becomes fire.

The work of a mediator is the same. Whatever is, or is done, is, by him, put into his knowledge of an omnipresent Love and Wisdom.

In this knowledge everything is purified. He takes all that is given to him, or all that is done, purifies it and returns the pure gold of the Creator to the people.

Passing through his mind, or his knowledge, all is changed. It is surprising, or more truly said, beautiful, how people find their mediators, although not as mediators.

They would find them although they were hidden in a dungeon. As water flows down hill, so surely must people find their mediators. They may deride, stone, or kill them, but they will find them. As the earth revolves on its axis and circles around the sun, so do people circle around their mediators.

What does the mediator receive for all the work he does for his race? What is his reward?

This is the secret of the Creator which is never told.

If dumbness had fallen upon the tongue, not more surely is hidden what is the reward of a mediator.

The race is many thousands of years old, and has many mediators, but no word has come down the ages of what rewards have been given them.

As well try to count the fish in the sea, or the sands upon the seashore.

As well define the taste of the peach or describe the bloom of the grape.—Alma Gillen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Beware of prejudice; light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the east or the west.—Abdul Baha.

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CHRIST IN YOU THE HOPE OF GLORY.

All the earth shall worship thee and shall sing unto thee.

For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be.

Whom the Lord shall consume with The spirit of His mouth, and shall destroy with the brightness of His coming.

For the Lord is good; His mercy is everlasting.

I say unto you, Love your enemies—that ye may be the children of your Father which is in heaven.

God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth.

As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

If I be lifted up, I will draw all men unto me.

Now is the Son of man glorified and God is glorified in Him.

In Christ shall all be made alive.

There shall be one fold and one shepherd.

Other foundation can no man lay than is laid.

If any man build upon this foundation — wood, hay, stubble, every man's work shall be made manifest—it shall be revealed by fire.

And the fire shall try every man's work of what sort it is.

If any man's work shall be burned, he shall suffer loss, but he himself shall be saved.

Christ in you the hope of glory.

Being put to death in the flesh, but quickened by the spirit;

By which also He went and preached unto the spirits in prison—which sometime were disobedient in the days of Noah.

If I make my bed in hell, behold, thou art there.

The earth shall be full of the knowledge of the Lord.

All the ends of the earth shall remember and turn unto the Lord.

And all the kindreds of the nations shall worship before Thee.

All: All shall know Me from the least to the greatest.

I will bring the blind by a way they know not; I will lead them in paths they have not known.

I will make darkness light before them and crooked things straight.

Fear ye not therefore. Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them.

Consider the lilies, now they grow; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like one of these.

The Lord shall open unto thee His good treasure.

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

The righteous shall be in everlasting remembrance. He shall

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not be afraid of evil things; his heart is fixed, trusting in the Lord.

Be not afraid, only believe.

Cast thy burden upon the Lord and He shall sustain thee—Trust in Him at all times.

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

All: We trust in the law of God forever.

SEE THAT YOUR LIPS CURVE UP.

Isabella Moncrieff has discovered that to be beautiful she must be always serene. That she must begin the day with a smile. "I would as soon think of leaving my room in the morning before putting on my dress," she says, "as before putting a smile on my face."

She considers it positively rude to her family, as well as unkind, to appear at the breakfast table in what may be called facial deshabille. Almost every one considers her morning toilet complete when she has done with her tub and dumbbells, dressed her hair, and put on her clothes; yet no woman should ever venture beyond the threshold of her bedroom until she has coaxed a smooth and smiling reflection in her mirror.

Melancholy and beauty cannot exist together, is Isabella's theory. "I never once permit myself to fall into a fit of the blues."

"For example," she cries, springing erect from the low, luxurious divan on which she is lounging; "let me show you a little what it is to be sad. Observe now my expression," and she let the lines of her face relax, droops her lids and mouth and bends her head until she presents a picture of gentle dejection.

"Do you see, I have but to let my muscles fall, drop the jaw a little, and, wearing a face like this, in a week lines will begin to appear, the cheeks to sag a bit, then my shoulders go forward, and in a month I am changed. A fortnight of megrims would ruin my looks forever.

"My supreme desire—to quote some one, perhaps it's Homer—we'll say it's Homer—is not to be learned, rich, famous or powerful, but to be a pleasing picture for my friends to behold. If the mind is healthy, the body will be healthy, and things will work smoother, plans carry out, and everything one touches succeeds.

"How do I manage it, you ask, to keep the corners of my mouth turned up?

"Regardless of the mood that may possess me, when I get up in the morning, I first 'devitalize' my face; that is, cast out the unlovely expression in possession by encouraging a sensation of droop throughout the features, so that cheek, lips, chin and lids may sag heavily, while the mind is as far as possible, a blank.

"After sozzling in this state of relaxation for a few minutes I summon up a pleasing mental picture and then allow a little smile rippling over the face from opening the eyes and parting the lips gradually to bring the features into

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place and expression. If one is afflicted with obstinate facial dejection or melancholy, this operation should be repeated several times. I have known it to work wonders in most unpromising cases."

Just try turning up the corners of the mouth regardless of your mood, and see how it makes you feel. Then draw the corners of your mouth down, and you will declare that there is something in it, and is it not worth an effort to change frowns and sullenness and despondency for smiles and contentment and a happy heart?—New York Sun.

THE UNSEEN MULTITUDE.

"Imagine a pendulum, suspended in a room from which all light is excluded, amidst a darkness deeper than that of Tartarus, while a silence as that of the grave. Now imagine this pendulum to be set in motion by some invisible hand, and compelled to vibrate or swing to and fro with an ever-increasing speed.

"An observer present in the room would not, for a while at least, know what was going on, because neither his sense of sight, hearing, smell, nor touch has been appealed to. But as soon as the vibrations of the pendulum have reached the rate of about thirty per second the silence is interrupted, and a very low musical sound is heard—the lowest note the human ear can grasp—lower than the deepest bass of a church organ. This sound, however, will rise in pitch in proportion as the vibration quickens, and will travel over the entire musical scale until, when the speed has risen to about forty thousand undulations per second, it has reached the highest note which the human ear can grasp, and there will be silence once more.

"But the motion of the pendulum goes on, and at last—after a veritable ocean of undulations has been left behind and the vibratory speed has reached the enormous figure of six billions per scecond—a dull red light looms from the Cimmerian darkness, the light of the red end of the spectrum. The motion now appeals to our sense of sight, and in proportion as it rises to still giddier heights the color changes into yellow, green and blue, until, at the rate of about fifteen billions per second, the extreme violet end of the spectrum is reached, and there is darkness once more. But the motion goes on forever.

"Now between the forty thousand vibrations representing the highest sound, and the six billions of the dullest light, there is an enormous gap—an ocean of wave-motions which are altogether beyond our perception, but which are known to exist, for everything is continuous in nature, and there are no sudden breaks anywhere."—Arena.

We catch from this a faint conception of the countless sights and sounds that eye and ear cannot yet compass. The Great Invisible is simply that we do not see—but not that which we shall not see. All that is invisible shall be revealed. Truly "Eye hath not seen nor ear heard, neither have entered into

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the heart of man" the things that are prepared for him.

Realizing this, shall we not be keen to listen and learn? Shall we not open our eyes and ears to every message of Truth, and welcome the coming of every revelation?—Fulfillment.

SPIRIT, NOT STATURE.

There is a pretty story told of the sturdy little boy whose father, a very tall man, was noted for the length of his stride. One winter day, after there had been a fresh fall of snow, the father, going out to his business, left particularly plain footprints down the long path to the gate. The next to leave the house was the small boy on his way to school, and his mother, watching him from the window with loving pride, was both amused and touched to see him making most gallant efforts to put his foot in the marks left by his father. Of course he could not accomplish it by single strides, as he sought to do, but he certainly made a brave endeavor. He had the spirit even though the stature was lacking, and after all that is the true test of our understandings and the standard by which our efforts should be measured.

The bullfrog, in the familiar fable, deserved his fate because his foolish ambition inspired him to attempt to rival the bull in bulk, whereas if it had moved him only to try to be the biggest bull-frog we might have approved of his enterprise. Then again, because one cannot be the best at anything, that is no sort of excuse for not trying to be as good as one can. If the little boy had sulked and refused to go ahead at all because he could not step into his father's footprints, how foolish he would have been. Of course, being a sturdy little chap, he did nothing of the kind, but plowed right on through the snow to school, and that is just where he set an example which is well worth imitating.

There is a vast amount of work left undone because those who are responsible for it, arguing that they cannot do it quite as well as somebody else they have in mind, refuse to make the attempt, whereas if they did put their hearts into it they might accomplish it very creditably. If we only have the true spirit, the question of stature is not so material. The thing is to be as big as we can, not as big as somebody else. Then our life will be well worth living.—Phila. Young People.

We have not wings, we cannot soar;
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summits of our time.

Die when we may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower, when I thought a flower would grow.—Lincoln.

There is no disease in the world not caused by using thought, and none that cannot be cured by concentrated right thinking.—Dr. Cabot, of Harvard College.

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DAY BY DAY.

The day's portion in its day: Such was the rule for God's giving and man's working in the ingatherings of the manna. It is still the law in all the dealings of God's grace with his children. A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to be there?" The answer, "Only a day at a time," taught the patient a precious lesson. It was the same lesson God had recorded for his people of all ages long before; the day's portion in its day.

It was, without doubt, with a view to this and to meet man's weakness, that God graciously appointed this change of day and night. If time had been given to man in the form of one long, unbroken day, it would have exhausted and overwhelmed him. The changes of day and night continually recruit and re-create his powers.

As a child, who early makes himself master of a book, when each day only the lesson for the day is given him, would be utterly hopeless if the whole book were given him at once; so it would be with man if there were no divisions of time. Broken small, and divided into fragments, he can bear them; only the care and work of each day have to be undertaken—the day's portion in its day. The rest of the night fits him for making a fresh start with each new morning; the mistakes of the past can be avoided, its lessons improved. And he has only each day to be faithful for—the one short day, and long years and a long life take care of themselves, without the sense of their length or their weight being a burden. . . . . Manna, as thy food and strength, is given only by the day; faithfully to fill the present is thy only security for the future. Accept and enjoy and fulfill with thy whole heart the part thou hast this day to perform. His presence and grace enjoyed today will remove all doubt whether thou canst submit the morrow to him too.—Andrew Murray.

So many Gods, so many creeds, so many ways that wind and wind,
While just the art of being kind is all this sad world needs.
—Wilcox.

O gentle God! O let me strive alway
Still to be wise, and good, and follow Thee!

The voices of the present say, Come,
But the voices of the past say, Wait.

And confident that what the future yields,
Will be the right, unless myself be wrong.

Let us then be what we are, and speak what we think, and in all things keep ourselves loyal to truth. —Longfellow.

To be good is noble, but to teach others how to be good is nobler and less trouble.—Mark Twain.

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TAKE TIME.

Take time to breathe a morning prayer, asking God to help you from evil and use you for His glory during the day.

Take time to read a few verses from God's word each day.

Take time to be pleasant. A bright smile or a pleasant word fall like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and you know,

True politeness is to do or say
The kindest thing in the kindest way.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child. Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—Chicago News.

Love, that of every woman's heart
Will have the whole, and not a part,
That is to her Nature's plan,
More than ambition is to man.

The purpose of a journey is not only to arrive at the goal, but to find enjoyment on the way.—Henry Van Dyke.

Cheerfulness and content are great beautifiers and are famous preservers of youthful looks.

—Dickens.

SUGGESTIONS FOR DAILY MEDITATION.

Monday. My faith has made me whole.

Tuesday. I believe in the power of Good.

Wednesday. No appearance of evil can obscure my vision of Infinite Good.

Thursday. Only the good is true.

Friday. I will accept only success as my portion.

Saturday. The hobgoblins of ignorance have no terrors for me. My way is lighted by the lamp of faith.

Sunday. I rejoice in the glory of God shining round about me.—From Weekly Unity.

"There are two things which will make us happy in this world if we attend to them. The first is never to vex ourselves about what we can not help, and the second is, never to vex ourselves about what we can help."

"He that will put eternity and the world before him will invariably find, as he contemplates, that the former will grow greater and the latter less."

"Little drops of rain brighten the meadows and little acts of kindness brighten the world."

"Thoughts, words, deeds,
This is the day of deeds."

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MONTHLY
MAGAZINE

One Dollar a Year

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

FEBRUARY, 1920. NO. 5

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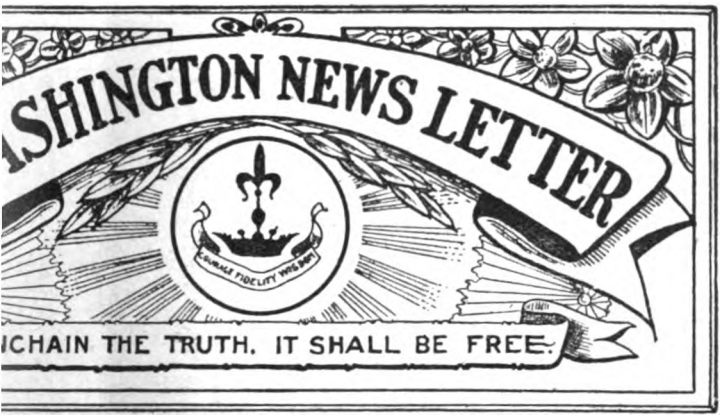

WASHINGTON, D. C., FEBRUARY, 1920. NUMBER 5.

n News Letter

ED MONTHLY

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U. S. A.

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Office at Washington,
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TO SUBSCRIBERS.

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TO SUBSCRIBERS AND THE PUBLIC.

Owing to the greatly increased cost of producing The News Letter, both as to print paper and the work of composition, we have found it necessary to make one of two possible changes. We must either double the price of the magazine, or cut the publication in half, printing 32 pages instead of 64, allowing the present subscription price to continue.

We have decided to adopt the latter plan, and so, beginning with the February issue, the number of pages will be 32.

To accomplish this greater care in the preparation of original articles will be required, as well as in the selection of extracts from current Christian Science and New Thought newspapers and magazines. Each

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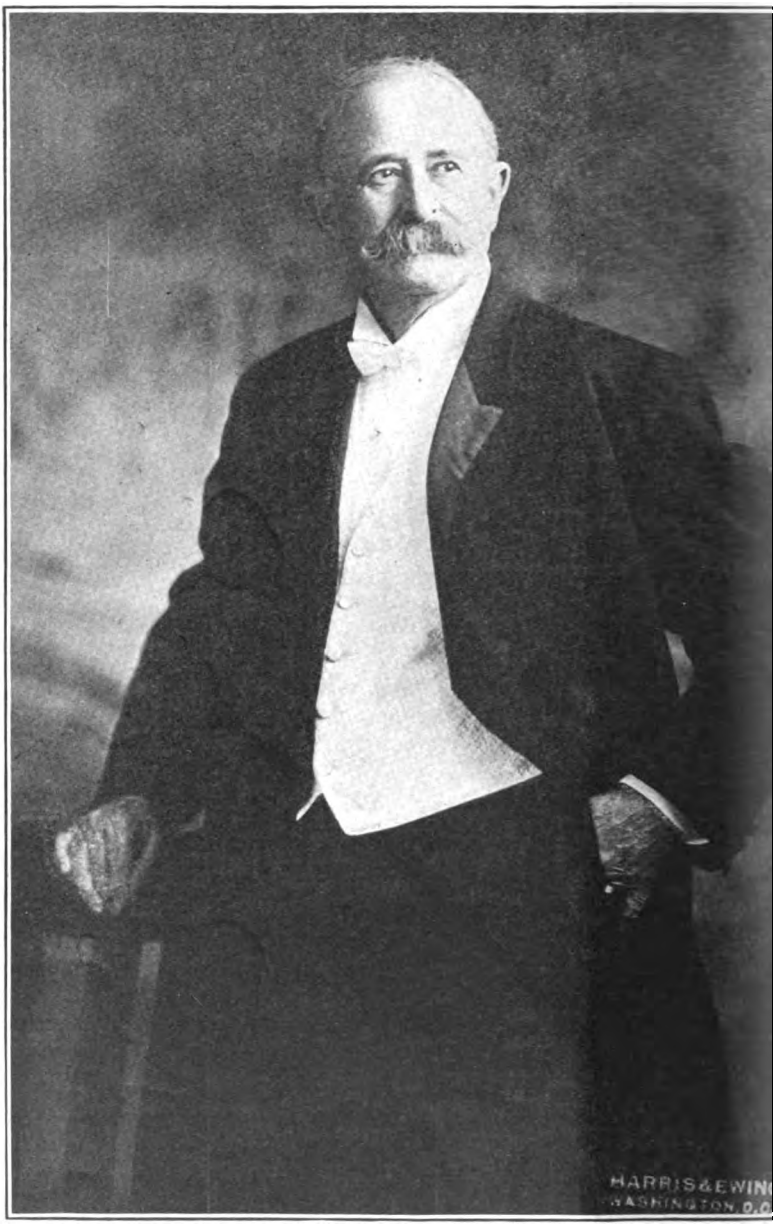

Oliver C. Sabin.

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issue will, as heretofore, contain the valuable work of The News Letter's contributors.

It has also been found necessary to slightly increase the prices of the Sabin books with one exception. The new prices will be found in a statement upon another page of this edition.

The increase in the prices of books will not take effect until March 1. Up to that time orders for books will be filled at the old prices.

The publishers regret that it has become absolutely necessary to increase the price of The News Letter and the books. For a long time the cost of publication and distribution of all printed matter has steadily risen. We have maintained the old prices as long as possible. Almost without exception all publications have gone up in price. The News Letter has delayed its action as long as possible but has reached the point where publication of magazine and books at the old price has become a losing proposition. We feel that the friends of The News Letter will recognize the necessity which compels our action. We will return to the old prices just as soon as it is possible to do so.

Oliver C. Sabin Jr.

HEAVEN.

Heaven, what is it? and where is it? The dwelling of God, far away in some remote part of the universe. But God is everywhere, therefore His dwelling must be everywhere. We think of Heaven as up, when in reality there is neither up nor down in space. We therefore cannot find a place for Heaven, and we say it is a condition rather than a place. This leads us to look for it in ourselves, and in the upper part of our brain, for when we live under the control of the faculties whose organs are situated there, we are good and happy, we find God. We live in the Heavenly life which will lead to endless bliss.

Men have seen Heaven and they tell us what it is like. They, by developments of conditions, have been able to perceive more fully the hidden glories and realities of the world, the invisible but real, not with the sight of the eye but with the sight of the soul.

The power to perceive is within us. Let us awaken to the realities of our lives, to our connection with the unseen, and to the greatness of our possibilities. Let us strive for the conditions which will make Heaven for us everywhere.—Philo.

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Chain of Golden Thoughts

February

PAULINA B. SABIN

A beautiful mentality is really the secret of beauty. Humanity is beginning to realize that the development of the mental self opens the road to the highest science of life and the best conditions of living. Physical ailments fall away when the spiritual life is active, and grace, health and animation blossom forth.—Lillian Russell.

Love is the light that reveals the Eternal Character of God. The more of Love you are conscious of, the greater may become your knowledge of His character. Then to know God is to love God. And to love God is to love all of his creatures. Knowledge of God is the guide, and the only guide, to humanity.—William E. Gibson.

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.

There's nothing like a new frock, or hat, for giving a woman a new lease on life, raising her spirits and curing her of "nerves." Old-fashioned clothes, shabby clothes or dull clothes depress a woman. Faded nerves may be calmed and made normal by a complete change of clothing, and ten minutes stolen from sleep for a beauty exercise of some kind is a net gain in the end.—From London Answers in The Nautilus.

Redemption is not putting man in Heaven, but putting Heaven in man—writing the Love of God in his heart and mind. Redemption is not the change of circumstances, but that central change in us, that change of attitude, intention, choice, which will make us conquerors under all circumstances in life's battles.—Phillips Brooks.

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 our minds are not in harmony with God, then we are in hell.—Bishop Sabin.

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THE WHISPERS OF THE SOUL

WHEN faith falters in all hearts and the absolutely trustworthy are not found, then Divinity puts on mortality and dwells for a period among men.

Then is the end of one age and the beginning of another. The old order then perishes by its own assumed laws, while the new increases in strength and waxes in power by the renewal of the one Law of the One God.

Then is the day of judgment.

Then the real sheep hear the voice of the Real Shepherd and enter the fold, while the rest seek shelter where no shelter is to be found.

Even now the whole human race is astir—the earth is in a quiver of excitement and agitation. The oases of composure are blasted by the parching winds of the sandy desert. Polytheists, the world over, are seeking the mountains and rocks of the bygone for a hiding place from the wrath of God; for the law of God renewed, gracious and merciful as it is, is wrath indeed and real punishment to its rejectors and to the worshipers of the old.

For men who worship at the shrine of the old are mocked while they worship. Their worship and prayers are to a dead thing, which has neither the power to answer their cries nor to vitalize their desires. Thus, as the priests of Baal, they agonize for help in the face of defeat.

The law of God is the veil through which the face of God smiles upon His children, the sons of men.

When that law is renewed the true and faithful ones receive new power and strength from the face of God that is radiant before their eyes.

These are they who count the things of material value as naught compared to the will and commands of their God, who rejoice in the midst of deprivation and count death as a friend that unlocks the prison and frees the slave.

Upon the spirit and conduct of such soul, souls who have faced the manifestations of God and been quickened by the revival of the law of God upon their spirit and conduct the churches of all religions have been reared.

Such souls, though often of no account by the consent of their day, are the foundation stones upon which world dispensations have rested. Upon these devotees to the law of God, the frameworks of all religions have been reared up, upon which framework the flowers of civilization have flourished.

These facts stand out embossed so distinctly that even the blind may read if he so desires, yet men neither feel, see, nor hear. Absolute submission to God is the beginning of real knowledge. Love is the key—love to God and to all men; is the key that unlocks the ear to the true voice. Love is the knife of the divine surgeon that pares away the

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cataract of worldliness from the spiritual eye. Love is the medium that sensitizes the heart to the touch of the spirit. Therefore the Lord Christ said, "Love the Lord thy God with all thy heart * * * and thy fellow man as thyself." Love was the passion of His life, the one light that He gave by which His followers should find their way to the Kingdom of God.

In giving them a formal prayer (only one) He therein first glorifies God, then commands them to pray for God's Kingdom to come and God's will to be done on earth as in heaven.

The prayer is a clear and unmistakable prophecy of and promise that the kingdom of God in which the will of God should be supreme was due to come among men. The Lord Christ, as recorded in Matt. 24 chapter, describes the conditions leading up to and surrounding the advent of the kingdom of God.

Go forth! O friends, bathe and purify thy souls in the Bethesda of Divine love, then come forth praying in spirit and truth the gift of the heart of the Lord Christ, "The Lord's Prayer." Then and not until then will the spiritual eye open. When it opens thou shalt behold the kingdom of the glory of God in the midst of the shame of the world, the kingdom of the power of God in the midst of the impotency of the world, the kingdom of light in the midst of great darkness.

He who worships himself, his fellow man or the material world apart from God is blind; blind to the presence of the kingdom of God. O, brother, receive sight!

RIGHT THINKING THE BASIS OF TRUE PRAYER.

To help readers to gain a better understanding of the statements herein, it may be mentioned that a definition of True Prayer, as we understand it, is conveyed in the words of our Lord, "Seek ye first the Kingdom of God." This means, cease thinking of the material world or of the person whom you are helping and think only of God and God's world, Heaven. Then, whilst thinking of that perfect state of consciousness, deny the existence in it of the evil you are trying to overcome and realize the opposite perfection as clearly as possible. One does not deny that there is apparent evil in the material world, but one denies its existence in Heaven, the real world. That this is the truth which makes us free does not rest upon opinion, but can be demonstrated by anyone who cares to put it to the proof.—Active Service.

GOD'S VOICE.

God is not dumb, that
He should speak no more;
If thou hast wanderings
In the wilderness
And find'st not Sinai,
'Tis thy soul is poor;
There towers the mountain
Of the Voice no less.
Which whoso seeks shall find;
But he who bends,
Intent on manna still
And mortal ends,
Sees it not, neither hears
Its thundered lore.

—Lowell.

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A DREAM INTERVIEW

Rose de Vaux-Royer.

LAST night I experienced a wonderfully realistic dream interview with my dear husband, who passed from mortal to the immortal plane two months ago. We were together in a very old house of Revolutionary period (standing when my father bought his country estate with 500 acres surrounding it). We were at the top and he was hewing his way out with an axe. (These symbols are given in dream visions where language fails.) The timber was of very heavy beams and board upon board nailed over, as though by each generation, all bearing labels, viz: "Creeds," "Traditions," "Smothered Aspirations," "Deranged Ideals," etc., and he slashed at them all. I said, "You are not strong. You must not do that." He replied, "I have Eternal Life, and I must do this to live in the open sunlight of Truth. That is what the human race needs today for growth, mental and physical, not to be hedged around by false and antiquated conceptions. To know that man himself is a responsible agent and his own builder. My life was hampered by false teachings. Your institutions may be 'a way unto,' but if you do not branch out bigger than the Institution you will not arrive, but be hidden under the name—in the letter. It is the emancipated Spirit that builds for progress. Some smug corner of soft concession in a church does not constitute Christianity, or save the soul, or save anything. Your growth is arrested. Sleepers, awake! I have found no golden streets or great white throne here, but plenty of work to be done (you cannot get away from that), but under a finer and clearer atmosphere. Thought is the thing! Train your faculties."

Then I tried to raise an old window of small panes of glass, grown green and mossy and dim, securely fastened, so that nothing should escape its bondage or filter in. But time had loosened its setting; yet I was fearful and put the old fastening back with a sacrilegious feeling.

He bounded through the structure he had liberated himself from and I followed. He said, "You were right, Rose; you have a great work before you. Half the musty books should be burned and replaced by new ideas."

Then as I looked around I saw the two beautiful maples of my Father's place (that I have not visited for 18 years) overshadowing a scene, natural but not earthly, as it was radiant with a strange light—a luminous glamour. There stood a family group that seemed familiar, but only one advanced to meet me—my dear Mother, natural, but ultra-refined. And a lamb came up and placed his forefeet, crossed into my hand in loving greeting, so gentle, without fear, and of human expression, as though one of the family—all in harmony. Then the light faded gradually as the beautiful landscape and setting disappeared

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from view before I could greet the others assembled. This is one of several impressions I have received since he passed over.

HISTORY.

There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind, is a party to all that is or can be done, for this is the only and sovereign agent.

Of the works of this mind history is the record. Its genius is illustrated by the entire series of days. Man is explicable by nothing less than all his history. Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion, which belongs to it, in appropriate events. But always the thought is prior to the fact; all the facts of history pre-exist in the mind as laws. Each law in turn is made by circumstances predominant, and the limits of nature give power to but one at a time. A man is the whole encyclopædia of facts. The creation of a thousand forests is in one acorn; and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man. Epoch after epoch, camp, kingdom, empire, republic, democracy, are merely the application of his manifold spirit to the manifold world.—Emerson.

HEALER AND PRAYER.

We cannot think of a healer except as one who believes in prayer, and the more thoroughly he understands this means of communication with the Divine within the more successful he is in his work. By means of prayer he assists in restoring the relationship between God, or Universal Mind, and the individual mind, thus assisting in establishing the harmony and order which good health represents. Jesus Christ knew this power of prayer and demonstrated it in healing mankind's ills. Had the world accepted His program of prayer, the world would not have been plunged into the most recent reign of bloodshed and tears.—The Builder.

VIRTUE, ALONE, NOT ENOUGH.

Virtue by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small credit is attached to him if he fails to be a doer also; and in serving the Lord he must remember that he needs avoid sloth in his business as well as cultivate fervency of spirit.—Theodore Roosevelt.

The most upright Christian life leans most on Christ.

The shortest route to Heaven is by treading "in His steps."

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GOD'S EMPIRE

Imelda Octavia Shanklin.

ALL religions teach that there is a state into which man may enter as a refugee from the persecutions of the emotional. The world Savior, Jesus Christ, calls this state the kingdom of heaven, the kingdom of God. We accept his designation. But it is not enough that we merely believe that there is a country of refuge; we must familiarize ourselves with its location and with the terms of its citizenship. To receive its benefits we must enter into its life and privileges, forsaking theories that cannot be approximated in practice.

God's kingdom is everywhere. Vitally, it is an interior sensibility of God as the One Reality; but it is none the less a possibility for achievement, and even a positive material fact. We are now citizens of the kingdom, heirs to its sufficiency by virtue of our sonship to its ruler. We have our hands upon everything God has ever given man; we have all of God himself, when we have fixed upon the interior kingdom as our own. We are not to make the mistake of drifting into a theoretical possession of God, for that is the lethargy which kills religion. The world is sick with theoritis. Why displace one malady with another? We must justify our claim of a practical religion, or let us forever hold our peace. We must make God our very being, our life, our health, our eternal newness, or stand before him, ourselves and the world, as foolish babblers, vain boasters who do not keep their word. These things we have learned; therefore we have set up, and will maintain the standard: God within and God without.

Another thing which we have learned is the wastefulness of spending our minds in the matter of hunting synonyms for the old vocabulary. It is as easy to remember that the visible world is the outside of the invisible world as it is to enter into laborious denials of the visible world. It causes less confusion while the change of consciousness is being worked out; it is less elaborate, and the results are fully as satisfactory. The main point is to never be swept off our feet by the apparent power of the visible. For visible things are the toys of man; they never demand anything of us. All that we do for them is concession on our part. All that they do for us is myth. The kingdom of God lies within the object, but it is never the object. Acquaintanceship with God prospers when we keep this distinction in mind.

Only the things of the kingdom can be found in the kingdom. We are never to let this fundamental truth lapse into dormancy in our minds. There is a charm in metaphysical hair-splitting, a lure in theorizing, but safety lies in a firm anchorage to the interior throne, from which God rules.

If we are analytically inclined, let us not begin on the deeper abstractions until we have secured ourselves against all arguments that the emo-

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tions can bring forward; let us tarry with the fundamentals until we are absorbed in the truth that only God is real, only God is enduring. When we know that all space is filled with God; when we know that not we live, but that God indeed lives in us, not as a part of us, but that he actually lives us, then we may safely dissect the phenomenal, the experimental, the emotional aspects of life. When we know that God is more real than earth, sky, sun, wind, rain, distance, hunger, then we need have no fear in meeting the questions that the human side of mind is so eager to have explained.

All our sufferings come from trespassing. "A little learning is a dangerous thing" unless our first instructions are for checking the presumptions of the emotional. It is an ill-advised adventure for one to start on an exploring tour of the unknown with only the primer of metaphysics for a guide book. The riddle of the mental sphinx is a temptation that assails every one of us. "Whence do you come, whither do you go?" is the question that gives the mind no rest until it is rightly answered. The answer is not so difficult, being contained in the mind of God in us. We come not, and we go not; we are citizens of God's country, and we abide in the land of our nativity.

If we would go journeying, let us wisely equip ourselves for whatever may confront us. If we would hitch our wagons to a star, the best that we can do for ourselves is to make sure that our couplings are strong. To neglect this precaution means that we are going to receive a jolt. The mysteries of the mental universe have a fascination not equalled in any other domain of life. In its uncharted regions are continents and fields that test the courage, that require presence of mind and an unshakable faith in the intangible Reality.

Where does God rule? Inclusively speaking, God rules everywhere. Particularly speaking, he rules in the lives of those who have learned how to acquaint themselves with him. Innate intelligence is God's mind focussed in man. The mind of God in man unfolds itself in the evolutionary obligation cited by Jesus Christ, "Ye therefore shall be perfect, as your heavenly Father is perfect." Abandoned to the evolutionary movement, perfection is a long time in appearing. Intensive study to know God accelerates development; it also gives us peace when the pains of growth would otherwise annoy us.

Potentially, God's empire is in the most depraved, most ignorant human mind. Potentially, his kingdom is embraced in the sluggish barnacle and in the venomous reptile. Potentially, the heavenly estate, exists wherever God is, and of Him and his dominion there is no end. The embryo of the Eternal Sabbath is a peace that lies deep within all things and all conditions. Those who acquaint themselves with God know how to raise that peace into a conscious realization for themselves, and so far as their efforts can avail, they are helping into peace all those who will enter into the same work. Visibly and invisibly, the kingdom is without beginning, without limits, without ending. Positively, the kingdom is in man. It is at its highest in

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the soul that has merged the apparent with the non-apparent, that takes God as the Cause, as the Factor, as the Result.

We know that the things of God's empire can be enjoyed in no other way than through a living union with them. Separation has its theories, but union has its experience. The nonapparent is interior to the apparent, and is foundation and builder of the apparent. The physical eye does not see the beauties of the kingdom; the physical ear does not hear the sweet speech of that realm, nor can it enter into the physical being to know what God is. But we have found that the physical faculties are made clean and sensitive by our dwelling in the kingdom, coming always a little nearer to our ideal of Perfectness. When we have so thoroughly reformed the emotional that we are never disloyal to the heavenly land, the whole physical nature will merge with the spiritual nature, and we shall have peace.

John the Revelator saw into the kingdom, and he found there an absence of whatsoever loves or makes a lie. Here is an infallible rule: He who has not scoured his mind of the inclination to prophesy disaster, still loves a lie; he who still believes in evil and in an evil agency, is making a lie. Anarchy cannot exist in heaven. The moment that it would be raised, that moment the anarchist finds himself outside the gates. This is to speak in figures. For truly, there is no place outside of God's kingdom, but ignorance of the kingdom's universal extent has the effect of barring the ignorant soul from the benefits of the kingdom.

MY PURPOSE.

To be a little kindlier with the passing of each day,
To leave but happy memories as I go along my way;
To use possessions that are mine in service full and free,
To sacrifice the trivial things for larger good to be;
To give of love in lavish way that friendships true may live,
To be less quick to criticise, more ready to forgive,
To use such talents as I have that happiness may grow,
To take the bitter with the sweet, assured 'tis better so,
To be quite free from self-intent whate'er the task I do,
To help the world's faith stronger grow in all that's good and true,
To keep my faith in God and right no matter how things run,
To work and play and pray and trust until the journey's done;
God grant to me the strength of heart, of motive, and of will,
To do my part, and falter not this purpose to fulfill.

—Henrietta Heron.

Christmas holds no complete and lasting happiness save in the transparent atmosphere of perfect sincerity. But it is impossible to be sincere with others before learning to be sincere with one's self.—Maurice Materlinck.

If you start to tell anyone of your troubles and he turns the subject and doesn't give you a chance hunt him up afterward and thank him for it.

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CHRISTIANITY NOT A FAILURE

A Few Words of Encouragement to Those Who May Think It Is—The Truth Never Fails.

Brisbane, in Washington Times.

YOU read in the news of the day that a great gathering of church representatives at Atlantic City has approved a program for the spending of more than a billion dollars to advance the cause of Christianity throughout the world.

In another column you find the announcement of a campaign in New York to increase the membership of the churches because two-thirds of the city's men and women are without any church affiliation.

Reports compiled by Dr. H. K. Carroll, show that the increase in church membership in the United States for an entire year was only 284,599, the smallest gain shown in a quarter of a century.

Those who are pessimistic ask the question: "Is Christianity failing?" and they point to the World War and its resulting chaos. They argue that Good Samaritans are few and far between, and that Dives has a plentiful number of descendants.

They point to the profiteers and to the tax dodgers, to the poorly-paid ministers preaching to empty pews, and to highly-paid motion picture artists appearing to standing room only. And from these and other premises they draw the conclusion that Christianity is not fulfilling its mission.

But they are wholly wrong.

Christianity is not failing or likely to fail.

The electric light is not a failure because you or your neighbor chooses to burn a candle.

The transportation systems of the world are not failures because some one chooses to walk from here to Chicago rather than ride on the Limited.

Christianity cannot fail because no Truth ever fails.

Every force that enters into the operation of the wireless telegraph has been a reality and a Truth ever since time began, but they were useless until some application was made of them.

Christianity is as valueless and unfruitful as the worship of the moon unless its principles are made a part of the relationship of men.

The trouble is not with Christianity, but is with individuals.

If we choose not to apply the Golden Rule; if we prefer to pillage and rifle and kill and maim our fellow-beings; if we encourage envy and greed, and stimulate malice and hatred, the world will continue to advance but slowly toward the ideal of Christianity, but that will not be Christianity's fault.

Too many people look upon Christianity as an emotion. It is less that than anything else.

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Jesus frequently used the term: "He that believeth in Me."

He was treated with ignominy, He had not where to lay His head, and He was finally crucified. That argues not against Him or His teachings, but only the unwillingness of the people to accept His creed of life.

And the Christianity of today is a failure only so far as we fail or refuse to accept and apply its principles to daily life and our relations one with the other.

What the world needs is a convincing argument that it would be better off if right were the determining factor in all human relations.

The minute a man concludes that justice and decency are profitable, so soon will he be just and decent.

The thing to do then is to make justice and decency profitable.

That cannot be done with war. It cannot be done by bowing down to and worshiping the individual who has grown rich on the want or suffering of others. It cannot be done by applauding and elevating greed, which never loves its neighbor as itself.

Christianity is a state of mind. It is an attitude of soul.

That one chooses not to adopt and apply it—if the whole world chooses to ignore it and its teachings—does not and cannot affect either its reality or its potency.

Jesus, speaking to the people gathered at the shore of Galilee, after having told the parable of the sower, said: "This people's heart is waxed gross and their ears are dull of hearing and their eyes they have closed lest at any time they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them."

He did not think Christianity was a failure, and the unresponsiveness of the people did not discourage Him.

No more should it discourage those who are seeking to foster and promote it now.

THE HOUSE OF MAN.

The house of man is his own body when the unclean spirit shall have gone out. It has been cleaned and garnished and stands in dignity and splendor, emancipated from the evil by his renunciation of all shining and has been left in a freedom of peace. What change may have taken place during the time the evil spirit has been gone? It is not enough to be rid of the evils, we must be filled with the good.—Rev. H. Van Dyke.

While Michael Angelo was finishing a statue a friend called twice. The second time he looked at the statue and exclaimed: "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part, and polished that! I have softened this feature and brought out this muscle; a hundred little things have I done." "Yes, yes," said the friend, "but all these are trifles." "It may be so," replied Angelo, "but trifles make perfection and perfection is no trifle."

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RADIATION

Elsie Gibbs.

EVERYONE is clothed with a mental and spiritual, as well as a physical raiment, which radiation is developed from within as we unfold and then give out, surrounding ourselves with a magnetism that will attract to us whatever we need or desire to possess, this force penetrating everything with which we come in contact.

Our immediate surrounding atmosphere is tinctured by ourselves and to some extent influences everyone who comes into it, according to his degree of sensitiveness. People in a joyful condition render forth happiness, while people in a sad condition render forth depression.

A person can be mentally surrounded by whatever radiation he himself gives forth, his own intention regulating the character and degree of the emanation, according to the strength, spirit and quality of the thought force and substance.

We make conditions of success by calling out mentally that which we wish to attract. If you want anything, know what you want and then open yourself to receive.

We give out emanations in the same way that we breathe, people detecting them just as they do the odors thrown out by flowers in quality and degree, different degrees of fragrance coming from roses and the different quality of the odor from that of an onion.

Every one makes his own immediate environment and has the power to choose his own surroundings, which are in accordance with the emanations proceeding forth from his center.

One living always in an atmosphere of good and higher thought is constantly projecting beautiful radiations, consecrating the very air of all places he enters, making his own dwelling a home of great blessing to all who enter.

You constantly give out that which you have within you, the nature of your radiation being what it is because you are what you are. You must be something before you can do something, and you do something because you are something.

The reality of all things is spiritual, all people making their own world to their own liking, by controlling their surrounding atmosphere from the quality of the spiritual emanation coming forth from within.

Our environments are the shells we have clothed ourselves with. We can make them what we will and we inhabit the surroundings we encircle ourselves with.

The happiness in our lives depends upon the quality of our thought, therefore we should create only those thoughts that will mirror forth reflections of purity, love, charity, wisdom, health and joy, radiating blessings to all who come our way, becoming spiritually ripened by entering the field of earnest spiritual workers, who work for the good, welfare and upliftment of humanity.

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If we let the light of pure spirit truth shine out from us clear, and clean, and bright, its rays will illuminate our way to Christship, and our lives become a breathing joy, because we feel and see the wonderful reality of God expressed in life everywhere around us, becoming living magnets to attract all good to us, blessing with our presence, counsel and touch, all people who are irresistibly drawn to us for benefit, healing as did the saints all broken bodies, souls and spirits, making them whole in beauty, perfection, health and condition. Our very garments, as well as our atmosphere, become impregnated with holy radiation and magnetism, blessing and consecrating all. Our raiments become shining as the sun, and virtue goes forth to all who touch even the hem of our surrounding atmosphere.

The man who becomes a spiritually ripened soul, sheds blessings everywhere, and can go nowhere without healing the sick, as he carries a beneficent influence with him which he is unconsciously dispensing freely around him, as the perfume from the flower, feeling no fatigue or depletion as we receive on the one hand as we give out on the other.

We should all cultivate Christship for the sake of the good we can do, for we not only become clothed with a spiritual armor of protection around us, but we radiate an atmosphere that will purify the air for everyone else who breathes, that will generate a powerful counter influence of purity and of good which will destroy all evil, as light dispels darkness. Live continually with the one object and determination to succeed in life, by relating yourself to its divine law, willing to succeed and having faith in success to attain the goal of achievement in any worthy department of life, never permitting anything to come between you and the fulfillment of your desires, which desires are to fulfill your mission in life, whatever it may be, working always for the good of humanity until you reach enlightment and perfection.

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!

The pleasantest things in the world are pleasant thoughts and the greatest art in life is to have as many of them as possible.—Bovee.

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THE CHRIST-LIGHT

Charles Edgar Prather, in Power.

THE whole question of life and death, happiness and sorrow, opulence and poverty, health and sickness, is that of light and darkness. The more light you perceive the less you have of the effects of darkness or sin. For all sin is the result of mental and spiritual darkness.

Light, light, more light, is the crying demand of the world. The prayer is being answered, for the of Truth—the Christ—is being realized in the hearts of men more and more.

This light has always been here, filling all. It is the "true light which lighteth every man that cometh into the world," but because the race has been wandering in the maze of ignorance, in sense beliefs and fears, it has not perceived this light of Truth.

Knowledge is light. By it we see and know the Truth. True knowing is consciousness of Truth. There is no other knowledge. When you know the truth of Life you will have no sense thought of death. When you know the truth of body you will have no sense-seeming of sickness and weakness. When you know the Truth of God you will be free from every sense-delusion of some other presence and power—for you will know God is All.

It was through such a clear and strong consciousness Jesus was able to cast out the demons of false-thought, superstition, and mental delusions. There is but one source of strength and power; there is but one Presence and Power—the Good Omnipotent. Knowing it, you are one with God-Power, and nothing can withstand your word of Truth.

The Light of God is latent within you. This Light is the Christ. Let it shine in you and through you; it dispels all darkness of sense delusion and seeming.

Awake thou that sleepeth, and the Christ within will give the light. In this Light all Truth is contained. In this Truth and on the Tree of Life hang the golden fruit of my kingdom, the fruit of the Spirit, and it is for all who will to partake.

Use your Christ-Light. Keep it burning. Don't be ashamed of it and try to hide it. It has shown you the way of peace, power and plenty; let it shed its radiance upon others. Don't mix the Truth you perceive with thoughts of sin, sickness, poverty. This is "double-mindedness." To see clearly you must keep your "eye single"—keep your thought in line with the Truth, with God, and your way will grow brighter and brighter unto the perfect day.

A good conscience is more to be desired them all the riches of the east. How sweet are the slumbers of him who can lie down on his pillow and review the transactions of every day without condemning himself! A good conscience is the finest opiate. — Knott's "Wntier Evening."

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A BRAND FROM THE BURNINGS.

W. E. G.

Unity is the crying need of the world today.

Unite in spirit, and cooperate in effort for the highest good of each through the combined effort of all is the stimulus now felt in the human heart the world over.

But how to come together, how to cooperate healthily and harmoniously is the great question.

In the religious world the need is being felt and to some extent is being expressed in concrete demonstrations. The various schools of New Thought are uniting in alliances, thus smoothing out to some extent the crumples of differences of opinions.

Protestants are seeking a closer cooperation of their hundred and one various demonstrations.

Catholics throughout the world are drawing together for a more pronounced catholicity.

In all of this is felt the need and expressed the desire for a closer religious cooperation.

But none of the various cults, denominations and schools are yet willing to sacrifice solely to their fellow contestants.

New Thoughters say to the world, Our arms are open, come to us and we will show you the new way to Reality, or, better, the old way renewed.

Every protestant denomination of note says to the rest, Come to us, we stand upon a firm foundation of doctrinal authority and have stood the test of time. We cannot change but we welcome you. In like way a cordial welcome is extended to the Catholic brother. But he recoils, saying, We are the taproot of christendom; from us have all sprung up.

As yet organized unity in religion has not touched the shores of realization.

Only the awakening of a great need of cooperation has been felt and expressed.

This feeling of the need is but the impetus that is moving the expanse of life in all walks of life of all religions and all nations.

It is the Spirit of the New Day of God playing upon the lives of men, tuning the harp of human life to the new music of this sphere; it is the Spirit of God moving upon the waters of world chaos, upon this confusion of human ideas of relationships, moving for a new creation out of the old. A cycle of cycles has been completed and a new cycle of cycles is beginning. There are souls, the world over, and from all walks of life, all religions and schools of philosophy, who, having been quickened by the Touch of the Spirit of the New Age and having caught somewhat its trend, are moving in harmony with it.

Hereof is born the confusion.

There is discord the world over because the rate of the movement of the new cycle is vastly different from that of the old.

The old is waning and the new is waxing; hence the friction in religion, in science, in philosophy, in literature and art; in political and social economy.

Men of position, leaders in all fields, dash back and forth, hither

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and yonder in their efforts to find a common means of attracting a reliable following.

The comrade of this hour becomes the rebel of the next; the enemy of today becomes the friend of tomorrow. Public opinion is but a sensitive bowl of broken jelly, and all who partake of it devour instability. This world upheaval increases daily, but no more intensely than does the desire for unity and cooperation increase.

Now this desire is born in the hearts of men and intensified by all sorts of adverse external stimuli.

This desire is born just where Jesus the Christ said the Kingdom of Heaven would be born, viz., in the hearts of men.

Truly the old will speedily pass away, the structure will fall by its own weight, for its foundation has become shifting sands.

The new cannot be organized in any mechanical way, for its life is the Spirit of God, and that Spirit is the manifest life of all who have found the Kingdom of God within—all who have become obedient to His commands and found satisfaction in His will.

The world is as sheep seeking a shepherd and yet fleeing from the shepherd, closing their ears to his call lest he should prove to be an impostor or because the tone of his voice is different from their preconceived opinion of it.

The Spirit of God is the gardener of hearts, and not only time but the eternities are the scope of that garden.

A few days and a generation is no more, and its contribution to posterity becomes a rubbish heap from which little is resurrected.

He is fortunate indeed who sows good seeds in the seasonable hours of the springtime, who cultivates wisely and guards carefully against the enroaching pests. For him a harvest is assured. When such a harvest is fertile with the spirit of unity and human brotherhood, its fruits give life and healing to the nations.

How to come together:

Individually, in your own heart. Open it to the inflow of the waves of the Almighty by laying aside all but Love. Love for God and for all His creatures, expressed in obedience and service.

God is universal life, and man lives and works by the power of God, when he gives up mortal mind and will—when he is at-one with God and exists alone in His Mind and Will. "Get wisdom; and with all thy wisdom get understanding." Understand that all power is in thy own soul—the God within thee. "Be still and know that the angel of Truth stands continually at your side waiting with a sublime patience for an opportunity to prompt and to instruct, and to guide and lead."

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money-making and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, it is to be all but dead.

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THE NEW CREATION

And he that sat upon the throne said, Behold I maketh all things new. And he said unto me, Write; for these words are true and faithful.—Rev. 21:6.

TRUTH is both relative and absolute. I look at my watch and it informs me that it is five o'clock. That is the truth about the city of Tacoma in relation to the sun.

At the same instant my friend in New York looks at his watch and it is eight o'clock. I say it is five; he says it is eight, and we are both speaking the relative truth.

Now let us imagine the sun to be inhabited and my friend and I, watches included, transported to the sun. Let us imagine being asked by the Sunites about our watches.

Time as we understand it on the earth would be meaningless to them. If we should say, "I arrived yesterday," or "I will see you tomorrow," we would be speaking an unknown tongue, for there will be no tomorrow and there was no yesterday, as we understand the terms, in the sun.

Let us learn that what is true relatively may not be true universally, and having learned this, let us use our knowledge constructively. We are admonished by the Bible writers to judge righteous judgment. Let us know that what is actually true is not necessarily the Truth.

Emerson affirmed that there was only one disease, called by many names, namely, old age; and then wisely added: "I see no reason for it. This old age ought not to creep on the human mind, for in nature every moment is new." Emerson knew that the only place in which old age could have existence was the mind. He traced the phenomena to its source.

Mrs. Eddy perceived the same law in relation to sickness. The body cannot say, "I am sick." The deeply mystical Paul asks: "What right has the clay to say to the potter, 'what I shall be'?" The potter, not the clay, decides the shape of the vessel. We should become master-potters and deal with the body scientifically.

When we have become master-builders in the invisible, he who sits upon the throne can say to the different members and functions of the bodily organism, "Do this," and they obey. When we clearly see that it is the mind that sees and not the eye, that it is mind that hears and not the ear, that it is the mind that thinks and not the brain, in other words, that eye and ear and brain are organs that Mind has built for its own convenience, we are ready for mental mastery.

The pessimistic Solomon declared that there was nothing new under the sun. The inspired Revelator was in the Spirit on the Lord's day, and heard a Voice saying: "Behold, I make all things new." Both Solomon and the Revelator were right from their respective viewpoints. One from speaking from things as they appear on earth, the other as they are in the high heaven of consciousness. Strictly speaking, there is nothing

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new under the sun. The machine on which this lesson is typed was in existence as substance when Solomon declared there was nothing new under the sun, but it was not here in its present form.

Were the atoms in the machine endowed with speaking consciousness they too could say in the language of Edwin Arnold's Song Celestial: "Never was time we were not. End and beginning are dreams." All the words in this lesson have been in the dictionary for years. They exist now for the first time in their present arrangement. And herein lies the science of the New Creation. We do not have to create the substance, but to arrange according to predetermined, constructive imagery the form that substance is to assume.

What has been said about the typewriter is equally true about the cells in the human body. The substance is as eternal as God. It was there when the earth was a fire-mist. Whitman voiced this primal truth in his Song of Myself:

Afar down I see the huge first Nothing—I know I was even there;
I waited unseen and always, and slept through the lethargic mist,
And took my time, and took no hurt from fetid carbon.
Long was I hugged close—long and long.
Immense have been the preparations for me.
Faithful and friendly the arms that have helped me.
Cycles ferried my cradle, rowing and rowing, like cheerful boatmen;
For room to me stars kept aside in their own rings;
They sent influences to look after what was to hold me.
Before I was born out of my mother, generations guided me;
My embryo has never been torpid—nothing could overlay it.
For it the nebula cohered to an orb,
The long slow strata piled to rest it on,
Vast vegetables gave it substance,
Monstrous sauroids transported it to their mouths, and deposited it with care.
All forces have been steadily employed to complete and delight me;
Now on this spot I stand with my robust soul.

Strange paradox! Even the changing body we inhabit can never be destroyed. Let anyone who is afflicted with tuberculosis grasp the significance of this concept and their flesh will become again as the flesh of a little child.

When we realize that matter exists only spiritually to body forth an idea and to give it form, that is not fixed but fluid, that Spirit alters, moulds and arranges it, our vista widens to immeasurable possibility. The lifting of the eyes from the laws of matter to the eternity of Spirit is the way of emancipation. We become like that on which we dwell. As we have borne the image of the earthly by meditating on earthly things, so may we bear the image of the heavenly by meditating on heavenly things.

We can either be children of time or dwellers in eternity. In the old thought how the word Eternity used to frighten us. It sounded like the knell of doom. Foolish children of

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time, not knowing that every second is the conflux of two eternities. It is our privilege to count our birthdays by seconds or by years, thus can time be obliterated and marking our age by birthdays becomes ridiculous.

This is not mental jugglery but scientific sense. Did not the Hebrew seer declare that with God a thousand years is as a day? The secret of instantaneous healing is in the scientific understanding of that sublime statement. For man is in God's image and has faculties wherewith he may see and work as God. If a thousand years are as a day in God's sight then a day is as a thousand. In other words, with God time is not. Jesus did not require time in order to heal, when the faith was sufficient the healing was instantaneous.

O reader, believe as thou livest that what can be done in a thousand years, through spiritual understanding, can be done today. Enthrone the thought of God on the mount of thy consciousness, and know that just as thou livest in every cell of thy body, so God lives in thee. Thus shalt thou, through creative meditation, put on the new man which, after God, is created in righteousness and true holiness.—Henry Victor Morgan, in Now.

THE NAME MOSES.

It is a curious fact, unknown perhaps to a majority of readers, that Moses of Scriptural fame was called by eight different names in various places in the Bible. Bathit, the daughter of Pharaoh, called him Moses because she drew him out of the water. Jachebed, his mother, called him Jekuthiel, saying, "I had hoped for him." Miriam, his sister, called him Jared because she had descended after him into the water to see what his end would be. Aaron called his brother Abi Zanuch because his father had deserted their mother. Imram, the father of Moses, called the boy Chadbar because he was again reunited to the mother of the boy. Kehath, the grandfather of Moses, called him Abigdor because God had repaired the breach in the house of Jacob. The nurse of the grandfather of Moses called him Abi Socho because he was once hidden three months in the Tabernacle. All Israel called him Shemaiah because "in his day God heard their cries and rescued them from their oppressors."—Los Angeles News.

Many who come to us for help, either for health or in their circumstances, say, "It may be God's will that I must endure 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.

It is better to write one word on the rock than a thousand on the water and the sand.—Gladstone.

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THIS WAY TO SUCCESS

From The Nautilus.

ALL roads lead to success.

But there are rocky roads and devious paths nobody wants to travel, though success is the goal.

And there are pleasant paths everybody wants to walk in.

The straight road to success is paved with successes.

You make your own road as you go along and you make it straight. You pave it with solid blocks of Good Work made exactly four square. Every soft spot you build means a hole. And sometimes when you are running a nice little race over this road your foot suddenly plumps into a soft spot and you come a cropper. That is why your road to success must be paved with successes, all four square, and solid, and neatly laid.

Material with which you pave your road to success lies close at hand. You never have to run any distance to find it. You pick the nearest Natural Duty, or a high Desire, polish it off with interest and thoroughness, and lay it in a neat and workmanlike manner.

You may know when it has been done aright, by that nice little tickled feeling you get inside of you. Nothing brings that tickled feeling except a bit of work well done.

Do you know what that tickled feeling is? It is the Spirit of God within you approving your deed. God approves, and you feel tickled. Just as you feel tickled when your best beloved tells you how wonderful you are.

DOES THE CABARET ENTHRALL YOU?

You ask, "Can those who are trying to get right with God gain spiritually if they attend cabarets? Is it right to attend cabarets? Or movie shows? Or dances?"

It all depends upon the point of view. If you think that going to cabarets will keep you from being right with God, if you think in your heart it will, then it will. "Evil is to him who evil thinks." "For as he thinks in his heart so is he."—(Prov. 23-7.)

There is nothing evil in a cabaret show per se. If the singers and dancers are so minded they may express more or less suggestiveness. But the observer will miss the evil and enjoy the beauty and motion, provided his own mind is clean.

And there are plenty of clean minded, spiritually aspiring cabaret dancers and singers, just as there are plenty of clean minded and aspiring people in all honest walks of life. Among cabaret dancers and singers you will find a good many New Thought people, some of them who work conscientiously and go to the top, and pass on out into the big theatrical world, all by the aid of New Thought.

Whether a cabaret performance helps you toward the devil or toward God, depends upon your own viewpoint. If you believe it to be evil, and if you habitually go there to indulge your own animal proclivities, then the cabaret performance will certainly tend downward for you. If you go to a cabaret performance

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occasionally seeking youth, beauty, life, rest for your mind and pure play for your spirit, then the cabaret will help you to a renewed realization of life itself, which is God.

In the latter case there is only one thing that can make cabaret performances tend downward for you; and that is to overdo them. Observe moderation or balance: don't get the habit of attending cabaret performances to the exclusion of other things.

WHERE DOES YOUR MIND RUN?

If you are addicted to the cabaret habit, then it may be that the Spirit of Truth within you will caution you to keep away from all cabarets. The spirit of truth will admonish you to cut off that right hand which causes you to offend in your thoughts against the truth, purity and high purpose which is God.

"If thy right hand cause thee to offend cut it off and cast it from thee," is based on principle. When a rose bush is growing, you cut out the old habit-growth, that the new may reach greater height and express in more wonderful flowers. So anything which keeps your mind running on the lower instead of aspiring toward that which is higher, finer, more beautiful should be cut out.

There was a time in my own experience when the spirit bade me cut off the reading of novels. I thought at the time that I could not live without reading religious novels. But I minded the spirit, cut off the novel reading, read nothing in the line of fiction for one whole year. At the end of that time a religious novel was offered to me, and the spirit told me to accept it. I read it and found that the old irritability which was always upon me when I was reading novels, had flown. If I had kept right on reading the novels, I would not have outgrown the irritability.

I had the same experience when I was first beginning to take up the study of the Bible: the reading of the newspapers or of any ordinary secular book gave me the sense that the Bible was all moonshine!—that the material things of life are the real and solid things. So I quit reading such things as that, and concentrated upon the Bible, several hours a day. After a period of two or three years, I found that I could read any kind of secular readings and still carry along under it my clear consciousness of spiritual truth.

There is great practical value in the Christian Science injunction against the reading of other literature when one is first taking up Christian Science. It is based on the principle that you become like that which you think upon; that if you would become like pure spiritual truth, you must concentrate upon it until the realm of ordinary life seems less solid and substantial and important. When the spiritual consciousness has been established, one can read anything and go anywhere without losing his spiritual sense in the apparent materiality of things.

As to whether you should go to a particular cabaret show or not, or read a particular book, or listen to a particular person talk materialism,

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or not depends upon what the spirit of truth says within yourself. Follow your own spirit, and it will lead you away from that which militates against the realization of your ideals.

And in due time it will lead you back to the old things that used to be stronger than you, and which you now find are simply little ministering angels, instead of the destructive devils they once appeared to be.

Do all things to the glory of God and listen to the guidance of the God within you, and you will know whether to go to a cabaret NOW, or to go some other day.

The spirit leads you in the NOW. Lay down no laws for tomorrow.

Whatsoever thing you find to do NOW, do it to the glory of God.

Don't be satisfied with yourself until you can go anywhere and do anything you choose and glorify God that "none of these THINGS move" you from your pure spiritual consciousness.

To be IN ALL the world but NOT OF IT, is the great objective of Divine LOVE.

To see "every" common bush "afire with God": to feel and love the LIFE more than the "meat" of the cabaret: to feel the SPIRIT rather than the fleshly expression: this is to see through the cabaret or anything else to the pure spirit of THE ONE who is the only Life, Power, Truth, Intelligence, Substance, Motion, Beauty.

When you see God in everything you fear nothing, and you seek nothing to excess.

"Observing moderation in all things" spells—BALANCE.

THOUGHT

"A MAN without a thought for the future must soon have a present sorrow."

Good thoughts must precede all good actions. No deeds are accomplished—no great results can be attained without proper thought. Thought is the seed of every work of this world's progress.

This is an age of thinking, and those who have succeeded in making others think with them are usually those who had to first think for themselves. Thoughts without labor, however, are but dreams; if they appear practical, then carry them into execution. The great World's Fair was at first but a thought. The achievements of nations and their people were fostered in their brains. One must go to some trouble to acquire knowledge, and, even though easily acquired, many people would be content with ignorance rather than go to too much trouble. But ignorance is a calamity—ignorance has its penalties.

He who is ambitious thinks, and he who thinks understands and acts. Real thinkers of new thoughts are scarce indeed. There are innumerable dreamers who merely sigh and yearn and wish; but they are inculcators of discontent, discouragement and pessimism. Be a practical thinker.

Cultivate practical ideas; endeavor to think in a happy vein and carry into execution such thoughts as will serve to make the world

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brighter or better—thoughts that make men and women wiser and happier. It is wise thinking that enables you to see in men's manners and conditions the work of their thoughts.

To know human nature better—to appreciate the world more, it is necessary that you study, observe, think. To know yourself, think. To improve yourself, think. Take a mental inventory each night of your day's thoughts; weed out the idle, empty, valueless thoughts. They do harm. Then develop and materialize those that make for your advancement — whether spiritually, physically or in a worldly way. They do good to all.

Every man's progress and prosperity are examples to be set for others—examples that set us thinking for ourselves. Comparisons are beneficial. Soliloquies are healthful.

There should be striving for more systematic thinking to insure systematic effort. A man's trying to do or direct a half dozen things at one time is apt to result in work not of importance; before you can properly control your actions and your commands, it is imperative that you first learn to control your thoughts.

Don't think aimlessly. Think wisely. This can be accomplished by mingling and talking with the wise. You can never begin to do if you never begin to think, and it is this very lack of thinking that leaves so many men undone, incomplete in the workshop of life.

Mature thought is the creation of wise companions and of sensible observations. Good thoughts teach us to see sermons in the very stars overhead and the green grass under foot. "He is never alone who is in the company of noble thoughts."

The great trouble with most mankind is they are so oblivious of the real object and duties of life that it requires some stern or severe lesson to suddenly set them thinking. They then think back instead of thinking ahead.

They then think of their errors instead of their resolves. You cannot begin too early to train the mind to high and noble thoughts, to plausible, practical ideas. This world needs thinkers of tomorrow, not yesterday, thinkers who uplift and progress—men and women whose work will always remain monuments to the results of thought.—Samuel A. Davis.

"Change your attitude towards the dollars you have. Tell them they are of no use until they are expended. As you see them lying about say to them: Idle dollars, go to work. Go out and circulate about. Each one of you go and pay a million in wages and debts. When I need you, come back again. You are useless and have no value until you go to work. Then Let them go to work, knowing that, when you send this thought with them, they or their fellows will come to you to be set to work."—From "Dollars Want Me," by Henry Harrison Brown.

Be busy, busy, busy—useful, amiable, serviceable, in all honest, unpretending ways.—Dickens.

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ESSENTIALS AND NON-ESSENTIALS

Annie Rix Militz.

IN a famous cathedral of Europe, over the beautiful triple entrance, there are inscribed three remarkable sentences with symbolic carvings. Over the door upon the right is a wreath of roses and the legend:

"ALL THAT PLEASES IS BUT FOR A MOMENT!"

And over the entrance on the left is the inscription:

"ALL THAT TROUBLES IS BUT FOR A MOMENT!"

And above the central entrance are the words:

"THAT ONLY IS IMPORTANT WHICH IS ETERNAL."

Wise are they who have found that the temporal pleasures and pains of the worldly life are so unimportant that they have ceased to carry on their quest for pleasure or worldly good; that are so unnecessary, that none of the world's miseries can cling to them nor any of its evils move them, but who are giving themselves wholly and devotedly to the Eternal Verities, the absolute truth of God's being.

What are the Eternal Verities? We have learned to state them in three great propositions, whose foundation is God.

1. God, the Supreme Good, changeless, unlimited, universal, omnipotent Good.
2. God, spirit-Substance, infinite, indestructible, beautiful, perfect, omnipresent Substance.
3. God, the Soul-Self, true, immortal, the real I Am, holy, All-intelligence, Love, omniscient Mind.

It is God and all that God in the Highest means. The only One that is important, to meditate upon, to make the one absorbing theme and pursuit of one's life.

The things, material and personal, and the events and forces that are evil, all are but for a moment and should be counted unworthy of receiving from us any of our strong feelings or deep thought.

ONE OF THE GREAT LESSONS

That humanity is learning through the advent of Truth is what to take lightly, and what to make its first thought, aim and attainment. In the old ignorance, evil was the most serious and real thing in life, and heavy were the thoughts and feelings about war, disease, death, sin, poverty and sorrow. But in the new light of life, these temporal shadows fly before the Mind that knows real values and that these things are not to be taken seriously or as the realities of life.

In the old thought, if evil has not been much in our experience, then perhaps "other gods or lords beside" the One True God "have had rule over us"—other goods beside the One Good. Worshippers of mammon, money and its associations, have been among those even who thought themselves lovers of Christ and God. Their little children have been taught to bow down before money, to slip their necks

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under its yoke. The mistaken parents have thought they were teaching them prudence and right valuation, and did not know what a false place they were giving worldly riches in the hearts of their children.

So also our false self-importance has made us walk the via dolorosa many a day with bleeding feet, until at last our wounded self-love has died the death of the sense of utter failure and unworthiness. Well for us then, if we have awakened to the knowledge that it was not our real self, for then its Easter Day has come and it may rise in the glory of our God-Self, our Immortal Being, God's Child, to whom only belongs the glory.

Great has been the cloud of witnesses to

THE ONLY THINGS THAT ARE REAL.

And these witnesses to ultimate truths are immortalized by their very utterances. This is why Plato comes even to the present generation in perpetuity of honor and reverence as an authority upon truth. And what does he say as to the essentials of life? According to Plotinus, Plato asserted three supertemporals or eternal verities: (1) Good, (2) Mind, (3) The Soul of the Universe.

We accept these as essentials, and therefore pronounce the opposites as non-essentials, namely (1) evil, (2) matter, (3) the mortal or carnal self.

So non-essential do we consider evil that we agree with the great church authority, Athanasius, who, at the very beginning of his founding the Trinitarian group of churches declared his deep conviction:

"For evils must be called nonexistent, but good is really existent, as having God for its author."—Athanasius.

It seems strange that men can see so much truth and yet not conform their lives to it. Why did not this early church-father cease to make of so much importance the evil words and deeds of his contemporaries? It becomes the same old error of hearing and not doing—building one's house on the sand of doctrine not lived—the very "heresy" they were so intent upon fastening upon others.

GOOD IS THE SUPREME ESSENTIAL OF THE TRUE LIFE.

Evil is no part of living, it is not even necessary in order to know good, as some sophists argue. Good is known by and from itself without contrast with that which is not good.

Emerson is another witness to the nothingness of evil, its negative nature, when he says:

"Good is positive. Evil is merely privative, not absolute. It is like cold which is the privation of heat."—Emerson.

It is Strongheart that speaks in us again after a long recounting of evil happenings, of losses and of wrongs, "Well, what of it? It will all be forgotten a thousand years from now!" Yes, and it will not be "years" but minutes with one who continues in that same consciousness. Like the philosopher who met a fanatic returning from a "hell-fire and damnation" sermon,

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who cried out to him in excitement, "The world is coming to an end—it's going to be all burned up," when he replied to it calmly, "Well, the world burned up? What of it? I can get along very well without it!"

There is great peace of mind with those who know the Essentials of being, and who therefore are not affected by the non-essentials. To them all "sorrow and sighing have fled away"—the truth has "wiped all tears from off their faces" because it has taken all tears out of their hearts. They know that the eternal One of their beloved lives forever, even though the body has disappeared for a time. They cannot bewail the loss of temporal things knowing that the Ideas back of them are eternal and again will be represented.

Says the Bhagavad Gita, the scripture of the Buddhists:

"The wise man neither grieves for the dead nor the living; he takes pain and pleasure as the same."—Bhagavad Gita.

For wisdom teaches that the opposites are not real, such as pain and pleasures, disease and health (temporal), evil and good (partial) and, being illusion, should not move us to extremes of feeling but should be taken for what they are worth, at best, but entertainment or parables for instruction.

Thus should the goods of this world be regarded also, and when they are burned or lost or destroyed in any way, count it all as the passing of non-essentials that can reappear even in a truer form, expressing the fine sentiment, the riches of art or wisdom, the joy of love, in myriads of other ways and forms, the more quickly for one's detachment from the former expressions.

THE LESS WE CLUTCH THE NON-ESSENTIALS OF EXISTENCE.

the more easily can they manifest themselves in our lives at our pleasure, and the more happily can they disport themselves in our presence. For the non-essentials are in the playground of our experience, and belonging to time we should consent to their temporality, and limited by space, we should give them freedom to come and go, and dependent upon materiality and the flesh, we should be at peace as they transport and transform themselves on the wings of true thought.

But the Essentials of life abide, and no opinion of man can alter them in the least. He may not see them because he clouds his own eyes by disobedience to the Source of them, and takes wrong views of life and love, of himself and his neighbor, of God and his Christ.

Let us often review the Essentials of life by meditation upon (1) God (2) God's Man and (3) God's World. We know that all the virtues are in God and that nothing that is a vice in man is true of God. As we praise the goodness of God and enlarge upon the beauty of divine holiness, purity, love, justice, wisdom, mercy and all the wondrous noble, majestic, lovable Being of God we are resting upon the Rock of Being, the Esse of the Essentials.

Then to give our hearts to loving

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our neighbor, God's Man, because he is, in his Essence, pure Spirit, being the offspring of God, and in truth, like his Father, holy, immortal, loving and spiritual; thereby, again we shall realize that essential building of God, whose foundation is Christ and whose capstone is I am all that God is. The unnecessary creature of sin and misery will fade away into a negligible appearance—forgotten forever and coming into mind no more.

And as our eyes grow filled with the presence of God's World, pronounced from the beginning "good and very good," we shall enter into its essence within ourselves where it always begins, the heaven within. There like a fountain given free play, a fire newly stirred up, its heavenly radiance will burst forth from us and the light of its wisdom and the warmth of its love shall chase all the shadows of materiality away, and melt the icy blocks of selfishness into nothingness, and reveal to us and to all "new heavens and a new earth: and the former shall not be remembered, nor come into mind," Isaiah 5:17.

IN ESSENTIALS WE ARE ALL ONE and it is only in non-essentials that our differences appear. It is possible for us all to find the point of union between ourselves and our greatest enemy if we but seek something to love in him, thus fulfilling the Christ direction, "Love your enemies." Then we can find it easy "to agree to disagree" and to allow our neighbor to have his own opinions and live his life as he wishes to live it.

The great Lincoln summed up in three epigrammatic phrases the large life that one can live happily in this world, through knowing what are the essentials of life and what are the non-essentials, and then embodying them as he has described, in the noble Way of tolerance, freedom and love:

"In essentials, unity; in non-essentials, liberty; and in all things, charity."

Under this banner we are taking our places with the "Cloud of Witnesses," through whom the Christ is coming into this earth-consciousness as it is prophesied, "they shall see the Son of Man coming in the clouds of heaven with power and great glory."

"Hold fast till I come!"

IN GOD'S CITY OF GOLD.

Everlasting is life!
Earth's sun shineth bright
On both sorrow and wrong,
Might and right.

Everlasting is life!
Death stilleth all pain,
Enabling each of us
Peace to regain.

Everlasting is life!
In God's city of gold
Forever our eyes
Heaven's beauties behold.

Everlasting is life!
Ills cast we aside
For splendor and joy
With Christ we abide.

Everlasting is life!
Yes, for you and for me,
In Jesus our Savior
True believers we'll be.

—From Watchword.

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MAGAZINE

One Dollar a Year

liver C. Sabin, Editor.
Washington. D.C.
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MARCH, 1920. No. 6

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Oliver C. Sabin Jr.

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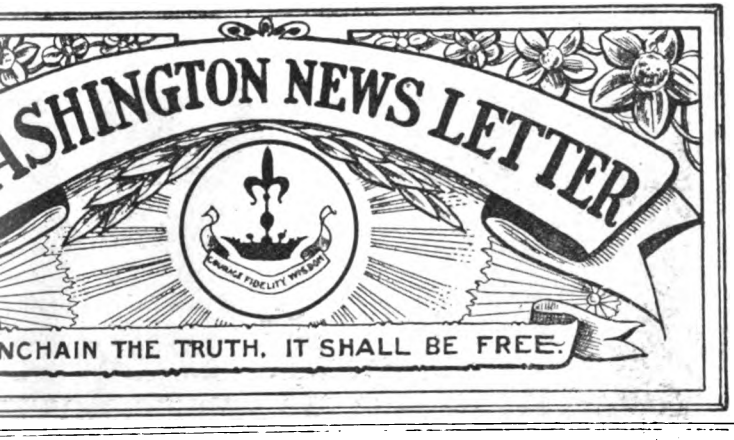

WASHINGTON, D. C., MARCH, 1920. NUMBER 6

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THE LESSON OF THRIFT.

How many people who are now managing to "get along" in life, despite the hard times with their high prices for necessities and the inadequate salaries, say: "I wonder why, in 'the good, old days,' we didn't get rich, with cheap prices and incomes as great—or, in reality, greater in actual values—as now?" For, with all the lack of income in comparison with the cost of living, most people are managing to exist comfortably and to "get by" without suffering.

And, after all, it is easy to see how it is that this is the case. In bygone days people lived extravagantly and carelessly. They ordered too much and of too expensive articles. They cooked and ate more than they needed. The pantries were full and the garbage cans overloaded. They were reckless about their clothing. They spent money for amusement and enter-

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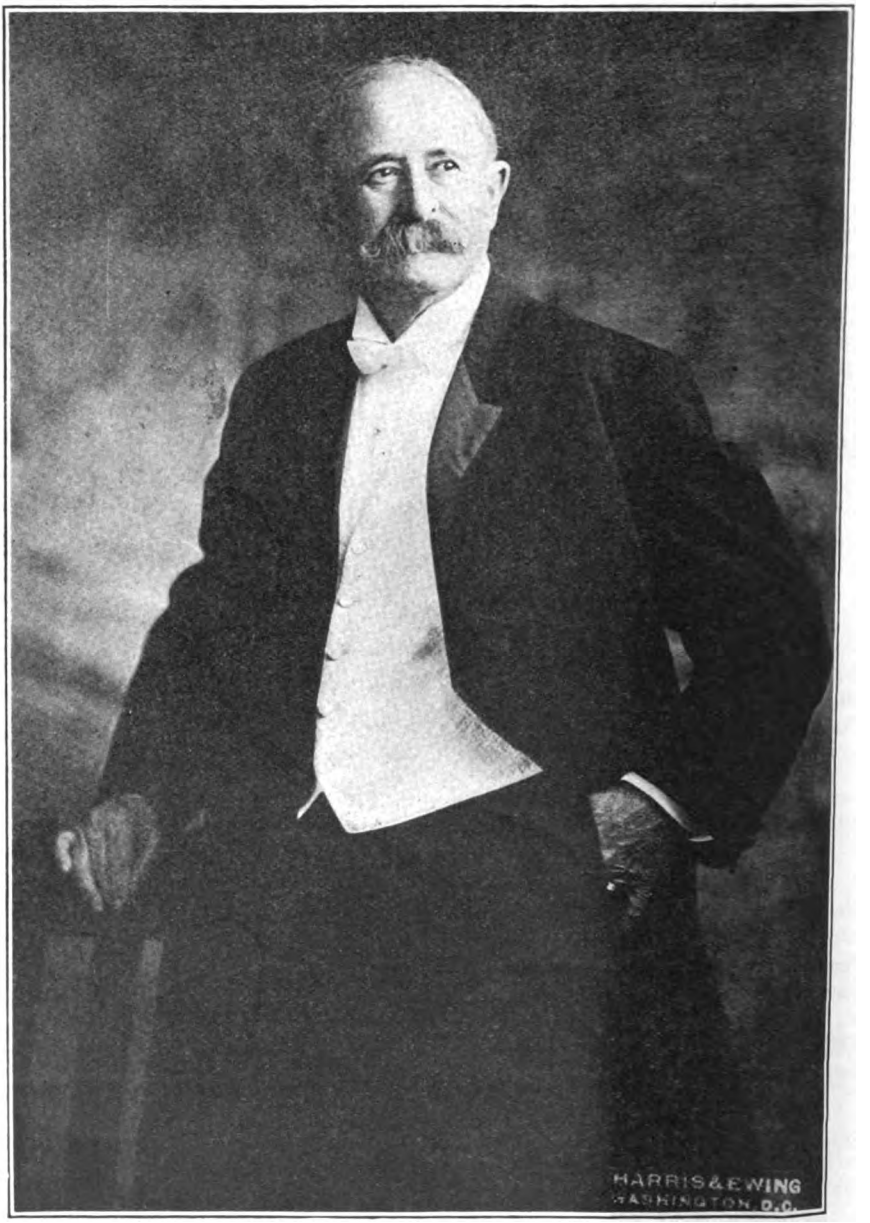

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Oliver P. Fitzgerald

tainment without thought. They didn't look after the nickels and the dimes and had forgotten the cost and value of the dollars. Now they regulate their household affairs and are living as they should have done.

Thousands who are poor today might have been in easy circumstances had the need of economy been brought home to them as it has been since the World War. Most of them are learning, or have already learned, a lesson that will be to their profit when good times come again.

THE SABIN BOOKS.

How can you best aid in spreading the doctrine of Christian Science? Well, one of the best ways is that of bringing the Sabin books to the attention of your friends. They are time-tested and most highly valued expositors, in a clear and simple way, of the basic truths upon which the New Thought principles are founded. No other writer has more clearly, logically and plainly set forth the doctrines of Christian Science than Bishop Sabin. One who reads his books will readily and without undue study arrive at a complete understanding. Read the list of Sabin books upon another page and send an order for one or more of them for yourself if you are not already supplied, or for your friend who is interested in New Thought studies.

LET THE GOOD WORK GO ON.

The leaven of Christian Science is working and the results thereof are seen in every way of life. This is seen in the spirit of charity and fellowship now existing between the religious sects, not only of Christianity, but all others. Especially is this seen in the results of the World War. The entire world presents a different aspect. The acrimonious spirit, bickering and bigotry of the past in the United States have been so ameliorated that sectarian differences are being wiped out and all religious classes are already united in works of benevolence and charity. The spirit of Christian Science offers a basis upon which all are uniting, forgetting their quarrels and setting out to do effectively the great things which the Scriptures have commanded us to do.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

March

PAULINA B. SABIN

Prayer and answer we'll obtain,
Though the Lord awhile delay;
None shall seek His name in vain,
None be empty sent away.

It shall come to pass that before they call I will answer; and while they are yet speaking I will hear. Isa. 65:24.

God is Love; and he that dwelleth in Love dwelleth in God, and God in him.—1 John 4:16.

Not that Evil makes Good, but that by struggling against Evil we develop Good. Not that all things are holy and wholesome; for they are not; some things are vicious and wicked; but that "all things work together for good to them that love God." —Dr. Crane in The Nautilus.

In men whom men condemn as ill,
I find so much of goodness still,
In men whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw the line
Between the two, where God has not.
—Joaquin Miller.

A fire which is not fed soon burns itself out for lack of fuel. There isn't much fun in slapping if the other fellow doesn't slap in return.—Wm. E. Towne.

When a wall faces and a necessity presses, something will always happen to relieve the situation if the dependence is upon the Spirit; for the Spirit is within every action of the soul in its earthly journey.—Susan Q. Morris.

If you ask, seek and knock, placing yourself in line where the blessing is to be received when you pray, you will receive it. Your prayer will not have any effect unless your heart be pure and you go to God with honest purpose, affirming that you are taking yourself into perfect harmony with God's promise. When you do this you realize the promises in your affirmations. Therefore you must affirm that God does give us the ability to pray with the spirit and the understanding.—Bishop Sabin.

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REFORMS ARE CREATIONS OF THE AGE

Wm. E. Gibson.

EVERY reformation is productive of a certain upheaval and generally upheaval and unrest in many departments of life.

All reforms work a temporary hardship to somebody. The world has just passed the cataclysm of THE GREAT WORLD WAR. The waste and destruction incident thereto have thrown the social, economic, and political interests of people and nations much out of their former balance, and, while the end of the strife and bloodshed is not yet reached, still that end is sufficiently in sight to warrant efforts at readjustment.

Thinkers the world over are conscious that something constitutionally wrong in the spirit and conduct of the nations—or at least some of the nations—were responsible for the storm of madness that wrought the ruin of many of the nations and shocked the whole world.

REFORMS THE SPIRIT OF THE AGE.

In all countries materially affected by the war reforms of various kinds are underway. Some such reforms are headed by madness as great as that which brought on the war. Others are sane and sensible. In America many excellent reforms are under way, and some have attained creditable proportions.

PROHIBITION.

of the rum or alcohol poison beverages has become a reality of nation-wide proportions. It has come to stay. The people of this Nation, even those addicted to the drink habit, have long since condemned the traffic as a curse upon the people, and so long as it was held as a source of revenue by the Nation it was a curse by the will and consent of the people.

The necessity of the period of the war taught the Nation how to eliminate non-essentials and also to some extent to install in their place the essential.

Alcohol, as a beverage, was classed, as it should have been, a non-essential so far as the army and the means of carrying the war to a successful conclusion was concerned. The ingenuity of the age and all inventive powers were brought to play in the great struggle. It was easy to see that the best application of brain power, nerve energy and muscular force was necessary at every point of effort. Men poisoned by alcohol were

HINDRANCES AND INCUMBRANCES.

It was also easy to see that the army at home—the workers—were more necessary than the army in the field, for, if these failed, then all failed. So sound thinking, some action and corporeal poise was needed from the farm, the factory, the mines and transportation agencies of every class. With this reasoning and the attendant prohibitive restrictions the Stars and Stripes turned the tide of war and

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brought the victory that came to the allied nations.

THE WORK OF THE WOMEN.

In the place of the numbers of men drafted for the service women became essential, so were used to good effect.

It naturally followed that when the conflict ceased the people would say: "We set aside King Alcohol and won the day in war; surely we can set him aside and win a greater victory in times of peace."

And the old king after all has nothing to his credit but a sensation of pleasure, followed by wretched living, poverty, murder. His hands are stained with every phase of crime before the bar of public opinion. His counselors could not find a sane argument for his defense. So the Nation has laid him to rest in the tomb of oblivion. Of course, many grieve at his fall, but even these mourners do not really desire his resurrection.

In like manner the heroic service of woman during the day of battle argued her right to suffrage by the side of her husband and brothers.

TWO GREAT STEPS.

in the American reformation—alcohol classed as a tyrant and put under foot; woman's ability and capability found and recognized by almost national suffrage.

There are many other non-essential, ridiculous and expensive diversions to which men give away their mental, moral and physical strength, then weaken, sicken and suffer for the folly. But one after another these enemies will be discovered, routed from their dens of deception and chased to the tomb of oblivion.

This is the day of uncovering, when the enemies of the human race that have become the agents of commercialism will be uncovered and at the bar of clarified public opinion men will repudiate both the evil and the agents that foist them upon the public.

Politicians, too, will find it unprofitable to attempt to ride to victory on steeds of the non-essential or cater to the rabble that shout in ignorance and lack of reason.

THE WHEELS NEVER TURN BACK.

The wheels are on the forward move never to turn back. Labor and capital must meet on reasonable terms and cooperate for the highest good of all.

The day is passed when a few shall die of the gout of wealth, while the many perish from the necessities of life; and just as truly the day has not come when the laborer shall disregard the just rights of capital.

In the degree that either capital or labor adopts a course of gross injustice it fails, and if both pursue the wrong road both will fall in the ditch of despair together.

Labor must reform in spirit of justice toward capital, and in like manner capital must reform its attitude toward labor.

The time is not far distant when it will be found more profitable for the captains of industry and the laborers therein to share fairly the

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profits over and above the upkeep of these activities.

It requires no strain of imagination to see what rapid strides would be possible in education, home life and social contact when the non-essentials are eliminated and the essentials installed. The reformation is on, but its end is not yet in sight.

PROMISE YOURSELF.

That you will stop thinking of your mistakes of the past and strive for greater achievements in the future, giving your time to the improvement of yourself.

That you will live in the present and make that present as large and glorious as possible, wearing a cheerful countenance at all times.

That you will be optimistic regarding all the happenings in your life, keeping your imagination clear, steady, wholesome and constructive.

That you will do the best you can, regardless of all circumstances, keeping strong, joyous and serene in mind.

That you will be too large for worry, too generous for jealousy, too charitable for criticism, too noble for anger.

That you will recognize only that which is good in yourself; only that which is good in others, having faith in the honor and nobleness in man.

That you will think only of that which has virtue and worth, desiring to express only that which will ennoble, enrich and beautify existence all around you.

That, when adversity threatens, you will be more than ever determined to manifest sweetness of spirit, inner harmony and peace, turning all things to good account.

That you will believe in yourself and the possibilities within you to make your ideals real, living to move forward and create of yourself a great soul.

That you will desire only that which will add to the welfare of the race, following the vision of the soul thus living a life that is ideal.—Elsie Gibbs.

"SIT TIGHT AND THINK."

This is the time to "sit tight" and think. It is a time for the acquisition of real worldly wisdom. The errors and mistakes in the management of our lives are being brought home to us in lessons dearly bought and so demonstrated that they can never be forgotten. One thing is certain. We should save and lay away every possible dollar not needed for our existence and the aid we owe our brothers and sisters. Every dollar saved today will be worth two dollars later on. The dollar of today, whose purchasing power is, say, 50 per cent of what it used to be, will have been restored to 100 per cent and those who save dollars today will find them doubled when their real purchasing power has been restored.

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TEMPLES OF GOD

Elsie Gibbs.

THERE is a religious instinct inherent in human nature which has made itself manifest in all nations and lands by the erection of temples of worship in which we see the formation of every variety of idol and image expressive of the worship of stones, animals, forces of nature, as well as the deifying of beauty, wisdom, strength, purity, grace, love and faith in divinities who were considered gods and goddesses possessing human attributes and passions.

There were also temples erected to the Unknown God, whom the people were seeking to find and to know, and were reaching forth to feel the truth, power, love and light of His glorious, radiant being.

When a temple is erected and churches built as houses of God which are to be of real benefit to mankind, they should be kept opened, offering a refuge and an ever-present welcome to the people assisting them to draw nearer to God, to feast their eyes and souls upon spiritual beauty, light and comfort, to bathe themselves in that divine power which surrounds us all, meditating at their own sweet will on spiritual realities.

Churches used for these purposes are beneficial and practical for the needs of the people as they become gateways to heaven in that they help people to realize and unfold their spiritual natures. Such a church becomes an oasis in a big city, where the poor and needy can pour out their hearts to the great unseen in a house of prayer and of true worship, where the tired soul receives divine refreshment. A temple divinely dedicated to the needs of humanity is filled with the Father's holy presence and those who come hungry for divine aid shall be filled, for here they can realize their relation to the Father in "Nearer my God to Thee," and the truth of St. Paul's famous quotation, "In Him we live, move and have our being."

Our Great Master ministered to the common people, who loved Him dearly and heard Him gladly. The church of today has lost touch with this class, and has no vital part in the hearts of the masses, who must be restored to her bosom before the Kingdom of Heaven, or of Love, can be established upon earth.

The history of nations is the history of individual men and women. The success of a nation is in the upliftment of the masses in caring for their welfare and establishing true brotherhood upon earth.

Religion, true, pure, simple and beautiful, upholds the ideals of the people and renews their minds to the basic principles of a clean society by following its ten commandments, holding the mind to the duty of truth conceived and established in the hearts of the multitudes. Thou shalt not steal, nor covet, nor bear false witness, commit adultery or kill, but live according to honesty, charity, high moral virtue, in love and reverence, and according to the Golden Rule.

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A country always falls to ruin when its worship goes to the sensuous or follows mammon.

"Blessed are the pure in heart, for they shall see God," rings out clear and true from the ages.

St. Paul also grasped the truth of pure worship when he declared, "Heretofore I knew Christ after the flesh, but henceforth I will know Him so no longer." He had found God and God once found is never lost.

We see God with the soul and each soul must be stimulated to realize its divinity. Sin, error, disease, are all stepping stones to something better. Every soul must become purged or go through purification to reach perfection. What the Jesus went through to become a master we all must undergo. Every crown is gained by way of the cross. Love is the agent which will transform this mortal that it may put on immortality, and this corruptible, till it put on incorruptibility. All sin and error, all that falls short of perfection within us, must be deliberately crucified, so that we can become living, moving tabernacles in which the Christ has taken up his blessed abode, radiating divine love and reflecting the light and glory of his divine presence.

To become living temples of Deity, life must be devoted to doing good in every possible way that comes within your reach, helping those who are led astray, befriending the friendless and outcast, feeding the hungry, educating the ignorant, leading all into the paths of virtue and integrity, changing the bitter into sweet and offering real sympathy.

Try to adorn each individual temple with greater loveliness and truth, ever seeking eternal, spiritual glories, looking to the harvest of the seeds of everlasting good you are scattering, instead of being confounded and confused with the temporal.

Your banquet will be wonderful. Your table will be laden with the richness and variety of the fruits of your endeavors. The happiness which comes from being much will be established in your soul, for you have made the whole universe your temple, have recognized all humanity as living temples to be truly unfolded to the light of their spiritual reality, so that The Eternal Good can shine through us, illuminating us as radiant, glorious temples of God on feet, walking through the highways and byways of life, accomplishing our mission by shedding joy, wisdom, love, purity, health everywhere, chasing away sorrow, vanquishing tears, quenching disease, and reflecting blessedness everywhere.

REST.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion
Clear without strife,
Fleeting to ocean
After its life.

'Tis loving and serving
The highest and best,
'Tis onward, unswerving—
And that is true rest.

—Goethe.

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LECTURE ON PRAYER BY BISHOP SABIN

WE divide the prayer into four parts—first, the introduction; second, the denials; third, the affirmations, and fourth, the praise. We are now dwelling upon the third division.

We are told that we must worship God in Spirit and in Truth; that we must pray with the prayer of understanding. Now, what does that mean? You should understand that by this time. What do we mean when we ask God with the spirit and the understanding? As I remarked in some of my former lectures, the reason why the Christian world are not healing the sick in answer to their prayers is their lack of spiritual understanding. They are as sincere, honest and good people as any in the world. They want to do right, but they are environed and hedged in by the heresies of the past ages until they are nothing more nor less than blind leaders of the blind. They do not understand. Now, let me see if I can make this plain in a moment. Understanding, you must know, comes by study, but Jesus says: "If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." But that faith which He talks of is a faith which amounts to the understanding.

Before I came into this conclusion of mind—what we call the spiritual understanding—I had a very strong faith, a faith that amounted to a conviction that, whatever I asked God to do, would be done. Now, if you can have such a faith as that, you want nothing further, because that is the understanding. The spiritual understanding amounts to this, the certain knowledge that, when you ask God for anything, God is going to grant your request; and the form of asking is a mere matter of detail. But where we find one who has sufficiently advanced in spiritual mind or so blessed of God as to have faith and understanding to enable him to heal the sick, we find a million who cannot touch them. Therefore, the understanding is a difficult thing to obtain under the past rules of theological teaching; but, under this rule which I have been teaching you in these lectures on how to pray, and the previous lectures on what God is and man's relations to God, you ought to be able to comprehend in your consciousness what is meant by the spiritual understanding.

IF THE WHOLE SCIENCE OF GOD'S HEALING

were compressed into as few words as it could be, it could be all written on one page of a small book. It is so simple that, as the prophets say, a wayfaring man, though a fool, shall not err therein. When this understanding came to me the first thought that came into my mind was, How simple it is! The next thought was, Why have I not always known it? And I laughed for very joy at its simplicity; and from that day to this there never has been a cloud so far as I know,

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to dim that understanding; but it has been growing brighter and brighter; and so it will with every student who takes up this work and follows it as he should.

To go on with this subject of the understanding: First, you must know that God is All in All; that God is Life, Eternal Life. Eternal Life means eternal health and eternal harmony. God is Eternal Good, Eternal Wisdom, and all that you have comes from God. Remember this. Second, you must know that man is created in the image and in the likeness of God, being endowed with power and dominion, living, moving and having his being in God; is perfect as God is perfect. Now, you could not live, move and have your being in God and be imperfect, could you? Understand, furthermore, that, God being Spirit, you are a spiritual being, and that all is Spirit and the manifestation of spiritual power; that these so-called material surroundings, including the human body, are nothing more nor less than the manifestation of God Almighty's spiritual power. Mark you, God being perfect, you, His image and likeness, are perfect as God is perfect. I repeat this. You must realize that in your consciousness, your inner self, your spiritual nature.

Now, when you have realized that for yourself, what is the result? These so-called material manifestations of evil are passed by; they are annihilated; they are simply destroyed; they are rooted out; and the place that knew them knows them no more forever. In other words, this is the germ of Truth: You, the image and likeness of God, dwelling in the Father, are perfect as the Father is perfect; and when you make that realization you are in the possession of

THE SPIRITUAL UNDERSTANDING.

That ought to be plain. Do you understand it? Now, in the degree that you are enabled to fix this understanding brightly and more brightly, in that degree will you manifest the harmony which God Almighty has given to each and every one of us. Then, when you worship God, you worship Him how? You worship Him with the spirit and with the understanding; and, when you do that, God hears you and answers your prayer.

God answers all prayers by reason of fixed law. One law is that, if you ask, seek and knock, placing yourself in line where the blessing is to be received when you pray, you will receive it. I can pray till I am black in the face and my prayer will not have any effect unless I am in line where I should be when I am praying; unless my heart is pure, and I come to God with an honest purpose, affirming that I am, and bringing myself in perfect harmony with His promise. When I do this I realize the promises. But if I do not I get nothing. If the sunshine is necessary to your health you must get where the sunshine can strike you; if you do not, you will die. Therefore, in our affirmations, we must affirm that God does give us the ability to pray with the spirit and the understanding.

There is another thought that I will give you, which you will meet in various phases. There is a cer-

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tain class of Scientists, and some of them are very successful healers,

WHO DO NOT BELIEVE IN THE DENIALS,

but believe altogether in the affirmations. For instance, here is a case of fever they are treating. They affirm that this child, being the perfect image and likeness of God, is perfect. They do not say the fever is nothing, because that would be denial; but they declare the child is perfect, and, being in such perfection, has perfect health and perfect harmony. That will heal the sick; but some of the most beautiful demonstrations that I have ever seen have been manifested while denying the specific disease. I believe that in all of my experience I have never yet had any person say, while I was making the affirmations: "I am healed; you may stop." This has often happened while I was denying in my consciousness the possibility of the child of God being sick of that disease.

I say there are Scientists who believe wholly in the affirmations. This is, however, but a variation in the manner of prayer. The gist of it all is the spirit and the understanding which you have. When you pray to God, in any way, know that you will receive the results, not only in the affirmation, but in the denials as well. Then you realize this: When you want anything, you do not ask God to give it. Why? You already have it given to you by your charter rights. When you were created and given power, God gave you all these things, and they all belong to you.

The Saviour said in substance: When praying,

PRAY FOR THAT WHICH YOU ALREADY HAVE,

knowing that you will receive it, or have it, or words to that effect. How often is that true! You affirm I have happiness. Suppose you sit down with the blues, the worst you ever had in your life; the very earth seems to be sinking under you in darkness and blackness. Sit down in the presence of God Almighty, nobody between you and Him, affirm that you are God's child and are happy, repeat that for five or ten minutes to yourself in a room alone. What will be the result? You will be the happiest child in the world, and not a wave of trouble will cross your peaceful breast, because you have brought yourself in harmony with God's laws, and happiness will be manifest to you.

Suppose you have in your heart hatred, and I will say that of all the demons outside of the so-called hell, hatred is that worst. Malice, hatred, jealousy, vindictiveness, and other feelings along these lines—they are the thoughts that destroy the human mind and destroy the human body as well. Suppose you have a feeling of hatred against John Smith. How can you destroy it? Sit down in the silence in a room by yourself in the presence of God, and affirm in your heart: "I love John Smith; I love him, I love him, I love him; he is God's child and I love him." What will be the effect of that treatment? It will make you love John Smith, and as for Smith, I do not care where he is, if he is on this side of that place called death—we do not know what is beyond the vale definitely—but

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if he is on terra firma, it makes no difference where he is, he will love you and you will love him, if you have been honest in your declaration. That is affirming, that is the prayer: "I love John Smith; I am talking to God Almighty. I image God because I am created in his image and in His likeness. God is Love, therefore I have Love. I image him in Love. Therefore I do love; I am Love, for God is Love, and I am like Him." Therefore the manifestation of Love makes itself apparent in answer to this prayer.

AFFIRM.

You can carry this thought along every line that you want. Affirm that you have it always, and remember why you do this. Remember always that you had it given to you by God before you were created. God said: Let us make man; let us give him all these things. Then, after he was created He did give man those things, and every man that ever was created in all creation has like power; and the idea that is held out, and as has been held out since the history of man has been written, that this one or that one is more favored by God than some others, is false in toto. If some persons have more power with God than others, it is because they have applied themselves in Spirit and in Truth more diligently than the others. We are all God's children, created in His image and in His likeness, endowed with all power and all dominion, and we all have it. Therefore, when you find some person who has false wings that he pulls up before his congregation and declares that he is the third coming of Elijah; or another who is the second or third or fourth coming of Jesus Christ, know that he or she is a fraud—that he or she has no basis upon which to found their theory.

If you want happiness affirm that you have it, and know where the happiness comes from in the Spirit and in the understanding. If you want money, prosperity, contentment, affirm that you have them. Take the example of this man in London,

GEORGE MUELLER.

He had a very large hospital; he finally got two or three such institutions for the care of orphans. He never asked a cent, not one cent. Everything that came to that hospital came because of his perfect trust in God, trust that God would give him all. I have read that, sometimes, he would sit down at the table with three or four or five or six hundred orphan children and there would not be a morsel of food on the table, that he would thank God for the food that was coming, that would be there, and in a few minutes, before his prayer was ended, people would come into the doors loaded down with baskets of food; and the history of that man and his charitable work is one of the most phenomenal illustrations of this power of trust in God. He simply trusted God for everything, and he got everything; and his charitable institutions are still running, the most successful in that great metropolis. What was done for George Mueller will be done for you if you trust in like manner. But it will not do to sit down and say: "I

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trust." That is not the way to get anything. It will not do to sit down in the shadow and say: "The sunshine will heal me." If I want the sunshine I must get into it. If I want God Almighty to demonstrate to me perfection and plenty, I must do my part. What is that? Affirm that I have it. Affirm that and you have it.

I have told a very comical occurrence that

HAPPENED IN MY OWN FAMILY.

It is an old story, but I am going to tell it again, by way of illustration. In my business affairs I trust to God, and I affirm that I have everything; and, when I have done that I let the details take care of themselves. My son, my business manager, it seems, had some bills to pay, something like $700. He and his mother had been down to breakfast before me, and I presume he told her that he had some bills to pay and did not have the money.

When I came down my wife said: "You have several bills to pay today."

I said: "I do not know." I asked my son. He said he had bills to the amount of $700 to pay. I said: "That is all right; pay them."

He said he would pay them if he had the money. I asked him how much he had. He said he had about $9. I said: "You will get the money this morning."

I wish to say here that we do not get $700 every morning. I can remember some mornings when we did not get $700 or 700 cents.

My wife said: "Suppose you do not get it in the mail?"

"I do not suppose," I replied, "for God has promised it and it will be there."

"But," she said, "suppose it does not come?"

They finally got me concerned, and I said: "If your money does not come I will go out on the sidewalk and kick up a brick and it will turn to greenbacks and you will have the money to pay the bills."

They stopped talking to me. The result was that my son went down to his office, paid all his bills, and had $65 in the bank at night.

There was a demonstration. That is only one of a great many that have occurred in my history, and a great many like it have occurred in the histories of others. There is a gentleman sitting in this audience, today, who got into a financial difficulty. He finally demonstrated, and the money was shoved in under his door. He did not know who it was from, but his wants were relieved.

I think one of the most beautiful demonstrations is to get where God Almighty's Love does reach down and take hold of you. It is the sweetest thing in all the world. Sometimes I have said that I almost wished that I would get right down into the position where God would feed me. I never have been hard up and I do not want to be; but it seems to me that the man who gets to where he can just ask God and know that God is going to feed him has the happiest experience. It is one of the sweetest things in all the world to see that demonstration. That is one of the sweetest things. Another is to see your family affairs, your worldly surroundings, all in harmony because God Almighty's Love covers you.

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THE TRUE HEALER

The Voice of the Soul by W. E. G.

THE World of Humanity cries for the Healer. The cry is one of lamentation. It is wretched; it is hypocritical. It is of all tints and colors—but for the Healer. The Christ is The Only Healer—The Christ, The Anointed One, is the descent of the Will of God for the Healing of the Nations. This will is anointed with Holy Sight. It breathes forth creative words with utterances of might. It becomes a Sea of Light that has an inlet to every soul. Only those are bereft of its bounty who veil themselves from the radiance. It becomes a Highway in The World of Humanity; crossing, in some respects, all other ways.

It makes plain the way of God in the wilderness of the world. The light radiates from a lamp of nature.

The word falls from a temple of clay. The message comes through the human voice.

It is God Manifest.

It is man manifesting. It is the lighted lamp for the guidance of the world.

All who walk in its light avoid the pitfalls of error. Error is the source of all disease. It is the tares that the Lord of the harvest will gather first and burn. All sickness, disease, discord, and cause for inharmony are the fruits of the seed of error, seed sown by man's enemy—mortal mind—sown "while men slept."

When the veils of error, the clouds of the ignorance of reality, and superstitious spirituality intervene between man and the radiance of spiritual understanding of the word and will of God. When humanity is at the extremity of need the Christ descends and manifests The Law of God in such proportions as meets that need. Thenceforth the law renewed becomes the Beacon upon the Shore of Time. By it the life of the world is renewed. Men unwittingly and irresistibly break away from old pathes, climb out of the ruts of ages and find new avenues leading toward the renewed Source of Light.

THE NEW DISPENSATION.

Such is the birth of a new religious impetus, the dawn of a new dispensation, the foundation of a new civilization. It is The Healing of the Ills of the Nations.

The reality of the Christ is the panacea for the ills of all degrees and stations.

The nations which comprehend, accept and appropriate this reality when it appears among men find healing for all their ills. It harmoniously adjusts their social status; it transfers their economics from the shifting sands of fiction to the solid rock of common sense.

It redeems their politics from the wilderness of insanity and makes concerted action sane and for the essential. It inspires in the hearts of men reformative laws and ordinances such as tend to improve the conditions of all classes through

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unity of spirits and cooperative efforts.

The religionist who recognizes the reality of the Christ is healed by his dogmatic bias and prejudices. His claims are broken. He Is Free. He has discovered The Truth, and that discovery has set him free. He who is truly free is totally healed. When the light of the knowledge of the Christ shines in the soul and is manifested in words and deeds perfect health reigns. That which otherwise is disease, affliction, sorrow, even death, is but the blending of the music of their life in one grand harmony which correlates with the Life Eternal.

HE WHO IS HEALED.

The individual who grasps the spiritual light of the Christ and radiates that light—which is love, kindness—"whatsoever is of good report"—that individual is healed, for he has found The True Healer, and of necessity becomes a healer, for he manifests the Spirit and Life of the Christ in the sphere of his ability.

Are you looking for prolonged life? Look to the Christ. He manifests the Ancient of Days. Are you seeking freedom from physical, mental or spiritual bondage? Look to the Christ. He has the key to all prisons and to the locks of all chains. He hath often attained—attained in the garment of earth, the temple of clay. Stumble not at the clod of clay that bears the light. Let not the lamp veil you from the light nor the enchantment of names distract you from the goal of life—the Reality of the Christ.

Ask of the Christ earnestly and persistently and he will give your spirit the answer.

Seek faithfully of the Laws and Ordinances of God and pray in all faith for understanding.

Knock at the Door of Divine Knowledge in all patience and perseverance.

Lay your whole life upon the Altar of Faith and Service. Truly your spiritual eyes will open; you will hear with the real ear—"you will know by your own knowledge and not by the knowledge of any that are in the world."

WHEN REAL HEALTH WILL COME.

When you will have attained to real knowledge you will have real health. Unto you the Christ will stand transfigured in this day of His return. "For unto us a child is born, unto us a son is given; and the government is upon his shoulders: and his name is called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

The Seal of the Ages has been broken by The Hand of Power, the Book of Life is open. The mysteries are revealed. The true light again shines from the face of the Christ. Will you follow it or flee from it?

"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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FINDING THE CHRIST IN OURSELVES

THROUGHOUT all His teachings, Jesus tried to show those who listened to Him how He was related to the Father and to teach them that they were related to the same Father in exactly the same way. Over and over again He tried in different ways to explain to them that God lived within them—that He was a "God of the living and not of the dead." And never once did He assume to do anything as of Himself, always saying: "Of mine own self I can do nothing. The Father that dwelleth in me, He doeth the works." But it was very hard, then, for people to understand, just as it is very hard for us to understand today.

There were in the person of Jesus two distinct regions. There was the fleshly, mortal part which was Jesus, the son of man; then there was the central, living, real part which was Spirit, the Son of God—that was the Christ, the Anointed. So each one of us has two regions of being—one the fleshly, mortal part, which is always feeling its weakness and insufficiency in all things, always saying: "I can't;" and then at the very center of our being there is a something which, in our highest moments, knows itself more than conqueror over all things; it always says: "I can, and I will." It is the Christ-child, the Son of God, the Anointed in us. "Call no man your father on earth," said Jesus, "for One is your Father which is in heaven."

THE VERY FOUNTAIN OF LIFE.

He who created us did not make us and set us off apart from Himself, as a workman makes a table or a chair and puts it away as something completed and only to be returned to the maker when it needs repairing. Not at all. God not only created us in the beginning, but He is the very Fountain of Life ever abiding within us, from which Fountain constantly springs up new life to re-create these mortal bodies. He is the ever-abiding Intelligence which fills and renews our minds. His creatures would not exist a moment were He to be or could He be separated from them. "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them."

Let us suppose a beautiful fountain which is supplied from some hidden, but inexhaustible source. At its center it is full of strong, vigorous life, bubbling up continually with great activity, while out around the circumference the water is so nearly motionless as to have become impure and covered with scum. This exactly represents man. He is composed of a substance infinitely more subtle, more real, than water. "We are also His offspring."

MAN IS THE OFFSPRING

or the springing forth into visibility—of God the Father. At the center he is pure Spirit, made in the image and likeness of the Father, substance of the Father, one with the Father, fed and renewed con-

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tinually from the inexhaustible Good which is the Father. "In Him we live, move and have our being." At the circumference, where stagnation has taken place (which is man's body), there is not much that looks God-like in any way. We get our eyes fixed on the circumference or external of our being. We lose consciousness of the indwelling, ever active, unchanging God at the center, and we see ourselves sick, weak and in every way miserable. It is not until we learn to live at the center and to know that we have power to radiate from that center this unceasing, abundant life, that we are well and strong and powerful.

Jesus kept His eyes away from the external altogether, and kept His thoughts at the central part of His being, which was the Christ. "Judge not according to appearances," He said, that is, according to the external, "but judge righteous judgment," according to the real truth, or from the Spirit. In Jesus, the Christ, or the Central Spark which was God, the same as lives in each of us today, was drawn forth to show itself perfectly over and above the body or fleshly man. He did all his mighty works not because He was given some greater or different power from that which God has given us—not because He was in some different way a Son of God and we only children of God—but just because this same Divine Spark which the Father has

IMPLANTED IN EVERY CHILD BORN,

had been fanned into a bright flame by His prenatal influences, early surroundings, and by his own later efforts in holding Himself in constant conscious communion with the Father, the Source of all love, life and power.

To be tempted does not mean to have things come to you which, however much they may affect others, do not at all affect you because of some superiority in you to them. It means to really be tried, to suffer and to have to make effort to resist. Paul speaks of Jesus as "one tempted in all points like as we are." And Jesus himself confessed to having been tempted when He said to His disciples: "Ye are they which have continued with me in my temptations" (Luke 22:28). The humanity of the Nazarene "suffered being tempted," or tried, just as much as you and I suffer today because of temptations and trials, and in exactly the same way.—H. E. Cady.

I sing Eternal Hope and Strong Endeavor,
Truth shining down a myriad aisles of thought;
I sing the deathless souls of men, for ever
By strange, wild paths to one vast triumph brought.
—George Essex Evans.

Be like a bird, that, pausing in her flight,
Rests on a bough too slight,
And, feeling it giving way beneath her, sings,
Knowing that she hath wings.
—Victor Hugo.

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VERITIES

"Come unto Me, all ye that are heavy laden, and I will give you rest!"

Our great need of rest comes from misunderstanding of the principles of life and misapplied energy. Get love in your heart, the love of God and all goodness will follow. Cease living insensation; cease criticism; be patient; speak not of self; live at a royal height in the loveliness of your soul's finest conception. Rise and be happy in the attainment of Truth, and the world is yours—not this little world of man's changing ideas and fluctuating values, but God's world of permanence and principle, erected from the foundation of everlasting law. We may grasp it here and there, but not in its entirety. Close application is its own reward. Our perceptive faculties were given to fathom the invisible attributes, the bread of life, the pleasure of friendship, the consolation of love, the solution of a mathematical problem, the presence and power of God. The things of the spirit require spiritual discernment or they are not illumined to our vision. It constitutes a higher process of reasoning to accept the eternal verities, and some things are beyond the range of reason—held in the realm of Faith. "Thy faith hath restored thee—hath made thee whole!" It is this realization of wholeness that man desires and needs. We have segregated our substance into so many infinitesimal parts, touching here and there, scattering our forces until we lose control of the self, and the central life-giving force evades us. Learn to live for Eternity, which is now. Time is Eternity begun! Seek no far-off divine event; Divinity is with us now. Bridge the imagined chasm beyond by knowing somewhat of the great and good laws governing God's universe that so far transcend the minute and trifling affairs of our measured and limited life of material round as to be beyond our comprehension. Yet we may aspire, for all true aspiration is prayer—the promise of desire fulfilled. "Ask believing, and ye shall receive!" Seek some grand unfoldment in the recesses of being. Find God and His relatedness to man, and know that nothing perished in His creation, but has life Everlasting.

There is no night!
Who follows the sun's ray
And travels with light
Knows but eternal day.

There is no death!
From out the warring strife
Man's spirit—as Christ saith—
Will rise to eternal life.

—Rose de Vaux-Royer.

"Well," said Noah, as he hunted for a dry spot on the top of Ararat, "a lot of people came down to the pier to josh us when we started, but I don't see any of them around to poke fun at our home coming."—Life.

"Spirituality opens all the doors to more life, more light, more power and force to do, more peace, joy and happiness. True religion makes one a fervent, God-loving man—a universal lover of the All."

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THE BUGABOO OF FEAR

IN our childhood days we used to declaim from the "Third Reader"—"We are slaves! The bright sun rises to his course and lights a race of slaves; he sets—and his last beam falls on a slave!" Have we, in truth, progressed so very far from this state of things? Are we more than a round or two above on the great spiral of life? Are we free—immune from bondage in any and every form? Have we escaped from the mastery, the tyranny, of fear?

Yet one of the axioms of our declared faith is this:—"There is nothing to fear, because there is no power to hurt." We believe this, yes; but do we live up to it in practice? Only the attitude of our mind can release us from the bondage of even the everyday tasks of life, and it is equally true that it is our attitude toward the fear-full things of life—the bugaboos which seem so real—which binds us or releases us from bondage, and makes of us masters or slaves. If we believe in the reality of "The Ghosts What Ain't," we are as much scared as if they were true!

Are we masters of the body and its functions—or slaves who cringe at reported pain? Can we say to any individual organ "I will!—be thou whole"—and establish harmony? Can we say to conditions which seem to hamper or oppress—"Be thou removed and cast into the Sea of Oblivion"—and see it forthwith accomplished? Can we give thanks and speak the word which multiplies the loaves and fishes of our material needs and not have to wait through tedious years of toil and hoarding for enough of the dollars which have come to mean wealth to us? Are we free from the fear of that "rainy day" of want and decreptitude, saving our pennies to buy a membership in a Home for Decayed (!) Gentlemen and Women—"decayed," yet cumbering the earth!—or have we really come into that place of power—that "large place" of consciousness where we say, "The Father knoweth all my needs and will provide"? As a matter of fact, instead of the love of money being at the root of all evil it is our fear of the lack of it which brings us into poverty.

Are we fear-less? Can we go anywhere, accomplpish anything, in the serene confidence that the Infinite Intelligence guards and guides? Can we understandingly say, "Thou, God, seest me," feeling that, because of this, we need never fear, since the One Presence and the One Power watches and guards always, and slumbers not nor sleeps? Are our burdens all cast on the Lord, that Perfect Law which liberates, since to It there are no burdens, or are we stooped and bowed under our pack of imagined woes like Sinbad the Sailor beneath the Old Man of the Sea?

We mistrust ourselves and our own powers; we doubt and tremble, and cringe, and shift, and hide—we seem, indeed, to love darkness more than light. We fear all

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sorts of improbable things—"grand, gloomy and peculiar"; and there is even humor in some of our imaginings, like the woman who was in a twitter of fearful excitement, fearing her first vote would be thrown out because, in her excitement, she had given her waist measure when asked her age!

Wisdom's ways are ways of pleasantness, and all her paths are peace; and before we have progressed far on the Path, fear, that hydra-headed monster, must be conquered once for all, for fear in some form lies back of every trouble or ailment, and will so continue until we return to our pristine consciousness of unity with God and good. And if this instinctive knowing of our source did not spring eternal in the human breast we should long ago have perished by the sword of our own fears and worries and despairs. Surely we need education, a great awakening, a concerted effort to spread the Glad Tidings to every living creature that the Savior in each is come, not only to seek, but to save, that which seemed lost—to restore, with eternal life, that which seemed dead. When we know the saving grace of the Indwelling Intelligence we can, of a verity, proclaim, "There is nothing to fear, because there is no power to hurt!"—Ethelind Lord Campion, 1415 L Street, Sacramento, Calif.

The world of humanity is a melodeon upon which the spirit of reality plays, and when the instrument becomes discordant a Divine tuner comes to restore the harmony.

LATENT POWER IN ATOMS.

Enormous Force May Some Day Become Available to Man.

Only a few years ago it was the teaching that the atom was the smallest division of matter, and today scientists are discussing the possibility of the race learning how to use the force which would become available with the unlocking of the latent atomic power, says the Scientific American.

Professor W. A. Noyes discussed the relations between atoms and electrons, which form a part of atoms, in his address upon being awarded the Willard Gibbs medal, and stated that electrons probably rotate. This would make the atom a sort of miniature universe in which its nucleus would correspond to a sun and the electrons to the revolving planets.

Sir Oliver Lodge in a recent address also spoke of the latent atomic power which he considers so very great that it would be disastrous to have it become available to men before a moral plane high enough to prevent its abuse has been reached. He thought that a way to release this great power is not beyond the possible and some day it may supply a satisfactory substitute for that now obtained when molecules, made of atoms, are shattered by combustion of fuel or other chemical processes.

It is not wise to force upon your loved ones that which they do not want even when you know the act would be to their best interest.

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LOVE IS YOUNG.

Love is so young it is only the morning,
Love is so light and so bright and so free;
Love is the freshness of dewdrops adorning
Grasses and gardens and leaves of the tree.
Love is so young, why it doesn't know crying,
Nor worry, nor hardship, nor failure, nor care;
God save it ever from sting of life's sighing,
God keep it ever as fresh as the air!

Love is so young, it is only a bubble,
Love is so gay that it laughs like a child,
Dancing down ways that are sans every trouble.
Lifting and laughing and joyous and wild.
Love is so young, it has not heard the thunder.
The storm has not seared it, the battle brought woe;
A light thing, a young thing, an object of wonder,
To dance through the days on the tip of its toe!

Love is so young that it must be a fairy,
Love is so gay that it must be a fay;
And how the bright bloom of it blows along airy
Through all the dread rumble and roar of the day!
Love is so young that a blossom would bruise her,
God keep her safe from the stones in the street,
That no hand be lifted to stain or abuse her,
That nothing turn bitter the sweet of her sweet!

Love is so young, it is just the beginning,
As fresh as the world was when Eden was born,
And Eve came abloom, ere the heart turned to sinning,
Like a lily of light in the porch of the morn.
Love is so young, but she smiles as if knowing
The high, holy service she comes to perform,
And God keep her safe from the cold and the snowing,
For, like a young rose, she must live where it's warm!

—The Bentztown Bard.

THE MOVING PICTURE.

One of the most powerful instrumentalities for the propaganda of real good is the moving picture. Like all good things and wonder-working agencies it can be abused and, to some extent, has been abused. But, on the whole, it is a blessing to the world, and, as it improves, will become a greater and greater blessing. It speaks to mankind as no printed page can speak. It teaches the great lessons of life in the most effective way. It brings home to rich and poor alike a wonderful knowledge of the world, the drama of life, the emotions of the human heart, the wonders of science, the secrets of the stars, the beauties of nature—all there is to learn and know in God's creation.

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THE INSTINCT OF HEALTH

Elmer Dwiggins, in The Nautilus.

THE strongest instinct that God has planted in your being is the Instinct of Health. It is the instinct which instantly begins to cure cuts, to knit broken bones, to vomit up poisons or improper foods, to fester around a splinter and thus isolate it and finally expel it.

All surgery is based on this instinct, because without it no surgeon would dare open the abdomen, amputate a limb or extract a tonsil. In fact it would hardly be safe to pull a tooth.

All practice of medicine is based upon it. Every wise physician admits that he only co-operates with this natural instinct, by "assisting nature." Physicians may prepare the way, but nature always does the getting well!

The possession of this God-given instinct means that the power resides in you to resist, stop and overcome every disease. You do not need to implore God to give you power to overcome disease—He has already done it long ago. That power resides in you now, and is working in you now. The animals have it, and know it,—and trust it; they lie down and wait patiently and they get well. It keeps most animals from ever being sick; and very few of them ever die before their time.

This instinct is natural and normal in every man,—that is, it is God-given. It need not be prayed for, because before we were conscious of needing it, God put it there, and it took good care of us during infancy and childhood.

However, when man comes to his independent state of self control by his own reason, he must consciously realize this instinct and trust in it. This is necessary, because otherwise, he is apt to check it and oppose it. In fact civilized and pampered man has grown into the habit of inhibiting it and of disregarding it, until he actually puts his health into danger. When danger really threatens, the instinct rises supreme and rules. All "given-up-to-die" cases that do get well recover by this instinct. The doctor's verdict of hopelessness sounds the alarm, and the deepest instinct of man's nature rallies to his support.

There is a whole system of medical practice based upon this idea of arousing the instinct by alarm to assert itself for the preservation of the individual. The whole school of homeopathy does that very thing, by introducing poisons in small quantities into the system. The instnct instantly recognizes poisons, no matter how infinitesimal, and arouses every force to throw them off. The result is a rally of all our forces, a tonic to the life principle itself.

Long before homeopathy, however, the practice of medicine for hundreds of years relied upon a similar method of arousing nature by alarm, which was equally effective. I refer to the use of

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leeches and other methods of bleeding to cure disease. By attacking the life stream itself—and thus depleting the blood, the frightened instinct was made to sound the alarm and rally the sleeping forces, inactive cells and lagging functions to normal action—which is health.

If you fail to exercise any power you may have, it will suffer and may gradually atrophy. Hence the importance of realizing this great instinct, summoning it upon all important occasions, and of trusting it implicitly. Barring accidents, any death before extreme old age only comes by continually neglecting and slighting this natural power until it loses its force for us.

DEMOCRACY AND RELIGION.

Democracy can only be safe for the world if intelligent and sanely, earnestly religious. Mere education alone is not sufficient; it leaves men without the moral invigoration which they need to establish institutions which shall be fair, unselfish and free from the exploitation of their fellowmen.

The charter of democracy is the golden rule. "Whatsoever ye would that men should do unto you, even so do ye also unto them." God made of one blood all nations. He redeemed by one blood all men. All individuals and all races stand upon one level of equality before him; he is their Creator, their Father, their Judge. He pours out his spirit upon all flesh, and the progress and advancement of the world can not be bottled up and kept for the use of a favored few; it is for all.

God buries himself in the very roots of all being, and is constantly coming up through life. Institutions, civilization, progress, come from personalities, and God is continually bringing up from the common people personalties who shall produce the ways and means of advancement. God is no respecter of persons; he makes his rain to fall alike upon the just and the unjust.—From a sermon by Dr. Lewis Thurber Guild, reported in the "Los Angeles Times."

ALL REVENGE IS CRIME.

Thank God! that I have lived to see the time
When the great truth begins at last to find
An utterance from the deep heart of mankind,
Earnest and clear, that all revenge is crime!
That man is holier than a creed, that all
Restraint upon him must consult his good,
Hope's sunshine linger on his prison wall,
And Love look in upon his solitude.
The beautiful lesson which our Savior taught
Through long, dark centuries its way hath wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hushed oar,
Have found an echo in the general heart,
And of the public faith become a living part. —Whittier.

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THE GRACIOUS HEART

Being a Talk on the Joy of Loving Service.

Ethel Bagby, in The Master Mind.

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

For he beholdeth himself, and goeth his way, and straigthway forgetteth what manner of man he was.

But whoso looketh unto the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James 1:22-25.

ONE of the loveliest outpicturings of the Christ Spirit is the gracious heart. Think of those friends who have brought the most joy into your life and you will find that they possess this attribute to a market degree. To the one with a gracious heart, life is a continual opportunity to serve mankind, and by this service—the bringing of happiness and uplift into the lives of others—the kingdom of heaven is furthered just so much. We serve Christ by ministering unto the Christ in our neighbor. How simple that is! And yet some of us are years fully realizing it

Let us carefully consider

THE SPIRITUAL ATTITUDE

back of and prompting the gracious heart. First of all there is the desire, a deep-rooted and ever-abiding desire, to behold only the best in every one. Believing earnestly that God is everywhere and in every one, the gracious-hearted one beholds only the highest in each one he contacts. Perhaps this is not aways as simple a matter as it might be, but the earnest desire being there, unlovely appearances are as shadows that flee away when the light breaks. In a word, the gracious heart refuses to entertain unkind opinions of others, sees through an action that to outward appearances is untrue, and so comes quickly to the "beholding of the one perfect One" in the friend.

CRITICISM AND CONDEMNATION.

Did you ever find it worth while to harbor criticism and condemnation? Never! No one ever has. On the other hand, if one has cause, from the world's viewpoint, to feel "hurt," let that one love the situation with a big, forgiving, impersonal love, and lo! a situation of disagreeable angles melts into nothingness. Prove it. He who thinks it does not work, has never tried it. "Love never faileth."

Thus we find the gracious heart is one that overflows with love. What an example of the gracious heart was the Master, Jesus Christ, whose outpouring love encompassed all! How tender was His love for the little children! A protecting, blessing love it was.

THE GREAT UNIVERSAL MOTHERHOOD.

Every true mother remembers with something akin to awe those first moments when she felt herself a member of the great, universal Motherhood; the moment came not long after the first babe was laid in

her arms. What ecstasy it was to feel oneself related to all mothers in the world; how tender one felt to all the little children in one's life! It was being born into a new and grander vision of life and the heart flowed with a love too great for words. It is this tender, compassionate love which all gracious hearts aim for—not only towards the blessed little ones, but all God's children, the more down on the so-called ladder of life, the more to be enfolded with that love which sees through the appearance to the One underneath. Always is that one there, and great is the joy of uncovering and loving it into greater expression.

GRATITUDE

is one of the qualities which the gracious-hearted one has in abundance. The happy word of appreciation, the cheery smile, the "capacity for thankfulness." And many are the ways which occur to such a one to acknowledge the good which God pours out to him from every side. Being grateful for the blessings one has is the surest way to open the door to more. And so it is poured forth to All, regardless of the station in life. Often it takes the form of prayers and deeds which go forth without a donor's name (see Matthew 6:3, 4)—done in Love's name and bringing a rich measure of genuine happiness and joy.

The gracious heart prays for wisdom, that its love may be wisely directed, that it may be kept free from the entanglement of personalities. For all that it sends forth on the wings of thought, all it guides the hands to do, is to the Lord.

SELF MUST BE IN THE BACKGROUND EVER.

If the kind act and loving prayer-thoughts of today appear to go astray, it knows nothing is lost,—simply the visioning of "the fruits" has been delayed.

A little boy who was soon to enter Sunday School inquired of his mother what he was to learn there, anyway. The reply given was that he would be taught all about the most wonderful teacher the world had ever known; that he would learn how to make others happy.

"O," he said, referring to the second part of the answer, "I know that already."

"How," inquired the mother.

"Why, you work for them!"

And in considering his words she was surprised at the wisdom of his reasoning. For do we not know our love of each other, and of the loving Father, by working? Not in the sense of work being a drudgery, but a joyous service.

THE WORLD IS FULL OF GRACIOUS HEARTS.

We are all gracious hearts, only some are more awake than others to their chances of serving their fellow men. At the Christmas tide the Gracious One in each reaches its highest outer manifestation, that is, the Real Self shines forth more clearly because of the recognition that the Christ Spirit is abroad in the land. And yet the Christ Spirit, the blessed One in our neighbor, is as truly awaiting our recognition any time of the year.

Can we not bring to the world a Universal Gift—the gift of a heart more fully consecrated to the

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Master's service? Of an eye more true to beholding the Christ in all we contact? Of a tongue which delighteth in words of good report and an ear which heareth only the good? We can!

Some dear ones feel "there is so much to overcome." But the Father says, "My yoke is easy and my burden is light." We must lose the sense of things being hard—oftentimes we delay certain attainments by feeling much has to be overcome. Believe, dear one, only believe, the path of righteousness is easy. So easy. Accept the invitation of the Father to "cast your burdens on the Lord," and having accepted it, joyously do your share in bringing the kingdom of heaven on earth by Being a gracious-hearted one—not occasionally, but all the time, and see if the Father does not pour you out such a blessing "that there shall not be room enough to receive it."

THEOLOGY WAS A PUZZLER.

"Which did de Lord make first, Brudder Johnson, the hen or de egg?"

"De hen, ob kose—de egg comes from de hen."

"Yais, but de hen comes from de egg, too."

"Now, see yar, Brudder Jefferson—ef de Lord had made de egg fust, he'd had to make a incubator to hatch it, a sawmill to get de wood fo' de incubator, a tin mine for de' tin, a winder glass factory fo' de glass, a cotton mill fo' de cotton battin', a steam heatin' plant fo' de heat and a drug store fo' a thermometer to tell de temperature, besides getting de permission o' some walkin' delegate to operate dem industries, an' takin' chances on de' egg hatchin' at dat. No, Brudder Jefferson, de Lord dun simply make de hen first, and Ah reckon he didn't make a colored man fo' a year or two after."—Puck.

SPARKS OF TRUTH.

W. E. G.

He who makes no sacrifice makes nothing; just exists—does not live.

He alone is the true disciple who finds joy in disagreeable services and takes pleasure out of even the cup of pain.

If no seeds are sown no harvest can come. Wise is he who sows good seeds.

He who seeks the light of truth in all things and strives to know the will and commands of his God and to be obedient to the most High, becomes a lighted lamp in a dark world.

The lamp is one thing, the oil is another, and the light is quite another. The lamp serves the oil, the oil serves the light, and the light guides the awakened world, but the asleep and the dead know not that they are in the midst of light.

Every life has a purpose, every breath a meaning, every moment an opportunity. Only dead leaves are driven about by the winds.

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SUCCESS THROUGH NON-ATTACHMENT

Eugene Del Mar, in Now.

MUCH of the teaching of the Higher Thought is noticeably lacking in spirituality. Some of it, by way of contrast to this, is distinctly mental or intellectual. Through the practice of unconventional mental methods, it promises to command success, which is usually taken to signify the securing of the material objects of one's desires.

The possession of material wealth seems to be the prime aim and ambition of the great mass of humanity, few of whom are qualified to compete with any great measure of success in this almost universal struggle. Many of those who are at a disadvantage when employing customary and usual methods, have recourse to Mental Science, New Thought, Higher Thought, etc., for other and unusual means of attainment.

Those whose fundamental object is to secure material wealth, of necessity resort to exoteric methods. The instruments that appeal to their consciousness are not spiritual ones. It is certain, to say the least, that the possession of great material wealth is seldom accompanied by deep spiritual realization.

The mental success methods usually advocated concern themselves largely with the factors of desire, concentration and will-power. One must desire fervently, he must concentrate on that which he would attract to himself, and he must persevere in focusing his attention upon it. Then, securing what he wants when he desires it, he is deemed to have achieved success.

This conception is certainly a tremendous advance over the recognition of weakness and self-depreciation, and the admission of impotence and failure. In contrast to this, the new method instils courage, stimulates latent energy and is constructive and inspiring. It is in keeping with the higher ideals and aspirations of a great body of intelligent thinkers, and it is transforming modern civilization. It is becoming the vogue and many deem it to be eminently sane, sound and sensible.

Of course, there is nothing new in this—or in any other idea or conception. Such newness as it possesses lies in the generous scale of its adoption, its wide recognition, its popularity. It is a vast improvement on the traditional methods of the past, but, as it trends toward conventionality, more potent methods of attainment are being invoked by those who are farther advanced spiritually.

The spiritual method is in striking contrast with the mental, as they are the product of widely divergent attitudes. The principle exemplifies the universal point of view, while the mental represents the personal aspect. The former seeks to place itself in harmony with the Universal Will and to share in the general good, while the latter exercises the personal will for selfish advantage.

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One typifies co-operation and the other competition.

Mental methods attach themselves to the results of action, and their purpose is to secure the greatest material gain in exchange for the least expenditure. The essence of spiritual methods is attachment to the right performance of action, but non-attachment to its fruits or results. The spiritual and mental attitudes afford striking contrasts both in methods and objects.

It would be both inappropriate and misleading to compare these methods in terms of their material results, which at best are but means to an end. Moreover, there are results other than the material ones. The mental seeks quantity in riches, the spiritual prefers quality. The former enslaves while the latter frees. The spiritual ideal is to perform all of the activities of life unconcerned as to their results and unattached to their fruits. The motive for act is in the act itself and not in its consequences. Then one is unmindful of the event, and with the renunciation of result "his mind is unfettered and his heart subdued."

As action is but the manifestation of thought and feeling, results flow from it on all planes of life. Physical Karma is quickly exhausted, but not so mental and spiritual Karma. One is held by the bonds of action according to the desires and motives prompting it. The more refined the desires and the more elevated the motives, the less one has to account for. Action that has no attachment to results constitutes the paradox of "inaction in action" and creates no Karma. "Such action is identical with renunciation of action, and he who perfectly performs the one will receive the fruits of both."

Action without attachment to results is possible only to those who, as it is said, have entered the Path; until then it will probably seem to be the height of absurdity. The intellect will look upon it as weak and foolish, exactly as it interprets the wondrous active principle of non-resistance as being negative and self-destructive. Viewed from the intellectual plane, spiritual truths seem to be inversions of that which has been regarded as established beyond question. From the spiritual standpoint, intellectual conceptions have a similar appearance.

The simple and effortless manifestations of the spirit are as foreign to the unillumined intellect as the craft and subtlety of the latter are to the purely physical understanding. One can use only the methods and instruments suitable to his capacity and understanding.

The continued failure of traditional methods leads to the search for higher and more effective ones, and it is in consecutive order that one traverses the physical, mental and spiritual avenues to success. Physical exertion, mental concentration and spiritual realization are the three roads that lead to success in life. With non-attachment to the fruits of action, there is no doubt, no fear, no concern, no loss of energy, and consequently such action produces the maximum of results.

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One Dollar a Year

liver C. Sabin, Editor.
Washington. D.C.
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. APRIL, 1920. No. 7

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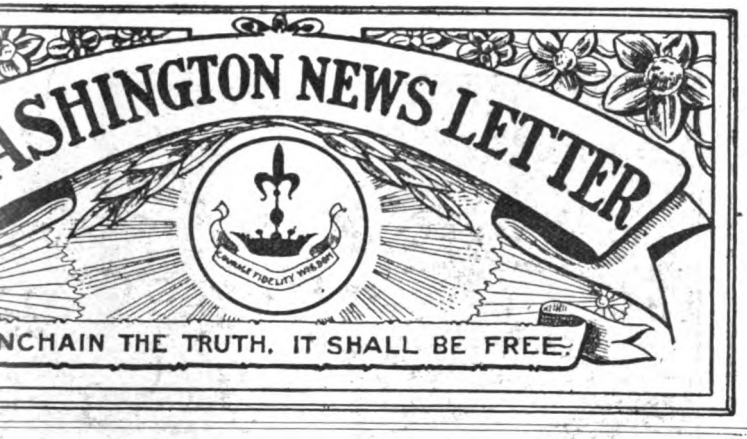

WASHINGTON, D. C., APRIL, 1920. NUMBER 7

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ED MONTHLY
Northwest, Washington,
., U. S. A.

R..... *Editor*
.....*Managing Editor*
R.....*Business Manager*
.....*General Secretary*

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THE SECTS SEEKING UNITY.

Twenty-five of the Protestant sects of the United States are at present formulating a plan whereby they may be able to unite completely or partially upon a common doctrinal platform or in a confession of faith to which all of those interested and others who may later join them may be able to subscribe. It is humanly difficult to see how these numerous religious bodies will be able to accomplish the purpose on which they have set forth. They have lived apart for centuries just for the very sake of differing in their creeds, and now they seek to undo the purpose of their separate existences to be enabled to raise their voices in unity. Meanwhile, the great Roman Catholic Church stands, unmovable upon her creed, in which are interwoven the bases of the creeds of all orthodox Christian churches. That all churches will, some day, be united is the

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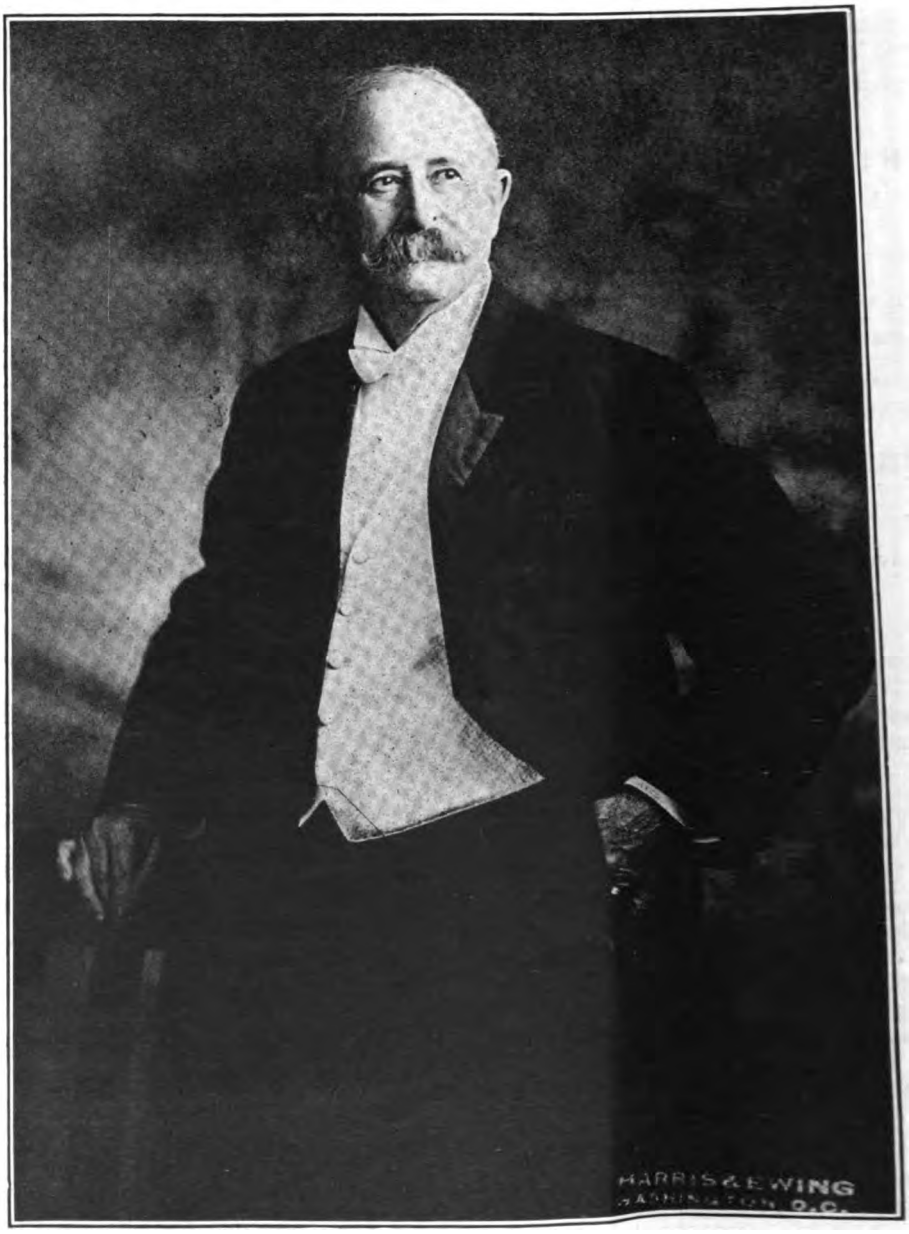

Oliver C. Sabin.

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dream and hope of all lovers of God and mankind. All steps in the direction of such union are inspiring and encouraging.

PUBLICATION UNDER DIFFICULTIES.

The production of publications of all kinds, including the daily newspapers and the periodicals of magazine form has, for some time, been attended with most unprecedented difficulties. The greatly increased cost of all materials, increased salaries and wages and increased cost of mail, express and other methods of distribution have combined to make the task of the publishers most arduous. The latest, and possibly the most threatening, of all the obstacles which have blocked the path of the publisher is the lack of print paper, which has been increasing in severity for some months and is now so serious as to have compelled the occasional cessation of publication of magazines, and of special editions of daily papers, such as "noon editions," "extra editions" and the frequent bulletin editions of some of the sensational news sheets. While the production of print paper has been diminishing in inverse ratio to the enlarged demand, apparently the only present solution of the problem is the strictest economy in the use of it. Some dailies and other publications are endeavoring to meet the issue by temporary reduction in size. The news print famine is another and one of the most annoying, in some respects, of the many distressing sequences of the war.

MURDER BY CAPITAL PUNISHMENT.

The Mississippi legislature has voted compensation of $5,000 to a man who twice faced the gallows on a charge of murder, being saved at the last minute on one occasion by the noose slipping off his neck, and then serving two years of a life sentence in the penitentiary, although it afterward turned out the man was absolutely innocent. Suppose the noose had not slipped and he had been hanged according to law, would not the men responsible for the death of an innocent man have been morally guilty of murder?

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

April

PAULINA B. SABIN

In that delightful land which is washed by the Delaware's waters,
Guarding in sylvan shades the name of Penn the Apostle,
Stands on the banks of its beautiful stream the city he founded.
There all the air is balm, and the peach is the emblem of beauty,
And the streets still re-echo the names of the trees of the forest,
As if they in vain would appease the dryads whose haunts they molested.

—Longfellow, in Evangeline.

The hour draws near, howe'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands above
For love to fill. Our nakedness of soul
Brings to that Gate no toll;
Giftless we come to Him, who all things gives,
And live because He lives.

—Whittier.

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 work for you and ye shall hold your peace."—H. Emilie Cady.

Love is the Life Center of Religion. Religion is the Life of Civilization. When the Life of Religion ceases, the death of Civilization is accomplshed; there is no redemption but in lighting again the Lamp of Love in the hearts of men.—William E. Gibson.

In New Thought there is no high, no low; I either abase myself or exalt another. I AM.—M. C. L

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 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 Harmony along the lines of God's 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 future, of your own NOW, because as you sow you reap.—Bishop Sabin.

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THE HEALER IS EVER NEAR

"The Power of the Lord Present to Heal Them"—The Healer Ever Near. The Secret of Healing Power—Descent Into the Human Temple—Connect With the Controlling Dynamo—Obedience the Price.

Wm. E. Gibson.

"And the power of the Lord was present to heal them."—Luke 5:17.

AT a certain period in our Lord Christ's ministry in the body, his fame for healing attracted the multitudes. The throngs literally overwhelmed him. So he withdrew from the crowds into the wilderness and held a season of communion and prayer. Later, he was again in the midst of the multitude and the learned Pharisees and doctors especially gathered about him, "And the power of the Lord was present to heal them."

"TO HEAL THEM."

The Christ-Healing is the real healing. It is quickening into radiance the Light of the Kingdom of God Within. It is drinking of that Water of Eternal Life of which if any man drink he shall never really thirst again.

The Christ-Healing is the quickening of the soul into the ways of the Christ-Spirit. It impels obedience to the commands of God and enables the Soul to find satisfaction in conformity to the Divine Power at every step of its progress.

In reality the Christ-Healing is the awakening of the soul from the sleep of ages into the Light of Divine Realities, and the Splendors of the Glory of God.

THE HEALER IS EVER NEAR.

So much nearer than men really realize—near, radiant with light, abundant in power, resplendent in glory; to heal all the ills to which this life is heir.

The healer is seated in every heart, with The Lamp ready in hand, the Lever of Power at command, all robed in regal beauty. But literally men are ignorant of This Bounty, blind to its reality. Men walk in their sleep, wander in the valley and shadow of death, and suffer—cry for the Healer from without while He stands within ready and waiting to serve. Thus men are in want in the midst of plenty and know it not.

THE SECRET OF HEALING POWER

is in the proper connection. The relation is like that between the dynamo and the machine. The power is abundantly present, the facilities are all present, but until the channels of power are properly switched together the currents of energy are stayed and all is as death. Life is in the connection. Life, Action, Power are in the proper relationship of the soul to the Creator. And that connection is made only through the Christ, the anointed of God for just the purpose to reconcile the child to his parent, to bring the prodigal back from his blind wanderings into The Light and Bounty of his Father's House.

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The Christ is ever the Will and Law of God Revealed on the human plane, revealed to connect soul with the power of reality, and thus to quicken the dead into The Vibrations of Life, to open blind eyes and deaf ears; to unlock mute tongues; to awaken souls from the sleep of death into the realities of life.

DESCENT INTO SOME HUMAN TEMPLE.

The descent of this Will and Law of God—The Christ—is always into some human temple. The Law is declared from human lips. The light shines from a lamp of clay, and the clay stands for but a brief day.

The Words of the Law fall as seeds into the hearts of men. The light of this Supreme Lamp is ignited in other lamps, and so the light and the fruits of the Will and Law of God are an ever-increasing bounty to all who appropriate it. By means of it dispensations are created, civilizations and beauty, as long as they conform arise and wax in might, beneficence in spirit to Divine Will, but breaking the spiritual connection with Reality by disobedience to the revealed laws and rejection of the commands, the Light of Guidance fails. The Power of Spiritual Reality is cut away, is switched off by disobedience; and again men, nations and civilizations walk in their sleep, wander in darkness, and fall in the "valley and shadow" of death; cry for the Healer and find none.

HASTEN TO MAKE THE CORRECTION.

Men and nations, if you would have Health, nay Life; More Abundant Life, make, O! make the connection with the Christ of God. Make it now. Make it in this day of his manifest glory. The first step is Love for God, which Love is Faith, Knowledge, Obedience, Reverence and All-Piety. The next step is Love to your Fellow Man, which is Justice in Spirit, patience, kindness and forbearance in action and all the gentle virtues that keep pain from the hearts of men. These steps firmly taken, the Door of the Kingdom Within opens. The opening of the Door of the Kingdom Within is but the Door of the Eternal Kingdom where infinite bounties are in store, for every life quickened into the consciousness of reality is an inlet into the Eternal Kingdom of God. Are you in need of the Healer? Then make this connection with God through the Christ of God. Pay the Price of Obedience and Prayer. This is the initial requisite. If met, all other degrees take their stations in your path of progress in the Knowledge of Divine Realities. Let me repeat: The Christ is the Descent of the Will and Commands of God for the Redemption of Men from the ways, self-chosen ways, of error.

God prepares a temple, a human temple for the manifestation of this Bounty of Salvation.

Noah was that temple in the days of the flood. Abraham in the dark days of the Chaldean religion and civilization. Moses became the lamp of guidance to the children of light out of the darkness of Egypt. Jesus was the temple that manifested the Christ light and glory for the guidance of men out of the errors that had a berift Judaism of the Christ-light as revealed through Moses and the prophets.

Let men connect again their lives and spirits with the spiritual dynamo

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of the manifest Christ of God. When you are connected with this dynamo of the Universe through the correct knowledge of the vital spirit Christ, you have the key to Health, Happiness and Harmony, for you have access to the kingdom of God and His Infinite bounty.

IN THE MIND OF THE SPIRIT.

The Voice of the Light is the Truth of Being; the Mind of God is the Light of the universe. Now the body has a kind of mind of its own, which we call the mortal mind. This mind is not subject to the law of the Spirit of Life; it cannot be in the very nature of things, for it is the mind of the flesh.

You see men going abroad on the earth trying to adjust matters according to this mortal mind. It is utterly impossible, for the mind of the flesh is not subject to the Spirit; it is subject to the flesh and as long as you are under the dominion of that mind you are in the darkness. Just as soon as you leave the consciousness of the flesh and of the body, and enter into the consciousness of the Spirit, you are in the mind of the Spirit; in other words, the Light that shines in your body comes from your own sun-center and is not a reflected light.

This is the difference between the mind of the flesh and the mind of the Spirit. It is a question of consciousness!—Scientific Christian.

The dearest word in our language is Love. The greatest is God. The word expressing the shortest term is Now. The three make the greatest and sweetest duty of man.

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.

—Weekly Unity.

Be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—The Affirmer.

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EXTENSION OF FACULTY.

What Is the Law That Permits of Prevision?—A True Incident Related.

When mental phenomena out of the usual course occur and such phenomena are verified as containing truth and consequently interest to the thinking minds of the day, we are willing to join the small minority and place our facts, for whatever virtue they may possess, before the reading public. (The Society for Psychical Research, of which Sir Oliver Lodge is a member, have published some of my experiences in the past and have asked that such be preserved.) The following is copied from my own memoranda:

Saturday, August 30, 1918.

I awake crying, for in my dreams of last night my husband died. We were in a place, a city not very familiar to me. I had gone there by railroad. I was away from my husband attending to business and did not go to our stopping place where I usually joined him. We were separated. Later in the day an "extra" was put in my hands and I read in a central column, below the folded line of the paper, of my husband's death. I was told that someone had struck him and that his heart condition made it fatal. This paper had a picture of him; and associated in some manner was a picture of "The Lord's Last Supper," only where Christ sat I watched the features change and assume the likeness of my husband.

ROSE DE VAUX-ROYER.

Corroborating statement:

The dream that Rose De Vaux-Royer had on August 30, 1918, of her husband dying I remember distinctly, as she came into my home on that morning and told it to me crying. As it seemed so real it frightened her. She spoke of his sitting at the table of "The Lord's Supper" in the place where Christ sat, in the last scene of her dream.

(Sgd) MARY SENER SHUMAN.
340 Nevin St, Lancaster.

N. B.—More than a year after this dream, or subconscious vision, it came to pass in the once unfamiliar city of Lancaster and we were also separate from each other—as he was at St. Joseph's Hospital. In one of the front columns of The New Era, below the folded line of the paper, the announcement of my husband's death appeared on October 28, 1919, with his picture. Time verified the premonition, which we would not entertain as of consequence because it was a dream and out of the usual channels of information.

At the request of Sir Oliver Lodge and other eminent scientists interested in the unexplored realms of the subtle powers of mind, I have conscientiously preserved a record of such phenomena when it could be presented with authentic evidence.

ROSE DE VAUX-ROYER.

Pain and pleasure, success and failure depend not upon circumstances and surroundings, but upon our mental attitude toward our circumstances and our surroundings.—William James.

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MAN; HIS RELATION TO GOD

Man Spiritual Not Material—The Day of Creation Is Today—Christ the Pattern—Ask, Seek and Knock—God's Works Never Stand Still—You Reap the Crop You Sow—The Architect of Your Own Fortune—The Healing Thought—God Did Not Make Death—The Doctrine That God Is Love.

Bishop Oliver C. Sabin.

MAN is a spiritual man. Being created in the image and in the likeness of God, he is spiritual as God is spiritual, and upon the proper understanding of this part of this teaching will depend your ability to heal the sick in accordance with God's methods.

We heal the sick identically as did our Savior except that God did heal the sick through Him directly, whereas God heals the sick for us in and through the name of Jesus Christ.

Our Savior made the spiritual realization just as we do, because God's laws are always fixed. There is never any guess-work about it; there never can be any error; but from all eternity and for all eternity the same law works in the same way under like conditions, without change or iota of difference.

MAN IS SPIRITUAL, NOT MATERIAL.

Metaphysicians encounter more opposition to this proposition than to any other one proposition in the whole category of metaphysical laws.

For instance, let us suppose that a person is sick. To illustrate, here comes up mortal mind which says, "Can't I see that person is sick? Can't I feel that fever? I see the delirium and the raging and the rolling of disease? Don't I see it? Isn't it there, patent to all the world? And then you tell me that it does not exist. There is an arm. Can't you see that? Isn't that a hand? Don't your eyes declare it to be a hand? Don't your senses feel it? Here is a body? Isn't this body perfect? Isn't it here? Can't you feel it? Isn't it all perfect? Isn't it material?"

Now, these are the questions that come up before a great many metaphysicians who do not understand what is spiritual and what is material.

I will answer and discuss some of these questions. In the first place, I say, there is no such thing in existence as matter. There never was since eternity began anything that was matter. Substance? Yes. God is All; God is All Substance; God is Spirit; therefore, Spirit is All Substance and All that Exists is the Spiritual Manifestation of Spiritual Creation.

Take the human body, it seems real, and you feel of it; but in twelve months the body you looked at today has passed on; it has gone on to that never was. In the beginning creation has another body, creation constantly going on, on, on, for in the beginning God created the Heavens

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and the earth and all that in them are.

THE DAY OF CREATION IS TODAY.

The beginning is today; there never was a beginning in the sense that that was the first; there never was a first, and there never will be a last. This whole creation of planets and system of worlds, each held in its orbit by what we term attraction and gravitation, cannot be changed so much as an iota, or a hair's breadth, or the weight of a scruple, because if one particle of it could be lost, the whole universe would be set by the ears, so to speak, and inharmony would develop until, finally, the whole universe would be set topsy turvy,—nothing of it.

Now, this body, today, looks real; it is because it is Spiritual. Spirit is the only substance, for God is all, and God is Spirit; Spirit is the Real Spiritual Manifestation of God's Creative Power.

If you can get this idea that there is matter here, that this body you are talking about is going to the grave and is going to be resurrected, and all that nonsense;—if you can get these old ideas out of your mind, and look at these things as they are, then you will begin to see the Truth which Heals the Sick.

OUR SAVIOR WAS THE PATTERN.

He was the way; He came to lead us; He came to teach us: His body, after the resurrection, is the real and the true body we will have forever. It was visible or invisible, traveled as thought traveled.

Know Him? Certainly. After we pass beyond, if we do pass beyond, we will know one another there the same as we do here. We will have the same kind of body Jesus had, a Spiritual body; and it is my daily prayer that God may spiritualize my body. I want, if possible, to escape that hell called death, that God never created. I want, if possible, to have a spiritual body, so that I can go on to God without going the other way, going through the hell called death. I want to travel up this ladder of knowledge along the spiritual steps.

It is difficult to make a person understand it. I can only speak from experience. I can remember, when I used to read along the old lines and be taught along those lines, that I had no more conception of what was said to me than if they had talked to me in a language that I had never dreamed of. But you must pray to God to give you wisdom and spiritual understanding; pray without ceasing, for you can never receive anything unless you

ASK, SEEK AND KNOCK.

You can never get the realization of the Truth unless you ask God Almighty for it. You will never have this spiritual understanding unless it is in reply to your prayer. You have to work out your own salvation; you have to seek, ask and knock. Jesus says, Rev. 3, 20: "Lo, I stand knocking at the door: if thou wilt, I will come in and sup with thee;" but if thou wilt not the cup is passed from you; you belong to the dead; you are no part or parcel of this Kingdom of light, this spiritual understanding and this spiritual realization—no part whatever.

Let me illustrate this in another way. Take this river over here. We

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look at it; we see the river. Tomorrow, we will see the same river, as we think, yet we will not see anything that we saw today. The river that we saw today will have passed on. Everything in this World of Spirit is passing on, passing on, passing on. God spoke unto the children of Israel and told them to go forward.

GOD'S WORKS NEVER STAND STILL.

Everything in God Almighty's Kingdom is in motion, all motion, life, everywhere, omnipresent life, motion; and in everything there is motion. There is motion in that table! The vibration is going on and will return that table to dust. There is vibration in everything, in some things more than others; yet this constant motion, constant life, goes on, on, on. The bodies that you see around you today will pass on, the spiritual children of God will remain; but this coat, so to speak, this outer garment, will have passed away, and we will take up a new one; we will take up a better one, if we live the right life and have the right of understanding. But, if you train your minds to believe that this next coat we have to put on is made of material that makes gray hairs, and wrinkles in the face, and ultimately drags you down to death, you will realize as you think. If you make a law that you have to pass through this thing called death, that you have to have gray hairs, that you have to have wrinkles in your face, that you have to be sick and miserable, you will suffer to the utmost farthing of this law you make. There is no dodging it. If you sow,

YOU REAP THE CROP YOU SOW.

If you follow out this same doctrine and make laws for yourself, you will suffer the penalty.

One says: "I am afraid I am going to be hard up; I am so poor, I don't know where I am going to get anything to eat." Do you know what he is doing? He is making law for himself and he will suffer that which he feared and prophesied.

If you will read in the last ten verses of the 6th chapter of Matthew, you will find there the rule to think. Jesus says, "Look at the birds, they do not plow, or reap or sow: they are not gathering big barns full of stuff to eat; they are not mourning because they are going to starve to death next winter." They are not making faces at themselves for fear they are going to come to want and leave themselves on their children, and that their children will kick them out of the house. Are they afraid of it? What kind of a bird would it be that would go out and sit on a telegraph line and commence to talk this way: "I am afraid I am going to run out of something to eat next winter, or next year, and that my son Tom will kick me out of the nest, and I will have nothing to eat"? What kind of a fool bird would that be? You sit around and make laws against yourself, against your own children and against your own family, and you are a bigger fool than that bird. That is what you are. Furthermore, the results of the very laws that you are making for yourself, you reap.

As I have often said, you are absolutely

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THE ARCHITECT OF YOUR OWN FORTUNE.

If you want happiness, if you want health, if you want harmony, think happiness, think health, think harmony. When one of these vile things called disease, or error, or sorrow comes up to you, denounce it, deny it, drive it out. What is the result? You get younger. Whereas you used to have a bald head, the hair commences to grow on top of it; whereas, your stomach was all gone and you could eat nothing, you can eat anything. Whereas your muscles were as soft as putty, they become strong as iron. Whereas you were getting ready to pass out into this hell called death, you have turned your back upon it and are walking toward the beautiful light, demonstrating the truth of God Almighty's words. In other words, you know the Truth and the Truth has freed you. Then walk in the light and make for yourself the laws that you want to govern your conduct. If you do that, all is harmony.

IN THE HEALING OF DISEASE

the main thought which does the work is this: The Realization of God's Omnipresence, Life, Love, Goodness; our Father, in whom we live, move and have our beings;—furthermore, the realization of the Truth that we, His children, are Spiritual beings, living and moving in the Father, who is spirit, God in us, and we in Him, all in this universal whole, led by love, as taught us by our Savior. If you could make these realizations perfectly, there never could be any disease that you could not heal on the instant, there never could be any such thing as death that you could not touch and it would not leap for joy. In the degree that you get this realization, in that degree can you heal the sick through God Almighty, in the name of Jesus Christ.

You perhaps can not get that from argument. I can convince your intellect. I can show you where the Bible tells you that God is All. God is all, God is Spirit. Therefore, because God is All and God is Spirit, All is Spirit. That is plain, that convinces your intellect, you see that that is true, but it does not get down into your heart. You have to be born again. Except a man be born again, he can in no wise enter into this Kingdom of Light. It is impossible. The love of God Almighty has to come down through you; it has to take possession of you; has to dominate your affections; you must love the Truth for the sake of the Truth. When you become perfectly saturated with this Perfect Love, all the world is yours, and no disease can withstand you; and in the degree that you are saturated with this Perfect Love, are you successful as a healer.

HEALING IS FOR THE HONEST.

Since I have been in this work, I have noticed this with wonder: Occasionally a person will come to you diseased all over. It looks from a so-called material standpoint as though there is not enough left to even make an argument in favor of him. You commence to treat that person. In a little while he will begin to eat up everything he can find on this subject; to read, to study and to pray. It takes possession of him, from the crown of his head to the soles of his feet. Universally, in my experience,

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such persons are healed; healed perfectly and usually quickly.

But, the person who comes to you simply for the healing, as he would go to a doctor to get castor oil, you can heal, provided he is not living a life of iniquity, living in some open sin; for you can not heal a person that is living a lie, a life of sin, any more than you can heal over a sore with corruption on the inside. You have to be honest, if you get healing; you have to be honest anyway; you must want to be healed, and you have to be honest about it.

There is another class. A rain comes up and they will not come near the church. These people are not worth anything. Mind you—I am telling it to you "straight"—the fellow that is afraid of rain, or afraid of the weather, or afraid of anything else, isn't worth anything to himself or anybody else. It is the fellow who has drawn off his coat, has burned his bridges behind him, and has gone into the work for God Almighty, that succeeds; that is the one who climbs this ladder; that is the one that will solve this problem of eternal life; and, unless you get there, you will go over that dam called death.

GOD NEVER MADE DEATH

and has no more to do with death than the man in the moon. There is no such thing as death in God's Kingdom; it is simply a man-made institution. God never created sin.

Not long ago I bought an old book, published a century ago. I bought it because it argued that God is the author of sin, that sin had its mission to fulfill. That is the old thought that came up out of the reformation. Of course, that was more crude than the thought of today, but I don't know that it was any worse or as bad as John Calvin's religion. He started a religion on the idea that part of us were to live for all eternity and to be saved, while the other fellows should be burned for all eternity. At a certain day, Sallie Smith should be born and should die an infant, and God would put her in hell and she would burn in hell forever. That was Foreordination carried out. He had caused to be burned one of his disciples named Servetus and stood by and saw him burn because he would not agree to this hell doctrine. Servetus was a "heretic," and Calvin and his crowd burned him at the stake because he would not adhere to the doctrine that God foreordained for all eternity that infants should die and be burned in hell, forever.

THE DOCTRINE THAT GOD IS LOVE.

Of course, the world moves forward; we are getting more light; we now see that God is Love. The doctrine that God is Love is being preached everywhere; it is dominating the churches to a very large extent, and it will dominate the preachers by and by. But the churches and the people must move first, must move up; the rank and file have to be educated up, and then the leaders will follow. You have to be taught the lesson that God is Love, that God is Good, and that All is Love, and All is Good, for God is All; and when you get that lesson, when you can bring that into practice in your daily life, you will come into the knowledge which will make you free; but you must pray morning, noon and night,

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that God does give you this spiritual understanding; that He does fill your heart with Love, Righteousness and Holiness.

Hold to this as Jacob wrestled with the angel, and never let Him go until you get your blessing. Then when it comes to you, what a beautiful thing it is! Then you can look up and the stars shine bright, and the sun looks beautiful, all in beams, and there is not a wave of trouble across your breast.

It there trouble anywhere? Is there sin? Take it to the Lord in prayer. Have you worry? Have you heartaches? Have you want? Or have you anything else that is bad? Go to God and realize who you are, what you are, and what your rights are, and His harmonious laws will wipe out everything.

THERE ARE NO MIRACLES.

Nothing ever was done by miracle in the world; never was anything done except in accordance with perfect law; in accordance with perfect principles, and those principles are unchanging forever and forever. If there ever was a person healed by God, he was healed by certain laws; and those laws exist today, and that is how the healing is carried on today, through universal and perfect law, absolute, perfect, scientific.

Sit down and think out all the good things that you can conceive of as happening to you. Then make up your mind that you ought to have them. Then expect them. And then get to work and materialize them around your mental framework.—New Thought.

RICH WITHOUT MONEY.

If one is too large to be measured by the dollar mark, or to be inclosed in his estate; if the wealth of his personality has overflowed until all his neighbors feel richer for his life and example; if every foot of land in his community is worth more because he lives there; then the loss of his property cannot materially shrink his inventory.

If you have learned to be rich without money; if you have, by the cultivation of your mental powers, gathered to yourself a treasure of indestructible wealth; if, like the bee, you have learned the secret of extracting honey from the thistle as well as from the rose, you will look upon your losses as a mere incident, not so very important to the larger and fuller life.

It gives a sense of immense satisfaction to think that there is something within us greater than the wealth we acquire or our material pursuits; that there is something about us better than our career, better than living-getting, money-getting, fame-getting; that there is something which will survive the fire, the flood, or the tornado which sweeps away our property, which will survive detraction, persecution, calumny; something that will outlast even the dissolution of the body itself. That is, nobility of character, the sweetness and light which have helped people, which have made the world a little better place to live in.—Success.

"No one," said Tolstoi, "has a right to deal with any human being except with love."

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HEAVEN AND HELL

Miss Florence Garrett, Rocky River, Ohio

HEAVEN and Hell are mental conditions—states of consciousness, subject to change through the medium of individual experience and growth.

Heaven embraces all the Positive, the Creative, the Constructive, the Everlasting and destructive elements.

Heaven is that silent force of Almighty Goodness, an Eternal Principle to be worked out by the human mind.

As in mathematics and music, one has to learn the underlying principles, practice, co-operate, master before one can attain to any degree of perfection. So must the human mind, the individual consciousness, meditate upon and co-operate with the laws and principles of a heavenly consciousness.

Every soul is given freedom of choice to mentally select the dominant tones of its consciousness and life.

One wonders why a child born in a home of drunkenness and vice turns out to be a man of noble character and of great use to humanity. It is because of its great power of selection. As the beautiful water lily selects from the mud and the ground only the elements necessary to bring forth its beauty, so every child born has that same freedom of choice to select from its environment, mental and physical, the elements necessary for a successful and heavenly life.

Heaven is an Eternal Reality. Eternal fixed laws and principles to be worked out and enjoyed by man.

So-called evil is undeveloped good. We do not call the unripe fruit evil. We know that it must pass through its various stages of growth before it is perfected. Man sins through lack of understanding. Knowledge is power and to know the truth sets us free to take our dominion over the negative, the uncreative, the hell-producing thoughts and words, and to consciously and momently co-operate with the Positive, the Creative, Eternal, Live-Giving forces of the Universal Mind, in Truth—the dominant tones that bind all worlds together in harmony.

Hell is in consciousness only, mental hells are galore and will be while man allows the devil and God—the negative and the positive and again the destructive and the creative—to play in his consciousness.

No man can serve two masters. If we allow the negative forces, which are the undercurrent of mentality, to rule us, we are doomed to a life of inefficiency. But it is man's eternal privilege to consciously take his dominion and connect himself through thought to the creative positive forces of the universe. This positiveness on the side of Almighty Good will clothe or form itself in new ideas—ideals, aspiration and inspiration in the mind—and we can become a channel for the great oversoul, an inlet and an outlet for all the unlimited possibilities that will in any way benefit and spiritualize the Earth Planet.

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Within every soul is the spark of Leadership of Creative Power.

The unlimited invisibility of creative and inventive power does not belong to any one man; all can have access to it. This silent force may be still and inactive in our consciousness because of our lethargy and non-recognition of its presence. But our lethargy and non-recognition of this heaven of possibilities does not separate us from it in any way, for we live in it, move in it, and have our being in this creative substance. It is for us to quicken it into activity. We are all sons and daughters of this One Creative All-Good Power, all heirs to the privileges of the same divine principles.

Through thought do we build our own dams of limitations, our own high walls that hide from us the heavenly consciousness; and it is through thought that we can momently free ourselves above sense limitations and build for oneself a more heavenly consciousness here and now.

THOUGHTS AND SUGGESTIONS.

In achieving any of the ends which students of New Thought have in view, a very common difficulty is that sometimes designated as "wandering mind."

"I don't seem to be able to concentrate," is the comment. "When I try to be still and to think of one thing, a dozen or a hundred others come. It seems as if the more I try, the more my attention skips around."

The trouble is that the student has ceased to follow the beaten trail of race habit, and is beginning to break new ground. That rapid shifting of attention which is so puzzling and discouraging now has had a definite biological value, for it enabled our forefathers to keep track of the multitude of conflicting claims upon attention which the crude environment of earlier ages was continually making. The cave man had to be able to shift his attention swiftly, as serious danger might threaten him from any one of a score of sources.

The need and the value of concentration as a mental habit are increasing rapidly in these days of transition. There is no danger of our losing the ability to shift attention from one thing to another.—Paul Ellsworth.

JUDGMENT PARAGRAPHS.

(Gathered by Unity.)

If we will measure other people's corn in our own bushel, let us first take it to the Divine Standard and have it sealed.—J. G. Holland.

Human judgment is finite and it ought always to be charitable.—Wm. Winter.

And how his audit stands, who knows, save Heaven?—Shakespeare.

A judgment is the mental act by which one thing is affirmed or denied of another.—Sir W. Hamilton.

Make not thyself the judge of any man.—Longfellow.

For every event is a judgment of God.—Schiller.

The more one judges, the less one loves.—Balzac.

Judgment and reason have been grand jurymen since before Noah was a sailor.—Shakespeare.

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THE BOUNDS ARE SET

Full Service for Full Pay—Work in the Spirit of Service—The Boomerang's Return—Reform Now.

Wm. E. Gibson.

THE time has come in the life of individuals, peoples and nations when the Spirit of Justice can not be dallied with. The Spirit of Justice must now and henceforth prompt the desire of all hearts and the action of all souls.

Even now the world of men is being ground to pieces between the millstones of injustice. It must surely be very evident to all that if men continue to walk this path they are doomed to disaster. As with individuals so with peoples and nation.

FULL SERVICE FOR FULL PAY

is the Law of the Spirit of Justice.

Every gain for one individual that has not been met by full return either in service or chattel unbalances the economic condition and leads in the end to trouble for one or both parties to the transaction, or else creates a cause for trouble that must be met by posterity.

If a man hires to work a definite number of hours for an agreed pay per hour and idles a part of that time, just to that extent he robs the other fellow. Or if he is on the job and apparently active and yet fails to use the best judgment and means at his command to give best possible return for the full pay expected he becomes a debtor to the Law of Justice.

If individuals or corporations buy the services of other men or their chattels at an unnecessary gain, such purchases unbalance the economic condition. Some gain is necessary but all above the necessary is extortion. A farm, a factory, a railroad, all corporate interests require the expenses of the upkeep and a reasonable sinking fund for emergency needs. The legal owners of the enterprises need a just pay for their service—a just pay, not an exorbitant salary.

All men need food and clothing, shelter and rest after service, both for themselves and those dependent upon them. And all need it in about the same degree. In fact, normally speaking, each can use only about the same degree of these necessary living conditions and all need it in about the same degree of perfection whether they are conscious of it or not. All men need pay for their service sufficient to cover or insure these necessary living conditions together with a fund for emergency needs. Both individuals and allied interests have emergency conditions to meet.

All above a necessary living condition and an emergency fund is unnecessary and could not exist if all parties concerned had full and just pay for their services or their chattels. Where there are excessive salaries, excessive incomes from operations of any kind, to individuals or corporations of individuals, that is a cause for the unbalancing of the scales of justice, hence a cause of economic trouble and social unrest.

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WORK IN THE SPIRIT OF SERVICE.

If men, all men, could learn to do their work always in the spirit of service, giving full return for their pay, or pay for services rendered in the same spirit, full pay for full services, how much more nearly would the scales of justice balance and how much more quietly would the pulse of economy beat and social rest prevail!

Men and nations must reorganize their spirit and action in this respect else a day sadder than men dream of is near.

In all the world there is the spirit now rampant to get rich at any cost, yet the insanity of this spirit is so apparent that the picture is appalling. We see individuals, peoples and nations rushing, rushing for that which is constantly fleeing from them, viz: material wealth. They are as madmen digging the foundation stones from beneath their houses and bartering them for luxurious furnishings for their homes, and furnish them to their fancy only in time to perish in the ruins of the falling house.

THE BOOMERANG'S QUICK RETURN.

There was a time when generations of men could follow undisturbed certain spirits and conducts of injustice and escape with little trouble on this life plane. That was when men, clans, peoples and nations were more isolated. But the inventive genius of the present age has brought the ends of the earth together in almost instantaneous communication.

Today the boomerang moves with electric speed. It speedily goes and as speedily returns, and the return is ever fraught with the spirit of the power that sent it forth. Now as never before individuals and nations are summoned to the bar of justice; are called upon to give a just return, a just account. Men are called upon to dispense all things in the spirit of justice and to expect in return from others only a just dispensation.

The upright in this and all other respect shall find the Heaven of Peace and Prosperity. But the unjust who will not heed the warning, who will not open their eyes to see that what they are rushing after is fleeing from them, for it is not theirs, or that the palace they are draping within is robbed of its foundations, are doomed to ruin. The unjust in spirit are surely deaf, dumb and blind. Your neighbors live so close to you today that, notwithstanding seas separate you, they peep into the secrets of all your conduct and give you latitude only sufficient to entrap you at the critical moment.

Reform, oh people! Hear the call of justice and return.

REFORMATION MUST NOW BEGIN.

The reformation must now begin in the hearts of individuals and end in the hearts of nations. From the hearts the fruits of deeds spring forth.

Conflict and war of every kind lead to ruin and poverty as a result of waste, and hence an unbalancing of the scales of economics.

In all lands today there is trouble and contention centering around one objective or another. In some lands the objective is capital and labor, in others it is race spite, social quibbles or religious contentions. Morally the

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LOVE THYSELF.

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

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."—Matt. 6:19, 20, 21.

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BRANDS FROM THE BURNING.

W. E. G.

"Peace! Peace! Let us have peace!" is the cry of all hearts in all lands. This cry is the voice of the Spirit-side of man's nature. But the mortal, or satanic, side says, "Danger! Danger! Fear danger! Prepare with weapons of war. It says, the only safety, the only guarantee for peace is in defensive preparedness for war.

The spiritual nature cries, "Peace is the horn of prosperity. Peace of mind and body is the magnet that unites men in all interest for the general good. Peace allies the interests of peoples and nations. Peace enables the hearts of the world to beat as one, and the pulses of the nations to vibrate in rhythmic justice." Why will reason, the intellects of humanity, bow to the lower nature instead of rising up to the higher nature?

If individuals the world over would shed the nightcap of mortal fears; tear from their hearts the spirit of war, and from their pockets and homes the implements thereof, how different would the heart vibrate! How heavenly the outlook of the soul would become! Then would the power of hatred, violence and vengeance be taken out of the awful volcanic condition over which humanity treads today.

Humanity is at the parting of the ways, and the human will must make the eternal choice follow the cry of the spiritual side to Peace, Unity, and Human Brotherly Co-operation; or following the Satanic side to ruin.

O peoples! behold the hand is writing upon the wall! The time is short, but the Day of Salvation has not completely passed.

A fearful tendency toward unfairness in exchanges of the commodities of life, to get as much as possible and give as little as possible in exchange is a spirit that is alarmingly on the increase. Could you start now with the children at your knees, and even before they grace your bosom, to train a generation that would give nothing but full service for the hire, full pay for the purchase; would practice honesty and justice in all conduct, that generation would remake the world, remold it from the simple relations of the individual all the way to the complex interests of peoples and nations.

Jesus the Christ said Love would solve the riddle of human madness, but men rejected the Law of Love as being too simple. The way now is not so easy, but the Gate of Hope is still ajar!

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

God is my salvation. I will trust him and I will not be afraid. Because Jehovah is my strength and my song.—Eleanor Kirk.

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A TREATMENT.

We are the perfect children of God, created in His image and in His likeness, living, moving and having our beings in God, and are perfect as God is perfect, because our life is in Him and from Him and of Him, and these evil material manifestations cannot touch us nor harm us because God is love and God's love covers us as do the waters of the sea; and nothing but perfect love can come near us; nothing but perfect love surround us; God leads us in everything; He leads us by His Wisdom; He protects us with His power; supplies us with His goodness; in our outgoings and in our incomings, God Almighty's power sustains us. He watches over us and cares for us, and the very hairs of our heads are numbered; a sparrow falls not to the ground without His notice. Omnipresent love, infinite knowledge, everlasting perfect love, it covers us, takes care of us, watches over us, and God gives us the realization and spiritual understanding to realize the Truth; and He fills our hearts with love. Love is the power which unlocks the dominion, and He gives us perfect love and through that we have absolute dominion of God's blessings. He destroys every belief of inharmony and error and gives us the relization of the Truth that all such is a lie, unreal and untrue, because God is all and God is good, and that there is no evil and can be none, because there is no room for anything but God, for God is all and God is good. Therefore, we denounce and deny all discord, all evil, and drive them into the darkness and blackness of oblivion of materiality, and turn our faces towards the eternal Truth and eternal light of God Almighty's love. God blesses each and every one of us here today; He sends us away perfectly healed; He baptizes us with His holy spirit; He gives us the knowledge of the Truth which make us free. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty, and therefore no evil can come near us, around us, or about us, for we do dwell in God.

We thank Thee and we praise Thee, Oh Father; we praise Thee and we rejoice that Thou has given us this knowledge which makes us free. All in the name and through the name of Jesus Christ. Amen.—Bishop Oliver C. Sabin.

You must be sincere in your consciousness, and you must go to God knowing that He is a rewarder of those who diligently seek Him. You have God's promise that if you come to Him in Spirit and in Truth and ask what you want you shall receive it. You not only have God and the desire for what you want in your consciousness, but you have the Understanding that God will give you that which you ask.

Everlasting life will be yours if you deserve it—your present belief or disbelief does not affect the issue. But make sure of this, if you are to be a great soul in Heaven, you have got to begin to be a great soul Here.—Elbert Hubbard.

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SPARKS OF LIGHT.

W. E. G.

Time is the crucible in which most problems of this life are solved and, too often, adversity is the fire of test.

To always carry a happy, smiling face is to present a rose instead of a thorn. To appear happy even when no happiness is near is pouring calming oil on the troubled sea of life. But to be really happy is to be at one with God in Spirit and in The Life of Service. Such happiness is daunted by neither adversity nor good fortune. And the signs of it cannot be hidden by any condition.

Nothing is so important as obedience—obedience to the Command and Will of God. Jesus, the Christ, expressed the Will of God in just one word, "Love." Love God with Unreserved Devotion, expressing that devotion in Loving Service to your fellow-man. Love to God is Spiritual Devotion, not merely the formal ceremonials of the temples of worship. Love to men is Service, Kindness and Helpfulness where necessity demands; Faithfulness in positions of responsibility, Wholeheartedness in Service, a just service for the hire. This OBEDIENCE makes for Peace.

Your children are neither your property nor your slaves, but divine trust in your hands.

The end of life is to acquire knowledge of God. Are you standing between your children and the light of this knowledge, or are you standing aside pointing them to the light? Ponder well! for as you sow in this respect so must you reap.

Each child, as each day, given to you is an inlet to the ocean of opportunity, an inlet from which you may send out ships to success or ships to failure. The great failure is in neglecting your God.

"BE STILL AND KNOW THAT I AM GOD."

Is there anything harder for the ordinary human being than to be still? Even if our bodies are still, our mind goes on at its breakneck pace, thoughts flitting everywhere. We are so thoroughly saturated with the old idea to which we have been educated, "that God helps him who helps himself," that we are not still long enough for God to do much for us. If I were to ask God for money to pay a bill two weeks off, and the next day sell something at a sacrifice and so get the money, how would I know whether God would answer my prayer or not? By my own lack of faith I have given Him no chance. "To be still and know" is to live in the actual presence of God—Good—Love. When you feel below your true condition, just think yourself into this presence and you will come out from His presence entirely rested by it.—M. V. V.

"When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues that make the sun's decline
So soft, so radiant, Lord! are Thine."

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THE CREATIVE WORD

Elsie Gibbs.

"IN the beginning was the Word, and the Word was God," and all that is, has been created by the Word of God. Man is the word made flesh. A perfect body, kept in perfect order, and in perfect condition would be built, if it were not for man's continual interference through ignorant thought. While man is ignorant that his every word brings forth conditions both in body and environments by the use of his word, he frequently uses words not in harmony with truth, and therefore reaps erroneous fruit.

As a rule people do not put enough truth and intelligence into their conversations, but fill them with empty words, creating poverty and filling the world with ignorance.

Creative words are those which stir our feelings into activity. It is the spirit that quickeneth and we must enter into the spirit of our words. It is written in the scriptures that Jesus said, "Whosoever believeth that which he sayeth shall cometh to pass, he shall have it."

We must enter into the truth of our affirmations, and plant them in affirmative soil, carefully keeping them free from the weeds of weakness, worry, fear and depression, and watering them frequently with love and faith, bathing them in the sunshine of cheerfulness.

Denials prepare the soil for the true word and after the soil is ready and the word planted in truth and in love, the fruit will be whole and beautiful.

You can not plant words of prosperity in poverty soil. The seeds will be wasted, for they need proper nourishment and rich soil. Weak denials of the Word after it has been planted is like taking up the seeds again after they have been planted and then wondering why they do not grow.

Lack of faith in the growth of the Word is like one taking up the seed continually to see if it is growing, thereby giving them no opportunity for growth.

Rest in repose concerning the working out of divine law.

We can not pour pure, wholesome truth into a filthy receptacle without doing much more than to stir the mire. As new wine can not be put into old bottles, but new wine must be put into fresh bottles for preservation, therefore renew your minds. Do not struggle against the events in your life, but so relate yourself to them from the standpoint of truth that they will refine, purify and chasten the consciousness.

That is how we become in truth Masters, by meeting and overcoming every idea not in harmony with eternal principles of truth, becoming faithful to God and man.

Freedom from fleshly limitations can not be gained through suppression because expression is the law of growth, but rather through the refining process of transmutation and a

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deep, joyous, active desire for the Divine Mind to express itself so that the beauties and perfections of the spirit may be manifested into form.

Our desire for purification must be impersonal and unselfish, to overcome and master all that is not in harmony with truth, handling all our ideas and conditions in an impersonal way, letting the Divine Self express itself.

We must discern error just for the purpose of correcting it. To deny there is no error is to keep our minds upon the inferior, and paralyze our power of discernment between that which is good or Divine creation and that which is not good, man's personal, selfish but temporary creations.

That which we seek is seeking us, and we can delve into the hidden secrets and make them our own by qualifying ourselves for them.

Privacy and private property belong to the personal man. That is, the thoughts of them do. In reality there is nothing private, all is universal.

If man would have to bring all his private thoughts and acts before the eyes of the public, he would be more careful and would become emancipated from all sin, getting out of the darkness of his personal gratifications, into the sunshine of the universal and eternal glories, out of destruction into construction, out of suppression into expression and growth.

Spiritual growth is not a matter of time but of realization. When we become conscious that the whole world was produced through thought, that we have no devil to fear, and that he can not destroy anything but thought, we will get out of destructive vibration and speak the Word in truth, in strength and in love containing wholeness, perfection, and creative power of growth, into all that is desirable. Our affirmations should not be made for the future but for the present, building the present larger and grander.

We must be careful in our speech one to another and realize it is not only what we say but how we say it, in order not to misdirect truth. Let the spirit of love enter into your words, for love is the most powerful attraction in the universe, and its highest form is shown in mercy, charity and forgiveness to all who have done us wrong.

The Father does not favor anyone, however low in character or attainment he may be, so man should love his fellow beings however unworthy in character or conditions they may seem to be, as love will lift the fallen, and is the only life-giving and life-saving principle in society, full of tender sympathy, and is the spirit in the word, which quickeneth and maketh them eternal. We then become faithful and like unto the Master Christ who said, "Even as the Father hath loved me, so have I loved you" and "The kingdom of heaven is at hand."

Embosomed in God, living and moving and having my being in Him, my feet walk in light, my hands serve in love, my eyes see in truth, and my heart beats in tune with the perfect Life which is the greatness and the splendor of eternity.

A laugh is worth a hundred groans in any market.—Charles Lamb.

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HOW I FOUND A LOST ARTICLE

M. Tintera, in Nautilus.

A YEAR ago June, the company by which I am employed, completed a masterpiece in the line of an engraved diploma, for one of the largest universities in the United States. The engraving was done on steel, all by hand and took practically forty-four hours of one of the most skilful artist's time to complete it. Carefully, after the diplomas were printed, the plate was waxed and filed away, among the many hundred other plates of this kind, in a steel vault kept for this sort of work.

Just a week before the graduation exercises this last June, the university wired in their order for diplomas, making little changes as to the date and signatures on the plate. The order department was given the order, with instructions to rush the job through immediately. When they came to look for the plate it was gone. Excitement followed. One by one the office force tried to see if they could find it, but met with no success. Everyone arrived at the conclusion that, during our moving this spring, the plate had either been shifted somewhere or lost.

With hopes all gone, and just three days left to do the work in, the order clerk, trembling, went in and told the manager of the misfortune. Furious, the manager assured her that he'd find it. He went into the vault, and did some good hunting. Late in the afternoon I, passing the vault, bumped square into him coming out of the vault rather sheepishly, failure written all over his face.

"Have you looked for this darn plate?" he demanded, extending a copy of the diploma to me.

"Why—I promised to—but didn't get time," I lamely explained.

"Take the time! Get busy! Drop everything and find that plate!" he commanded, thrusting the copy into my hand, and walking away.

Discouraged, with a positive feeling that I wouldn't find it, I went into the vault, planning on spending a few hours, pretending that I looked for it, and then come out and say that I couldn't find it. "If the whole force had tried and they couldn't find it, how could he expect me to?" I argued with myself. But a little voice inside of me, a voice I tried not to listen to, argued differently. "Oh! what a lame excuse! For shame! To give up without even trying! Just because they cannot find it is no reason that you won't!" That little argument won me over though. For, as I stood there facing the many hundred drawers, in any of which this plate of value might be misfiled, I clenched my fists and promised to find that plate or call myself a coward. I searched carefully, in every possible place I could think of until closing time came, and then went home with even a stronger resolve to find that plate the following day. I knew that I would find it. I went to sleep with that confidence in my heart; got up and hustled

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to work with it. I was at the door of the vault early in the morning, waiting for the eighth hour to strike, when the massive doors of that great big vault would open.

As the doors opened and I entered the vault, my resolve fresh in my mind, I studying all the drawers carefully, concentrated my mind on the object I was looking for. Suddenly a mental picture, a vision, of the steel plate lying in the very drawer it should have been filed in, with all the other plates neatly filed upright on it, came before my eyes. Trembling with excitement I called the janitor, had him remove all the steel plates filed in the drawer, and, sure enough, at the bottom of that drawer lay the precious piece of steel which had caused so much anxiety. It had slipped down, working its way flat down on the bottom of the drawer, while the other plates, just as my vision showed clearly, were filed in the regular way, upright, on top of it.

Everybody called it a miracle; but not I. I firmly believe it was (1) faith, (2) confidence, (3) concentration on the object desired, for I have practiced it several times since, and have always been successful in finding the object sought for.

"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

ROSE OF THE FLAME IMMORTAL.

"Rose of the Flame Immortal" is the title of a new book of poems by the author of "Soul Shadows, Songs and Sonnets," Rose M. de Vaux-Royer. This book is dedicated to the memory of Clarence de Vaux-Royer, the famous musician and composer. The contents were written some in California, France, New York, Canada, Bermuda and Lancaster, and have all been published in various magazines and periodicals. "The Mathematician's Passing," "The Conqueror Wares" and "Dead Days" are considered the best work of this writer, according to Edwin Markham, who says, "Her songs have delicacy and alluring melody." Many of these have been put to music by composers and are popular as songs. The verses bear a strong conviction of immortality and the optimism of the Spirit. The authentic portrait, painted by E. H. Miner (Sherwood Studios, N. Y.), appears on frontpage and a photograph of Mrs. de Vaux-Royer (by Holston) in Sepia. The book is prefaced by Edwin Markham, Clinton Scollard, Mayor McCaskey, Reginald Wright Kauffman, Justice Wendell Phillips Stafford, D. C., Blanche Wagstaff and the author. The book may be obtained from The Cameo Press, Lancaster, Pa., or Brentano's, New York City. Price, $1.60 net.

Beautiful words and fine phrases that lead on to no deed of good are flowers that bloom but bear no fruit.

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PEACE PATRIOTISM.

Elsie Gibbs.

Columbus sailed the ocean blue,
To prove to the world his theories true;
Hardships of every description
Were endured for the conviction
That this earth was round,
By land and ocean bound
To meet again, all this did he claim
Not for personal fame, but universal gain.

The Puritans left their country,
And on Plymouth Rock landed here;
Religion was their incentive,
Here there was nothing preventive,
Of liberty in worship and government;
For the Bible teaches us the covenant,
To seek first the kingdom of righteousness,
All other things will be added to bless.

Our forefathers were busy preparing
A union and constitution, caring
For future welfare and happiness,
For our own country's permanence.
Their personal selves were forgotten,
In their sole efforts for the nation;
This was the promised land with money,
Flowing freely with milk and honey.

Each problem in the nation's gain,
That resulted in our nation's fame,
Has been produced through personal effort,
Forgetting self for a country's comfort;
Lincoln did freely give of his life,
In the slavery struggle and strife;
Individual's private and temporal loss,
Established all their freedom at personal cost.

Through establishing a kingdom of righteousness,
Wealth, power, position, honor, are manifest;
When a country's worship goes to mammon,
Much that is now good will be abandoned;
The trouble between our labor and capital
Is that both think too much of each other's pay roll;
A higher incentive than wages and gain,
Is for the common good and the larger fame.

The Golden Rule should be employed in full,
To produce peace, order and brotherly rule;
Strike will follow strike, and discontent be the purpose,
Restlessness manifest, settlement on the surface;
Measures are employed, troubles soothed by an adjuster,
To tide over a time, but no solution offered;
The source is not only within the hearts of the lowly,
But in the ambitions and attitude of the mighty.

Dividends and wages should be secondary,
A universal need is love's missionary;
To rebaptize all in the spirit of God's Fatherhood,

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To heal all problems by a solution in brotherhood;
Changing the hopeless attitude, of less time and little done,
With more pay; to a rule of justice, love, and real compassion;
Promoting personal success and attainment
To the interests of all in loving contentment.

When the power and strength of a nation
Is incased in steel armor creation
And turned in channels of material trend,
To force all the others at their will to bend;
He that was exalted is sure to be humble,
The material ideal is certain to tumble;
All's good, but when God's power is misdirected,
Wisdom is gained, but what loss is manifested!

"Not till we meet with Love in all its beauty,
In all this solemn majesty and worth,
Can we translate the meaning of life's duty,
Which God ever writes in cipher at our birth."

"Not till we walk with Him on lofty mountains,
Can we quite measure heights. And oh, dear one!
When once we drink from His immortal fountains,
We bid farewell to the saddened thoughts done."

NOW.

Folly and Fear are sisters twain:
One closing her eyes,
The other peopling the dark inane
With spectral lies.

Know well, my soul, God's hand controls
Whate'er thou fearest;
Round him in calmest music rolls
Whate'er thou hearest.

What to thee is shadow, to Him is day,
And the end he knoweth;
And not on a blind and aimless way
The spirit goeth.

Man sees no future—a phantom show
Is alone before him;
Past time is dead, and grasses grow
And flowers bloom o'er him.

Nothing before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath.

The Present, the Present is all thou hast
For thy sure possessing;
Like the Patriarch's angel, hold it fast
Till it gives thee blessing.

Then of what is to be, and of what is done
Why queerest thou?—
The past and the time to be are one,
And both are NOW!
—Whittier, from "My Soul and I."

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WHEN THE HEART IS HEAVY.

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

THE QUADRENNIAL CONFLICT.

The quadrennial turmoil precedent to and attending the election of a President is well under way, and has already stirred up the voting forces of the nation. The Congress is enveloped in the contest already and every action of both bodies is influenced and colored by the personal predilections and ambitions of its members. The grist of laws turned out by the Congress under such conditions does not reflect the calm, dispassionate judgment of the lawmakers. It is unfortunate for the nation that very many of the most important and vital of works done by Senate and House are formulated under the great strain of the great campaign.

It matters not how much trouble, sickness or poverty may appear in your life, remember they are all appearances, and appearances are like mist, easily dispelled.—Eternal Progress.

Glory is not his who loves his own country, but Glory is his who loves his kind.—Bahaollah.

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·A·
MONTHLY
MAGAZINE

One Dollar a Year

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

MAY, 1920. No. 8

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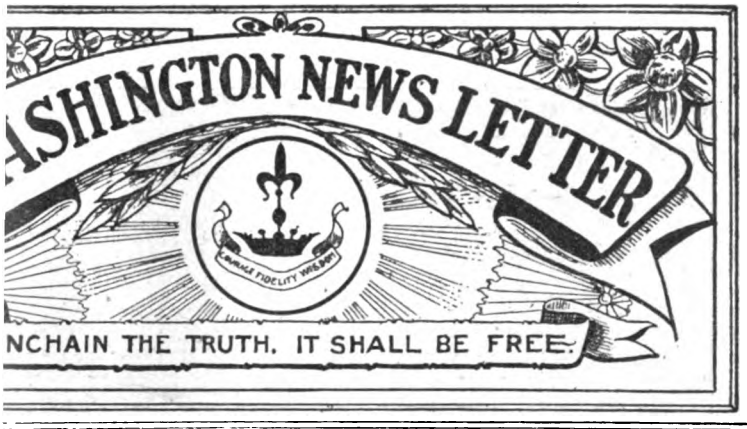

WASHINGTON, D. C., MAY, 1920. NUMBER 8

n News Letter

ED MONTHLY

Northwest, Washington,
., U. S. A.

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.....*Managing Editor*
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MANY HEALED THROUGH FAITH IN GOD.

In the dailies of Washington have been given some account of very notable healings performed within the past month in two Washington churches by a "miracle woman" and a "miracle man," so called by the newspapers and the most of those who speak of the cures, which have astonished and excited the Capital. Many thousands attended the meetings. Indeed, on several occasions, many were turned away for lack of room. Hundreds were relieved through prayer and faith and many left the churches entirely cured. Of course, there was nothing "miraculous" about it, in the sense of the cures being outside of the divine laws, the laws of spiritual and physical existence. The two healers disclaimed entirely any miraculous power, or miraculous accomplishment. They did their work, they said, wholly through their faith in

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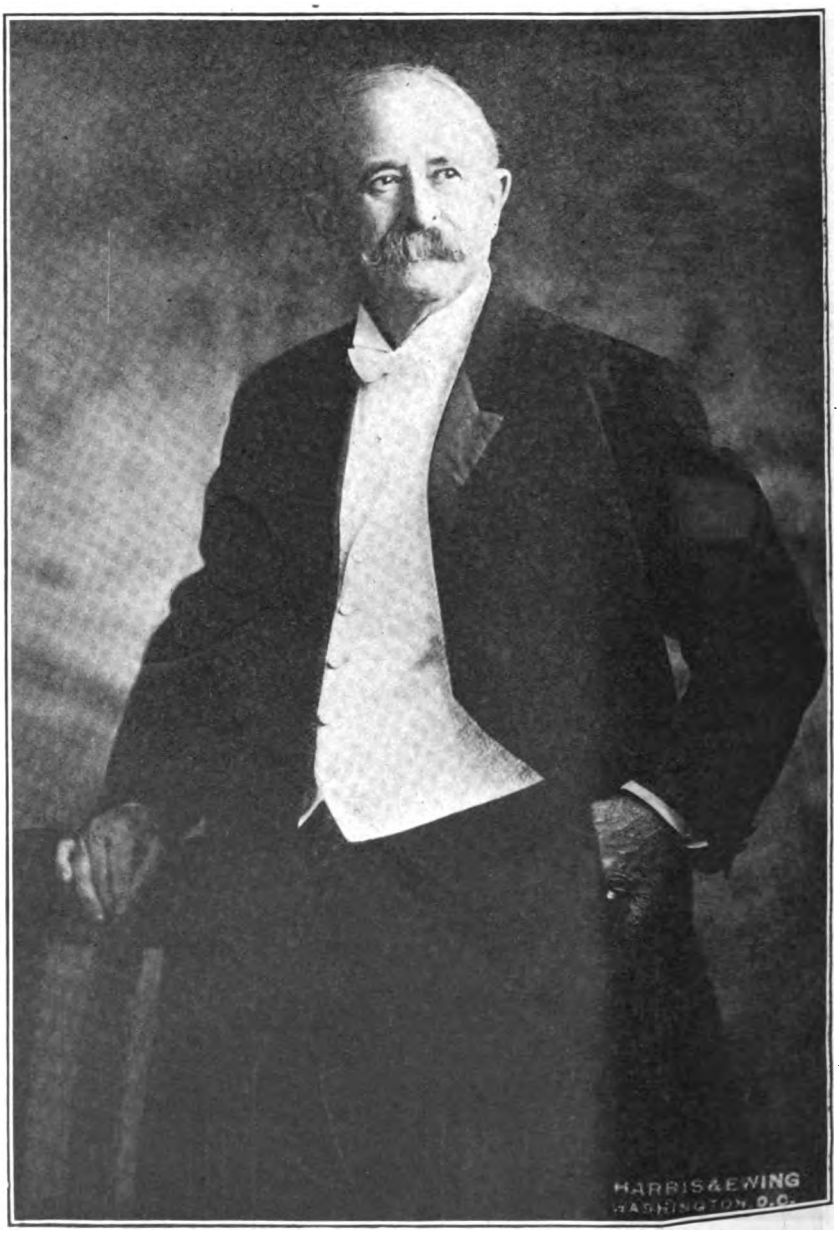

Oliver C. Sabin.

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God and the faith in God held by those to whom the treatments were given.

These experiences were according to the experiences, faith and practices of Christian Science, pure and simple, to which for many years the scientists have continuously been bringing the attention of the world of denominational churches with very indifferent success, although through Christian Science hundreds of thousands of men, women and children have been healed in all parts of the world.

It is to be hoped that these wonderful healings in Washington and recently in a number of other places may have the effect of drawing the attention of the people to Divine Healing through prayer and faith as demonstrated continually throughout the world.

The readers of the News Letter, doubtless, will remember the wonderful success of a healing meeting held some nine years ago at a Washington hall by the late Bishop Sabin, at which many were healed of disease and relieved of many inharmonies and troubles.

Mrs McPherson, the so-called "miracle woman," stated the case very clearly and truly when she said to a reporter:

"It is not I who should get the credit for heping you dear people. It is to Him you should give thanks. He is with us today. God will cure all who have faith in Him. Just pray to the Lord when you have ills, and if your faith is sincere you will be healed.

"Many people are not helped because their faith is not sincere. They do not believe they will be helped. God will not help these people."

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

May

PAULINA B. SABIN

Why should I interpose a roof, a creed,
Between myself and Him who knows my need,
And answers it without my making smoke
An altar with the pains of other folk,
Or with my own?

—Florence Folsom.

The desires of our hearts are God-implanted, and God works in us to will and to do according to these desires. Hence, desire is the prophecy of its own fulfillment. As to when it will be fulfilled depends upon how well we nurture the desire with faith and good works.—Elizabeth Towne.

Thus things are strangely wrought,
While joyful May doth last;
Take May in time—when May is gone
The pleasant time is past.

—Richard Edwards.

The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace.

—Lowell.

You are the only one of your kind in the world; the only one that exists now, and the only one that ever did exist. As two leaves on a tree never were exactly alike, so two human beings on the great tree of God never were exactly alike. Your value to the world depends upon whether or not you express yourself to the world.—The Nautilus.

God is Life, God is Wisdom, God is Power, and man is His image and likeness. Man has power and man has dominion, and we have the right, not only to exercise that power and dominion, but it is our duty. You have to put your talent to work; let it go out and become an active factor. Use your talents, use your power, use your dominion, for as you sow you reap.—Bishop Sabin.

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PREACH AND HEAL

The Bedrock of the Christian Dispensation—True Preaching is True Healing—The Enemy to Physical Health—If Men Would Have Health—Men Must Advance or Retrograde.

Wm. E. Gibson

THE Lord Christ, on two occasions, sent his followers out to carry His message to the people of the neighboring town and villages. His charge was to them, "Go preach this Gospel (of Love and Justice) and heal the sick."

The Master himself had been doing this thing, preaching and healing. Now when he sends His students out he commands them "to preach and to heal." After their return and when the opposition to his doctrines were crystallizing and the time of His departure was nearing, the Lord sought to lay in the hearts of His followers a foundation stone upon which to stand throughout the storms of materialism that would surely trouble the sea of humanity.

Calling them about him He asked Peter: "Whom say men that I am." Peter replied, "Some say thou art Elias, others say thou art John the Baptist or some prophet."

Then Jesus asked: "Whom say ye that I am." Peter answered, "Thou art the Christ." Then Jesus answered, "The spirit has revealed this to you. * * * Upon the understanding that I am the Christ; do I build my church."

THE BED ROCK

of the Christian dispensation is the understanding that the life that manifested in Jesus was the Christ, was The Anointed One for the Redemption of Israel. His spirit was the Spirit of God. His voice was God speaking to men. His life was God living among men. He was God manifest. His message was Love—Love to God supremely and Love to All Men. His one injunction to conduct was: "Do to others as you would have others do to you."

Recognition of the Divine origin of the Lord Christ, the promulgation of the Doctrine of Love and Justice and the Healing of the Sick are the foundation stones upon which the Christian dispensation was designed to rest.

To know the Christ is redemption. To preach the true Gospel of Love and Justice in Human Relationship is to heal the sick body, mind and spirit of the world.

TRUE PREACHING, TRUE HEALING.

True Preaching is Healing—True Healing. True Preaching is Preaching of Truth. Truth is Health, for Truth is the Understanding of the Manifest Glory of God for the Sal-

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vation of the World. And this Understanding generates Love and Justice, Kindness and Service for and to the sons of men. This spirit and these deeds are the panaceas for the ills of the sons of men. They are freely offered and may be as freely enjoyed, but men are free to choose and, too much, they have chosen dross and rejected the pure gold, chosen garbage and rejected wholesome food.

Again the Lord Christ treads the earth in a human temple doing the will of His Father, offering proof of divine authority, giving forth the spirit and service of healing and health to the hearts of men.

THE ENEMY TO PHYSICAL HEALTH.

is war in the heart; first, against divine law and commands; second, against the administration of those laws and the dispensation of those commands to the men and women—the children of God with whom men are in contact daily.

Hatred, prejudice, envying, jealousies are all enemies to the law of God as revealed through the manifest Christ and as such are causes for physical, mental and spiritual diseases, not only of individuals, but of people and nations. Health is Harmony with the Law of God. That law is known only through the Life and Teaching of the Manifestation.

IF MEN WOULD HAVE HEALTH,

they must conform harmoniously with the Command and Will of the Supreme Ruler of the Universe, for all laws radiate from that one source, and all are fraught with blessings for the obedient and faithful.

But by natural law "the same sun that softens wax hardens clay." The warmth and rains that manifest the life and hasten the growth of the spring seasons, also hasten the putrefaction and decomposition of dead bodies.

There is no standstill in the law of life.

MEN MUST ADVANCE OR RETROGRADE.

They must take on and show forth divine attributes or they will develop satanic qualities. These qualities manifest in attachment of the souls to self-interests on the material plane, which attachment blinds the eyes to spiritual guidance, dulls the ears to the pure voice of Truth and hardens the hearts to the showers of love.

When men turn to God in spirit and truth the light burns in the lamps of religion and gives assurance and guidance to civilization and human spiritual and material uplift.

"Ask and you shall receive, seek and you shall find, knock" and it—the door of the kingdom of heaven—shall open, where the book of divine mysteries lies unsealed.

That great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle; a thing to strike us dumb—for we have no word to speak about it.—Thomas Carlyle.

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THE SECRETS OF LIFE

MAN should give his thoughts to life and not to death. Much dissension, arguments, disputes and theories arise among men concerning death, but Jesus taught us to give our whole attention to the living and to life. "Let the dead bury their dead, follow thou me."

There is no death. All is Eternal Life.

Do not give attention to that which is not, but to that which is.

Everything that God created is good and beautiful; all other things have neither real existence nor real power; therefore, give no attention to the study of nothingness, nor illusions and error.

"Ye must be born again before ye can enter the kingdom of heaven," the kingdom of eternal resources and life in abundance, which begins right here on earth, just as soon as "Thy will be done on earth as it is in heaven."

The divinity within us must become awakened to material consciousness by meditation and good deeds stirring the genius in our souls into life and action.

AT-ONE-MENT IS THE SECRET OF SUCCESS.

Union of all our thoughts, actions and desires into channels of Truth, leaving the world of shadows behind us, striving for reality and struggling for more light. Living thy life better and letting thy worst thoughts die, as all that we are is the result of what we have thought. The things that we have truly learned and are assured of are not written in any book except the book of life, and are learned through living, acting and doing.

We are building the temples of our heavenly homes through this life and this is our chance of making good.

Let the thoughts of heaven keep our earthly records fair and pure and right, so that each day we can go forth filled with the spirit of love and joy, letting truth shine out through all our ways, making our presence a benediction among men by adding love, faith and wisdom to all our actions, for we must be about our Father's business.

DO NOT LOSE PATIENCE

or be weary in well-doing. Do the best you can and call it good. You can be anything that you will to be. Do not be content with anything less than perfection and wholeness. You have the universe upon which to draw in abundance until your ideal becomes real, until you become complete in all health, all good, all wisdom and all love, because you "abide" in them, and are in perfect harmony with universal law and can demand them.

YOUR OWN WILL COME TO YOU.

Be sure that you send out nothing but the best, and the return freight will be loaded and charged with everything that is good and desirable to you.

There are many paths to liberation and eternal life. The soul is the bridge through which it must be passed. All the paths are in-

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complete without Love, but the path of Love alone includes them all. To live in love is to live in heaven.

Love adorns each day, makes all burdens light, makes that which is commonplace into beauty, and purges us from all sin and error.

LOVE IS A CURE FOR HARDNESS OF THE HEART

is the light which brightens all the gloom and takes man out of his selfish personality into Christhood.

When love reigns in the heart, God is there also.

The heart becomes a garden of beauty and perfection where all weeds perish.

"From love the world is born, by love it is sustained, toward love it moves, and into love it enters." God is love. We are expressions of God, and unless we express ourselves in love we are not living according to truth.

We put seeds into the ground for them to take root and start growth. The old seed dies, giving place to the new. This earth plane is the place for us to be reborn, regenerated and prepared for the soul realm.

We cannot lose our spirit, as spirit is life and goes back from whence it came, but we can lose our souls, or individuality. We must awaken them into activity, guard them from all danger, and purify them from all materiality. The earth is the furnace to refine the pure gold of the soul.

Purge thyself with the fire of love. "I consider this world as a place which nature never intended for my permanent abode, and I look upon my departure from it, not as being driven from my habitation, but simply as leaving an inn."

Anchor your faith in love and you become enveloped with all others and all things by the gentle, peaceful light of God's love reigning supreme.

According to your degree of Christ consciousness will be your capacity of pure Love.

Renew your minds, let go of the old fears and doubts, for him that wavereth faileth, and half pictures are incomplete. Let in all sunshine, joy, health, success and love, and according to the completeness of the act, will they become manifested into your life.

You will be building your house upon a solid foundation and be getting into paths of perpetual increase.

Love that which is good. Love, health, joy, truth and life. Be in love with the whole world, for Love is the Secret of Life.

"It is a fine thing to be honest with our neighbor. There are comparatively few who would rob him of his jewels or his money, but many who would shrink from robbery of that sort do carelessly steal from his reputation by thoughtless or jealous speech, or cheat him of time he is paying for by shrewd schemes to evade work. While it takes thought and conscience to be quite honest with our neighbor, it is harder still to be thoroughly honest with oneself."

God is all Science, all knowledge, all Wisdom, and you can have that Wisdom, if you Ask, Seek and Knock.

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THE DUTY TO GIVE

Mrs. Susan Q. Morris.

(Reproduced by Request.)

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 of 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 worry 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.

Men of thought have always been distinguished for their age. Colon, Sophocles, Pindar, Anacreon and Xenophon were all octogenarians.

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Kant, Buffon, Goethe, Fontenelle and Newton were over eighty. Michael Angelo and Titian were eighty-nine annd ninety-nine 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 canvasses at eighty-nine, and Titian at ninety worked with the vigor of his early youth. Fontenelle was as light-hearted at ninety-nine 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 today. 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 life 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 remember them; malice will only tend to make you more familiar with them.

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The cheerful hearts live longest in this life, and they dwell longest afterwards 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 among 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.

Our fears blind our eyes, our skepticisms stop our ears, and we neither see nor hear the world preparing for the greatest manifestation of the Divine Love and Power with which this universe has been blessed.

Ten treatment formulas, covering all conceivable inharmony, are given in the new book, "Christian Science Instructor."

SPRING.

Come out! come out to greet the Spring!
The sun has sent its heralds bright
Across the sky and scattered night,
It's on its way with earth to sing,
Come out! come out!

The night has past, glad day has come,
The sunrise birds are singing loud,
Bring with you song, throw off earth's shroud
Of gloom and night and fears, and come
Out to the day!

The daisies white, the violets blue,
Sing songs of life and gladness,
The pastures green heal sadness,
Life gives its bounty for me and you,
Come out with praise!

The dew is sparkling on the grass,
The crickets chirp and hop and sing,
"Come forth, it's Spring! it's Spring!"
Glad life will greet you as you pass.
With joy come forth.
—Viva in The Master Mind.

THE SILVER LINING.

The inner side of every cloud
Is ever bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the silver lining.

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RAYS FROM THE SUN OF HOPE

Wm. E. Gibson.

I WILL hope continually—Psalms 71-14. But for the signs of hope truly this would be a dark and disastrous age, without one promise of relief.

The leading nations of the world have just passed through the bloodiest and cruelest war that has ever marred the pages of human history. The opposing forces destroyed each other with a sinister madness that would be ridiculous if it was not so heart-rending pathetic. Lives were sacrificed by the millions, property was destroyed and wasted by the billions, and a condition for taxation created that will make the whole world groan under its burden for many generations to come.

And now that the Great War is over, its aftermath is still War, local, but cruel. Social unrest—small nations seeking self-determination—some fit for it; most not. Great nations are struggling to hold sovereignty over as many small nations as possible, especially where that sovereignty enriches their treasuries. No unity of spirit seems present, no desire to cooperate for want of a meeting point of understanding.

The war, itself, intensified the objective need of some international means of preventing the madness of wars. The leading victorious nations, answered to their imperative need by proposing a league of nations; the primary end being to create an international court of arbitration, and so to prevent great wars for the future. But no nation is willing as yet to make the complete sacrifice of personal ends and selfish designs upon the altar of world unity for the general good of all humanity. Such a league heartily entered into and cooperated in squarely and fairly by the great powers would have done much toward quieting the pulse of humanity and allaying social unrest. But the real arbitral court of nations must be born of the Regeneration of the Hearts of Men, not born of cold intellects.

On the surface of things this regeneration seems very far from realization.

BUT THERE ARE SIGNS OF HOPE; MANY.

The Light of the Human Spirit, as it flares higher and higher against the clouds of human selfishness and cruelty; its kindness to the animals and creatures of the lower kingdoms; to the beasts of burden and the efforts at the education and uplift of the more indigent members of the human family are indications that the hearts of many are softening and sweetening. Notwithstanding many souls who are engaged in these humane activities are consciously or unconsciously warped by narrowness or selfishness in many respects, yet in this the one respect of alleviating suffering or creating a better living condition for the other creatures

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and souls there is manifest radiantly the sign of hope.

IN THE BUSINESS WORLD, ALSO,

there is the desire for and efforts at greater justice and more pronounced fair play in the exchanges of the commodities and the related activities. The fact that so much of the apparent corruption of the business world are so clearly portrayed is born of the other fact that the Light of Justice and Fair Play is turned on as never before. And many souls who are in the machines that grind out the meal of injustice are struggling frantically to extricate themselves from the toils that yield naught but pain, most men in the business world feel the urge of the Spirit of Justice and Fair Play. How to let go the old and to take hold the new spirit is the problem for all. But the problem must be solved; the answer will come.

FOR BETTER LAWS.

Another sign of hope is seen in the efforts on the part of the lawmakers of the lands to establish national uprightness and integrity, and to eliminate as far as possible all causes for national dishonor or embarrassments. While the conduct of all lawmakers is circumscribed by their constituents, for they are bound by certain political ties to conform to the wishes of those who place them in office. Notwithstanding that too often those wishes are detrimental to the unthinking masses, still these men in high places, when permitted to express themselves with freedom and to act on their own initiative, show the unmistakable signs of a desire for and willing effort at reformation of the erroneous leading of the past, and willing cooperation in all plans for national purity of purpose and sanity of action.

THE EFFORTS OF INTERNATIONAL CO-OPERATION.

As truly as rising sparks show the trend of heat, so truly does the constant discussion of international cooperation for human betterment advance with efforts for the internation leaguing of nations together in a more harmonious and helpful manner, indicate that nations at heart feel the urge to the great need of a better state of affair in government, annd in social sanity and economical correctness.

The league of nations propaganda is truly a sign of hope.

THE SPIRIT AND EFFORT AT RELIGIOUS UNITY.

Among all religions there is now, as never before in religious history, an effort at bringing together, as it were, the entwining ends of the several denominations of the respective religions and retwining them, if you please, in the ropes of religious solidarity. While it is true that these efforts are confronted by innumerable barriers and that apparently insurmountable obstacles block the way to the realization of religious unity, still this is a ray of the sunlight of hope against the clouds of despair and desperation that hang over the world at this day of its greatest intellectual achievements in statecraft, sciences and mechanical discoveries and inventions.

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THE GREATER HOPE

is in the fact that the voice of the prophet of a new order is now ringing in the ears of nations, and the purity of its melody is sinking in the hearts of men of all classes, stations, climes and races of all religions and nations.

This prophetic voice is the Bahai message to the world. It appeals both to the hearts and to the intellects of men. Spiritually it quickens the souls of men to a consciousness of a new vision of life. It revives and brings to realization the love and Spirit of the Justice and Fair Play as lived and taught by the Lord Christ.

It stands for purity of life and

It urges the use of an international language by means of which charity of conduct, for service and sacrifice on the part of the individual for the general good of men. In short, it stands for the highest ideals of all religions, all social movements for human betterment.

IN THE BUSINESS WORLD

the urge is to justice and fair play, born of the spiritual regeneration of the hearts of men and blooming out in love for and kindness to each other.

It lays the foundation of national uprightness and integrity upon a sound basis, viz, the Spirit of Kindness and Justice awakened in the hearts of the individuals that make the national body.

It calls all the nations to unite in an Arbitral Court of Justice, for the settling of all international disagreements without resort to arms. the peoples of the several languages may the better understand each other.

It not only gathers together and reentwines the straying ends of the cords that make the rope of the solidarity of the several religions, but it also unites the several religions into one universal religion whose God is one and the same, and whose adherents are friends and brothers, both in spirit and in conduct.

It thus raises the spiritual light and lays the material foundation for a new order in the world. It thereby brings to realization and fruition the Lord's Prayer, "Thy Kingdom come, Thy will be done in earth as it is in heaven." It teaches, nay, educates, men into the spirit of being contented with their daily bread, of being satisfied and happy with only the necessaries for personal and family comforts and to exercise themselves more especially for the general good of the human family.

This prophetic voice speaks in love, tolerance, justice and kindness, and its message is unity through spiritual illumination. It is the Christ healing for the sick body of the world.

The world has become totally diseased in spirit, mind and body and at this hour of its greatest need the healer has come and offers a panacea for all ills.

Let men be wise and not flee from the True Healer in search of the physician. If light has come in the name of God and for the good of men, open your eyes and hearts to it.

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KARMA

The Effect of All We Have Thought, Felt and Acted in the Past.

Elsie Gibbs

EVERY soul has a history and its past is what has led up to its present.

You are what you are now as a result of what you have thought, felt and acted in the past. Let us make the very best of our past by converting all our failures and mistakes into pure gold that will crown us with victory in the future. We cannot, any of us, begin at the top of the ladder, but all must patiently travel the path of growth, our position on the ladder now being the result of the steps we have taken in the past.

We are all sons of God, but few have made the full discovery, recognizing themselves as very much less than they are. There is also a very marked difference in the knowledge and unfoldment between people in our present expression of life.

We are all growing from an imperfect to a perfect state, the world and the race ever becoming more and more perfect. Earthquakes, upheavals, volcanic eruptions, all show that the earth is ever adjusting itself to the perfect condition.

When you look around for evil you see a great deal of it and wonder what the world is coming to, but on the other hand, if you look around for Good, you will see so much Good that you realize appearances are judged from your point of view.

NOW GOD IS ALWAYS GOOD,

perfect and just. He has nothing to forgive at any time, because as He is perfect it is impossible for Him to feel anger or resentment, to take offense or be other than Infinite Love and Wisdom always. We are imperfect and it is our duty to forgive others if we ever feel unkindly toward anyone, thereby erasing error within us. As we reach the true point of knowledge, truth and understanding, we can intuitively perceive that all is for the best, the cause of all our sorrows being, that we are unable to see the whole experience, but only part of the photograph, which is unfinished and only partly reflected to man's mind until he becomes perfected.

Everything is Now to God in the eternal state.

KARMA

is the effect of all we have thought, thought, felt, and acted in the past.

We are only affected by past Karma in what it has made us today and, as we are never at a standstill, we are continually manufacturing Karma for the future. Our Past has made our Present and our Present is making our Future.

We have nothing to do with yesterday, but should give all our talents to the present and be filled with encouraging, hopeful, inspiring ef-

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forts and endeavors for a more perfect expression.

The doctrine of Karma is founded upon eternal justice and rests with the individual himself according to his merit.

Karma often brings up suffering, but we become cleansed and perfected through sufferings, trials and experiences. Everything that we have undergone was needful for our special individual unfoldment.

It is the lower material element in man's nature which occasions all his grief through its conflict with the spirit.

True happiness, health, wisdom and love do not depend upon any external thing, but upon peace of mind and comprehension of perfect, spiritual reality.

WHEN WE LEARN.

That there is an Eternal Purpose within all things, that everything is for the best, we cease thinking of things as calamities and feel no anguish of mind. The world of seeming misery becomes transformed into a school where we are having wonderful opportunities of development and growth. Our future depends upon the use we are making of this school now, as its lessons are to be learned and finished here.

BAD KARMA ONLY EXISTS FOR A TIME.

Good lives forever and bad Karma only exists for a limited time. If we made it we can unmake it working hard and fast, creating new Karma that is all good. Evil deeds are only overcome by good deeds and we must encourage enough good thought within us to counterbalance all erroneous thinking.

We must cease living in a careless fashion, using sincere effort to obliterate all evil Karma, for it is that which causes all our suffering and distress, and use all our energy in living well now.

Karma is simply that law which acts as a discipline for our good, rewarding and punishing us for our thoughts and acts.

AS WE RISE IN OUR ADVANCEMENT

to self-forgetfulness all worry and anxiety as to our efforts is eliminated, which disqualifies a worker for success, and we are guided by the light of intuition in our work for the welfare of the race.

EVERYTHING FINALLY RESULTS IN GOOD.

Everything that comes to us will result in final good. If others seem to be having less and fewer trials than ourselves, they are also having less and fewer opportunities.

No one can be of much use to the world until he ceases to sow evil seed. We must resist the tempter of our lower natures and develop strength of character and greatness of spirit here. As we cease to have evil desires we become Karma-less, and as trouble ceases for us we can give all thought to others. Every one can repair the damage done by himself, but he that does the deed is the only one who can undo it.

We are continually effecting Karma by every thought we think, and can make Karma serve us by ever thinking and acting in a constructive way for the good and upliftment of every living thing.

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BE OF SERVICE TO THOSE WHO SEEK.

If people come to you for help, never leave them to their Karma, as it is Karma itself that has brought you together, but be of service to them by teaching them the Truth and the Law; for each one must free himself from the condition by which he is bound. Mistakes are made again and again through ignorance, but we are bound to final triumph. Do not become resigned to your Karma, but get rid of it by working in some good Karma.

If Karma has brought people into a pitiful condition, don't leave them to their fate by wrongly thinking that you will interfere with Karma, but teach them that tears will not wipe out anything. Awaken their higher natures to activity, and then real effort and persistence in the will to succeed and attain will put their feet firmly on the road to become ripened and to become incarnations of Truth and Light to the world.

Truth of spiritual reality, immortal and eternal, must be experienced; it cannot be taught. All a teacher can do is to stimulate the soul to a truth of its own divinity and a healer to stir the divine perfect ideal into activity.

HOLY SPIRIT.

"Create in me a clean heart, Oh God, and renew a right spirit within me, cast me not away from Thy presence; and take not Thy Holy Spirit from Me."—Psalms li, 10-11.

"If ye therefore being evil know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—Luke xi, 13.

"In whom ye also trusted, after that ye heard the word of Truth, the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise."—Ephesians i, 13.

"So faith cometh by hearing and hearing by the word of God."—Romans x, 17.

"Who hath sealed us and given the earnest of the spirit in our hearts."— II Corinthians i, 22.

"But ye are not in the flesh but in the spirit if so be the Spirit of God dwelleth in you, now if any man have not the Spirit of Christ he is known of his, 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 the children of God."—Romans viii, 9-14.

THE MOTHER.

I shall bear me a son, and my son shall be
Of the new race, the true race, the great race and free,
With ears that shall hear and eyes that shall see
And lips that shall speak the Truth.

I shall bear me a son, and he shall belong
To the pure race, the sure race, the good race and strong,
That knows only right and does not know wrong,
And ever shall live the Truth.

—Constance Allen Ward, in The Master Mind.

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WHY I BECAME A SCIENTIST

Dr. John D. Miles.

I AM often asked by friends, and others, why I became a Scientist. A few years ago I had to retire from my profession broken down in health, and burdened with the thought of old age, and to material mind a physical wreck. A number of good physicians had failed to give me any relief or even help.

Filled with the belief that my sands of life had about run out, I moved to Washington, where I have friends and relatives, who I knew would minister to me in time of need. After residing here for a year or more, a relative from a distant State, who had been reading along the lines of the New Thought, and had seen some practical demonstrations of Divine Healing, visited me, and suggested that I try Divine Healing. I laughed at the thought of such a thing; to me it was foolishness. I had heard of Christian Science, but to me it was "as sounding brass or a tinkling cymbal." Not a particle of faith had I in such childish nonsense.

I had never read anything on the subject; had heard Christian Scientists spoken of as goody, goody, harmless cranks, and I have no doubt but like all other science, callings, trades and professions there are many so-called cranks who are numbered with this most worthy profession or science.

But this did not deter me from "grasping even at a straw." I had about lost all hope of ever recovering good health through the aid of medicine, and by the influence of friends was persuaded to investigate this, to me, New Thought or Science Healing. While meditating upon the subject of life and this thing called death, I began to study the New Testament. I read and re-read the sermon on the Mount, and, believing that Christ was the Son of God, sent by the Father to redeem fallen man, I knew that He meant just what He said when He preached to His disciples and the multitude and said. "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and prophets."

Here was a positive and direct promise from God, the Father, to man. I determined to ask, seek, and knock, to accept Jesus, and Him crucified. I believed in prayer, but like the old lady in the mountain story, it had but little profit to me. I simply did not know how to pray. Jesus said, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." How could I believe that I already had what I was about to ask God for? Right here, to material mind was a gigantic mountain

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too high and steep to climb and too large to pass around, until I realized in my mind that God is Spirit, and that man is the image and likeness of God—therefore, man is Spirit. God is mind. What is true of God, is also true of man, who is the image and likeness of God, the Father. Solomon says, "As he thinketh in his heart, so is he." While meditating along the above lines I realized the fact that faith was the power needed to remove that material mountain. I resolved to have faith. I went to the Father. I thanked Him for health, love, peace and happiness, and like the poor woman who prayed to God to give her sugar to put in her coffee, I soon realized that I had all that I asked God to give me.

In the last two years I have known of many beautiful demonstrations of Divine Healing. This blessed Gospel truth is fast spreading all over the world, for God is Spirit, and God is everywhere, and like the onward flow of the mountain torrent, this religion of love is flowing down the pathway of time, blessing man in every land and clime.

Love is the corner-stone, the very foundation of God's universe, and is the "golden cord that binds the host of heaven together." Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months."

"And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." If we will follow the teachings of our Savior, trust God for everything, and on all occasions sow the good seed, throw out the lifeline, preach the Gospel of Love God, love our fellowman, God will bless us with sunshine, happiness, health, joy, peace, and contentment.

Dear Reader, you must forget the past. Don't worry about the future. Live in the now. Get right into God's beautiful sunshine. Get your heart, your very soul full of Divine Love, and obey the commandment, "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."

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

The gospel is good news. It is the gladdest news that ever broke upon the heart of man. It is not given to bow us to the ground with a burden too heavy to be borne. It is here amid all the ills that we are heir to, to make us more than conquerors in Christ.—G. H. Morrison.

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isaiah 41:10.

Pour out upon us thy blessings, make us realize that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

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HOW TO GET WELL.

Perhaps everybody has heard of the man who tried to lift himself over the fence by pulling on his boot-straps. He pulled and tugged, got sweaty and mad; he wrenched and struggled until he finally pulled his boot-straps off, but he had not succeeded in raising himself from the ground.

This seems like a very foolish and ridiculous attempt, and so indeed it was. There are thousands of people, however, who are doing the same thing in principle. Trying to to get well or trying to get good involves the same absurdity as trying to lift yourself over the fence by your boot-straps. It is no use trying to get well. The way to get well is to try to forget that you are sick and try to resume a normal life of usefulness.

There was once a chronic invalid who tried in vain to find some nervine or quieting medicine through which he could get rest and sleep, but he sought in vain for many weeks. One day his wife was shelling peas near him and a sudden impulse seized him to assist her in shelling the peas. He was bolstered up in an easy chair and, to his wife's surprise, asked the privilege of helping her. Before he had finished his task he felt a soothing weariness and a natural inclination to sleep, for the first time in many weeks.

Every day after that he set about to do something to assist others. He helped about the house, about the yard, and in the stable. Every day he took the medicine of doing some useful thing, and discontinued all other medicine. It was this sort of thing that cured him promptly and permanently.

The same might be said of those people who are trying to be good. The habit of introspection or spending time in regret for past misconduct will never lead anyone to goodness. The way to be good is to do good. Commence doing good things; forget the past; don't try to be anything but natural. Do the natural thing, and you will be led to a normal state of mind and body.

Ecclesiastical medicine for the soul is to be viewed with the same distrust as the doctor's medicine for the body. Beware of them both. The mind and body are alike dependent upon normal activity. The only way to regain a healthy mind or body is to resume their natural functions.—Medical Brief.

NEVER FORGETS OR DESERTS US.

"Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?"

We as metaphysicians, know there is only the one Presence and one Power. The whole universe, with all its millions of suns and their systems, rests in God's invisible hand; is controlled and directed by God's sure, unfailing power. There will be no mistakes. The Father, the Cause of all that is, never withdraws his love from us on any provocation whatever. He is our shield and buckler. He never forgets us; he never deserts us.—Weekly Unity.

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THE SCIENCE OF MENTAL HEALING

From Now.

OMNIPOTENCE, Eternal Energy, God, is all that is. From this Something, no matter what we name it or whether it be nameless, from this It must all our reasoning start. Out of this It all phenomena arise. All things are only manifestations of this One, this It.

Therefore in this Science of Mind we must start with an assumption of Unity. All is One. "There is but one God." This one is manifest to man through his consciousness. Consciouness has its rise in sensation. I feel, therefore I am, is the affirmation of Life. I feel, therefore I think, is the affirmation of Consciousness. We are conscious of Being only because we feel. It is with feeling (sensation) alone that we deal. It is feeling alone that I know. All phenomena begin and end in feeling. There is, as far as the individual is concerned, nothing but sensation. It is with myself alone that I deal. I can never know anything that I do not first feel. Therefore, there is no universe to me except that which I feel. When I am non-existent, then there is, as far as I am concerned, only non-existence, All my knowledge, all my reasoning, all my duty, lies with myself. I can know only Self; can reason only upon Self; can labor only for Self. Self and God make all that is. Self is only God manifest.

Once a person has grasped the meaning of these affirmations—I am first feeling; and, it is only by feeling that I know, then, and not till then, is there to him a possible Mental Science. Till then, it is a Mental Philosophy.

Recognizing feeling as the only phenomenon with which we can deal, we shall begin to classify feelings, shall seek origin and laws. From this will come a practice founded upon this science. This practice will be the Art of Thinking. Recently a professor in one of San Francisco's medical colleges told, in my hearing, his class that pain was in the mind. All professors, whether of chemistry or astronomy, will yet tell their students that all the phenomena they are studying are in the mind. Not till this view is taken and the practice of studying mental conditions takes the place of the present attempt to study that which is not Self, will there be any real science. When that time comes there will be Man where there is now man.

To the dead body, there is no pain. To the dead body, there are no phenomena. As pain is in the mind, so are fire, sun, flower and friend all in the mind. All things are in the mind.

How did they get there? Are you brave enough to carry out the affirmation of Unity? If so, you will answer: They never got there; they always were, for Mind is all, and I am Mind. Unity includes All, and I am only a manifestation of Unity. Therefore, All is I. When I say, "I

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am," it includes anything that Unity is. Here, dear reader, your moral courage is tested. Can you logically affirm with me that as Unity is Omnipotent and Omnipresent, I am also Omnipotent and Omnipresent? This you must do or you will ever live in limitations. To think limitation is to be limited, for as you think of Self, It manifests. Nothing can be added to or taken away from Unity. Therefore I, as a manifestation of Unity, possess all that Unity possesses. "God is present everywhere and at all times," is the dictum of theology. Changing the name from "God" to "Energy" does not change the fact. Every square inch of space has God in it and it is the same God with all His potentiality in every cubic inch. Each cubic inch of space is like every other cubic inch; no matter if that cube is to the sense rock or man, it is God all through. This is the important thought. It is all God from Monad to Man.

Let this thought work its way into consciousness—God fills immensity. God cannot be divided. He is at all places at all times with all his potentialities. He is in me. He Is me. Nothng can be added to me. I am all.

This is why the affirmation of Unity is necessary as the foundation of all reasoning. The position of present scientific thought upon this point sustains the result of our logic, and this affirmation is the beginning of both philosophical and scientific reasoning. Both begin with the atom, and an atom is purely an imaginary condition of energy—an imaginary manifestation of God. It is the smallest possible division of what we term matter. No person ever saw it, nor ever can see it. But it is a logical necessity. Like the mathematical point in geometry, it must be, yet by logic alone it can never be demonstrated. The atom is, but it is in the mind only. No scientist ever finds it anywhere except in his thought.

Another fundamental affirmation of science is that of ether. It is impossible of demonstration, but it is a logical necessity. Ether must be, but it is only a mental conception, a creation of Mind in mind, necessary to account for other manifestations of Mind. Yet ether exists only in the mind of the scientist just as pain exists in the mind of the patient.

The definitions of atom and ether are: "Atom: a particle of matter so infinitely small that it cannot be again subdivided. The idea of a divided atom being self-contradictory. It is a mental conception simply, for the senses cannot take cognizance of anything so minute." (International Dictionary.) "Ether: an almost infinitely attenuated and elastic medium which fills all space." (Tyndal.)

Here we have the basis of science. Is it any more stable than the theological foundation of God and creation from Himself? Is it any more stable than the affirmations of Soul Culture—All is One something, and all things are a manifestation of it?

Are these three definitions one? Are they anything more than the interpretation in language of the feeling that it must be? If so, then the only foundation for all these

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three lines of thought is one. It is simply Feeling.

Atom, Ether, Mind, God and all similar terms and all mathematical axioms are only feelings, translated into symbols. There is but one foundation for any reasoning, viz: Sensation.

Thus the It we name God is only a feeling. Reverence, awe, fear, love, adoration, aspiration, all existed before language came. They forced man to utterance. From them came his theologies, his philosophies, his science and his art. These emotions are religion, for religion is but feeling. "Religion is what I feel about God; theology is what I think about him," says Herbert Newton.

Religion antedates thought. Religion is the first manifestation of the Soul in man. Through philosophy and science he must at last come back to his original inheritance and be consciously religious as he was at first unconsciously so. He must come to decide what shall be his feelings and live in choice rather than in necessity as now. He must pass in evolution from the instinctive feeling to a consciousness of Self that feels and can decide when and what to feel. From slavery to instinct he has become free through intuition. He has found religion through the quicksands and quagmires of metaphysics and physical science.—Henry Harrison Brown.

It is impossible to be a hero in anything unless one is first a hero in faith.—Jacobi.

HYMN.

"Our Father-Mother God."

(Tune: "O Wait and Murmur Not.")

O troubled heart, there is a God,
A Father-Mother God of love,
Who notes the flowers that sway and nod,
And marks the flight of every dove.

Chorus: O trust (firmly trust),
Firmly trust and waver not.
(Repeated.)

This Father-Mother God is thine,
Thy Parent, kind and strong and wise,
And since, like God, thou art divine,
Divinely should'st thou realize.

Chorus:

Walk thou the earth, a gentle prince,
Who serves, unmindful of renown,
And yet whose daily acts evince
His heirship to a Christly crown.

Chorus:

Be troubled never more again,
Tread firmly where thy Master trod,
Prove thou in helpfulness to men
Thy great All-Father-Mother God.

Chorus:

—H. Edward Mills, in The Truth.

Beautiful is the year in its coming, and in its going—most beautiful and blessed, because it is always the "year of our Lord."—Lucy Larcom.

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LABOR AND CAPITAL

Some Clear Statements on the Problem.

(The late Col. Sabin, in The News Letter, November, 1902.)

I AM pleased to see so many of you out this afternoon notwithstanding the excessive rain which we have had today. It shows wou have God's Love in your hearts. I suppose it might as well go into the record that nobody need to stay away from this church because of weather. During the lessons of last year we had no rain which prevented a full attendance. We had rain before and after the lectures sometimes, but we always had weather that we could come here dry shod and listen to the lectures. The teaching lectures will commence again on next Sunday afternoon; a series of twelve, and nobody need stay away from those lectures on account of the weather. This morning we demonstrated for a cessation of rain in order to go to the lecture, and we have it. It did not quit so soon but that it kept away some of our people, but those who did come came dry shod.

I think it is well for us to understand that God Almighty through man can control the weather, just the same as our Savior controlled the seasons. It is the same power exerted through Jesus Christ, that controls through Omniscience the elements as well as all other environments. You can still the storm, you can control the elements; you can stop the wind, or you can raise it, because it is all through the power of Omniscience in the Name of Jesus Christ.

The lecture this afternoon, being the last one prior to our more thorough metaphysical teaching, I have concluded to discuss the question of Labor and Capital, the history and cause of strikes, and so far as we have time, to give the remedy. My remarks can be but very brief owing to the shortness of time. God created man in His image and in His likeness, and endowed him with all power and all dominion. Power over the fishes of the sea, and birds of the air, the beasts of the field; and what God gave to one man he gave to every other child that was ever born. The child that is born this instant is endowed with the same power and dominion as the original created child, if there was an original; and the reason why these rights are not enjoyed by us all, is because of man's own laches.

We are told by Jefferson in the Declaration of Independence, that man was created with certain inalienable rights, among which are life, liberty and the pursuit of happiness. We can go farther, and we can declare upon the authority of Holy Writ that each child that ever was born, was born with the rights, first, to air; second, to earth, and third, to water. These are natural rights. All must have air to breathe in order to live. It is exhaustless

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in its quantity. So is the earth, and so is the water. It all belongs to each and every one of the children of God Almighty, and where these natural rights are taken from us we are wronged.

If we take society and look at its history from the earliest times, we find, so far as history shows us, that it was exceedingly crude. Mankind first lived in what were termed families, households, or tribes, if you please; and the eldest son of the house was the master. He was the master of the lives, the liberties, the bodies and the rights of every one under him. He had the power at will to take life, and none dared to say him nay. We are told in Holy Writ that Abraham's and Lot's servants strove with one another, regarding water, and they separated. Abraham was a tribal chief and Lot was another.

As society became more numerous, a strong man here and a strong man there, would come into conflict; one would conquer the other and the vanquished were all made slaves, transported over, and all their effects taken by the strong man, and all were absorbed in the victorious tribe. Gradually this spirit of conquest broadened until these so-called tribal chiefs became generals or kings or princes of their tribes, until finally this universal desire of humanity for conquest ran over the earth, and thus the earth was divided into what we call nations.

If we look into this question of rights of labor as contradistinguished from those of capital, we find this same condition of affairs existing and that both have been governed by a like spirit.

Then, again, there would be too many performing one kind of labor and, through force of numbers, the majority would shut the others out and would not allow them to work. That was one way in which trades unions were originally established. Another was by the absolute cruelty and oppression of the master. In the ancient days of war and conquest men made slaves of those who were vanquished. These slaves were brought in and made to labor. One master whom history records used to whip his slaves at night so that they would be more obedient on the morrow; and a mistress used stilettos that she would run into them, and if they were very vicious she would kill them. The cruelty of that master and mistress started a rebellion of these people, which gradually accumulated in numbers, until finally they had an organized army of over 200,000; and it was a great many years before that rebellion was stopped, and the people were never enslaved again.

If you read Grecian, Roman and the Assyrian history you will find that trades unions existed and were always the result of cruelty, inhumanity and selfish conduct by the master class. That was originally the cause. You will find trades unions in Greece in almost every department of labor. The music players, the horn blowers, the linen weavers, the sculptors and the artisans of every conceivable character in all departments. They were all formed into trades unions. So

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with Rome. In Rome there was a time when it was called the golden age of trades unions. This was during the decline and fall of the Roman Empire, some three of four hundred years after the birth of Our Savior. The Roman Senate passed laws recognizing labor unions and nobody was permitted to be emlpoyed except by and through the operation of labor unions. They absolutely controlled the entire empire. Then in turn this condition was ignored by the rich, and there was a war. These wars lasted two or three hundred years. A contest of labor against capital and capital against abor. This is not a new question. Whenever you find an employer on one side and a man working for a consideration on the other there has always been an element of selfishness on each side which sooner or later, in almost every nation of the world, has resulted in combinations upon the one side and combinations upon the other, selfishness being at the bottom.

Selfishness on the part of Capital was the cause of almost all the trades unions, and these unions were the result which brought forth as a counterirritant because of the brutal and inhuman conduct and oppression of employing capital. That was the original cause of all trades unions, and when the trades unions obtained possession they, in turn, became just as mean as the other fellow. Selfishness is the rule which has governed, wherever man has been controlled by what we call mortal mind. Wherever the golden rule has not been applied and the doctrine of selfishness has been the rule, it has always resulted in cruelty on one side, injustice on the other.

Consider the trades unions of today, the coal strike, take the trades unions throughout the country, we find they have been formed for the purpose of counteracting the influence and dominion of capital. Now in this strike, these coal miners are almost all of foreign birth. They were almost all brought here from foreign countries to supplant American labor. It was only a few years ago that these anthracite mines were worked by American citizens, American born people. The grind of capital, for the purpose of obtaining greater profits, reduced wages; this caused a controversy between the coal mine owners and these American miners, and what was the result? Foreign laborers were brought from Hungary and Italy and other countries, and put into the places of the American miners at a little over half of the wages the American miners had received. That was all right then for the foreigners; it was better wages by half than they had at home.

This condition of affairs went along all right until these foreigners got here, and breathed this air of liberty, and felt the influence of freedom, but when they got this idea into their minds, they believed they were entitled to more money. They had heard of the idea of having their children educated, reared without having to work their young lives out from birth until the black pall of death covered them. They got the thought, gradually it grew.

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and finally they were organized into Unions, and now, today, they are standing out for—what? For greater opportunities. For greater opportunities to educate their children, and for keeping their families in comfort. It is said that these miners wages averaged about $7.01 a week for themselves and their families to live on. They want more wages. The other parties, the coal mine owners, instead of reducing the price of coal with the reduction of wages of labor, and the importation of these foreigners, raised it, and it gradually has gone higher, until the time has come when the country is filled with millionaires galore on one hand, and poverty unspeakable on the other. It is nothing uncommon for some of the great millionaires to turn the wheel of fortune and clean up from one to twenty million dollars a year. All this is done by combination. Wherever there is a dollar made by one person that way, there is a dollar lost by somebody else, absolutely lost somewhere.

Now, I will tell you about how they build railroads in Nebraska. I will just give you the history of one little road 114 miles long, and I could give you the history of a dozen in the same way. I know what I am talking about. This road cost $11,500 a mile. It went through the prairie, where we are told they almost laid the irons on a lope, as they call it out in that country. They bonded the road for $15,000 a mile, then they issued stock for $15,000 a mile, in addition to the bonds, and the inside ring turned the little branch road over to the parent road of which they were officers, for $30,000 a mile, and these people cleaned up all but $11,500 a mile which the road originally cost; thus clearing $18,500 per mile. Thousands of miles of railroads have been built in the same way. Wherever capital combines and robs anybody of a dollar that dollar is lost by somebody else, in this instance the money was lost by the farmers who have to pay in freight the interest on this fraudulent capital, stock and bonds.

Take the railroads of California, it is not a question of how much it is worth to haul fruit and other commodities from the Pacific coast to the Atlantic, but it is a question with the traffic managers "how much the traffic will stand." If it is oranges, and oranges are high in the east, they charge high freights. I heard of one instance, where 75 carloads of oranges were shipped from Pasadena, California, to New York, and the man shipping them became in debt for freight because the oranges did not sell for enough to pay it. The railroads got it all, and the fruit grower had to pay some charges of freight. In short, the railroad company confiscated the whole of the crop for freight.

One time myself, with some other men, wanted to buy some coal lands in Wyoming. We investigated the mines and found that we could get the coal lands for $8 an acre, with an inexhaustible quantity of coal, but we found that the railroad, the U. P. R. R., was selling its coal from their own lands, and shipping to Iowa and Nebraska for $7.50 a ton, and that they would charge us $7.50

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a ton for hauling ours to market, being exactly as much as they received for mining, hauling and handling theirs. In short, we were barred out by the railroad company.

There was a little mine in Colorado, about 30 miles by railroad from Idaho Springs, and coal was selling there for $7.50 a ton, the same as at Omaha. I am talking of the time I know of. Coal at Omaha, Council Bluffs and Kansas City was $7.50 a ton, a haul of 1,000 miles. Now, that is the way capital combines. Of course, these things are unjust; of course, these things must be remembered, or like all times it brings on a contest, labor on the one hand, kicking; capital on the other hand, grasping.

Without going into these things too much in detail, I will say regarding the labor unions. They are actuated by identically the same spirit, the spirit of greed, and of for instance, the business of a printer. Say I am an employer of printers. Well, I have to join a union, and employ union printers, or else I am blacklisted, and am called a scab or rat office, and am given every disadvantage that a general frown of the whole community can be made to give me. In other words, to succeed, I must be a union employer.

Suppose that I have a boy that has taken an inclination to become a printer, I go to one of these gentlemen, conducting one of these printing offices and say that I want my boy to learn the business of printer, and he will tell me, I am sorry, but I can't take him because I have two apprentices, and that is all the union will allow me. You can take every department of labor in every conceivable form, and you will find the bars put up against the rising generation.

Suppose you want to be an electrician. You go to an electrical college and you go through, you are a very competent man, you understand everything, and can do everything, can you get a job at work? No. Why? Because you have to work two years at the trade before you can be employed. Don't you see how they have put the bars up? You have got to first work at the trade two years before you are permitted to be employed.

I ask, "How are you going to get in?"

Suppose a poor man went to work over here on the White House repairs and was not a member of any union, and the contractor would employ him; what would be the result? Every man on the job would throw down his tools and quit work, because the new man employed was a scab and did not belong to any union. If that $1.50 that he earned for his day's work was necessary to save the life of every member of his family, that would not make any difference. You see it is all the same principle carried out in a different way. It all comes from the one cause, selfishness. I have shown you both sides, and I have shown you the mean side of each.

Wherever you follow in the lead of mortal mind, you follow in the lead of wickedness and iniquity. There is only one road, there is only one channel through and by which the human family can be emanci-

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pated, and that is through the doctrines taught by Jesus Christ. He came teaching the doctrine of Love, love God and love your fellow, and "Whatsoever ye would that men should do unto you, do ye even so to them." Preaching the doctrine of Love your neighbor as you do yourself. Then when your brother wants help, or wants labor, or wants food the universal reservoir of love comes down and gives the blessed gift. "By this shall all men know that ye are my disciples, if ye have love one to another." Until humanity is recognized, until we have the new birth of this perfect love, we will always find on the one hand the grasping cruel capital, and on the other suffering labor; and yet in turn when labor gets the whip hand, it is as cruel as the other. There is no difference because it all comes from the one source, selfishness, selfishness.

This is one of the beauties of this new religion. It teaches us how to love our brother, how to love all mankind. We do not pick out one here and one there and say this one or that one is my neighbor, but it gives us the full understanding of the fatherhood of God and the brotherhood of man. Wherever the human family exists, this beautiful covering of love comes over the whole; and when we get into that condition of mind, and this new thought becomes universal, there will be no more strikes, there will be no more cruelty.

Faith always implies the disbelief of a lesser fact in favor of a greater. —Holmes.

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.

Do not dare to live without some clear intention towards which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

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Washington News Letter

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One Dollar a Year

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

VOL. XXVI. JUNE, 1920. No. 9

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WASHINGTON, D. C., JUNE, 1920. NUMBER 9

n News Letter
ED MONTHLY
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d-class mail matter.

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ACKNOWLEDGING THE TRUTH AT LAST.

Since The News Letter for May was published, and since the occurrences narrated in the article in the current number of this magazine headed "Misnamed Miracles," the public of Washington, particularly, has been interested continuously in the healings—misnamed "miraculous"—reported as having taken place in several of the orthodox Protestant churches of the city. Through the meetings, at which the treatments were given and the reported healings were done, a new and most astonishing development has taken place. This is, that a number of the churches, notably the Church of the Epiphany (Episcopal), have signified their intention of entering permanently into the work of Divine Healing and have arranged their plans to that end.

This is wonderfully good news,

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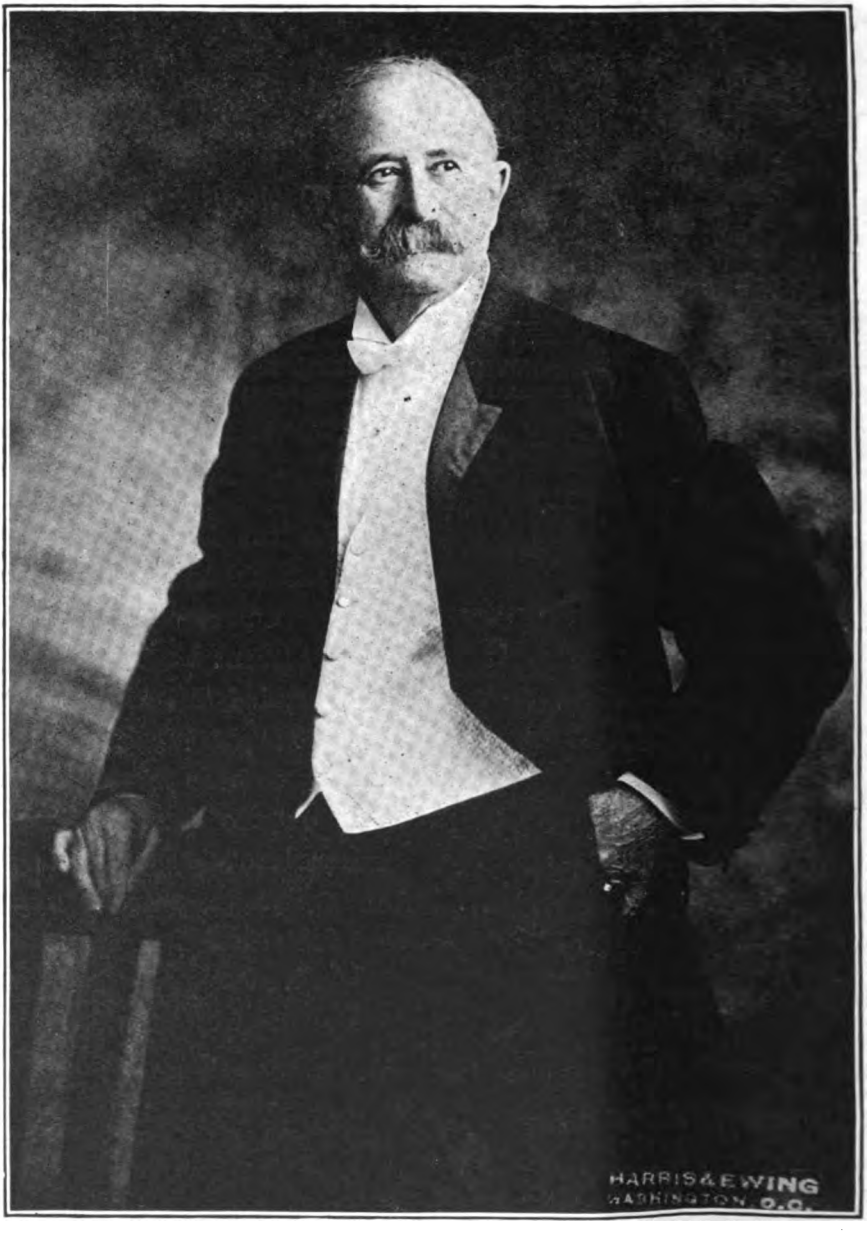

Oliver C. Sabin.

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but remarkable in the tardiness of action.

Christian Science (so-called) has been most zealously and actively demonstrated for nearly 40 years. It has been advocated and practised by many thousands of the most devoted Christians of America and other lands; hundreds of thousands of healings have been accomplished, the religion which has carried on the work has swept over the world. No shadow of doubt as to the healings exists. All mankind knows all about this. And yet, the Christian churches, until now, have stood like a rock in the pathway. The work of Christian Science is scarcely less clearly demonstrated today than it was 25 years ago. Rev. Randolph McKim, pastor of the Epiphany Church had his attention called to Christian Science work a lifetime ago as clearly as it was brought to his attention six weeks ago. The churches absolutely refused to acknowledge the truth of Christian Science principles, and the certainty of healing when the condition of absolute faith was present.

The late Bishop Sabin, in his decades of work in Washington, urged the churches to enter upon the work. He pleaded with them, time and again, to enter upon the work of their Divine Master, but all in vain. All refused, many mocked, the work of the Scientists.

Again we say, it is most encouraging and gratifying that, even though tardy, these churches have signified their intention of joining in the propagation of The Faith that Makes Men Free. May they combine in the good work.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

June

PAULINA B. SABIN

He who esteems trifles for themselves is a trifler; he who esteems them for the conclusion that may be drawn from them or the advantage to which they may be put, is a philosopher.—Bulwer.

The man pursues his weary calling,
And wrings the hard life from the sky,
While happiness unseen is falling,
Down from God's bosom silently.

—Schiller.

As long as men do not know how to give themselves to their world they will continue to die. And the only way to preserve men's lives is to teach them the Truth. And who shall teach them except those who know it? You students of Truth, who love the Truth and are demonstrating it daily, should be eager to give it to the world and, above all things, to continue your demonstrations into the next generation and the following, growing younger with the years, developing new senses and new powers, being free to live on any plane you will, and expressing all the majesty, glory and dominion of the Christ-life while yet visible to human eyes.—Annie Rix Militz in The Master Mind.

Absolute Proof within one's own consciousness, the inmost of us, experiences God. Just as we have known that an apple was good, a flower beautiful, a friend true, a loved one satisfying, so we know God as a living, loving, all-satisfying Presence—the All in All. The only true knowledge of God is Self-Consciousness. Having, through practicing the Presence, attained to this, one knows and knows that he knows.—Nona L. Brooks in The Divine Science Weekly.

The world moves forward; we are getting more light; we now see that God is Love. The doctrine that God is Love is preached everywhere. You have to be taught the lesson that God is Love, that God is Good, and that All is Love and All is Good, for God is All; and when you get that lesson, when you can bring that into practice in your daily life, you will come into the knowledge which will make you free.—Bishop Sabin.

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LOVE THE TEST OF THE FOLLOWERS OF CHRIST

Wm. E. Gibson.

DO you love God with all your heart, might, mind, soul and strength, preferring God above everything which the mind can grasp? Some one says: "God is all, and whatever I love is God."

Very true and very good. You build a house or buy a suit of clothes—you love them with all your heart; they, as are all material things, are God manifested, but by the law of change and decay, which is also the Law of God, the manifestation changes its position—the once visible becomes invisible, your tangible object of love is gone.

Do you love the invisible reality, that something back of and constantly changing the scenery on the stage of visibility?

Does your love reach back to the never-beginning and extend forward to the never-ending and yet is full in the vital present?

Do you love your fellow man as you love yourself? Are his interests as dear to your heart as are your own?

If not, you do not love him as you do yourself. And further, you do not love God. No man can love God and hate or deprecate in any way his fellow man, no matter what his nation, race, class or color. Every soul of this world is a focalized end of a ray of divine Love and Bounty.

In every human temple is the Holy of Holies, which no other soul may defile and go free.

Many souls come to life and pass through the period of this world's sojourn who never uncover the Ark of God within, who carry about this Pearl of Great Price shrouded in ignorance and superstitions. Many even live largely on the plane of the lower animals, oppressing and robbing the weaker or murdering their opposers.

The followers of the Lord Christ were to be known by this supreme test: Love for God even to the willing sacrifice of life for the cause of His Truth. And love to men, regarding, and, so far as wise, guarding the interests of your fellow men as though those interests were your own. Those followers were to resist evil only by good; they were not to contend and fight and war.

Are you a follower of Christ the Lord? Do you love as He commanded? Do you measure up to the standard? One of two things is true—either you are or you are not. No matter how often and how fervently you pray or how devoted you are to church services or faithfully you dispense charities to the children of your choice, if you have not this love of the Lord Christ, this love that, in reaching out to God with all of its might, mind, soul and strength encompasses all mankind—

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if you have not this love you are not in the Ark of Safety. The foundation-stone of the church of the Lord Christ was, indeed is, the understanding that Jesus was the manifest Christ of God and the Life of that church is the Christ Love—the all-embracing love for God and for all men.

If you have not this all-embracing love that makes you prefer every soul alike and keeps you from being unkind to any, if you would measure up to the standard of the Lord Christ, you must square your spirit and conduct with this Supreme Test of Love.

Measure up to this standard and heavenly bounties will shower upon you, but coming short of it you fall into the stream of false pretense which sweeps swiftly on to the sea of the damnation of disappointment. In great Love the Lord Christ is again calling in clarion tones: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you"—my spirit and my command—"take it upon you and learn of me, for my yoke is easy and my burden is light."

THE FATHER'S LOVE.

Behold what manner of love the Father has bestowed on us that we should be called children of God!

Is it not wonderful! Children of God! Not only you and I but all the world. Does not that clothe every human soul with a new interest? Can we possibly see faults as plainly as before? We have a pride in veiling the faults of our very own: So when we look at the race as God's children: one with Him; are they not our very own, also then we will not look at their faults; not admit in our consciousness that they can have anything but perfection, and if we look we will find in every one of these "Children of God," such beautiful traits of character, undreamed of goodness; for we always find just what we look for. Now let us look persistently for the good in every one of these brothers and sisters.—M. V. V.

SERVICE AND LOVE.

Lord, how would I best serve thee?
Not as the serf, with cringing mien and menial tasks,
But as a prince would serve his king—
Most regally and royally,
With crowned head erect, in royal garments clad,
And all the jewels of my soul ablaze;
In Spirit and in Truth would I serve Thee.

Lord, how best show my love for thee?
Not with the pomp and riches of the world;
But let me hold the cup of water cool for thirsting souls,
Carry the basket with the bread of Life,
And give my bosom for the weary head—
Loving my neighbor as myself, would I love thee.

—Eva Mignon Armisted.

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THE WORD MADE FLESH

Elsie Brooks, Chicago, Ill.

MAN digs his own pitfalls by his ways of error and wrong, and then cries out against the Father and his brothers when he falls into them.

Man must live the Truth, think the Truth, talk the Truth and act the Truth in order to express it into form. According to the degree that he expresses Truth is perfection manifested into flesh and materialized into form.

"Commit thy ways unto the Lord; go and sin no more, lest a worst evil befall thee."

If our health, happiness, success and prosperity are not complete, then we are not expressing Truth perfectly in all our ways.

BE CAREFUL OF YOUR WORDS

for "by your words are ye judged and by them are we condemned." The true word—pure, unadulterated, free from all iniquity—must be made flesh and dwell in the midst of us.

Corrupted thoughts, words and acts will bring forth the same kind of fruit for us, as no good fruit is brought forth from corruption. Its source must be good, and we need not worry about the effect.

We can turn from our ways of error at any time and come back to ways of Truth, like the prodigal son whom the Father is ever ready to welcome home, forgiving him according to the degree in which he wills to be forgiven, by truthfully acknowledging with his whole being, resolved to go and sin no more.

"HE THAT CONQUERETH HIS TONGUE

is greater than he who can take a city."

Perseverance always wins in the struggle between the personal and the Christ man. It is through personal glory, greed, ambition, renown and possessions that we become tempted and fall from the pinnacle upon which God would raise us.

We attract hard and undesirable experiences as they become necessary to the unfoldment of understanding, but we are ever moving toward the goal of Purified Spirit.

Man is a God as he ascends into the consciousness of his glorified being.

It is within him, where all Power, Wisdom, Love and Truth abide, and at his will can he call any one of his wonderful interior resources into activity.

According to the fullness in which he relates himself to the Infinite can he realize the power and materializing of the spoken word. He can still any storm by "Peace, be still; and know that I am God." If he stills the storm within, the storms without will all subside.

WE ARE CHILDREN OF GOD.

His Wisdom illumines us, His love surrounds and protects us, His Substance sustains and supplies us, His power upholds and supports us,

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His Life fills and strengthens us, His Intelligence guides and directs us and His Health and Wholeness become manifested in us according to the degree of singleness in which we recognize the Infinite as our source and divine origin.

No man has the right to judge and condemn another, for "Let him who is without sin cast the first stone," as He is the only one pure enough not to behold iniquity.

In His suffering were we brought to the crossway of renunciating the personal for the impersonal and committing all our ways completely and wholly unto the Lord, serving Him by serving man, for we are God's agents and through us He works His will and bestows His blessing.

BE CAREFUL IN YOUR CHOICE OF WORDS so you neither condemn yourself nor another to imperfect ideals, as we are patterned after that which we pronounce.

Will and do acts reverently in His name.

Follow thou the silent way—learn to be still and let thyself be known through deeds of loving service rendered to mankind rather than wasting thine energy in boasting of thy wonders, developing vanity and exaggeration within through thy tales and wasting valuable time and God energy in thy foolish prattling of thy vain glories, which do not belong to thee, but to God.

Wait on him a little in peacefulness and prayer, and see what he will do for thee.—H. B. Stowe.

REMEMBER YE NOT THE FORMER THINGS NEITHER CONSIDER THE THINGS OF OLD.

How often we have allowed ourselves to be held and condemned by past mistakes.

The word sin should not give the feeling of hopelessness, for its original meaning is: falling short of the mark, but that does not mean that the next time we aim we shall not hit the mark. One cannot go back into the past; neither can he change the past by dwelling upon it. But one may be freed by mentally forgiving himself and others, and by knowing better at this very moment.

If in trying to climb to the top of a mountain I stumble over a rock, will I ever reach the top by sitting down and bemoaning my fate; or if I start on shall I retard my progress by continually looking back and keeping my thought on my mishap? Shall I not rather center my thought and energy on the mountain-top and, enjoying every step of the way, "press onward to the mark of the high calling"? There is only the present. "It is not the fall downs in life that are registered, but the getting up and going on."—Flora D. Howard, in Divine Science.

What we need of our religion is something that gives us strength now, something that brings comfort now, something that gives us a little measure of certainty now, something that takes away all fear of God as a wrathful Ruler, and shows us instead the Infinite Father, who is Divine Love Itself.—U. S. Gesterfield.

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MISNAMED MIRACLES

Great Revival of Interest in Healings Performed by Faith in God—Much Interest at the National Capital in So-Called "Miracle Woman" and "Miracle Man"—Many Cures Reported.

WITHIN the past month Washington has been stirred to deep interest and no little excitement by certain cures or healings performed through the treatments of Mrs Aimee Semple McPherson, a woman evangelist who conducted "revival" services in the McKendree Methodist Church, of this city, and by Rev. Mr. Hickson, of England.

Mrs. McPherson was hailed as a "Miracle Woman," and her appearances at the church were attended by great congregations. The "miracle" idea which seemed to attach itself to the healings by the two persons named was absorbed in some degree, doubtless, from the atmosphere of "The Miracle Man," a moving picture drama, by George Cohan, which had been presented at picture theaters throughout the country and which portrayed healings performed by an aged blind man in a country village to whose feet flocked hundreds from near and far, and whose healings were done through faith in God. These portrayals were simply healings in the usual course of things spiritual and physical, through the natural laws of existence—not "miracles" in any sense of the word, but the direct results of absolute Faith in the Creator and His promises.

A "Miracle Man," similar to the one in the moving picture, and to Mrs. McPherson, only a short time ago stirred all New Orleans with healings of the sick and crippled.

THOUSANDS WITH MRS. McPHERSON.

To Mrs. McPherson daily during her work in Washington thousands of men, women and children went, or were taken by friends, to be relieved of their ills and inharmonies. It is apparent that large numbers were cured or relieved of their troubles, and it is said that thousands have, through her influence, been "converted" to the church, in addition to having been restored to physical health and to happiness. From a number of these evangelists' meetings hundreds were turned away from lack of room.

THROUGH ABSOLUTE FAITH IN GOD.

Mrs. McPherson attributes her ability to heal to her absolute faith in God and to the power given by Him to inspire and render perfect faith in the hearts of others. The Washington Times said of this "Miracle Woman's" work:

"The story of Mrs. McPherson reads like a fairy tale. It appears unbelievable. Yet it is supported by the testimony of hundreds of clergymen throughout the country. She believes that Christ will return to the world and she is endeavoring to prepare the people for His coming. She is traveling throughout the United States, her permanent home now being in the West.

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TELLS OF A CURE.

Mrs. McPherson came to Washington recently from Baltimore. It was during her stay in Baltimore that she was instrumental in effecting a cure of a woman suffering with tuberculosis, whom the doctors had given up. She prayed for the woman and had others pray. She succeeded in getting the woman to have faith in God, and in a week, after praying with the woman, it is claimed, the case was cured.

"On coming to Washington the 'Miracle Woman' confined herself at first to preaching. And after being here a week she announced a special service, to which she invited the sick and crippled. This service was held last Thursday. More than 100 men, women and children came. Some were carried in, others came on crutches, still others, blind, were led to the church. The services consisted of praying and singing. After 40 minutes' constant devotion the services came to a halt. Standing in front of the church the 'Miracle Woman' called out:

" 'Let the crippled people come forward.'

"And from out of the gathering more than 40 arose. They approached her and as they passed she laid her hand upon them and prayed. She asked that they have faith in God, assuring them that with faith they would be cured.

"Several declared they were helped wonderfully at this meeting. There was no instantaneous change in condition, but, according to all reports, several women were cured of sickness, a woman with rheumatic arms regained the use of her limbs, a six-year-old girl recovered from failing eyesight, a woman who had been confined to her bed for three months gradually became well, and a man paralyzed in his left side noted an improvement in his condition.

"Reports still continue to come into the church rectory of sick persons recovering or of cripples gradually regaining the use of their limbs. The news of her work then spread. Crowds began attending the meetings. The effect of her speaking is said to have resulted in cures inside the church at the regular revival services.

HELPS INJURED BOY.

"It was only last night that the pastor of the church received phone calls concerning two boys, both of whom had been injured in accidents. The 'Miracle Woman' learned of the cases several days ago and visited the boys at their homes. She prayed with them. And their mothers reported the boys had shown wonderful improvement and were nearly entirely recovered.

"The work of the 'Miracle Woman' is not confined to the church. Many persons, acting for others, bring a handkerchief to the church and other pieces of cloth. The 'Miracle Woman' and others in the church pray over them. They have faith that the person from whom the handkerchief comes will be cured. The handkerchief is then returned to the afflicted person, who also prays, then applied to the crippled part of the body. The results reported in several of the cases have been miraculous.

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"From all over the country come reports of marvelous cures effected at her revival meetings. The woman has been preaching for many years. She says that God appeared to her in a dream and told her to go forth into the world and preach. Following the message she received in her dream the woman set out.

MESSAGE IN A DREAM.

"It was in Los Angeles many years ago that Mrs. McPherson received a message in a dream that she was to go to Victoria Hall. She was told something wonderful was to be done. She went, and while preaching in the meeting their arose a young lady, who said:

" 'The Lord shows me that I am to give a lot to Mrs. McPherson. I have four lots of land and do not need them all. I am not called to preach the gospel, while she is, and I am giving the land that the little ones may have a home and she may be free to come and go in the Lord's work. I will share in her reward.'

"A man leaped to his feet, saying, 'Yes, and I will help dig the cellar.' Others chimed in with other promises, and several months later that Mrs. McPherson had a new and permanent home for her children.

DISCLAIMS MIRACLES.

" 'I cannot perform miracles,' said the 'Miracle Woman.' 'I can only help you to get faith in the Lord. It is He who can heal you. As Jesus healed the multitudes while He was on earth, so He can and will heal those who place faith in Him. Let us bow our heads and pray to Him.'

"And for more than one-half hour she preached. From the Bible she read many passages, most of them relating to the healings made by the Lord while He was on earth. And in every other sentence she prayed that those gathered have faith that Christ will heal them.

" 'What the Lord did once he will do again,' she told them. 'He is ready and willing to help those who have faith in Him. It is He who will cure you. Sometimes the Lord will heal instantly. And other times His healings are gradual. We must have patience and trust in the Lord.'

INTRODUCES SUFFERERS.

"During the preaching Mrs. McPherson introduced Mrs. W. W. Jackson, of Baltimore. This woman spoke. She told of herself, how she had suffered with tuberculosis. Physicians had given up all hope. She was ready to die. And then word came to her of the work of Mrs. McPherson, who was at that time (this was the first part of this year) preaching in the Lyric Theater. Mrs. Jackson, confined to her bed, could not go to the meetings. And the 'Miracle Woman' found it impossible to go to her.

A PRAYED-OVER HANDKERCHIEF.

"It was suggested by her son that a handkerchief be taken to one of the 'healing services,' and that this handkerchief be prayed over and anointed. This was done, and her son returned to her, carrying with him the handkerchief. A plaster cast covered one side of her body. Part of it was cut off and the handkerchief applied. At the same time

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the woman prayed, and, she said, she believed God would cure her.

"'I suddenly saw an improvement,' she said; 'I felt better. I knew God was helping me. In several days I was so much improved the cast was removed. Then I began to walk. And now I am as healthy as ever. It was God who helped me. I had faith in Him and He has healed me.'"

AND THEN A "MIRACLE MAN."

No sooner had the "Miracle Woman" brought her meetings to a close in Washington than a so-called "Miracle Man," Mr. Hickson, of England, appeared at Trinity Church (Episcopal) and for two days and evenings conducted healing services, similar to those of Mrs. McPherson. During his visit here Hickson prayed for about 8,000 people. Each day he worked from 10 a. m. until 5 p. m., praying and laying on of hands. Many reported that they were completely healed and many more that their sufferings and imperfections had been relieved.

The healings performed by Mrs. McPherson and Rev. Hickson are believed to be the first reported as having been done since the healings performed, through prayer, by Bishop Sabin in Rauscher's Hall about nine years ago.

"But one thing is needful." Seek that. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord forever." That I may dwell in the consciousness of omnipresence is the one thing needful.

THINGS TO BE REMEMBERED.

Remember that God speaks to you in the silence, when you have stilled the turmoil of your worldly desires.

Remember that silence enfolds the great Source of Wisdom.

Remember that you can always find rest and comfort in silent communion with the Father. When you are confronted by seemingly overwhelming obstacles, stop, make yourself forget the perplexities entirely for a few minutes, and put your entire energy upon the thought of God's loving care. Repeat the twenty-third Psalm.

Remember that the mighty oak grows in silence. So do ideas of strength, life, health and plenty, develop in the stillness.

Remember that all great things have their beginnings in the silence.

Remember that it is more wonderful to keep peace than it is to win a battle.

Remember that it is more profitable to keep peace than to conquer a nation.

Remember that power abides in silence.

Remember that troubles and misunderstandings can be avoided by a quiet answer.

Remember that you will find it very helpful to sit in the silence at least half an hour each day. Before you undertake any task, spend a few moments in silently asking for guidance. This will save you from many mistakes.

Remember to keep silent when you would speak evil, and affirm Divine Love and Wisdom for yourself.

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A SOURCE OF HEALING

God's Call to Righteousness—Search the Scriptures With Open Hearts. To Whom Shall the Sun of Righteousness Arise—What You Must Do to Be Healed Perfectly.

Wm. E. Gibson.

Malachi 4:1—For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

2. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall.

3. And ye shall tread down the wicked; for they shall be as ashes under the soles of your feet in the day that I shall do this, said the Lord of Hosts.

This is a most remarkable prophecy, and "the day that cometh" has dawned. It behooves men and women of all religions and cults, of all nations and races, to search the Scriptures with open hearts, alert intellects and serious spirits.

This time is precious, the hour is propitious, the day is passing.

The subject of this has its setting in the second paragraph of this prophecy: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings."

God is one with His Name as He is one with His Will, one with the words of His Laws and the Ordinances of His Commands: Unto you that reverence Me, that are righteous in the obedience of my commands, and who find satisfaction in doing the things of my clearly revealed will—up to such, saith the Lord of Hosts—shall the sun of Righteousness arise with Healing in His Wings.

The sun is the source of Light; and light is radiance from that burning lamp. Light is, therefore, the wings of the sun.

Light is revealed or unveiled Truth. The Sun of Righteousness is the source of healing. The Light of Truth shows the only gateway to the source of healing and the fountain of health.

Unto those that fear God—and only unto those—shall the Sun of Righteousness arise. Unto such shall the Wings of Light—Wings of revealed and unveiled Truth—bring healing.

This prophecy reveals no promise of health, of salvation, nay even of any considerable lease of life in this world, for those souls who are in this day rebellious against God and his revealed Laws and ordinances. The Call of God, today, is to Righteousness as a Source of Healing. Individuals and nations, religious and races are today alike in a state of disease.

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The world, for the most part, is bent at the shrine of mammon. The dollar is almighty, and men rush heedlessly through all manner of danger in its quest and it as madly rushes from them, and when they chance to grasp it it crumbles to its native dust in their hands. It is merely materiality whose law is decay and change. It is truly a mirage that lures souls into the desert of delusion and despair—a phantom that fades into nothingness when men's eyes open to Reality.

In its realm are sorrow, suffering, constant misery. The food thereof is unwholesome for both body and mind. The atmosphere is poisonous and sickness is its bounty and the fulfillment of its law.

The Lord Christ said: "Ye cannot serve God and mammon."

He who bows at the shrine of mammon divorces himself from the bounty of God.

If you would be healed turn to God in reverence for His Glorified Reality, and in obedience to his revealed Laws and Ordinances. When you turn to God, loving Him, obeying His laws, serving His cause in the world, then to you will the Sun of Righteousness arise and all its rays will be healing—healing of spirit, of mind and of body.

Faith in God as an eternal Reality is the power of the law that brings the unseen into the realm of visibility—that unlocks the Book of Divine Mysteries and reveals the prescription for all ills.

Faith and intelligent fear of God are one and the same. Faith is the dawning place of the Sun of Righteousness and the gateway to the Foundation of Health.

He who turns to God turns to the True Healer. He who yields his will wholly to the will of God, who gives up all for God, then and there gives up all causes for disease. Then is his healing complete, for then he enters into consciousness of Oneness with God, which consciousness takes the pang out of causes of sorrow, the pain out of the causes of disease and the sting out of death.

Some few souls tumble upon and recognize Divine Bounties without apparent effort, but the command is "Search the Scriptures"—"Ask (for the Highest Good) and it shall be given you, seek (for the Pearl of Great Price) and you shall find, knock (at the Door of Divine Favor) and it will open." Try God and see if he will not pour you out a blessing.

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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THE GLORY OF YOUR CROSS

Charles Edgar Prather in Power.

GLORY signifies the exultation of triumph over obstacles in our pathway of spiritual progress. It is the joy of achievement. It is the splendor of the Light banishing darkness, the radiant beauty of harmony.

You have many crosses to bear. Their glory is not in your submission to them, nor in the sufferings they bring you, but in your mastery of them, your overcoming. Only as you triumph over seeming ill are you crowned with real or spiritual glory.

The vision of humanity has expanded. Once people thought that the more trials they had here upon earth the brighter and more numerous would be the stars in their diadem in heaven. Therefore the sincere pious folk rather courted tribulation; and were not taught to sing:

Must I be carried to the skies
On flow'ry beds of ease,
While others fight to win the crown,
Or sail through bloody seas?

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone
And there's a cross for me.

Sure I must fight if I would reign.
Increase my courage, Lord;
I'll bear the cross, endure the shame,
Supported by Thy Word.

Today we view our trials, our crosses, in entirely a different light, for Truth through the Indwelling Christ has revealed to us that all shortcomings, mistakes, sin, with all their attendant ills, are the product of mental and spiritual darkness—ignorance. We suffer because we follow the paths of human belief, personal opinion and selfish desires, instead of walking in the pathway of righteousness, of Truth, "whose ways are ways of pleasantness and all her paths are peace."

Yet every cross which you are called upon to bear has its place and purpose. And so long as you are here in this plane of expression, in this grade of God's great School of Experience, you will have things to conquer and overcome; for experience is said to be life's greatest, if not its best, teacher.

By experimenting, by trying this and that, we learn how to bring forth that which is the most satisfying—this in every department of life. Through erroneous beliefs and personal opinions we often run cross-current to the harmonious flow of Life, and are buffeted and tossed and frequently dashed upon the rocks and shoals of sense delusion and adversity.

A wise mariner soon learns to avoid these points of danger, and henceforth guides his ship in the paths of safety and comfort. But even then he must be constantly on guard, for there oftimes come various kinds of storms through which his ship must be properly handled and controlled in order that it may safely ride every breaker and withstand every blast of the tempest.

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So your life—your individual existence—must be under the guidance and keeping of the Christ in order that you may weather every storm of mental confusion and finally cast anchor in the heavenly harbor of Love. With God at the helm you are secure, serene and triumphant.

Without this conscious oneness with God through the Christ you are like a ship without ballast, whose engines have become disordered and useless, and without a pilot, hence unable to successfully cope with the burden of life brought about by erroneous thinking and false beliefs.

It is these false beliefs, commonly called race-thoughts, which must be crucified; and these can all be summed up in one word—Personality. For, after all, personality is but a pretense, a mask behind which the real Self is hid; but it has so exalted itself and entrenched itself in the mentality that it hides completely from view the Master within, who only awaits recognition and welcome in order to take full control to guide the soul to its destiny of realization of Truth and consciousness of the Allness of Good. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Today, your trials, your cares and burdens, your crosses, are no longer hindrances or immovable obstacles. They are incentives to endeavor, the urge to greater achievements, the opportunities for growth and progress—stepping stones by which you rise constantly higher and higher in the realm of consciousness, all the while, as you come-up-over—"overcome"—every difficulty, expanding in capacity for goodness, growing in grace, becoming strengthened in Truth, and enriched with the fullness of Life. This is the glory of the cross—the seeming giving place to Reality.

You should become equipped here with the whole armor of God so that your progress in spiritual knowledge and usefulness in the next grade of God's great School of Life may be easy and uninterrupted, and your influence be a guarding angel of light unto countless others as they struggle through the same maze of sense delusion and belief which you already have so successfully passed.

Thus your cross has been eliminated, and in its stead there appears upon your head a crown of glory. You have triumphed through faithfulness to Truth as it has been revealed unto you; yea, you are more than conqueror through the Christ, which is now your very Self, for you are consciously one with the Father.

Trust thyself: Every heart vibrates with that iron string. Accept the place the divine Providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so and confided themselves, childlike, to the genius of their age, betraying their perception that the Eternal was stirring at their heart, working through their hands, predominating in all their being.—Emerson.

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SERMONS WE SEE.

I'd rather see a sermon than to hear
one any day,
I'd rather one should walk with me
than merely tell the way.
The eye's a better pupil and more
willing than the ear,
Fine counsel is confusing, but ex-
ample's always clear,
And the best of all the preachers
are the men who live their
creeds,
For to see good in action is what
everybody needs.

I can soon learn how to do it if
you'll let me see it done,
I can watch your hands in action,
but your tongue too fast may
run,
And the lectures you deliver may
be very wise and true,
But I'd rather get my lessons by ob-
serving what you do;
For I may misunderstand you and
the high advice you give,
But there's no misunderstanding
how you act and how you live.

When I see a deed of kindness I am
eager to be kind,
When a weaker brother stumbles,
and a strong man stays be-
hind
Just to see if he can help him, then
the wish grows strong in me
To become as big and thoughtful as
I know that friend to be,
And all travelers can witness that
the best of guides today
Is not the one who tells them, but
the one who shows the way.

One good man teaches many, men
believe what they behold,
One deed of kindness noticed is
worth forty that are told,
Who stands with men of honor
learns to hold his honor dear,
For right living speaks a language
which to every one is clear,
Though an able speaker charms me
with his eloquence, I say,
I'd rather see a sermon than to hear
one any day.
—Edgar A. Guest in Weekly Unity.

IMMORTALITY.

How shall I bring God's mind to
birth?
By building as He built the earth,
And set within His divine plan
The Glory of the Son of Man.
There will be seasons, tides and
change
To give my soul its cyclic range.
And after day there shall be night,
To soothe the sinews of my sight.
Within my mind, I'll put the sky,
And set the Sun of Life on high.
And when my heart is parched with
pain,
From clouds shall fall the healing
rain.
My senses shall a garden be
Wherein shall flourish every tree,
And fruit and flower, that blessing
give
And nourishment, and power to
live.
My ageless spirit then shall plumb
All that through love, flesh may be-
come.
And age and death shall take fleet
wing
Before my life's recurring spring.
God's endless cycle I shall be
Living in immortality.
—United India and Indian States.

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WILL IS UNIVERSAL.

Will is Universal. Each thing and each person to the degree of their life and intelligence can have sufficient will for all true action. Will is aways in evidence where there is concentration of mind, and will is necessary to everything we do in life. Every part of man's physical organism must respond to will and nowhere is this more self-evident than in the neck, arms and hands. Indeed, we might almost say that the arms and hands are the chief executive organs of the will, to give full and complete expression to what man desires to do. A stiff neck is the indication of a perverse or rebellious will, or, I might say, the direction of the will by the mind into wrong channels of expression. The true action of the will is exhibited in strength of neck, arms and hands. The reverse of this is true when people are lacking in mental concentration.

Still another manifestation of the power of will is shown in holding the body habitually erect and well-poised.

One can best cultivate will through concentration of mind. There may be stubbornness or perverseness of will without mental concentration, but there can be no full development of will when one's mind is not centered, when there is dissipation of thought and energy.

Will in its last analysis is an involuntary action in the life. Used in the true way it is continually becoming a greater force for all true exfression. It is the divine prerogative of man, when his life is adjusted to divine law and order, to become what he wills to become not in one thing or many, but in all things that go to make the strong, self-reliant, perfected life.—The Sunlight of Health.

INDIVIDUALITY.

"Nature arms each man with such faculties as enable him to do some feat impossible to any other," says Emerson. The great tendency of modern life, with its enormous combinations, its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the divine hand to distinguish him from all other men. It is his duty to preserve his individuality as he would his character, for it is a part of himself.

Each one should say to himself: "I have no double. When Nature made me she distinguished me from my fellow-men. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet since no two human beings are made alike, no one can quite take the place of another, nor

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can he do quite as easily, or quite as well, the thing which the other was made to do. It is futile as well as disastrous to try to mold ourselves to a different pattern from what Nature intended for us. It is better to be an original shoemaker than an imitation Congressman or a thumbnail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be orginal.

TRUTH'S UNFOLDING.

"My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee and will look up."

In the morning of our lifetime, when we are young, is the time to direct our conscious thought, or prayer, unto the great omnipresent and Infinite God who careth for all. This is the period when Truth should unfold us.

"Teach a child in the way it should go." Direct its path by showing it the realities of life, and the unrealities; show it the results of the constructive power of thinking and the necessary using of the Divine Law of Love and Truth, and hold daily, yea hourly, the Divine Image it represents.

Our voice should rise in praise and joy in the mornings of each day of twenty-four hours; our conscious thought opening up to all of God's benefits and becoming filled with His wonderful Presence so that we can hear Him speak to us and through us in such comforting words as,

"I am always in Thy sweet presence and feel no harm can possibly come nigh me."

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee."

This is Truth's unfolding to us day by day—that only which God made, The Good; and as we get the realization of this, all that which is not perfect falls away from us because we find no real existence or permanence in it. That which is eternal and changeless is perfect; this is Truth which is God.

Is it not worth while to hunt for this "path," that "the vulture's eye hath not seen and that no fowl knoweth"?

This path is the path you are now upon, it is the unfolding of the "Spirit in man," and as it unfolds, Truth shines clearer for us unto the more perfect way and day.

Let us be glad, and praise God who revealeth Truth.—Mary L. S. Butterworth.

"Fearlessness cannot be possessed until purity of heart and high moral rectitude are attained. What has the pure man, the sincere man, the man of rectitude to fear? What has he to fear who has nothing to conceal, who would not shrink from having his most private thoughts exposed? There is but one way, then, to dispel fear, and that is to obtain purity of heart and sterling rectitude of mind. Let studied breathings, bodily postures, and worldly affirmations be avoided as vain and profitless. Man can become fearless only by becoming pure."

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WOMAN

IT may be stated as a historic fact that the true measure of every people's civilization is the degree of respect that they accord to woman.

Thus we find among savage tribes that women are the burden bearers, the mere hewers of wood and drawers of water, while in the more cultured nations men display toward her the most chivalric regard, and are her willing servitors.

In her they recognize the homemaker, whose voice is the music of the march of life, and who diffuses around her the graces and the love, which are alike the strongest safeguards and the chief ornament of society. It is remarkable that the Oriental view that woman should bear to man the relation of servile obedience, the wife to be the humble servitor of the husband, long prevailed in the Christian world.

This grave error, so debasing to woman, was fostered by the belief that she had brought sin and death into the world through the disobedience of Eve in eating the forbidden fruit and then tempting Adam to partake of it and thus share her guilt. In holding this view they assumed that the second and third chapter of Genesis, which give an account of the garden of Eden and the temptation and fall of our first parents, were inspired writings of Moses, instead of being regarded, as they demonstrably are, as a mere allegory, which has been interpolated into the book of Genesis, and directly contradicts the Mosaic account of the creation of man and woman by the fiat of God, and not, as alleged in such allegory, through a mechanical construction.

Hence, in the Christian Church, up to the tenth century, woman was held to be so far, mentally and morally, inferior to man that in the administration of the sacrament of the Lord's supper she was not allowed to take the consecrated bread in her bare hand, but a napkin was laid on her hand and she ate it off that without touching it except with her mouth, which certainly was not more free from sin than her hands.

According to the Koran of Mohamed no woman, however saintly her life on earth, can be admitted to the seventh, or highest heaven, the seat of perfect bliss. The Anglo-Saxons were the only people in Europe in a semi-barbarous state of society that recognized woman's social equality with man. Indeed, they accorded her privileges in her domestic relations that were denied to men. While a man could have but one lawful wife a woman among them could have as many as three lawful husbands. This was termed polyandry, in contradistinction to polygamy, or the having of many wives.

One result of the unnatural triple alliance was that it conduced to the poisoning of husbands by their wives as an expeditious mode of disposing of a man who would not submit to domestic discipline. It continued for 200 years, when it was abolished in the reign of King

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Alfred the Great.—(Turner's History of the Anglo-Saxons.)

They must have been sturdy, resolute women in those days, for in these degenerate times it is almost impossible for a judicious wife to train up one husband "in the way that he should go."

Under the laws of ancient Rome, and in the Christian world, until the twelfth century no woman was a competent witness in a court of justice unless she was herself the subject of the inquiry complained of, and there was no other witness.

Up to the early part of the fifteenth century it was not deemed necessary that even women of noble birth should learn to write, although taught to read, and that, too, in England and chivalric France.

As civilization advanced woman was held in higher respect, and men in general came to recognize the benign fact that in her natural moral attributes she stands an eagle's flight above man.

With rare exceptions, when she has fallen she has been his victim, immolated on the altar that her loving trust in him reared for her own sacrifice by his hand. Even in her lowest estate, when the crown of her womanhood has been laid in the dust, she still bears, if rightly viewed, some traces of her nobler nature, as the diamond when shattered still shows the splendor of its material.

Her moral pre-eminence over man seemed to have been attested by the angel who kept his vigil in the sepulchre of the risen Christ, for he was not beheld by either Peter or John when they looked down into it and saw the grave-clothes that were cast off, but he revealed himself to the eyes of Mary Magdalen, eyes, too, that were once wont to kindle with an unhallowed light, but which had been cleansed into perfect purity by the tears of repentance that well up from her sorrowing heart that had "loved too much."

There is a popular belief which does not speak well for masculine sense that woman cannot keep a secret, and yet she has proved herself the world's great secret keeper. The belief probably springs from the fact that owing to her circumscribed sphere of action, she has to deal with many of the small things of life, and is likely to fall into the habit of gossiping about social matters, and to tell of half hidden things that she discovers in the lives of others, and make them a sort of circulating medium of conversation, but if the secret be committed to her confidence she will faithfully keep the trust reposed in her.

The loftiest monument of Ancient Greek Art that survives in Athens commemorates the fortitude with which a noble woman kept a secret throughout unspeakable tortures unto death.

During the reign of the Thirty Tyrants in that city, that was called the "Eye of Greece," a number of patriots assembled at the house of one of their countrywomen named Leona to plan a revolution that would restore the lost liberty of their people.

While in the midst of their deliberations the house was sur-

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rounded by an armed guard sent to capture them, but they escaped in the darkness through an underground passage to the sea.

She, however, was taken, and on her refusal to give their names she was laid on a bed of red hot coals, molten lead was poured upon her delicate flesh, and she was finally disemboweled while still living.

The column of bronze that fitly immortalizes her heroic silence is surmounted by a tongueless lioness, the symbol alike of courage and fidelity. Indeed, no sculptor has ever ventured to embody in imperishable bronze or marble any of the cardinal human virtues, save in the form of a woman. Thus we have, Faith, Hope, Charity, Patience, Fortitude, Fidelity, Chastity, Gratitude, and even the Soul (Psyche), each represented as feminine.

In the days of Christian martyrdom many men recanted at sight of the stake, but every woman believer kept the faith and went up to God in the fierce fires which consumed her body, but could not destroy her trust in her Redeemer.

She was true and kept the whiteness of her soul, when man blackened his with treachery in the face of the world's supreme tragedy:

"Not she with traitorous kiss her Savior stung,
Not she betrayed Him with unholy tongue;
She, while Apostles fled, could danger brave,
Last at His cross and earliest at His grave."

WHY HE LOOKS HAGGARD.

Who is that sad, disconsolate-looking fellow?

He is a man who has made a study of rules of health.

Whose rules of health?

Everybody's rules of health. That's the trouble with him. He's been trying to live up to them.

What does he do?

Everything that he is told to do, and when he isn't doing anything else, he worries because the rules are so conflicting.

And it is undermining his health?

Of course. It would undermine anyone's health.

What are some of the rules?

Well, here are two of them: "Eat only a light breakfast" and "Breakfast should be the best meal of the day."

What are some of the others?

"Run or walk two miles before breakfast" and "Never attempt to do anything on an empty stomach."

Any more?

"Take a cold bath the first thing in the morning" and "Remember the shock to the system of suddenly encountering cold or heat is very injurious."

Anything else?

"Never use a pillow" and "The most refreshing sleep is that when the head is elevated."

Is that all?

Oh, dear, no. There are hundreds of other rules. For instance: "Do not get in the habit of sleeping in the daytime" and "Always take a nap in the afternoon"; "Eat only at meal times" and "Eat whenever you are hungry"; "Eat no meat"

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and "If you would be strong eat plenty of fresh meat"; "Get up at 5 o'clock every morning" and "Sleep until thoroughly rested, no matter how late it is."

I'm not surprised that he looks haggard and ill.

Neither is anyone else who knows what he is trying to do.

HARMONY.

"Earth is but the Shadow of Heaven
And things therein are each to other like."

Just as the one Secret of Elocution is that the voice is always true to the thought; that it expresses exactly what is in the mind, neither more nor less, so the outward life expresses exactly the thought of the true life within.

Just as of the vibrations of the ether those known as light and radiant heat are the only ones directly perceptible to the senses, so only certain of the manifestations of the Spirit are perceptible to the senses.

And as in telegraphy it was supposed that a wire was necessary to carry messages from one point to another, so it has been the common belief that outward and visible means were necessary to enable one to communicate with another.

But in Marconi's latest discovery, a transmitter properly "tuned" can pick up the Hertzian waves of ether and convey them so that they can be picked up by another transmitter similarly "tuned" many miles away. So the true thought incarnated by the word—spoken or unspoken—may be transmitted over infinite space and picked up by the mind rightly tuned.

When all minds are thus tuned, a wave of harmonious praise will roll round the Universe, the burden of it being:

"God is Love—His wisdom brightens
All the path through which we roam."

We need more light, more love, more fresh air, better understanding of the needs and care of the body, less doctoring; more sanity, less superstition; more faith, less of gloom, more of life, less of death.—The Open Road.

ALL THINGS ARE THINE.

"When night with wings of starry gloom
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes,
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine."

"When youthful spring around us breathes,
Thy spirit warms her fragrant sigh;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn, thy glories shine,
And all things fair and bright are Thine!"

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SPARKS OF TRUTH.

W. E. G.

Men rise not by pushing others down, but rather by pushing others up.

No man's fall will make yours easier if you are doomed to fall.

God is the Source of Life. If men would have Life and enjoy its reality they must seek the source.

Love links men to God and to their fellow men. When the chain of love breaks men fall apart both from each other and from God.

The Chronicle of Life is written either in characters of success or blots of failure, and each soul is his own scribe.

He alone writes "Success" whose life becomes a pen of submission in the hand of Divine Will.

Faith is the Lever of Power by which the pure soul moves the mountains. Faith is the Wings that lift the heavenly birds over the sloughs of worldly despond. Faith closes the outer eye for it sees with the inner. When the inner eye is lighted from the Lamp Eternal, Faith chooses the right path at the proper time and reaches the goal.

The human race is in greater danger when its faith in God as a vital reality is shaking.

Verily when man loses Faith in God he becomes animal-like, selfish, rapacious and cruel. His heart becomes cold and he enters the grave of death, and though like an animal he moves for a time upon the face of the earth, yet all the while he lies dead in the grave of time and henceforth must lie until, in his dream, he yearns for reality and divine Love quickens the sleeping spark of reality into Divine Attraction.

Men, the world over, feel as never before the need of a center of attraction—"Oh, that a mighty prophet might arise who would rally all men in one harmonious band," is the burden of the world's cry. And yet men are so attached to the things of this material world that they stop not to listen, look or investigate. They ask to see and stop not to look, they desire to hear and pause not to listen—they clamor for the Book of Knowledge yet turn not its pages. Surely they await for the storm of calamity to cross the path of their worldly progress. It will not fail them.

A man without Faith in God is truly a rudderless ship before a gale.

Nations are composite men.

As a mischievous printer's devil serves to detract from the spirit of a written idea so does a malicious idea serve to distract the souls of men from the ways of God. But there is a voice that speaks from heart to heart—a hearing without ears—a writing upon the tablets of hearts with ink that is death to the wicked.

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KEEP YOUR EYE ON THE BIG TREE.

Keep your eye on the big tree.

Some things are true in the Littles, but not all in the Big matters.

It's all right to "watch your step" getting on the elevator, but when you are sailing a boat you don't watch the waves, but the North Star.

Quit thinking about your Health, your Husband's crankiness, your children's petty problems, your own tempers, faults and worries.

Get your eye on the Big Tree.

God, for instance—the Tree of trees. Just set your mind every morning on Him, His loving care, His perfect will, His sure justice, His beautiful understanding and sympathy—

"And the cares that infest the day
Shall fold their tents like the Arabs
And as silently steal away."

And then another Big Tree is Work.

If you can't see God, at least you can see your Work—what you have to do in this world—the joy of it, the meaning of it, the sacramental force in it.

Many a body has been saved from the hospital and many a soul from hell by Work.

Any human being that will keep his eye fixed on these big twin trees, God and Work, will walk mighty straight, will come gloriously to achievement, and will find that Happiness (the jade, that ran when pursued) will come running after him and beg to go along.—Dr. Frank Crane in The Nautilus.

TIDAL WAVE OF PROFITEERING

Can you realize what $15 per 100 pounds for potatoes means? Think of people in Washington and elsewhere buying this humble tuber at the rate of $1.60 per peck, $6.40 per bushel! And higher prices predicted for the morrow. And it's impossible to get sugar at 30 cents a pound—all disappeared, hoarded, held up for canning time when it is predicted it will cost from 40 cents to 50 cents per pound. These are but two of the homeliest examples of trade robbery and extortion. Everything else is apparently moving in the same direction. Where will it end? Who can predict? Street car fare, the cost of electricity and of gas, the use of the telephone and the telegraph; transportation by railroads and water lines rising, the doubling in the cost of clothing promised in a year. Strikes on every side. Labor demanding unheard-of compensation. What's the trouble? Was the armistice a mistake? Has the whole country turned from honesty and fair dealing to dishonesty and extortion? Now is the time for faith in God. And at the same time for united effort to detect the dishonest and bring them to justice.

"I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it."

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EXTRACTS FROM "BURBANK AT 70"

Walter V. Woehlke.
(From American Magazine, May, 1919.)

WHEN you speak of Luther Burbank as "the plant wizard" you probably mean to pay him a compliment. It is your tribute to the seeming miracles he has performed. There has been nothing of magic in his work. But there has been a patience so invincible, a concentration so ardent and intense, that one must marvel at the man himself more than at any of his achievements, remarkable as they are. He has kept at a task for ten, twenty, even thirty years before the desired end was attained. He has so concentrated all his powers on his work that his very senses have been developed far beyond their normal quality. It is self-mastery, not magic, that has made him able to achieve miracles.

"Most of us, young, middle-aged, and old, are surrounding ourselves with self-created limitations," said Mr. Burbank. "Because a thing has not been done before, because nobody around us is doing it, we assume that it is impossible. In every plant and in every human being there are forces and powers of a range so wide, of a potentiality so great, that few people realize their full extent. One can take a plant strain and, by breaking up its inherited habits, guide it into a new and higher development. Even the despised weeds have this potentiality in them. They are weeds merely because at some time in their history they were starved, crowded, neglected, and had to adapt themselves to their surroundings in order to survive in a hostile world. But the possibility of developing into a higher form is still in the lowliest of them. In the human plant there lies the same power for growth and development, and the use we make of our possibilities depends almost solely upon ourselves."

This is not sky-blue theory and abstract philosophy with the plant breeder. In his own life, in his own achievements, Luther Burbank has demonstrated not only that plants can be made over and wonderfully improved, but also that the same process of self-improvement is open to every individual armed with courage and determination. He proved it when he so sharpened his senses that he can pick out almost instantly the one deirable specimen from thousands of plants which to the average eyes presents no visible differences.

While Mr. Burbank was developing the Shasta daisy he produced millions of plants and blossoms, destroyed ninety-nine out of every hundred, and continued with the seed of the survivors. He succeeded in producing a daisy with a large, showy blossom, with the hardiness and the other qualities he wanted; but all the millions of white flowers that passed in review before his eyes had a faint greenish shade. At last, among several thousand blossom, he found one of purest white.

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"Take the seed of thewhitest one and destroy all the others," he told the foreman. The foreman looked the flowers over long and carefully. By and by he came back, a puzzled frown on his face. "I can't find any whitest one," he said. "They're all white." Nor could the numerous visitors detect the slightest difference in the coloring of the daisies, until one day an artist confirmed the plant breeder's judgment of color values. Through conscious and deliberate training, Mr. Burbank's eyes have become able to detect the minutest detail with startling clearness. He can see at a glance whether a building is even a quarter of an inch out of true, or whether a wall deviates an inch per hundred feet from a straight line.

"There is no magic in it," explained Mr. Burbank. "The man who wants to accomplish anything worth while must learn to close his mind to all non-essentials and to focus it upon the task in hand with a burning intensity. Long hours of labor are valueless if the mind wanders. The average man rarely sets the individual force of his mind to work on a single task continuously. He thinks of the automobile he is going to buy, the show he is going to see, or the raise he thinks he ought to have. Providence and nature intended every normal human being to render the service for which he is fitted. It has proved time and again that the normal man has in him the latent capacity for far greater things than he accomplishes in his daily routine. It is only a question of arousing this capacity and establishing the habit of putting it to its best uses constantly.

"Sporadic excellence and improvement will not get a man very far. Like the plant breeder, he must learn how to fix the new traits and characteristics he develops so that the improvement will be a lasting one that can be transmitted to future generations. In my experiments I have often grown, examined and destroyed hundreds of thousands of plants at a time, frequently retaining only one, sowing its seed and repeating the process until I had produced a plant which unfailingly transmitted its newly acquired traits to its progeny. Man has in him the power of conscious self-improvement, and the exercise of this power makes every succeeding step easier for the individual."

When Luther Burbank first revolutionized the practice of plant breeding by experiments with hundreds of thousands of plants, where others used tens or dozens, his senses were not sharp enough, his memory was not retentive enough, his mental capacity was not great enough, to carry more than two or three experiments to a successful conclusion at the same time. But as the muscle that is exercised daily responds by increasing vigor and strength, so his mental and physical equipment grew as he made greater and greater demands upon it, until now he is able to conduct—and keep fully familiar with every detail of—more than four thousand different experiments.

"It's an old and trite saying, but profoundly true, that every beginning is hard," continued the plant

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philosopher of Santa Rosa, "but once the first step has been taken, once the foot is on the first rung of the ladder, there must be no turning back for some new and easier path. After the start in the right direction, persistence in the face of every discouragement will finally win out. Often and often I have been on the point of giving up, after having spent years on certain experiments. It seemed impossible to do what I had set out to accomplish. I might come near the goal, but I seemed unable to reach it, and finally I would almost decide to give up. But I didn't! I kept on, and frequently the very next year would bring the golden prize. Perhaps I have learned persistence from the plants with which I work. Their tenacity of purpose is simply astounding. Nothing can discourage them. Under the most adverse circumstances they will strive valiantly to fulfill their mission in life. Alongside of the will of the plant to live and bear fruit, man's will is as the feather is to the steel bar. Yet the human will can be developed through steady exercise. If he will only persist in doing the hard things we know we ought to do, we will be astonished at the increase in our will power, and delighted to find how much easier the hard task becomes through constant repetition."

Like Antaeus, Luther Burbank lives close to the soil and receives new strength from daily contact with it. Despite his delicate constitution and early setbacks, he has worked from ten to fourteen hours a day steadily, with but one interruption in more than forty years. Once when the physicians gave him just eighteen months to live, he smiled and went off into the mountains, and returned in three weeks, ready for twenty more years of uninterrupted labor. He carries no wizard's wand, possesses no magic power. What he has done he has accomplished despite the handicaps of ill health and abject initial poverty. And he believes that others, if they only have the will, can reach the heights of their vocation by concentration, hard work, and persistence.—The Truth.

THINKING!

But soon or late the man who wins,
If you think you are beaten, you are;
If you think you dare not, you don't.
If you'd like to win, but you think you can't,
It's almost a cinch you won't.

If you think you'll lose, you're lost,
For out of the world we find
Success begins with a fellow's will,
It's all in the state of mind.

If you think you're outclassed, you are;
You've got to think high to rise,
You've got to be sure of yourself before
You can ever win a prize.

Life's battle doesn't always go
To the stronger or faster man;
But soon or late the man who wins,
Is the man "who thinks he can."

—Walter D. Wintle.

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DON'T WORRY.

The following colloquy between Dr. Depew and a New York Journal reporter the other day is worthy of attention, whether one aspires to a Senatorship or any other success in the world:

"Did you ever despair of becoming a Senator some day?"

"Never. I am sure of what I am going to tell you. Fix a point that you wish to reach, concentrate all your faculties to the task of reaching it, and you'll get there. Nothing will stop you. It is more than consoling, it is an absolute statement. It is a fact."

That is it. High aim, concentration, fixedness of purpose, unfaltering faith and persevering work. The time has not gone by when these can remove mountains and attain senatorships.

And don't worry. Mr. Depew's father and mother died of worry. But he hasn't. He once lost all the money he had ever saved, by indorsing for friends. Things looked dark; his health was poor and his nerves were gone. But he said to himself, "Stop worrying." Sleep came back. His health improved. The cares that infested the day vanished as he laid his head upon his pillow. Cheerfulness triumphed over all his ills. Listen to his testimony:

"In the day my enemy did his best to throw me down. He worked with his might in the dark and in the open. I went to bed having forgotten him, and when I woke up in the morning I could like him."

There are a dozen sermons in Mr. Depew's account of how he won the senatorship. It indicates the wisdom of high ideals, steadfastness, cheerfulness and industry, and casts out envy and jealousy. He never sought to rise by pulling any one down. He fought fairly and honorably, as every man must to win the full enjoyment of success.—Times-Herald.

The silent force of sympathy—Love—is the sustaining and upilfting 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, in World's Advance Thought.

Spiritual-minded men grow to wisdom without any strenuous mental efforts; they love, pray, meditate, listen, and obey, and then all Love, Light and Life is theirs. The nearer man is to God, the omniscient One, the more he knows; and the more we know the less we have to tear and wear our minds with mental schemes to gain the Kingdom.—Frank Harrison.

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Washington. D.C.
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VOL. XXVI. JULY, 1920. No. 10

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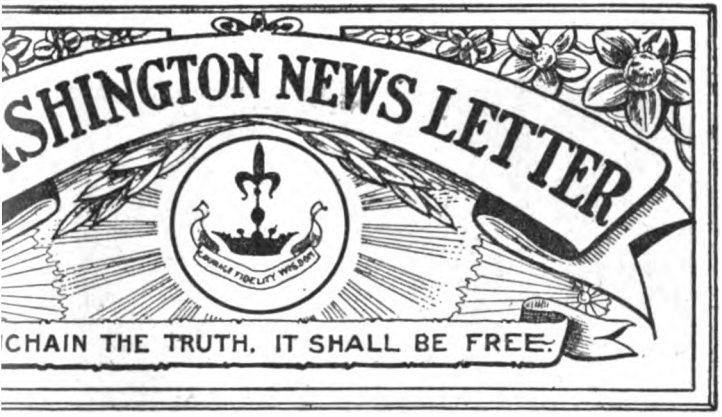

WASHINGTON, D. C., JULY, 1920. NUMBER 10

n News Letter

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TO SUBSCRIBERS.

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LET THE GOOD WORK GO ON.

The News Letter is glad to learn that two of the Episcopalian Churches of Washington have established themselves as "centers of healing," in furtherance of the work recently taken up, locally at least, by that denomination. Certain churches of the Episcopal denomination some years ago took up a modified form of healing work as an auxiliary, but did not persist in the good work. Let us hope that the Washington churches may continue in the proper path and manifest such faith, realization and zeal as may place them in the very foremost ranks of divine healers. It is clearly the duty and the province of the churches of all denominations to engage in healing work. They are commanded by the words of Our Divine Master to do so, and are in possession of the machinery and organization to carry out the command to wonderful results.

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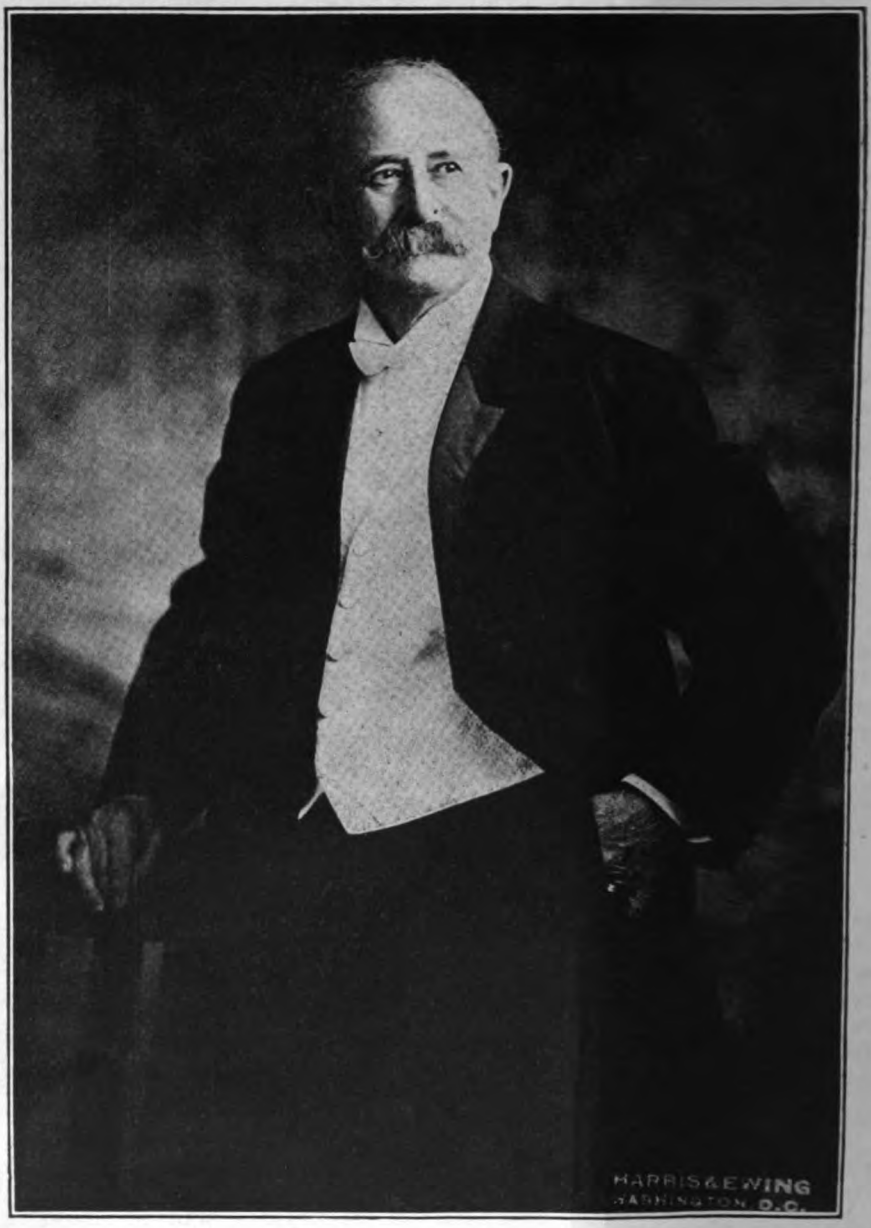

Oliver C. Sabin.

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ROSE OF THE FLAME IMMORTAL.

This is the title of a charming book of poems by Rose M. de Vaux-Royer, with whose writings the readers of the News Letter are familiar. The volume comprises selections from current publications dedicated to the memory of Madame de Vaux-Royer's husband, Clarence de Vaux-Royer. It is prefaced by Edwin Markham, with tributes from Justice Stafford, of Washington, Clinton Scollard and others, and contains portraits of Madame Royer and her husband, who was a famous musician and composer. Many of the poems are reprinted from the Washington News Letter and others are taken from The Nautilus, The New York Herald, The New York Times, The Overland Monthly, The California Magazine and Munsey's.

Two writers well known to the readers of the News Letter have said of Madame de Vaux-Royer:

"I congratulate you that you have been able to imprison in verse so much of the loveliness of nature and life."—Clinton Scollard.

"Always the poems contain hints of something just beyond—suggested—this secret loveliness whose presence haunts every page. The essence of your poetry is the optimism of the spirit."—John Hall Wheelock.

The volume, a beautiful book in blue and gold, may be obtained by addressing Rose M. de Vaux-Royer, the Cameo Press, Hotel Wheatland, Lancaster, Pa. Price, $2.

A WORD OF APOLOGY.

The able article which appeared in the June News Letter entitled "The Word Made Flesh," and which was credited to Elsie Brooks, should have been credited to Elsie Gibbs, of Chicago, the well-known contributor to these columns, whose work is so much enjoyed by students of Christian Science. The error, which was noticed too late for correction, is much regretted, and the apology due to Elsie Gibbs is hereby offered. The current number of the News Letter contains other work of our admired contributor.

Oliver C. Sabin Jr.

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Chain of Golden Thoughts

July

PAULINA B. SABIN

My faiths and creeds about me be;
In heart and hand-clasp understood
By all mankind beneath the sky,
Who seek the universal good;
My creeds embrace the common tie,
That binds a broader brotherhood.
—Rose M. de Vaux-Royer.

If our health, happiness, success and prosperity are not complete, then we are not expressing Truth perfectly in all our ways.—Elsie Gibbs.

He alone writes Success whose life becomes a pen of submission in the hand of Divine Will.—William E. Gibson.

We believe in the religion which not only heals the soul and destroys sins, but heals the body as well—a full and perfect salvation. Any religion or system of salvation which does not comprehend and embrace the full salvation of soul and body is defective.—Bishop Sabin.

A real man is not afraid. He is not afraid to be kind. He is not afraid to be gentle. He is not afraid to be true. But a coward is not kind. He is not gentle. He is not true. That is why he is a coward.—Barry Boynton in The Nautilus.

Is there a God? I shun the old debate.
If there is none, still will I strive with Fate,
With such high courage, spite of every ban,
That you will know the Godlike is in man.
—Edwin Markham.

Fifty years under prohibition and you won't be able to find a man in the whole country who would so lower himself as to touch the booze business with a 40-foot pole.—Elizabeth Towne.

Time is the crucible in which most problems of this life are solved and, too often, adversity is the fire of test.—William E. Gibson.

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MAN; HIS DOMINION

The Mosaic History of the Creation—You Make the Laws for Yourselves—They Who Are the Masters—Do Not Dwarf Yourselves. The Elements Controlled—If You Ask God He Will Lead You.

Bishop Oliver C. Sabin.

THE three great divisions are God, the Father; Man, the Child; and the language or communication between the two. That embraces the great subject of our study today. We are on the division of man.

"And God said, Let Us make man in Our own image, after Our likeness; and let them have dominion over the fish of the sea, and 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 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 fowls of the air and over every living thing that moveth upon the earth.

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

"And the evening and the morning were the sixth day.

"On the seventh day God rested from all His works."

I was reading in a Bible commentary written along about 1840 by a Divine by the name of Bush and I found that, in giving his history of the creation of man, he left out the creation history that I have read you, entirely, and adopted that part of the history which is the allegory of the story of the Garden of Eden. He could not take both and you cannot harmonize one with the other.

If we are to believe the doctrine of creation as given by Moses, in the first chapter, we cannot believe the other. They are simply separate and apart and we know that we are right, because of the fruit of the tree. God gave man power and dominion. Take the allegory of the Garden of Eden. We find so many incomprehensible things connected therewith that it is impossible to harmonize it with the thought that man is a responsible being, or that God is Infinite, Infinite Knowledge or Omnipresence. Therefore, we adopt the only sensible theory of the creation of man given in the Bible—that is, that God made man and on the sixth day he rested from all his work, and that, after His work was finished, He pronounced it all very good.

God said, Let us make man and give him dominion; and went on to specify of what that power and dominion should consist. We find that each one of us, who claims his rights as the child of God, claims his dominion as we are entitled to claim it, for it is ours, this power

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and dominion; but those of us who follow the old doctrine that we are worms of the dust and are hardly fit to be mentioned in connection with Divine Love or Divine acts or the reception of Divine favors, have no power or dominion. We are worms of the dust, for Solomon never said a truer thing in all his life than he did when he said: "As a man thinketh so is he."

In other words, you make the law that controls your own selves, and in this teaching, I want to impress that one thought upon you. You are today, the very measure in which you measure yourself, the rule which you stay by, the sign that you have concluded to follow; the path that you have blazed out for you to walk in is the path identically that you will have to travel, because the stars are not more fixed in the firmament than are the universal, unchangeable laws of God Almighty, and in all of these laws the estimate you place upon yourself is the estimate that you are entitled to in the world. Take the person who is eternally mourning for the future, looking through dark, gloomy glasses, fearing catastrophe, fearing sickness, fearing sorrow; such a person is universally subject to the very identical things that he fears, and like Job, he can exclaim, by and by "That which I feared has come upon me." In other words, he has made laws for himself, and, so long as he holds to these laws, there is no dodging, he will suffer the penalty unto the uttermost. There is no dodging for "As a man thinketh so is he." Then, the part of the wise man, is to assert his rights and know what he is entitled to. Claim them and claim them with confidence, and with assurance. Remember the old couplet:

Tender-handed touch the nettle,
And it stings you for your pains;
But grasp it like a man of mettle,
And it soft as silk remains.

It is so with this problem of life. Those of you who come up and acknowledge yourselves to be created in the image and likeness of God, endowed with power and dominion, who claim your rights and are not to be put aside, are the masters; and those of you who come trembling with fear, fear of God Almighty, fear of future punishment, fear of sickness, fear of want, fear of poverty, fear of sorrow, you are bound down like the stricken and broken reed, and you will pass away, you will go over these falls called death and the place that knew you shall know you no more.

How often, in our experience, do we find people mourning about their financial affairs, fearing they are going to be engulfed with poverty and I say to you, they will surely come to it. They will stick to a dollar until the eagle squeals upon it, as we used to say when I was a boy, and when they do spend it, they spend it with a string tied to it. When they go to make a trade, they will argue the merchant down, from his beggarly price already, and see if they cannot get it for a cent less; they will cheat their neighbors, and do everything that is wrong in order to make a cent. Those people are always poor.

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Not long ago, I went into a drug store to get some change for a bill in order to buy some car tickets. I told the merchant what I wanted it for, and he said, "Oh! I let them go by, sometimes. I do not pay them." He thought that was smart, but I didn't say a word. He felt good because he could beat the railroad company out of a car ticket. That is not our practice, it is the principle that destroys. I would not, this morning, from a financial standpoint, maliciously beat anybody out of one copper cent for $10,000 in money. If I should do that I would not have any principle and I would lose money by the operation. If you cheat, you will be destroyed. If you pinch you receive in pinches. The one that is everlastingly hard up and destroyed financially is he who is everlastingly pinching himself. As you sow you reap. The rule that you make for yourself is the rule that is going to be yours through life.

Now, I am teaching you, this morning, and I want to impress this truth upon you, that you must not dwarf yourself in any such way. Let the bounty of God Almighty's love come down into your pinched soul so that you can learn to be prosperous, learn to be happy, learn to be good. The same rule appertains to every part of life. Take a person who is always dreading a certain disease. I could give you a number of cases where persons would fix ahead a time that they were going to die by a certain disease and when that time came they passed away. I know of one case that came under my special notice in which the person died within the year in which she said she would. She was the only member of the family who ever died with such a disease. In other words, she had made a law and that law was imperative and must be complied with. Take a person who sits down at a table and says: "Oh! I am afraid to eat this, it will hurt me." He might just as well take poison as to think of eating that of which he is afraid, because it will surely have the effect he speaks of. I do not care if it is nothing but a drink of warm water, it would hurt a person who has made such a rule in his mind. It is going to hurt him, but when you sit down to a table to eat, say: "I am the child of God. I am perfect," and fill yourself full and do not be a coward. Eat and do not be afraid. Do not pinch yourselves. Remember, God Almighty's love controls you and God's love protects you, and you can eat what you choose and God Almighty will take care of your digestion; but, if you make a law to the contrary, you will suffer the evils of indigestion.

Sickness is catching, good health is catching. Do you know you can catch good health just as easily as you can catch yellow fever, smallpox or anything? It is a good disease to catch. Catch harmony in your mind; it is a good thing to catch. Catch the Love of God and catch the trust in God in your heart.

This whole subject is so simple that it ought not to be difficult to understand. "What you ask in My name, believing, you shall receive." Those are the words of Jesus Christ. That which you ask in His name,

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believing, you shall receive. It is very simple.

I have told this incident before, but I am going to tell it today. This summer, during our trip in the North, we were going up the Kennebec River, in Maine, going up stream. The tide was running quite rapid, going about five or six miles an hour. We had gotten about three-quarters of a mile beyond our mooring and the only way for us to do was to either get wind to move us back, anchor or go on up to Bath, because they could be no stopping there unless we anchored, and no going back without wind. The situation occurred to me. I did not say anything to anybody, I went to the bow of the boat and sat down in front of the mast, and I made a prayer like this: "Father, Thou hast promised that if we want anything and ask in Thy name, we shall receive. Now, I ask for wind to take us back to our mooring. I have a lecture to deliver tonight and we have our dinner, and it is time we should get back, and I want to go back right away and I ask this in the name of Jesus Christ and I ask it, believing and do Thou, Father, destroy every vestige of unbelief in my mind and I ask this all in the name of Jesus Christ."

I went back to where the company were seated and commenced talking to them and it was but two or three minutes until here came down the river, right beside our boat, a nice breeze. It filled our sails and took us to our mooring. There was an answer to prayer by God through the elements.

Man has power and dominion over the elements as well as over everything else. The promise is that he has power and dominion over everything on the face of the earth. It is just as easy to stop a wind or destroy a storm or to command the waters, if you are entitled to it, as it is to heal a person of a cold. All is done through the same principle, the same thought, by the Realization of your power and dominion.

When a corporation is formed, it is entitled to carry on such business as is given in the charter by the Legislature. I remember, in the early days in Illinois, we would get charters that would give us the right to the running of steamboats, the building of railroads, and almost every other conceivable kind of power. They could have the right to do all that was in their charter if the legislature would pass the charter and give it the authority of law; and usually those charter bills were all put in one bill, called the Omnibus bill, and they would generally have them passed at the last session. Now, if a corporation had a charter to run a line of steamboats and never built a boat, that part of the charter would not do them any particular good. It is so with you. If you have this power and dominion to control your life and your finances and your everything connected with your affairs in life, but you say: "Oh, you can do it, it is not for me," you lose your rights, because you do not use them. It is the one who uses his rights and who maintains the privileges of his charter that succeeds. You have dominion over everything

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in the earth, under the earth and in the air. The birds and fishes and everything that moves is under the dominion of man. Man, himself, can make his own health, his own circumstances; all is dependent upon himself. He can do this by acknowledging the God-given power which has been given to him in his charter.

Now, it is for you, as students, to say whether you are going to accept of this charter privilege or whether you are going to adopt the other, so to speak. If you accept, you are a master; if you do not, you are a worm of the dust.

Man is created in the image and likeness of God. Now, that does not mean that we are physically like God. We do not know what God is, physically. If He has a physical form, we do not know it, but we know what God is. We know that God is spirit, and we know that God is Omnipresent. We know that God is life and we know He is Omnipresent life. That means that God is everywhere; He fills every niche in this room, everyone of you lives, moves, and has your being in God; you dwell in Him, and He in you, as the water is in the sponge and the sponge in the water. He fills you, you live in Him, He covers you as the waters cover the fishes in the sea. Everywhere you go you are in God, and if you acknowledge this and accept this, God Almighty's spirit leads you in the very minutiae of life. You cannot be sick. If you ask God, He will lead you, He is your supply along the lines of goodness, along lines of perfection. Man's body is but a passing panorama. The bodies I see in you today, in a year's time everyone will have passed on, and the bodies you have now will have been cast aside and new bodies will have been given to you. In the beginning creation is today, and you are being constantly created; in the beginning creation today, in accordance with your desires.

Now, let me give you a thought, so that in this creation you will always be created right. Say you have an old body, such as I had about eight years ago. I began to realize that this new creation was going to make me happy, a young fellow, and this old body I had was to pass away. So I denounced it and denied it and God Almighty is giving me a new body. I am going to have a youthful creation. What is the result? The moth left my cheeks, flesh came onto my bones, the roses blossomed upon my face, I have muscles of iron, the activity of youth, am an athlete, and am growing better all the time. Why? Because I demand that this new creation that comes to me shall be youth, shall be strength, vigor, health and life more abundant. That is what I demand and I have the right to demand it. Why? Because I have power and I have dominion. I am a master. God Almighty has given me the power and I exercise it and it is mine and I am going to exercise it, and I am going to demand my rights and I won't be satisfied until I get what I am entitled to. I want everything, and I want it now, and I want it from God Almighty, my beautiful heavenly Father, who is my life, who is Love, who is good

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and who constantly stands forth giving me of the goodness and blessings of life, and of everything. Why? Because I realize that I am God Almighty's child, created in his image and of his likeness, and I have power and dominion from the Father and it is mine and I claim it.

THINGS TO BE REMEMBERED.

From Weekly Unity.

Remember that giving thanks will multiply your blessings.

Remember to give thanks to God for the blessings you have received and for the things you desire. "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Give thanks for what you desire, just as though you had already received it.

Remember that there is a law of giving and receiving. We must give freely in order to receive freely. One of the best things to give is thanks. Everyone can give thanks, no matter how poor in worldly goods he may seem to be. Many seem to have forgotten how to give thanks. Some actually curse the little good that comes to them, because they think it is not large enough. If these people would begin by giving thanks for small things, they would soon learn how to give thanks for the greater things. Everybody likes a man who has a perennial air of thanksgiving. We enjoy being in the company of such a man, and we unconsciously give him the best we have.

Remember to thank every one that does even a little thing for you, and let him know that you are really thankful. It will always pay.

Remember that thanksgiving is also good for your health. Disease cannot live long where there is true thanksgiving and praise. Thank God for perfect health, if your health is not what it ought to be, and your health will become perfect.

Remember to thank God every morning that you have abundant health; and that you are loving and kind; and that you are guided by Divine Wisdom, and that you are prospered by Infinite Goodness.

RIGHT THINKING.

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.

Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?—1 Cor. 6:19.

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HAPPINESS

God Wants Us All to Be Happy—Depend on Yourself Only—Help Yourself—Happiness From Acts Well Done—Bathe in Joy, Peace, Love and All Good—Your Thoughts Part of Your Life—Look for Good in All.

Elsie Gibbs, 2142 Park Avenue, Chicago, Ill.

MAN is just beginning to realize that hereafter and the life beyond begin right here.

We are all seeking happiness and happiness right here. We do not want to put happiness off until some indefinite future time after we have "shuffled off this mortal coil."

God wants us all to be happy, to be filled with perfect health, understanding, prosperity and all good, and, if we have not all these things, something is wrong with ourselves.

It is so much easier to place the blame on some one else, relatives, friends, circumstances, environments, injustice, and the like; to look outward, instead of inward, and know that we are out of tune with infinite power and love.

DEPEND UPON NO ONE BUT YOURSELF.

Place the flame nowhere but your own self. Be self-reliant. Work out your own salvation.

Some one can point the way but you must travel the road yourself.

If you wait for some one else to push you forward or to place you on a pinnacle miraculously, before the eyes of all the world, you will wait in vain.

Move forward steadily and surely and you are bound to reach your goal.

If you are capable of filling a responsible position of honor and power you will come into your inheritance by divine law. No one can hold you back but yourself. The world wants able-bodied, capable men and women and is looking for them.

Bring out and cultivate all that is best and finest within you. If you take a microscope and examine an acorn you will see the perfect pattern of the oak tree already within it.

Make the proper conditions for growth and you will develop out into perfection.

HELP YOURSELF.

If you don't, God can't help you. If you break a law of health, success or happiness you must do so and so to get adjusted again and within yourself, not in some far-off country, nor some health resort, but right at home.

The Jesus taught us to be joyous and cheerful and in friendly cooperation with the whole universe.

"Be of good cheer for I have overcome the world and what I have done ye can do also."

He teaches us happiness by overcoming all worldliness, materiality, selfishness, fear and weakness, and

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filling our minds with the light of truth, wisdom and the love of God.

HAPPINESS COMES FROM ACTS WELL DONE,

not from being much but doing much.

Some people imagine they will be happy in receiving everything possible from everyone, but happiness cometh from giving and not receiving. We can't measure our happiness, or God's goodness to us, by our bank account, not from temporal but by eternal riches.

There is a silver lining to every cloud, so wear your clouds inside out. "And this shall also pass away is true of everything that is unpleasant."

Joyousness is to the mind what sunshine is to the flowers. Rejoice and be glad always, not part of the time but all the time.

Bathe yourself in a sea of joyousness, peace, love and all good daily.

Be earnest and filled with enthusiasm and take an interest in all the events of the day, thus adding youth and joy to your life.

Don't be a sulky child, but be thankful for everything that comes into your life. We have a tendency to be thankful for all the things that seem good and complain and cry out against all things that appear not good to us.

"As you think so you are, as is the mind so is the body."

YOUR THOUGHTS BECOME PART OF YOUR LIFE.

Think peace, think happiness, think love, think health, and talk them regardless of what anyone else says or does, and they will become a part of your life, as all things are created through thought. You will be a contributor of good to the universe by talking of desirable things.

Don't ask anyone whether you will be successful or not, for they are very apt to judge by their own unsuccess and put a damper on your enthusiasm and add fuel to your fears and doubts.

Just be success, think success, talk success, live success and you can't get away from it. You will have boundless success if you take all the success God is pouring out to you daily, but you must become a good big receiver and be a good big giver.

LOOK FOR THE GOOD IN EVERYONE

and not the evil, for our meditations are our choicest companions and we reflect them back through ourselves. "The truly wise man, who has grown his understanding and light within him, is twice regenerated and enshrined in sacredness, for in the humility of his inspiration he lives in constant contemplation and knowledge of the presence of God. He can be defiled by nothing in this world, for behold, all evil flies from him. For virtue is always pure, and he is virtue; charity is always pure, and he is charity; faith is always pure, and he is faith; prayer is always pure, and he is prayer; good is always pure, and he is good; the Divine Essence is always pure, and he is a portion of the Divine Essence; the sun's ray is always pure, and his calm presence is like a ray of the sun that vivifies all

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around it. Even his death defiles not, for death, for the sage twice regenerated, is his birth with God."

"If ye know these things happy are ye if ye do them."

HEAVEN AND HELL.

We think we can truly say that every one has formulated some theory about the condition of the places termed "heaven and hell." A young woman who followed the profession of nursing, after serving on a hard "case" and losing much sleep, casually remarked that if she could not sleep in heaven as long as she wished to, heaven would not be the place she desired to enter. To others heaven means a magnificently appointed place, with gates of pearl and streets of gold. But, if we read the teachings of Jesus the Christ we find that he said, "The kingdom of God (heaven) cometh not with observation. Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God (heaven) is within you." Where God dwells—there is harmony—there is "Heaven," there is peace and there dwells that "perfect love which casteth out all fear," for fear is hell.

God made man in his own image and likeness and God is just, for, furthermore, he gave to each one of us absolute freedom to exercise our thoughts, actions or works. And therein do we glorify God that according to our faith do we receive the blessings, the joys of riches untold.

We come on this material plane, this earth filled with its wonders for our delight and are given the opportunity to live in grace. Mercy is shown to all who have erred, either through ignorance or willfulness. "Behold," said the prophet, "I send my messenger before thy face, which shall prepare thy way before thee." And as gold and silver ore must pass through a refining process to become pure metal, so must we pass through a refining process and be cleansed of all our inharmonies in order to live in heaven here and now.—Thaddeus M. Minard and Associates.

THE TIME IS NOW.

There is but one time to be anything, and that time is now. Postponement, procrastination, is loss, waste, pain, failure. "Now is the accepted time" for happiness. He who will be happy must be happy now. There is no other cause of unhappiness equal to this of waiting for it—tomorrow. There is but one other cause and that is mourning for what has been or might have been. Living in yesterday and tomorrow is the cause of unhappiness, failure and disease. The only way to be happy is to be, and the only time one can be is now.—Henry Harrison Brown.

I sent my soul through the invisible
Some message of the afterlife to spell,
And by and by my soul returned to me
And answered, "I myself am Heaven and hell."
—Omar Khayyam.

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OUR GUEST CHAMBER.

Harriet Doan Prentiss.

The strongest statement one hears from modern writers is that "A sound mind maketh a sound body."

The more carefully we analyze cause and effect the more definitely do we conclude that "Thought is the only reality in the universe" and we must use it with discrimination.

The glory of God's radiant mind permeates every atom in space and illumines the soul of man, animating him to a noble expression.

When man wakens to a full realization of his ever-present, vitalizing and sustaining power he draws abundantly from the vibrant life-giving source of his being and turns away from all depressing suggestions and negative influences which emanate from human minds, thus expressing the divinity of his royal origin.

We are all sparks from the life of God and are made to shine forth in his image and likeness.

To feel the uplifting power of God's presence compels one to release all tensions of doubt, anxiety and fear and rest in the love, harmony, wisdom, peace, vigor and abundance by which one is ever supported and surrounded.

When we allow buoyant, life-giving God attributes to flow continuously through us, and open a channel through to the right source, we will "add our own light to the light of day," and speedily demonstrate our blessed union with the radiant forces of creation. We will be "carried along as a bird carries its wings" and soar majestically into God's Elysian fields.

"Each soul that has breath and being
Is touched with Heaven's own fire;
Each living man is a part of the plan
To lift the world up higher."

"Back of all one sees, hear or perceives is the steady stream of God's love urging us to larger growth. Let it in, let it in.

"Make ready a guest chamber if you would entertain angels today."

"WHATSOEVER I ASK IN HIS NAME."

God has made me in his own "image and likeness," fearless and free. "God has not given me the spirit of fear, but of power and of love, and a sound mind." I am a perfect son of a perfect Father. My inheritance is God. God is Love. There is One God and Father of All, who is within and through All. Perfect love is, therefore, within me. Perfect life is within me. God the All Good, who is in all, even Omnipresent, is in me. So the good, the true, the free, the power Omnipotence, the knowledge of Omniscience, the presence Omnipresence is my shield and buckler.

I abide in Christ and His words abide in me, hence the law is fulfilled. "Whatsoever I ask in His name" is being done unto me.—Harmony.

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DEMONSTRATING

God Expects All His Children to Demonstrate—You Have Abundance of Capital—How Realization Is Obtained—The Spirit of God in Your Heart—Your Want Must Be Sincere.

Evelyn King Gilmore in The Nautilus.

GOD expects each of His children to demonstrate and—more—He demands it of us. The very fact that we desire any good thing is, as Dr. Cady says, "God tapping at the door of our consciousness with His infinite supply." He has prepared for us from the beginning of the world all good, all abundance, all love, all power and all wisdom: it remains with us to bring it into visibility by demonstration.

But how, you ask, is one to begin? Like most of the big things in life, demonstration is so simple that we overreach it. We imagine it a difficult process, and become tense in trying to demonstrate, while it is such a natural thing that most of us are constantly demonstrating unconsciously. However, it is of the conscious demonstration—the manifestation which quickens with conscious power—that I wish to speak.

SUPPOSE.

Suppose that you had a million dollars locked in your trunk or in a strong box. You would not be using it, or demonstrating with it. It would just lie there. But if you should put this amount in a bank, or loan it out at interest, it would be making or demonstrating more money. Or if you should use it to buy something which you very much desired, you would also be demonstrating. If you, having a million dollars, wanted something which that money could buy, would you just sit and wish for it? No. You would quickly exchange part of the money for that which you wanted. Would it require any great mental effort on your part to exchange the money for that which you desired? Certainly not. You could effect the exchange almost without thought.

YOU HAVE THE CAPITAL.

"But," you say, "suppose I did not have the million dollars in my trunk or strong box?" You have. You have the capital with which to demonstrate anything. You have it now, have always had it, and always will have it. Just as with the million dollars, it remains entirely with you as to whether you unlock this capital and use it, or let it lie dormant within.

Or suppose you were the manager of an electric company. Your power is continually being generated and stored in the powerhouse. Would the force ever turn distant wheels or the light flash in countless homes and business houses if you did not use your power?

Scientists are constantly uncovering new forces of nature for man's use. How? By acting as if such forces already existed. This as-

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suming a thing to exist brings it into manifestation. It is so simple and so easy that man hesitates over it; yet after he has demonstrated it, he marvels that he did not do so before.

REALIZATION.

And so it is with our power of demonstrating anything in our lives. Each human being, whether he knows it or not, has this power. It is the creative spirit of God within us—our divine gift. It is ours whether we use it or not. The consciousness of this power within us is the first step in demonstration. It is called realization.

Realization is obtained by becoming quiet and still, somewhere, alone. Beginning at the head, follow the course of the blood to the feet, relaxing each muscle and nerve as you go. In this way, consciousness is released from any centers of the body upon which it may have been focused, and left free to mingle with the indwelling presence of the Christ. Having become oblivious to the outside world and forgetul of the body, your mind becomes centered upon

THE SPIRIT OF GOD WITHIN YOUR HEART.

Repeating with conviction, "The Lord is in the midst of thee," and "Be still and know that I am God," will immediately center the thought upon the spark of the Divine Spirit within you. It will bring such conscious oneness with the Father, such realization that He who is the substance of all good really abides in your heart, that you will be filled with a consciousness of love and peace and life and health. This conscious knowledge of God within you is the key to all power; and the stronger and fuller your realization of this power the quicker your demonstration. God is all good, and if you lack anything—health, wealth, love or wisdom—it is because you have not brought this phase of Him into your consciousness. You have not cleared your personal obstructions out of the path that God may manifest in your body and affairs. Just so soon as you do this will "whatsoever you ask be added unto you."

The next step is the

FORMATION OF YOUR MENTAL PICTURE.

Persons with vivid imaginations form the best mental pictures for the making of a mental picture is imagining, and these persons make the quickest and most remarkable demonstration. Make your picture so clear that you can see it as plainly with your eyes closed as if you were gazing upon a material object with your physical eyes. If you are not able to do this, practice will soon make it possible. Begin by looking attentively at a tree, a house, or a face; then close your eyes and try to see it just as vividly as when you were really looking at it. Daily practice with these simple things will soon enable you to form clear and perfect mental pictures. Another good exercise for imagining is to shut your eyes and recall past scenes, streets, houses and places where you have visited or lived. This power of forming mental pictures will not only help you to demonstrate, but will unlock the vast treasures of memory's storehouse.

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where lie all the things you have ever seen, heard or thought. It will develop your mentality to a wonderful degree; and the more a man thinks, the quicker he finds God.

YOU MUST SINCERELY WANT.

The third process in demonstrating is your demand. If your desire is strong your demand will be likewise. No half-way wishing or desiring will bring a demonstration. You must sincerely want a thing, must need it with a great and urgent demand. This does not mean that you are to be tense, eager or excited, for these qualities will hinder and delay a demonstration. You must be calm and quiet, yet so positive that your entire being vibrates with the consciousness of your great desire and of its power to be made manifest.

Will it work? Every human being that you know is consciously or unconsciously demonstrating the results of his mental pictures. Some are materializing pictures that they formed long ago; some are bringing into visibility pictures that they imaged recently; others, because of their strong powers of realization, demonstrate almost as quick as thought. All have the power. Some use it consciously. These get what they want because they know that they are working with a law as immutable and exact as the law of mathematics or gravitation. Others use it unconsciously and attribute the fulfilling of their desires to luck. Some use it selfishly, others unselfishly; but only those who use it consciously under the Law of Justice and Right are using it as God would have them use it.

ALL THE ABUNDANCE THAT YOU NEED—money, health, love, intelligence, wisdom, power—are rightfully yours, and no more. When by demonstration a person obtains more of anything than belongs to him under the Law of Justice, he sooner or later must bring it all to the Law of Adjustment. This is a very vital truth in demonstration. Let us remember the teaching of Him who said, "Thou shalt by no means come out thence till thou hast paid the uttermost farthing."

"So always bring your desire to the bar of your higher judgment; listen for the commendation or the condemnation of the Voice within. If you find that your desire is right and good, make your mental picture vivid and strong, and then send forth your demand with the earnest realization that you also "do the work of your Father which is within you." Your consciousness of the power of God in you causes your demonstration. So also does demonstration bring a quickening of the Spirit and a showing forth of all spiritual qualities.

THE LORD'S PLANTING.

Ethelind Lord Campion.

"That He might be glorified."—Is. 61:3.

Out of decay there lifts a Rose—
From slime and ooze the Lotus springs;
And see! out of the foulness of grim war
Peace, born of Love, doth lift her wings.

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A SONG OF LIFE.

Nettie E. Chamberlin.

Tune "The Vacant Chair."

As I sit in silent undulation;
Training my thoughts where they should go,
Stirs a tender chord within me,
Sweet as music, soft and low.

How all nature is a poem,
Blending into one great whole
And in "searching for the bluebird"
Oftentimes we miss our goal.

For our minds have been so blinded
In our haste to victory,
We've lost sight of the commandment
"Come as children unto me."

When we stop and wait and listen,
Being calm, serenely still,
Comes a voice like sweetest music
Out of all the earthly rill.

Then we know all nature trembles
And we thrill at every turn,
When we've dared to claim the gladness,
That in every heart does burn.

Now good people, here's the secret,
I have proved it strong and true;
Do you stop this haste and listen
To the voice that's guiding you.

You will find it in the stillness,
Not in turmoil, din and strife,
Therefore, stop this day and listen
For the voice that leads to Life.

MY HEAVEN.

I love to rest in my Father's care,
To know he is keeping me everywhere;
His love revealed at each step I see;
Like brooding wings it is covering me.

I love to know that where'er I roam
My Father's bosom is still my home;
His presence comforts me all the while,
And sunshine beams in his tender smile.

I love to feel that my Father's will
Is always good, and I fear no ill;
All mine is his, and all his is mine.
And so I walk in this faith divine.

I love to enter his secret place
Where dwells the light of my Father's face;
To hear his voice in the silence sweet,
And learn my tasks at his blessed feet.

I love to dwell in his kingdom dear,
And find its portals of pearl are here;
That now an entrance is freely given—
To be in God is to be in heaven.

—Emma Fisk-Smith.

"God is Love, the snowflakes whisper
As they linger in the air;
God is Love, the breezes murmur,
As they meet us everywhere;
God is Love, God is Love,
All things tell us God is Love."

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REALIZING PERFECTION

From the Fundamental Principles of Divine Harmony Technical Knowledge Is Realized—It Is the Truth Which Makes You Free.

A Chapter From "Christology," by Bishop Sabin.

LET it be constantly remembered that Christology, as we term it for the sake of descriptive distinctiveness, is that grand, God-given heritage of heavenly healing which belongs in common to all men and women, their children and their children's children, generation after generation, in continuous lines of succession. Let it then be well understood in the clear light of open day that this revealed healing does not belong to any so-called church; does not belong to any clique or cult, but does belong to all people; and as we recognize that God is love, and we are His children living eternally in His Love, we have the power given us to make

THIS GLORIOUS REALIZATION WHICH HEALS THE SICK.

The underlying principle of Christology is really as plain as a b c, simply being that exquisite God-love, healing alike the sick and the sinner, through destroying inharmony of every kind, thereby alleviating sorrow and banishing all misery known to humanity.

This great healing truth, under whatsoever name it may be known, was never intended to be enshrouded in mystery for the personal glorification or individual aggrandizement of anyone. Merely because I endeavor to expound it from rostrum and in print, with abiding faith, zeal and earnestness, I am not to be considered as a god, or extolled as a prophet. I do not merit personal worship simply because I read books, and learn from them great truths which I put forth humbly for the good of mankind. Healing, according to Christology, is God Almighty's work, and it does not belong to any human being as his sole prerogative. The same is true as to any other science, and unjust claims of healers to Divine favor simply cast odium upon them and bring ridicule upon the work in which they are engaged. Christian healing does not attach to any personality, and whenever anyone asserts that you cannot be healed because you do not believe in this or that personality, his is the voice of slavery proclaiming error.

NOW WHAT IS THE TRUTH WE MUST KNOW?

First, that God Almighty is Spirit, as the Bible demonstrates, and that man was made in His Image and likeness. This being true, image and likeness must be spirit, must it not? Therefore, men, instead of being material, as our materialists indicate, are spiritual beings, and when people attain to the healing of the sick they abandon all thought of the body. Supposing I have a patient to treat for fever, I must not go that patient and say, "Yes, you have the fever; I am sorry for you."

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and all that; but I must know that that person before me is the perfect child of God. I do not see that body at all, but I see the eternal child of God, the eternal image and likeness of God, which cannot be anything but perfect. When you get that far, then declare the perfectness of that spiritual being, see and deny the impossibility of anything else than perfection, and then you have gone as far as you can toward healing the sick. You have nothing to do with the body whatever. You do not even ask God to heal it; you do not have anything to do with it, not a thing. You simply make the realization of the perfectness of this spiritual being, and when you do that it is the end of your work—you need not go further. God's natural law forces the body to respond to this spiritual realization which you have made.

THE FORCE OF NATURAL LAW.

Now, for instance, suppose the reservoir of a great city were to burst suddenly. Would the water there stay where it was? Suppose you put a stick of dynamite under the dam and blow it up. Would that water stay there? You do not have to do a thing to it. You would not have to tell the water to go out; but by force of natural law that water would run down hill, would it not? Now, you put dynamite, so to speak, under that manifestation of evil, and when you realize the perfectness of this perfect child it is as far as you can go, for by virtue of God's natural law the body is forced into harmony.

Have the fundamental principles of Divine harmony thoroughly embedded in your consciousness, and then all the world cannot prevent you from healing the sick through destroying inharmony of every kind.

IT IS THE TRUTH WHICH MAKES YOU FREE.

Healing the sick, destroying all inharmonies, and giving perfect freedom from sorrow, sin, poverty and all other infirmities. A person cannot be part slave and part free. The two do not mix any more than oil and water. You must be either free or a slave. You cannot tell a lie and the truth at the same time. You cannot take a streak of light and a streak of darkness and make a bouquet of them. You have simply to be either free, or remain a slave. If you know this truth, which gives you freedom, then you are free. You are free from everything, and all you have to do in the realization of this freedom is to wake up, wake up to your rights and come to this glorious feast of the Lord.

Here is a realm that is perfect heaven, for heaven is within you, a realm where there is eternal health and happiness, and where sorrow cannot come and there are no tears, whence all lamentations, worries and troubles of every kind and character which have cursed the world are banished.

Do good, habitually, and so become good! Thus make your light to shine, not to your vain-glory, but to the glory of your Father in Heaven. Thus seek your soul's freedom. Break all fetters of sin and error.

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BRANDS FROM THE BURNING.

W. E. G.

He is most honorable among men who honors humanity with a perfect example of a righteous life.

He who lives this life must live much alone. Many doors will shut him out. Many souls will avoid his company. Yet, all will respect, will reverence while he lives, and make him most alive when he passes the bar of death.

Justice is a jewel of rare value. Whoever wears it, whether individual or nation, is robed in Divine honor. When the blood of the Spirit of Justice courses through the arteries of men and nations, peace flares from their banners and prosperity blooms in their flowers.

"Wine is a mocker and strong drink is raging and whoso is deceived thereby is not wise." This old, old saying is trite indeed, but true indeed. Intoxicating drinks deceive men by their color, their odor and their taste. They lure them to captivity as molasses lures the fly, and once men are captives their captivity is as complete as the fly's.

The lover of strong drink has no valid argument in its favor other than the fact that he longs for it. He drinks, never to satisfaction but to helplessness. He knows that drink makes a fool of him the instant he takes too much. It makes him incompetent and often leads him away from the path of prosperity, down and out of respectable positions, out of respectable society down to the dregs of the earth, but so powerful is the deceptive power of the monster, Drink Habit, that the captive defends the monster even in the throes of conscious ruin.

Fortunate, indeed, is that generation which stems the tide of strong drink and saves the next generation from its blighting influence. One day—not far hence—all alcoholic drinks as beverages will be banished from men and classed, as they truly are, great poisons of body and mind and stimulant to immorality. Do not expect the lovers of drink to bring about reform. They cannot, they are slaves. You who are yet masters must do the work both for yourselves and them. Posterity is looking to you for salvation. Ancestry is calling for correction.

By some, Evangelical Christian Scientists are considered presumptuous when they claim that the sick are healed in the name of Jesus Christ without the aid of materia medica; but if they really believe Jesus Christ to be the Son of God they can no longer doubt, if they will consider what Christ Himself said on the subject, as recorded in the fourteenth chapter, twelfth, thirteenth and fourteenth verses of St. John, as follows: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father; and whatsoever ye shall ask in My name that I will do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it."

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IN THE NIGHT

Ethelind Lord Campion, Sacramento, Calif.

By His light I walked through darkness.—Job 29:3.

I SEEMED to be walking in darkness, on a rough and narrow way. Ahead of me appeared a light which grew brighter and brighter, finally resolving itelf into the radiant form of a man. As I struggled to overtake this Shining Presence, urged by a conviction that much more than my individual welfare depended upon this accomplishment, I suddenly became conscious that my own body was emitting a clear white light—and that in this light all the way was open and plain.

Then the Presence ahead, nearer now, turned and smiled at me, holding out both hands in joyous welcome—and lo!—it was you, my brother! We walked onward together hand in hand, needing no words to voice our complete understanding, the light about us growing more distinct, more wonderful, more radiant, more vibrant with life and love and happiness, ever clearer and purer.

The feeling of companionship and entire unity was by this time so pronounced and sure that I was not surprised to discover that there remained in form but one—not separated into male and female, but comprising both, as a magnet is possessed of both positive and negative poles, and deprived of either would cease to be a magnet. In that complete merging of what had appeared different entities, or qualities, greater power and wisdom resulted; what had seemed halved became rounded and whole, and perfect satisfaction and the peace which is born of unity became manifest.

As we walked thus together in an understanding as perfect as that of two drops of water which coalesce in amity and beauty, we became aware of a great and wonderful radiance ahead of us on the Path. This Light filled earth and sea and sky with glory which promised to shine more and more, unto that perfect day, wherein is no darkness at all.

Approaching this Supernal Brightness, this irradiation of Pure Love, we heard a tender voice which said "Welcome home, dear ones, to Love and Light. Being Love, I am indeed the Light of the World—and said I not that you, too, were that Light? Join Me in shining, join Me in loving, join Me in Being, and we, together, will lift up all darkness into light; change ignorance into understanding, apparent error into Reality, and seeming falsity into Truth. Thus proceeding from glory unto glory in the Light of Love, earth shall be redeemed and, the Kingdom of Heaven established in the heart of humanity, become conscious of its Divinity. Come—shine with Me! Love with Me; glorified with that glory which was ours from the beginning, is now, and ever shall be without end."

And so, irresistibly wooed, we slipped "into the Shining Sea" of

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Love—not lost, but one with our Elder Brother and the One Power (which is Love), the One Presence (which is Love) and the All-comprehensive Intelligence of the Father (which is also Love)! "There ariseth light in the darkness—gracious and full of compassion, and righteous."

THE GREAT PHYSICIAN.

Have we a need today? Let us give ourselves unreservedly into the hands of the Great Physician. He will undertake our case. So wise, so skillful, so powerful is He, that never yet was a case lost that was fully committed to Him. If we yield spirit, soul and body to Him; "present (our) body a living sacrifice;" follow implicitly His directions, we shall find our flesh to come "fresher than a child's." "All thy bones shall say, Lord! who is like unto Thee?" "And thy soul shall be joyful in the Lord; it shall rejoice in His Salvation."—Fanny Rowe, in Triumphs of Faith.

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.

Every life is a work of art shaped by the man who lives it; according to the faculty of the artist will be the quality of his work, and no general rules can supply the place of his own direct perception at every turn.—Dickinson.

A BIT OF ADVICE.

If you will make the following suggestions a part of your working capital, you are on the highway of agreeable and satisfactory relations with your fellows. Though the matter seem simple enough in theory, it will tax your perseverence to the utmost to carry it out to practical results:

Never show temper.

Never betray envy or jealousy.

Indulge in no sarcasms.

Associate as much as possible with people of sound health, of cheerful disposition, of intelligence and education, of benevolence and moral purpose. Tone up your Personal Atmosphere by contact with such.

Surround yourself, as much as possible, with objects, forms, colors, circumstances, etc., that are agreeable, and exercise a cheerful and uplifting tone upon your Personal Atmosphere.

In all things maintain the confident and expectant mood of success.—Frank C. Haddock.

Someone has well said that we are not held accountable for our features, but we are responsible for our expression. There are many people whose souls are so full of the peace and joy of the Lord that their faces are made beautiful, although slighted by nature in respect to their features. "There is no beautifier of complexion, or form, or behavior," says a noted writer, "like the wish to scatter joy and not pain around us."—Moody.

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MEANING OF RESOLUTIONS.

From The Builder.

In order to know how to make our resolutions effective, we must, first of all, get an idea of what the word resolution means as it applies itself to our seeming problems and difficulties in life.

What does the word resolution mean? In mental science it means a re-solution back into the original elements or principles of mind of that concretized or formulated thought which we call a habit, or weakness, for want of a better name. For this is all that a habit or weakness is—a fixed, concretized thought, which has established itself in the mind, and which asserts and re-asserts itself there until it has been re-solved back into its original fluidic state.

So, when we say that we resolve to give up a certain habit, or to make a new mark for ourselves in the future, we mean that, first of all, we are going to re-solve back into their original elements or principles of mind those thoughts in our lives which have objectified themselves in the outwardly visible world as habits or modes of action or conduct. We throw them back into the mind-solution, as it were, and formulate other thoughts to take their place. We provide a new solution and out of this new solution new thoughts formulate themselves which serve us better than the old, which we have resolved.

HOW TO RESOLVE.

It is a simple matter to re-solve our habits, because habits are nothing more than thoughts, as we have said before, which have become fixed, or static. The more educated and trained the mind becomes, the less it is liable to be dominated by those fixed thoughts which are unfavorable to further or higher development. The trained mind formulates, projects and concretizes only chosen thoughts, which are deliberately welcomed into being, while the untrained mind willy-nilly accepts whatever thoughts are wisely or unwisely formulated either through the suggestion of another or through the result of the mind's own reasoning.

Re-solving requires no effort except an intelligent recognition of the faulty thought to be dissolved, and the establishment of a better thought in its place. The fact is, that when we once come to the stage where we can constructively visualize thought-images of the kind we want, and establish them in our minds, the fixed thoughts, which we call habits or weaknesses, dissolve of their own accord. They become devitalized of the power which holds them together, and which enables them to assert themselves as fixed thoughts in our minds, because this sustaining power is applied to the newer and more energized thoughts which have taken their place, and it is not long before the undesirable habits or thoughts resolve themselves back into their original state as pure mind.

If we choose to make the new year a time for changing habits of thought, a time for re-solving, then let it be a time for our rejoicing, a time when we can make up our

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minds, through re-solutions of the old thoughts, and re-formulations of new thoughts, to live better and happier than in the calendar year which has gone by.

Let us make our temporal measurements of time serve our temporal good in the wisest way possible.

GOD IS LOVE.

Mrs. T. J. Shelton.

"For if ye love them which love you, what thank have ye for sinners also love those that love them."—Jesus.

God is love
And so are you!
You could not Be
Without being love.
You are a lover;
You are a god.
Be godly!
Radiate love!
Are you seeking love?
You are love!
There is only love!
It fills the universe;
It fills you;
It radiates
From your suncenter.
Love your enemies
And you
Will have no enemies;
Love
Destroys enmity.
Love your neighbor
As yourself;
Love yourself
As God.
Love is your Being!

I WILL LIFT UP MINE EYES.

I will lift up mine eyes unto the mountains
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore.

—Psalm 121.

THE GOLDEN AGE.

The Golden Age we will revive,
Each man will be a brother;
In harmony we all shall live;
And share the earth together.
In virtue trained, enlightened youth
Will love each fellow-creature;
And future years shall prove truth
That man is good by nature.
Then let us toast with three times three
The reign of Peace and Liberty.

—Robert Burns.

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MENTAL SUGGESTION A HALF-WAY HOUSE

MRS. BESANT has written an article in "The Theosophist" on "The Roots of Desire." Of "Free Will" she says:

"Highly educated people often fail to realize what is meant by 'the determination of the will.' They say: 'I can do as I like.' The answer is: 'Yes, you can do what you like; but the real problem is: What do you like, and what makes you like it?' That is, you take them a step farther back.

"Their feeling that they can do as they like is all right. They say: 'If I want to walk to a door, and do so, I have free will.' If they have the intelligence to follow your line of reasoning you can say: 'But why do you want to go to the door—what has made you do that, instead of walking to the window? Granted that you can do whatever you like, what makes you do one thing rather than the other? Either it is that you could go to the door and could not go to the window, or else that you preferred to go to the door and not to the window, to look at the landscape there.' Then you ask: 'What is it that makes you want to go to the door or to do anything else?'"

We have pointed out that we have to listen to a man and see that we understand what he is trying to communicate before making up our mind whether he is right or not. Mrs. Besant writes:

"You never will become really useful in the world in the molding of great changes, unless you are able to see what it is that supports the view that you are opposing. It is not any good merely to have your own opinion and to say that the other man is wrong. Unless you know why he is wrong from your standpoint and give the full effect to that which has made his thought go in the line that you think wrong, you cannot change him.

"That is the mistake that most people in the world make—they keep on reading always the things they agree with. . . . But it only helps you as long as you are not quite sure of your own ground. Afterwards you should read the arguments on the other side, the things you do not agree with."

On the point which we state, namely, that the only way you can help a man is by treatment, she writes:

"Do not try to change what the man is doing, but what he is wishing to do. You will then realize that to restrain a person by force from a particular kind of action is of very limited use. . . . If a man wants to get drunk, it is useful up to a certain stage to prevent him from getting drunk. But if you only prevent him from getting drunk, but do not touch the wish for physical gratification which lies behind the drunkenness, then, while you may destroy the taste for drink you leave the craving behind it:

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and that will satisfy itself by some other physical relaxation, which may be as bad for him as the drink."

We have pointed out that in healing hypnotically about three months afterward some trouble always arises. On this point Mrs. Besant writes as follows:

"It is quite easy to cure a man drinking by throwing him into a trance and by impressing upon him the idea: 'Whenever you put a cup of drink to your lips the moment you smell it you shall be sick.' That is the normal way of doing it and that suggestion acts when the man has the drink before him. When he takes it up, the moment the odor reaches his nostrils he becomes violently sick. As that is not pleasant, he does not try it very often, and so he stops drinking. Where the drink habit is so strong and the man's will so weak that he cannot resist, hypnotism is a legitimate thing. But you must not think that hypnotism has done more than it has done. It has not cured him—it has only stopped a certain physical manifestation of a sensual desire, and if only that is done and the man is left alone, it has helped him very little. He at once falls into some other temptation, becomes a profligate, perhaps, which is even worse than drinking."—Active Service.

He is the absolute Good. "He that keepeth truth forever." "His truth endureth to all generations." "The Lord God who keepeth Truth." His will holdeth everywhere.

MEDITATION ON THE TWENTY-THIRD PSALM.

The Lord is my shepherd; I shall not want.

The Lord (Law) is universal, and is continuously creative, also abundantly creative; therefore, supply is universal, continuous and abundant, so if I obey Law I cannot come to want.

He maketh me lie down in green pastures.

The Law will cause me, if I obey, to recognize productive conditions and places.

He leadeth me beside the still waters.

The Law will cause me, if I obey, to manifest such powers and temperament as will give peace of mind and rest of body.

He restoreth my soul.

The Law, if I obey, will continue, day by day, to store my soul cells with life—abundant, joyous life.

He leadeth me in paths of righteousness for his name's sake.

The Law, if I obey, will cause me to perceive just and upright ways, and to will to follow paths of pleasantness, by reason of its nature.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;

Yea, though I must pass (mayhap for disobeying laws unaware) through depressions that appear to be complete destruction, I shall not regard them with fear; but hold to and trust in (love) the law of omnipresent constructiveness.

Thy rod and thy staff they comfort me.

The adversities and disasters of

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Law disobeyed, and the power and support of Law obeyed guide and sustain me.

Thou preparest a table before me in the presence of mine enemies:

The Law, the table that forever has been, is now and ever shall be written on two stones, the positive and the negative, is always before me revealing the presence of its blessings obeyed; "mine enemies" having no power unless I should err in obedience thereto.

Thou anointest my head with oil;

The unction of the blessings of Laws obeyed penetrates my soul.

My cup runneth over.

My individual measure was made perfect in the beginning, if I obey the law of my being, I, as an individual measure or expression, shall be filled to overflowing with blessings of life.

Surely goodness and mercy shall follow me all the days of my life:

According to unchanging, divine Law, it is certain, if I obey, that goodness—manifested blessings—and mercy—the power to make manifest blessings—shall abide with me throughout all the days of my life.

And I will dwell in the house of the Lord forever.

And why should I not wish, or will, to keep safely within the dominion of Law forever?—Nance T. Sneed, in Now.

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.

THE TRUE USE OF PRAYER.

"I want to tell you a little about the true use of Prayer. The usual kinds of prayer are almost valueless because they are petitions instead of demands. 'Knock, and it shall be opened unto you.' It means a good hard knock, too, as we soon learn on this side, to win an answer. The vast eternal supply of Divine Power is all around us, but it needs both concentration of will and faith, to be able to tap it, or to make the door open—if you prefer Jesus' simile. You folk down there, or out there, are so feeble in your prayers, or else so selfish, and both these attitudes of mind are negative, not positive.

"If you would only practice steadily the right kind of prayer, you would soon see wonderful results. The matter of the universe is plastic to the power of thought, and responds at once to power, not to weakness, or vacillation of purpose. At the same time there are many inferior forces working in different directions through the web of people's lives. If your prayer for another soul would interfere with the pattern being woven by Heavenly Powers in that particular soul's life, your prayer force will be thrust aside by these Powers and used in a general way to cheer and strengthen. In any case the force is wisely directed and controlled, never lost or wasted. Prayer is too often set aside for fixed occasions, as at noon and eve, at religious services and so on, when in reality it should be the daily breath of the soul; its steady and unwavering de-

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mand for power and light. Prayer really should imply both the demand and the response. It is the attitude of the soul that having drawn forth the underlying Divine power, now rests consciously upon it and accomplishes all tasks with a sense of inherit Divinity. Work then would be a joy instead of a labor and would be done with ease instead of strain. There is no sense of labor about the operations of nature. All is accomplished steadily and, with few exceptions, restfully. It is only man who labors painfully. Some day he will learn the lesson, and girded consciously with Divine power and wisdom, will do wondrous work without difficulty."—From The Thinning of the Veil, in The Truth.

"FOLLOW THE STAR."

Live a silver Lamp—in a mystic shire
The stars are shining bright,
The bells of the City of God—ring out,
For the Son of Mary was born tonight.

I saw a Star—that blazed upon the sky—
In Astral oases of Light,
And soon I saw it fade from sight;
O! Soul Star—garbed in Holy Love;
Follow the gleam though ever
So faint and far—
With all the might of thy soul.
Follow the Star.

—M. Hyacinth Lount.

PURPOSE.

I will sing the songs of gladness,
I will think the thoughts of light;
I will banish grief and sadness,
And disperse the gloom of night.
I will beam with joy eternal,
And rejoice that I can give:
I will dwell in realms supernal,
And give thanks because I live.

I will sing the songs of heaven,
I will live the life of love;
I will praise for what is given,
And seek greater things above.
I will live as does the flower,
Looking ever to the sky;
Thus receiving life and power
From whatever passes by.

—Eternal Progress.

There is a story of a king who gave a great quantity of thread to some workmen to weave, telling them to be sure to come to him when they had any trouble with it. The day came when they were all to bring their work to the king. All the work showed that the threads had been tangled except that of a little girl. Her's was smooth and well finished. She was asked the reason, and her answer was, "I did as the king told me; whenever I got into the least bit of tangle I went to the king, and he helped me." Things about us, and we ourselves, sometimes seem to get into tangles. Like the little girl, let us learn to take all these little tangles to the great King; he will unravel them for us. He will heal our sorrows, smooth the troubled heart, and give us help and comfort. Go and tell Jesus!—Brethren Evangelist.

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MONTHLY
MAGAZINE

One Dollar a Year

liver C. Sabin, Editor.
Washington. D.C.
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AUGUST, 1920. No. 11

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VOL. XXVI. WASHINGTON, D. C., AUGUST, 1920. NUMBER 11

Washington News Letter

PUBLISHED MONTHLY

4 Iowa Circle Northwest, Washington, D. C., U. S. A.

OLIVER C. SABIN, JR..... *Editor*
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Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	$1.00
Eleven copies, one year	10.00
United States	1.00
Europe, Asia, South America, Canada—all countries in the Postal Union	1.26
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

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100 sample copies	5.00

ADVERTISING RATES GIVEN ON APPLICATION.

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DEATH OF A CHRISTIAN HEALER.

Rev. Dr. Randolph McKim, for many years pastor of the Church of the Epiphany (Episcopalian) of Washington, died quite suddenly about three weeks ago while away from his home city on his vacation. Dr. McKim was a leader in the recently inaugurated demonstration of Divine Healing in which several Episcopal Churches of Washington, and one or two other Protestant Churches took part. Dr. McKim was greatly enthusiastic and zealous in this work and repeatedly testified to the success which had followed the healing services, and to the great happiness which had come to him through the ministration. It is truly strange how the good doctor and his co-laborers in the briefly-tilled field of healing had until quite recently failed to realize the import of the Scriptural commands and admonitions

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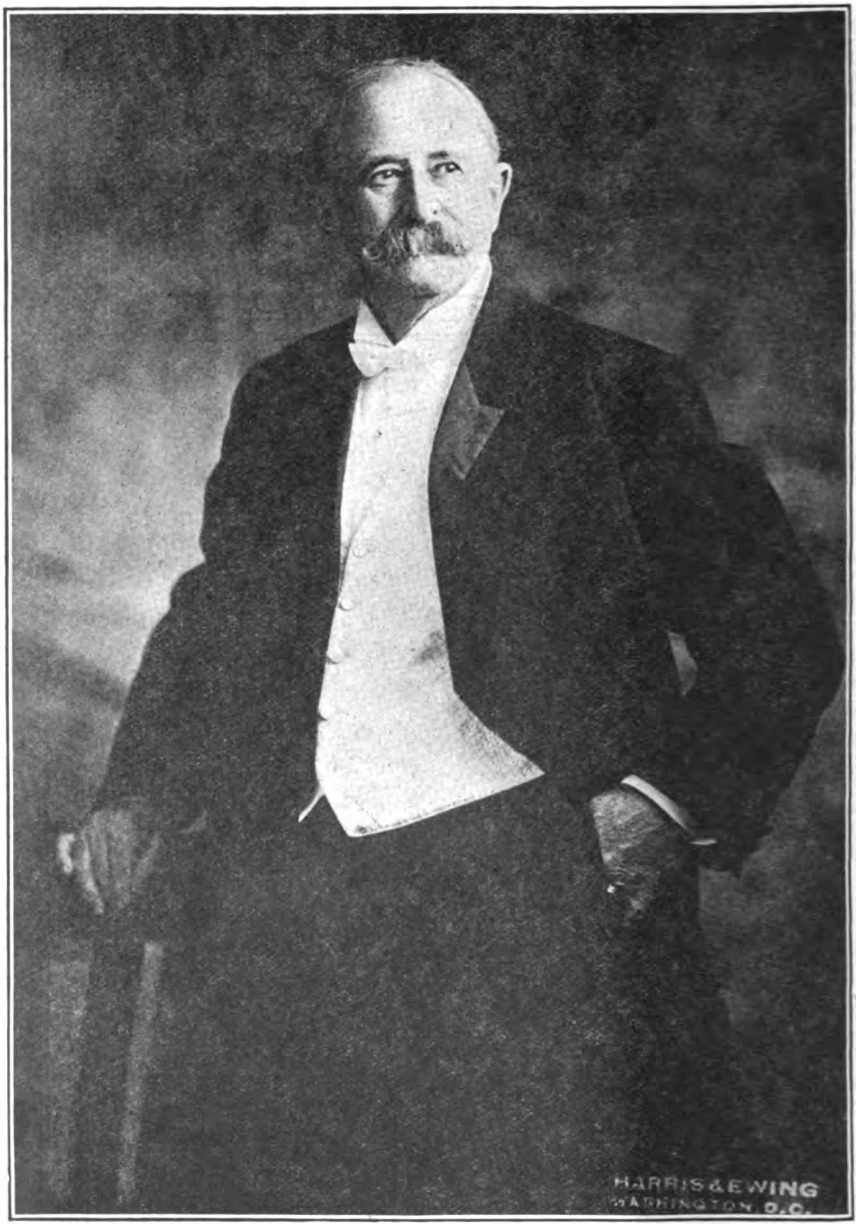

Oliver C. Sabin

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THE OPENING CAMPAIGN.

There seems to be a certain prospect that the political campaign just opening will be conducted on the plane of courtesy, clean speaking, avoidance of improper personality and adherence to all amenities. The candidates of the two great parties are men of honor, character and ability, and have both made their mark in journalism as well as in politics. A newspaper man in the White House will be an innovation. The next President will take with him into the office of Chief Executive an experience which will give him a certain view of life and men that can be possessed by none other than the trained journalist.

In the victory for prohibition and the almost-accomplished victory for woman suffrage, women have twice scored almost simultaneously. These triumphs have put women permanently and prominently in politics. The low and mean things of public life are dying. The exalted and worthy are coming. Women are doing it. Woman is coming to her own.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

August

PAULINA B. SABIN

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.

—Whittier.

There is no gift or grace like true, unselfish Love. Love is like God, God is Love. Nothing pleases God like True Love. And now abideth of the blessings of God among men, Faith, Hope, Love, these three; and the greatest of these is Love. Why should any of us fail of having and showing the best of gifts in God's sight and in the sight of men?

I will conserve my enthusiasms. I will never give way to complaints and bitterness. I will avoid pessimism and keep away from gloomy people as much as possible. I will recognize joy as an asset in life for nobody wants grouchy people around. I will not worry or climb any hill before I come to it.—The Perfect Salesman.

Do you wish the world were better?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be ofttimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

God gave all men all earth to love, but, since their hearts are small, ordained for each one place should prove beloved over all.—Rudyard Kipling.

Say, what is honor? 'Tis the finest sense
Of justice that the human mind can frame.

—Wordsworth.

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ONWARD---IS THE LAW OF LIFE

The Three Greatest Problems at This Time Confronting the World—Prohibition, Capital and Labor and Suffrage for Women—It Is Better to Adjust Than to Have to Reconstruct.

Wm. E. Gibson.

THREE problems confront the nations of the world today, or more correctly, three phases of the one problem. But for convenience and clearness, we will think of three problems in their separate aspects and in their cooperative aspects as well.

The problems are: Prohibition, capital and labor and suffrage.

It is most important that the nations discard from their midst from now on every kind of intoxicant. Humanity is now moving as it were upon wheels and at ever-increasing speed. Machines turn out the necessities of life at rapid speed. Machines transport them from shop, factory and farm to consumers with ever-increasing rapidity. The movement is on sea and land and in the air; by sea from port to port; by land, on rail from city to city, and motor cars and trucks from city to town, hamlets and homes. Ever the cry is, "Speed up! Speed up!" Hence the evident need of the sanest state of the mind, the sturdiest conduct of the nerves, and the most accurate action of the muscles, not only of the operators of moving machinery, but of the men, women and children who must move in the midst of this ever-increasing confusion and turmoil.

Indeed, human inventive genius, if not controlled by the saneness of sober minds, will become most ruinous and destructive to human happiness and prosperity.

But over and above the need of saneness in relation to the mechanical world is the necessity for clear headedness, sound thinking and correct action in the relations of world politics into which the affairs of individual nations are rapidly being wafted, as it were, upon the wheels and wings of inventions.

Inventive genius has, in a very real sense, created a world-political forum through commercial ties and interests, and all the nations by reason of those ties are brought into that forum. A court of all the nations to arbitrate questions between the nations is now an obvious necessity. Such a court must be named by men of noblest ideals, soundest minds and most correct character.

That such men shall be found among the several nations, the respective nations must in great part be endowed with characteristics of soberness, soundness in mentality and morality; nay in all that makes for justice and fair dealing. He who opens the gate of justice at the right moment, reaches forth the hand of fair dealing at the right time, saves the nations from trouble and the peoples from sorrow and suffering.

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The writer has great sympathy for those men who by force of the habit of drink must suffer the sting of deprivation, but in their best moments they, too, realize that whatever unbalances the mind and unnerves the muscles is a real enemy to humanity. Such persons all desire to save their posterity from the disadvantage to which intoxicants put men. While their appetites clamor for that which will appease, yet they would command the enemy to depart if it would but take with it the insatiable appetite.

The strong must bear the infirmities of the weak and intoxicant poisons must go. The state of the world demands their withdrawal.

CAPITAL AND LABOR.

Capital and labor is a live problem, and a dangerous one. Labor constantly demands higher wages and shorter hours. Capital grants in part and charges the bill of concession to the public in higher prices for the wares it has to sell; and as the greater part of the public is the laboring class the laborer will gradually discover that he is paying his own increased wages. Just now the leading nations are under the burden of heavy war debts and the people are taxed heavily for the paying of them. Most of the nations wisely have taxed excess wealth, and left the poorest laborers free of tax, but labor discovers that capital makes him pay that tax from which the governments seemed to free him, the captains of industry collect from the class below them in the way of high prices and this class collect from the next class below and so on down until that class is reached who must pay the full debt in the sweat of their brows by working the longest hours for the poorest pay, by eating the cheapest food and wearing the shabbiest of clothes.

These conditions are now clarifying themselves both before the eyes of capital and labor; and, unless a spirit of conciliation brings these necessary copartners together trouble is sure to come.

The national bird flies with two wings. One is capital and the other is labor. That it may keep its poise in flight both wings must work together in unison; to be crippled in either retards progress, to be crippled in both leads to ruin. There is no turning back either of labor or capital. The movement may be either in the upward trend or the downward trend, yet it is ever onward.

That nations shall rise and not sink, the wiser ones of all classes and stations must cooperate in bringing the wings of the National Bird—Capital and Labor—to operate in unison so that the birds of the nations shall move upward as they move forward.

Here again is the obvious need of soberness and saneness; and capital and labor alike must see the evident blessing of the absence of intoxicant poisons at their crucial period of this strained relationship between the two essentials of national progress; viz., capital and labor.

He who makes causes for enmity between capital and labor strikes at the heart of the nation. If such

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a one be a greedy capitalist he is the nation's enemy; or if such a one be an international agitator among laborers he, too, is the nation's enemy, and the nation should deal with both alike, moving them entirely from the path of human progress. Conciliation and readjustment of those conditions which estrange capital and labor are now an obvious necessity; and statesmen and lawmakers must take notice, must straighten themselves up from all bias, political and otherwise, and make such readjustment as will keep the nations moving upwards as they move forward.

SUFFRAGE FOR WOMEN.

The third problem now confronting the nations is suffrage for women and for subject peoples.

The day of woman's emancipation has dawned, the power of her social and political energies has broken the age-grown wall of the reservoir, from whence a new river of life is making its way through the midst of the world. Of course, many insanities must be expected at the first; for as a stream seeking and forming a new channel rushes madly hither and yonder until the channel is perfected, so will the activities of women be in these early days of her emancipation. But when the stream has formed its channel and found its necessary depth it glides on in its daily rounds of natural duty and disturbs only meddlers. So with the stream of human intuition. It has broken its bonds and is finding its place.

The soul forces of humanity move as it were upon two wheels in parallel direction. The wheels of REASON and INTUITION, man represents Reason and women represents Intuition. That the soul force of nations might move forward healthily and harmoniously the wheels upon which it moves must possess adequate strength and durability.

Since the health and longevity of nations must depend upon the soul force of the people and peoples that make up the nations, it is of greatest importance that the leaders of the people and shapers of their ideals—political, social, economic and otherwise—shall be physically and mentally sober, and psychologically poised. Hence, the supreme need is that man shall help his sister to speedily find her natural place by his side in the public affairs of state and nation, as she has held and does hold it by his side in the affairs of the family and the home. Hence, the glory of the homes and the glory of the states will be enhanced at one and the same time.

The social and political freedom of woman is but the natural flower of human, social and political freedom. The fruit of that flower must of necessity be the same kind of freedom for all subject-peoples.

The great nations of the world face at this time both aspects of suffrage; viz: woman suffrage and subject-people's suffrage. Woman has heard the summons of freedom, has broken the barriers of the spectators' gallery and leaped upon the stage of action. In like manner subject-peoples have heard the summons and are digging day and night at the walls and barriers that stay

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them from the stage of actions of other free peoples.

The life and prosperity of the superior or over-lord nations hinges upon the wisdom and fine sense of justice and esuity with which the leaders and shapers of national ideals shall be able to meet the soul forces, the mental energies and the physical powers of these subject-peoples and weave the same harmoniously into the fabric of national protection and international cooperation.

To play politics purely for party gains is now the maddest folly. Soberest bodies, sanest minds and noblest ideals of truth and justice to all peoples are the demand of the hour.

Men must free their minds from party bias, religious prejudices and social hatred; and enter the arena of action with pure motives, clear conceptions of right and justice, and devotion to the principles of truth and sane ideals; devotion that cannot be severed by passing incidents, or by dollars and cents.

A new wine of national relationship is in the vat of the making. New bottles of national ideals and concepts must speedily be prepared to contain it.

There is no going back to the old. The old will burst in manifest and painful loss.

"Onward!" is the law of life and nations and peoples must move with the law either in the upward trend or the downward trend.

The action in the great foundry of humanity is now moving in terms of the concrete. Those nations who cannot summon enough of the spirit of soberness, justice and fair play to the foreground to recast the national ideals to meet the issue will from now take the downward trend.

May God speedily quicken the spirits of the peoples and nations with the knowledge and true conception of His Divine Plan, and thus save the nations from grave errors and great baseness!

The state of the nations is truly serious. They stand, as it were, upon the brink of a yawning precipice and only those at the front appreciate the gravity of the danger. It devolves upon them under Divine guidance to bridge the chasm and save the nations.

No one must allow himself to become so incensed by any kind of affront, conduct or action as to countenance or cause a stampede. Such would destroy leadership and hurl the nations into shameful confusion.

Take time O peoples! Take time and pains to readjust all affairs in the light of justice and fair play to all parties.

It is wiser to readjust and save the loss incident to destruction than to destroy and attempt reconstruction. Onward moves the stream of life; onward is its law and he who lags sinks beneath its flood. But he who hastens to straighten the way saves the peoples from tears and blood.

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave, as his bequest.
An added beauty to the earth.

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GOD THE FATHER, AND MAN, HIS OFFSPRING

Elsie Gibbs, Chicago, Ill.

"I AM the origin and end of all this changeful universe. There is, O, mankind, naught beyond; for all is strung on me alone as are the beads upon the thread; I am the freshness of the waters, the splendor of the Sun and Moon, the essence of the Holy thoughts, the sound of sounds, the man in men. I am the life, O, man; all true devotion's centered power, all being seed am I, thy strength, the wisdom of the strong and wise.

So those who worship me in truth fulfilling in their acts my laws regarding me, their aim and end, their hearts, O man, dwell then in Love, and I to them will always be a guide from out the surging flood of wrong and migratory life. Glory to the Father-Mother-Child, Eternal for Eternity. Amen.

No one can think of God without being made better by the thought and prompted to good deeds.

God is one with all living substance. Wherever life is there is God, for God is Being, and Being is Omnipresent.

The universe manifests in existence through God as Being.

God is Father-Mother and man the offspring, the three forming the Holy Trinity, comprising the Godhead. Man is the begotten of the Father-Mother, attaining to the image and likeness of God just in proportion to his comprehension of the nature of God, for man is that which he knows. He knows only that which he is.

Man becomes perfected and enlightened to his divine nature when he loses himself in his love for humanity; humanity then becoming manifested in him through the spirit of God in Love. Thus man manifests God in him and God manifests through man Himself.

Man discerns God when he succeeds in growth to the attainment of the light of Spirit knowledge through his own divine, or inner, celestial nature, where he directly knows of his origin through the knower and in knowing becomes known.

There is only one Genuine Language for man and that is the interior voice of the Spirit. When this language is learned it is expressed by breathing out divine harmony, light, wisdom and understanding. Man then becomes an instrument perfected through mental illumination, enabling him to vibrate in perfect tune or accord with nature, expressing the ideas of Universal Mind.

Man is a thought emanation from Deity, as is also the universe. God is Real Being, therefore that which He thinks into being is also God, being the substance of Himself.

Man becoming attuned to God is exalted into divine personages or angelhood. As angels, man acts as

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messengers to accomplish God's purpose. God is the Eternal Energy from which all things proceed, Infinite ocean of light, and essence of pure love, Architect of the universe, Author of all being, Framer of all laws, Father of all men, immense ocean of love, power, wisdom, goodness, spirit, life and mind, filling all immensity.

His love, justice and truth are infinite. Man was in a certain sense divided, or put forth, from God so that through freedom of thought and choice of action, he could cultivate his soul to consciousness, that his spirit might become ripened through individual growth, lessons, trials, and sufferings from manhood to Godhood.

Prior to his earthly experience man obeyed God from necessity, automatically; unconsciously responded to the Master's will. After the trials and tribulations of life man comes forth a valiant soldier, a glorious victor, successful in encountering and overcoming the adversary. As he cannot get outside of the Father's will he learns to consciously love and obey Him, as he has learned to appreciate the perfect goodness of that will.

The Eternal Will becomes known in our souls, we obey because our whole nature feels the beauty and blessedness of obedience.

We become free in truth by crossing our lower inclinations with our higher nature, crucifying all that is human and putting on the crown of divinity in a glorious state of immortality.

The fallen angels are the spirits' descent into matter, that angelhood may again be established in conscious unity of love, obedience and faith in the Father. Man's life is unfruitful, full of restlessness, misery, and agitation when he lives a life of selfishness, revenge, uncharity, hate, deception and falsehood. He is unhappy and miserable according to the degree of his violation of Divine Law.

According to his perfect conformity to Divine Law is he again restored to happiness and peace, He is refined by the fire of conscience, purified through suffering and affliction, becomes regenerated and led to at-one-ment with the Great Spirit, attuned and in harmony to the divine law of wisdom and of love, expressing universal love of all things by the performance of every duty to his fellow beings as well as to himself.

Man's soul progresses and is ripened through Divine character or Spirit expressing itself in ministering to the salvation of the world in unselfish service, lifting up the desolate, healing the sick, refreshing hearts in despair, comforting the wounded, redeeming men from becoming engulfed in the dark waters of materialism, establishing themselves as heirs to eternal life.

Man freely receiving from the Father gives freely of himself, and that which he gives is his life and his wisdom, becoming a savior of souls.

Man looks up with his soul and God enters down into his heart, glorifying man and redeeming him from material limitations, making him pure in spirit and one in the hearts of all, one with God.

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God is seen through the eye of the spirit, when His wisdom and love illuminate the inner man. There is only one Supreme Being and Origin of all things which is God, the Source of All Good. This Infinite Being is perfect in all respects, causing, directing and controling all finite manifestations, the Great Central Sun of Spirit, the fountain head of all things, the essence of our souls which are eternal, without beginning and never ceasing to exist. God is the Great Eternal Fountain of all life, collective in every phase of existence, expressing the great oneness of all life.

By the vision of God in man's soul he learns to know the impulses of his soul, which is Love. In knowing Love man becomes fully a man. In developing love, he developes himself as love alone redeemeth, for Love and God are one. When Love reigns in his heart man is uplifted and enlightened.

Love is the Divine Fire which proceeds forth from the spirit in man to light other lights and so increase light.

God is All and God is One, Light giving, life-sustaining Potentate, Spirit of our spirit, Author of our source.

Temples have their sacred images, and we see what influence they have always had over a great part of mankind; but, in truth, the ideas and images in men's minds are the invisible powers that constantly govern them; and to these they all pay universally a ready submission.—Jonathan Edwards.

THE VOICE OF THE SOUL.

W. E. G.

"Forward is the Order." "Forward" is the movement; the human world ever moves Forward, either in saneness or in madness.

Men may turn their faces backwards toward the conditions, ideals of bygone days. They may try to turn their minds backward to certain former ideals of religion, of morality, of social policy, or of party politics, and they may think they are getting back to them, but in reality they are moving forward while facing backward.

The stream of life moves ever forward and the living must move with it or perish beneath the power of its onward movement; and even the dead move at a slower rate at the bottom of the stream—sleeping, as it were, in ignorance of their state until perchance dashing over some cataract they again rise to the surface and the bounties of the rays of the sun of lights quickens them to consciousness, to perception and to action.

The stream of life flows ever from the mountain ranges of the land of time onward to the boundless Ocean of Eternity.

For ever and aye the Creator of Mysteries, through clouds and showers of Divine favor, feeds the mountain peaks of the country of time from the limitless Ocean of Eternity and from thence the River of Life hastens ever in quest of the abundance and affluence of that Boundless Ocean.

The Creator of the ocean is in the ocean. The Creator of the River of

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Life is in that river. The Creator of the Land of Time is in that land.

THE CREATOR IS EVER IN HIS CREATION, BUT NEVER OF IT.

Before Creation began the Creator was, and should Creation end, the Creator will still be.

God has favored man with the power to imitate Him in the work of creation; that is, to change the state of things of life; to change timeworn conditions, antiquated ideals to nobler ideals, stolid inventive genius to progressive inventive genius; all to make for progress and forward movement of humanity upon the surface of the River of Life.

If the imitator would portray clearly the conduct and character of the originator he must imbibe the spirit and gaze ever towards the action of the originator.

God has manifested the Reality of Life through three kingdoms—the mineral, the vegetable and the animal. The apex of the animal kingdom is man.

The kingdoms below the human are both blind and deaf. They are without the means of spiritual seeing and hearing.

Humanity stands upon the border line of two kingdoms, the animal and the spiritual. Man has eyes with which to look into both, ears with which to hear the music of both, and his Creator has granted him two favors above all other creations, viz: The power to choose in the light of knowledge and the bounty of guidance.

At every step through life man may choose as he wills, but at the moment of every choice the voice of God's laws and ordinances speak in the conscience chamber of the soul declaring God's Will and way. If men hearken quickly their hearing becomes acute, their seeing becomes clear, and their conduct and action become a blessing to the human world. But if they reject the voice of God and his law, and choose the evident laws of the lower kingdoms of life they sink beneath the surface of the River of Life and move ignorantly and blindly towards the Ocean of Eternity. From time to time, as the souls of men have needs, God sends forth his Spirit of Life into a human temple and places that temple upon the apex of the mountains of the country of time, to refresh the stream of life with a conscious realization of the reality of God and His will and way, and thus God revives and revivifies His laws and ordinances in the midst of men.

Such a time is the judgment day of the world. At such a time the righteous in Spirit and Life arise in the Kingdom of Light and Love, and the wicked are cut off from the fruits of the Tree of Life, and hasten blindly towards the Ocean of Eternity. Again God is addressing the world of humanity through His manifest bounty, saying:

"O Son of Spirit! The first counsel is, possess a good, a pure, an enlightened heart, that thou mayest possess a kingdom eternal, immortal ancient and without end.

"O Friend! Be not satisfied with the beauty of this mortal, discard-

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ing the Eternal Beauty and attack not thyself to the world of clay.

"O Son of Existence! My love is my fortress. Who enters therein is rescued and safe; whoever turns away from it is led astray and perishes."

AFFIRMATIONS.

Steadiness of Purpose.

Without haste; without rest!—Goethe's Motto.

The seasons come and go with order and precision.

I partake of the order and precision of the season.

The tides come with the regularity of their queen, the moon.

I am moved with the regularity of moon and tide.

Nature's law of gravity is constant and almighty.

In Love of Truth, I am equally constant to my Ideal and equally almighty in my life.

Nature's Law of Crystallization molds world and tear.

I also am the master of the Law and crystallize my body and my surroundings from the same One, from which the sun and flowers are crystallized.

The earth is "sure and firmest," sustained in its place by the forces of the One Infinite Power.

I am sure in my ways and firmest in my Thought. In the One Infinite Power, I am a Conscious Law and direct, with equal order, my Life's expression.

I move through ether as a manifestation of the One whose first Law is order.

I live on the earth a manifestation of the One whose Power is Life.

I enjoy the beautiful and wondrous universe about me. It is a manifestation of the One whose Life in me is Love.

I love all this universe that causes me through feeling to know that I am.

I think about this Universe in which I joy as a manifestation of the One who in me finds Its only conscious expression of Selfhood.

By my thought, I become One with It as Creator. I now consciously create my Life into beauty and pleasure.

In consciousness of Unity with all Power, I rest.

I have dropped every burden. I find all yokes easy.

My every path is one of pleasantness and all my ways are ways of peace.

I know only content, peace, rest, joy and gladness.

I haste not; I rest not.

Like sun and wave, like moon and tide, like diamond and pebble, like flower and bird, I orderly and patiently manifest.

Like a child, I trust the Power that guides and moves in silence and in order.

I am One with It. I unfold each day more and more that which I am.

I realize in this orderly life that I am a Conscious Son of Infinite Life, Love and Truth.

"Order is Heaven's first Law." I am orderly. I am Heaven.—Henry Harrison Brown, in Now.

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THE REDEMPTION OF EVERY CREATURE

From The Master Mind.

ALL life is sacred because all life is God, it matters not through whom that life is manifesting. The life in the plants and in the animals is the God-life and all the lower forms of this earth-manifestation are on their way toward man, in which form they become conscious that their life is God. Because this consciousness of Godhood seems dormant, we have the saying, "God sleeps in the mineral, dreams in the plant and wakes in man."

But God does not sleep nor dream. God is ever awake, alert, conscious. It is the overshadowing of this consciousness that is the drawing power upon man to make him prove his Godhood. And as man nears his divinity here on the earth, he is the knowledge and power and love of God to redeem every creature upon the face of the earth, bringing them all out of their false manifestations into the true and beautiful and good, toward which all animal life is unconsciously aspiring.

Paul speaks of the creature as not altogether unconscious of the divine work that is taking place when he says (Rom 8:20, 21, 22):

"For the creature was made subject to vanity not willingly (not by its own wish) but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

"For we know that the whole creation groaneth and travaileth in pain together until now."

It is this intimation in certain animals that man is his lord and savior, that causes them to be domesticated so easily and to develop those traits of character that are called virtues in man. The faithfulness of the dog, the patience of the cat, the obedience of the cattle, the affection of the horse, of birds and every creature that allows itself to become a pet—all these virtues toward man have their root in a sense in the animals, greater than instinct—a sense akin to that which is called spiritual in man.

And as an animal loses its wild, unclean, cruel, mischievous and other harmful and undesirable traits in its wish to be one with man, it draws man's attention, admiration, affection and love in increasing degree, and on that ladder the animal rises until at last it is wholly redeemed and enters into Eden in the form and the happiness that were its blessed privilege before man plunged the whole earth into darkness by his disobedience to his Lord.

We who are seeking to obey the Spirit and so return to our first estate are the means of transmuting all creation by our Word, ut-

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tered from a redeemed consciousness about each creature.

Therefore let us begin to meditate first upon all animate life: let us think of the solidarity of life; of intelligence; of feeling. Such a meditation entered into faithfully throughout this month will bring a wonderful transformation in the human being who undertakes it. There will come a respect for life that will remove all desire to kill any creature, even so-called vermin. The devotee finds a way to transmute the verminous nature, and mosquitoes will not sting him nor flies intrude upon him.

The realization of the divine intelligence working in an ant was with one Truth-student who was enabled to turn aside an army of ants from infesting her pantry, to seeking their food in a vacant lot next door where they would annoy no one.

Another student testifies to the disappearance bodily into the invisible of certain bugs just through the thought and word of transmutation. She realized that when that life would again manifest on the earth it would be in a form acceptable to man instead of parasitic.

It was the angel of Love that shut the lions' mouths and saved Daniel, and many a Christ follower can testify to the power of a radiating, fearless love to defend one when in the presence of savage or dangerous creatures.

The key to the whole achievement of redemption is Unity, that oneness which comes to pass through Wisdom or through Love or, best of all, the Christ-union of Wisdom and Love. The operation of this consciousness will heal the world of all the killing of creatures for food, and the destruction of vermin to stop their depredations; also the trapping and shooting of animals for man's clothing and for sport and other purposes.

Those who recommend the external ways such as meatless diet, are working toward the same end; the process is slower because of not beginning with the thinking and feeling realm, except with the old harrowing methods based upon the belief in the reality of evil.

Destroy the appetite for meat through teaching the truth, and the external habit will change of itself. Paul's teaching in Romans 14 is the truest stand to take until "every man is fully persuaded in his own mind."

Jesus teaches that the very sparrows have a place in God's mind, "not one of them is forgotten before God" (Luke 12:6).

"Are not two sparrows sold for a farthing and one of them shall not fall to the ground without your Father." These little forms may seem to pass but the sparrow consciousness remains within the Father, again to manifest its happy life and intelligence.

This Love exercised to the uttermost enters man into the perfect understanding of all creatures, even the knowledge of their language. A pretty story is told of the great master Apollonius of Tyana, whose powers and philosophy were so like those of Jesus Christ with whom he was contemporaneous.

It is said that Apollonius was

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sitting one day discoursing with his disciples under a tree, when their attention was drawn to a chattering group of sparrows in the tree. One little fellow was especially excited in his chirping. Presently they all took flight led by this little sparrow.

"Do you know what that little sparrow is saying?" queried Apollonius in the midst of the bird chatter. "He is telling the others that a donkey just around the hill has fallen down in the road and the bag of grain he was carrying has broken open and grain has scattered everywhere, and they were to come and help themselves."

Then one of the disciples proposed that they go around the hill and verify what Apollonius had heard. And they found the donkey, the spilled grain, and the little sparrows holding high carnival.

A couple of Truth students spent a summer in a forest far from men, and so loving were they that before their sojourn was over, the birds were feeding from their hands, the squirrels sat beside them and two foxes came daily for their rations like dogs.

Let us, like St. Francis d'Assisi, preach the good news to every creature. Let us believe in their redemption from the bondage and suffering they are in, through their co-operation with man in his redemption.

A man might frame and let loose a star to roll in its orbit, and yet not have done so memorable a thing before God as he who lets a golden-orbed thought to roll through the generations of time.

LAY HANDS ON 200.

Clergymen at Epiphany Church Receive Many Afflicted Persons.

More than 200 persons afflicted with bodily ills were led and carried to the altar at Epiphany Church last night, where clergymen of the diocese administered the "laying on of hands." The service was the first of the evening Christian healing missions held under the auspices of the Washington Diocese.

The healing service was conducted by Rev. Dr. George Fiske Dudley, rector of St. Stephen's parish. He was assisted by Canon Austin of All Saints, Chevy Chase; Rev. Dr. Wellington D. Curran, missioner of the diocese, and Rev. Dr. C. D. Weedon, vicar of St. Agnes' Chapel.

While the organ played old familiar hymns the clergy laid hands on each of the suffering ones. Friends and relatives knelt in prayer. A daytime mission will be held next Tuesday morning at Epiphany Church at 10 o'clock.

(The Washington Star, June 9, 1920.)

Let not your mistakes and false steps embarrass you. Nothing is so valuable in experience as the consciousness of one's mistakes. This is one of the cardinal means of self-education.—Carlyle.

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

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THE CHRIST THAT YOU MAY BE

From "Now."

THERE is a potential Christ in every man. This is the glory of the Gospels and the keynote of the message of Jesus.

The old theology has confined the term Christ to one glorious son of God, and denied it to all others. Joseph Cook, the great orthodox theologian, however, said: "The heathen who never heard of the historic Christ will be saved if they have known the essential Christ." A distinction this, of vital importance. Jesus is the person, Christ is the Principle. It was the understanding Jesus had in a peculiar and marked degree of the Christ Principle, or the essential Christ, that won for him the appellation "Jesus the Christ."

The Bible writers all point to the inevitableness of this attainment. It was the spirit of prophecy in the Old Testament, it is the fulfillment in the New. The pillar of cloud by day and the pillar of fire by night that led the early Christians through trials innumerable, was the hope of attaining to Christhood.

Christianity was to them a science and a discipline. They looked to the Master Jesus in very much the same way as does the beginner in music to the master musician. The luminous words of Jesus: "The works that I do shall ye do also," was to them an inspiration and a challenge. So must they ever be to a true disciple.

The study of the life of Jesus will be of little benefit to us unless we are aware of a like nature, and realize a like capacity. And herein is the difference between the old theology and the Truth as taught by Jesus. The old theology pointed to Jesus as a being of another order, one who entered into some agreement with God and died to save us from eternal wrath. Thus did salvation become an arbitrary thing in the mind of God, an accomplished fact through a vicarious atonement. One system of theology even went so far as to say our salvation or damnation was settled in the mind of God before we were born.

How different the message of Jesus! When his inquiring students came to him after they had failed to heal a case of obsession that had yielded readily to the Master, and inquired of him: "Why could not we cast him out?" Jesus did not say: Because you are only mere men while I am the only Begotten Son of God; but rather: Because of your unbelief in the Father, who is as near to you as He is to me.

As a perceiver of Law Jesus knew that no man would ever do the works he did unless he lived in the same thought he did. In going to a master of music we acknowledge our capacity to learn what he has to teach, as we know the principle of harmony is no respecter of persons. So it is in the School of the Christ. When Jesus taught us to pray and say "Our Father,"

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THE PRINCIPLE OF DEMOCRACY AND EQUALITY

was born. These two words, "Our Father," abolish all difference in kind. I am what my brother is. All men who address the Great First Cause and say "Our Father," are equally near to God. This is the Great Affirmative, and he who lives therein will see his own possibility in every man.

This awareness of a like nature is altogether essential. Each man may see his own possibility in Jesus as the true light that lighteth every man that cometh into the world.

In my study I have the Hoffman picture of the boy Jesus. I know full well it is not a likeness of Jesus but Hoffman's loving conception of the Perfect. I look at it long and long; I close my eyes and every detail stands before me with an added glory that comes from the Inner sight. While I am thus contemplating the Perfect I am in the consciousness of God. To me this constitutes a treatment. It is the prayer of Faith that heals the sick. Whoever comes to me in Faith, and I identify him with the concept of the Perfect, must be helped. Through this realization I have seen goiters disappear as if by magic. I have known the sight to come back to blind eyes and the hearing to deaf ears. I have seen the palsied arm restored.

I give this simple method to you, whoever you are, knowing that you can do this work as well as I. Yea, if you have greater fidelity to the Principle and spend more time in the practice of the presence of God, you can do it better than I. It is not a question of personality but a question of Principle.

I have found no other method so effective in releasing from the thralldom of limitation into the glorious liberty of the sons of God as meditation on the words used by Jesus. He has so lifted up the thought of God in his consciousness that his words awaken the God-like in whosoever sincerely meditate upon them. The power of clairvoyance may be wonderfully developed by simply meditating on his words to Nathaniel: "Before thou camest to me, while thou wast under the fig-tree I saw thee." Poverty may be forever abolished by meditating on this sublime statement: "All that the Father hath is mine." Thus does Jesus become, not an historic character, but an abiding Reality. To me he is Man, and I understand the experience of the transfiguration wherein the disciples saw no man save Jesus only.

THE WORLD'S EMANCIPATION WAITS.

Think not, O reader, that these are impractical wanderings in the world of fancy. It is the contemplation of these things that brings practical power that will enable you to give to every man who asks. You will not necessarily give things, but that which controls things. Peter and John did not give alms to the man at the Temple but they gave him that which enabled the recipient to become self-sustaining. Yea, I doubt not but he too went out and healed other cripples. This is the emancipation the world awaits in longing expectancy.

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Christianity today boasts of its hospitals for the sick, its asylums for the insane and its poorhouses for the poor; but in the kingdom of heaven there are no hospitals, no asylums and no poorhouses. The work of the larger Christ and the New Christianity will not be to build larger hospitals, roomier asylums and greater poorhouses, but to so preach Christ as the power of God unto salvation as to empty these institutions, that, excellent as they are in their place, show how far we have departed from the Mind that was in Christ. This saying may sound startling but I ask you to measure it by the words and works of Jesus.

Thus it will be seen that the call to Christhood is the call to the highest manhood and divine efficiency. It is the realization of power; it implies man's dominion. This is the perpetual Christ message. This is the kingdom of the invisible. Jesus, living in the full realization of its beautitude, said: "Ye shall have power after the Holy Spirit comes upon you," and in the Acts of the Apostles we see the fulfillment of his words. Was ever transformation so complete? The unnoticed and inconsequential of yesterday became the world noticeable and famous of today!

THE ACTS OF THE APOSTLES.

I know of no other book equal in worth to this book of Acts, the simple statement of what these men did. It is the power and demonstration of Love over hate, of Spirit over force, of divine Wisdom or human craft and cunning. These men were not scholastic but they were wise with the Wisdom of God. By giving all they gained all. Theirs was the world of Ideas. They were in the world as Masters. They plowed their names into the history of the ages; even the names of the villages they visited shine with glory celestial.

It is the history of You. Surely Whitman was right in saying: "You have slumbered on yourself all your life."

It was Your pen in Emerson's hand that wrote, "Man my actuality, God my possibility." It was the possible You that Tennyson thought when he wrote:

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.

It was You Jesus meant when he said: "It is my Father's good pleasure to give you the kingdom."—Henry Victor Morgan.

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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THE TRUE HEALER

Wm. E. Gibson.

THE TRUE Healer is he who manifests the spirit and conduct of the Lord Christ. The Spirit is, first of all, Love, Universal Love, Love that is not prejudiced by the state, condition, conduct or attitude of the people that it meets.

Love that rises above the world weaknesses and sees the good and the beautiful in all things and ignores all distasteful or harmful tendencies except such as may become a snare to the feet of others, then in the same great love it guards others against such snares and dangers.

The Lord Christ, according to the records which have come down to us, performed many acts of healing, He laid his hand on the suffering and they were healed. He spoke to souls words of wisdom and they were healed. At times He sent forth the power of His Spirit of Love and souls of the absent were healed. These things were marvelous in the eyes of His followers.

He commanded His Disciples that they should do even greater works than He did.

The real miracle of the Lord Christ was not these healings that He did in the few years of His ministry. It was not in His death upon the Cross or His resurrertion from the grave.

The Real Miracle was the new life force that He breathed into the heart of the world. The force of Love, Universal Love, Truth and Justice that He lived and taught among the people of that day in such a way as to quicken their spirits and set their hearts aflame with the same Divine Fire that burned in His soul. This new life force He centered in a mere handful of crude fishermen who were of no account among the people of that day, but this new force made these commonest of men so powerful as to become the foundation stones upon which a kingdom of His name should rest that would see the fall of kingdom after kingdom of those who opposed the progress of the Spirit He breathed into the heart of the world.

Those who follow the Christ in Spirit and understanding are, of course, healers of men, not merely for paltry dollars and cents but for the sake of and by means of the Life force which He breathed into the world. The true followers of the Lord Christ must be healers not only of individual ailments but of the sicknesses and diseases of nations and peoples.

The Lord Christ speaking as Jesus of Nazareth commanded His followers to imitate His example both in spirit and conduct.

On the eve of His departure from this earthly abode He promised them that He would return, gave them the signs that would usher in His advent. He promised to return "as a thief in the night" in the kingdom of His Father and at a time when many would be asleep. But at such a time as would accord with former prophecies, "when you shall

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see the abomination of desolation spoken of by the prophet Daniel set up in the Holy place."

The same Spirit Christ again speaks from human life with the same healing power reaching and healing first those souls who hear His words, know the tones of His voice, and sense the power of His Spirit.

And through these self-sacrificing souls that Christ Spirit and power is going out to save all men and nations, to heal their disease, their discords and inharmonies to supplant the Spirit of Peace in the place of war, the Spirit of Love and Justice in the place of hatred and injustice; the Spirit of Kindness and Faithful Service in the place of cruelty and indifference; in short to call humanity from its wandering in the way of error, back into the path of the Spirit Christ, to establish the promised Kingdom of God among men, adorned with the virtues of "Peace on earth and Good Will among men." This is the healing of first importance; this attained all else will follow.

The True Healer among men is he who attains the stature of the Spirit of Christ, which Spirit is ever universal in reality, though apparently personal in action.

His call to men today as of old is, "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, learn of me, for my yoke is easy and my burden is light."

This rest—obedience to God and satisfaction in His will—is the only real rest, and it remains alone for the people of God.

THE ONE GREAT WORD.

In all the crowded universe,
There is but one stupendous word;
And huge and rough or trimmed and terse,
Its fragments build and undergird
The songs and stories we rehearse.

All forms that human language tries,
All phrases of the books and schools,
And all the words of great and wise
Are weak attempts or clumsy tools,
To speak the word the speech defies.

That word ineffable to man,
Though spoken through a thousand years,
Or thundered in the fiery van
Of all the myriad-wheeling spheres,
Unvoiced remains where they began.

There is no tree that rears its crest,
No fern or flower that cleaves the sod,
No bird that sings above its nest,
But tries to speak the name of God,
And dies when it has done its best.

* * * * *

And this great word, all words above,
Including, yet defying all—
Soft as the crooning of a dove,
And strong as the archangel's call,
Means only this—means only LOVE!

—J. G. Holland.

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THE SINGLE EYE

Fayette M. Drake.

THERE is that within each one of us which is ever reaching out to and for something higher and better than we are at present conscious of; and there are none of us who do not at times catch glimpses of an Ideal Life to which we would attain. But a few only of the vast number seem able to rise above the doubts, fears and anxieties, as well as the desires, of the mortal mind sufficient to lay hold of that ideal and make it take form. There is, however, a way to do this, and the power of attainment lies within each and every one, if they will but seek for and use it.

The Master, Jesus Christ, pointed the way to this attainment when he said, "If thine eye be single, thy whole body shall be filled with light."

Like all else, this must be taken up and considered from the standpoint of Mind. There is but one Mind. That Mind is ever active, and creates but one thing—Thought, and Thought is the most potent force in the Universe; a force that is ever active; a force which each one is using, either wisely or unwisely.

Ever and always we are the users of this mighty force, which, like a two-edged sword, cuts both ways; and we cannot escape the responsibility attending its use, or the results which follow. There is no middle ground between its right and wrong use upon which we may stand. "He that is not with me is against me; he that gathereth not with me scattereth abroad."

The Will is the servant of the Mind, and is used by the latter to control its creations; therefore, Thought is subject to the Will, both as to character and activity. Remember, you are a manifestation of the One Infinite Mind, and are endowed with a Will that is just as supreme in your thought-world as is your consciousness of the Indwelling Christ. Use this Will to cleanse your mentality from every adverse thought, and to see that every thought-creation is constructive and in the line of Absolute Truth.

The eye represents the perceptive faculty of Mind, and when rightly focused perceives the Truth, keeping the eye steadfastly single to it, the entire being is filled with the radiance of its light, and becomes free from every shadow of darkness.

Every good thing is God in manifestation. God is the Substance of all that you can possibly desire, and you are one with Him, therefore one with all the good in the Universe, one with its very Substance.

Keep the eye single to that Oneness. With the Eye of Faith see it being made manifest unto you, and you will surely realize the fulfillment.

When Job was sorely tried and afflicted, he said: "Yet in my flesh shall I see God." If you would be free from every ill of the flesh, com-

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mence right now with the Single Eye to see God In Your Flesh, see Him there as Life and Love and Peace, and with the Eye of Faith see this mighty Power of Life, Love and Peace permeating, quickening and harmonizing all the cells of the body, flowing harmoniously through every nerve, artery and vein, looking, as did Job, beyond all seeming conditions, and see the body as the glorified temple of the Living God, renewed and made whole in every part.

Whatever your desire may be, know that God is the Substance as well as the Fulfillment of that desire. Therefore keep your eye single to Him, continually magnifying in consciousness that Substance and Fulfillment with thanksgiving and praise, and there is no power that can come between you and the realization of that which is yours by right divine—Every Good and Perfect Gift.—Power.

NEW THINGS.

Remember not the former things, neither consider the things of old.

Behold, I will do a new thing: now it shall spring forth.

For, behold, I create new heavens and a new earth, and the former shall not be remembered.

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away.

And thou shalt be called by a new name, which the mouth of the Lord shall name.

Upon him that overcometh, will I write the new name of my God. I will write upon him my new name.

I will put a new spirit within you.

Be ye renewed in the spirit of your mind.

Purge out the old leaven, that ye may be a new lump.

The inward man is renewed day by day.

Ye have put on the new man, which is renewed,

In knowledge after the image of him that created him.

If any man be in Christ, he is a new creature.

Old things have passed away. Behold, all things are become new.

Even so we also should walk in newness of life.

Having therefore boldness to enter into the holiest by a new and living way, let us hold fast the profession of our faith without wavering.

Behold, the former things are come to pass, and new things do I declare. Before they spring forth I tell you of them.

Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree:

And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

He hath put a new song into my mouth, even praise unto our God.

And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues.

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No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

But new wine must be put into new bottles; and both are preserved.

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel.

In that he saith, A new covenant, he hath made the first old.

All: Behold all things are become new.

—Daily Studies in Divine Science.

THE VISION.

O, Vision that the prophets saw
Adown the ages ever one,
That men should have one common law
And turn toward one resplendent sun.
The great prophets of Israel
All sing the brotherhood of man;
The voice of Jesus like a bell
Rang out to man God's holy plan
Zoroaster saw it through the stars,
The Buddha thought it 'neath the tree,
That brotherhood should end all wars
And every soul find liberty.
Oh, make that vision to be mine,
My soul be drawn to things above,
To see the light of Truth Divine
And live the Heavenly Law of Love.

—The Truth.

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.—Bovee.

MY IDEAL OF THE DAY.

To awaken with a "Glory to God in the Highest, Peace on earth, Good Will to men" thought, followed by giving out the Sunrise Blessing (as it is in The Master Mind) with all my heart, to the whole world—to everything and everybody.

To know as I perform each duty throughout the day, that it is "God that worketh in me both to will and to do of His good pleasure."

To have a time or times of Silence, opening myself wholly to the Spirit, to cast out all that is unlike Him and to give me Wisdom, Strength and healing Love to minister unto all.

To keep my eye single all the day, seeing only the Good in all whom I contact and that I might be so filled with the Light of Truth that all would receive blessing.

To attend a Truth service both to give and to receive help.

To have plenty of time to read and study—especially the four gospels—Matthew, Mark, Luke and John—and the application of the Christ Truth to our every need, as it is so clearly given in our Master Mind Magazine.

To have ears that hear every call of the Spirit, to teach the Truth, and to heal the sick or sorrowing.

To constantly express in thought, word and deed the Joy of the Lord.

To retire with a prayer of gratitude and thanksgiving for all blessings and holding thoughts of Peace and Good-Will to all the world—forever.—Gertrude Derby.

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TRUMPETS OF SUNSET.

"He who leaves a glimmer of his soul
In a bit of marble, or a song,
He shall win the unseen aureole,
Set above the stars the ages long."

Brave trumpeters, that blare in tones surpassing
Rome's royal golden colonnades ablaze;
As stately night, her dress of duck enmassing,
Turns truant, lost in leagues of purple haze.

The day is done; it passes to recover
Lost radiance of noon-tide glow, now spent;
The trailing shadows deepen, broad and hover
In amethystine robes recessed and pent.

Night-songs re-echo over hills resounding;
With flare and fire the sunset aureoles weave
A peerless majesty, dim Earth surrounding
In glint and glory that the heavvens conceive.

Blazon its beauty! In the sunset basking
Dear vanished forms abide—veiled from our sight;
But gently dawn comes, at our prayerful asking,
To sleepless souls, who never know the night.

—Rose deVaux-Royer.

THE SACRED THREE.

Charles Gardner Brown.

The Good, the Beautiful, the True!
These are the honest ones;
The Sacred Three,
To whom we bend the knee.

Thou good! We bend the knee to thee,
For goodness in and of
Itself, is good;
A fetich not of wood.

Thou Beautiful! We bend to thee,
For beauty is its own
Excuse for being;
An idol served by seeing.

Thou True! We bend to thee the knee,
For truth is just and right,
And right is brave;
A Savior that does save.

The Good, the Beautiful, the True!
These are the honored ones;
The only Three,
To whom we bend the knee.

TALK HEALTH.

Talk health; the never ending tale
Of mortal maladies is worn and stale,
You cannot charm or interest or please
By harping on that minor chord, disease,
Say you are well, or all is well with you,
And with your words disease will flee.

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THE HEALER.

He stood in the market place,
His face was grand and fair;
His eyes, of tenderest blue,
Glanced down at the multitude there;
Sad and sorely distressed.
But He said for each uttered moan
"Come unto Me and rest."

He touched—the sick were made whole;
He breathed—the sinful were clean;
He prayed—and over the soul
A glory imperial was seen;
He wept—and the stone was rolled back;
He blessed—and the bread grew to feed;
He questioned—and yet did not lack
The "Manna" that each heart did need.

Oh Healer! of wonderful days,
Again in our midst dost Thou stand;
Thou dost send out Thy magical rays
Through many disciples' strong hand;
By the Power of Mind, and of Thought,
Thou, the Christ, does make man anew,
And unto his vision is brought
Earth's dreams, with Heaven's fair view.

The "Seed" that was sown in the past
Has quickened 'neath sunshine and rain,
And Thou has stepped forth at last
To garner the choicest grain;
So welcome, thrice welcome, art Thou,
Who bringest us free from all strife,
And unto the One will we bow
The way, the Truth, and the Life.

—Abbie Walker Gould.

WHAT IS LOVE?

What is love? a cynic questions.
What is Heaven? I ask of him;
Can you measure all its sweetness,
Or its wondrous glories limn?
Can you look on spheres revolving
In the silent space above,
And unfold their wondrous story,
As their circling rounds they move?
Can you grasp the wondrous meaning
Of the Sun's bright burning rim?
Or the Moon's unfathomed story,
Smiling on us pale and dim?
Can I tell you all the rapture
Of this strange, electric thrill,
When the world spins round with madness,
Silent, breathless, mystic still?
Nay, you cannot grasp its meaning
Till you drink the nectared wine,
Till you tread this odorous Heaven;
Then you'll find Love is divine.

—Mary Stratton Hewett.

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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HEALTH

Elsie Gibbs, Chicago, Ill.

HEALTH means wholeness, to restore to soundness, or to a perfectly natural condition, so that all the organs of the body can perform their functions in a perfect condition.

The first essential is to give our attention to the value and imporance of a thorough knowledge of dietetics, as to the quality of the food we eat rather than the quantity.

God gave us plenty of fresh air, pure water, fruit, nuts and vegetables. There is a medicinal and food value to them for each organ in the body and we should be careful to choose those which have a nutritious and vitalizing effect upon the body. Foods in their natural states are more desirable than cooked foods, since cooked foods are dead and not life giving, lacking nutrition and almost everything but bulk, resulting in the almost continual effort of the natural forces in our organism to relieve the body of excessive food accumulations. The blood is the avenue through which the food elements are distributed to the tissues of the body. If the blood is kept thick with gross material substance it cannot have access to all the little cells in the body, which if not supplied with nutrition will die. Foods that contribute to thinness of blood are more suitable and vitalizing to the organism. Fruits and nuts are an ideal diet.

THE MIND MUST BE INSTRUCTED.

Not much can be gained until the body is in a good condition of health.

Man feeds his body, but he should use his thought knowing that first the mind must be instructed and fed with good wholesome nutritious thought concerning the body so that the central will can carry out its order using moderation in all ways.

A sound mind makes a sound body.

These bodies of ours are our avenues of expression in this physical universe, the necessary clothing for the spirit during its earthly pilgrimage, and we must treat them right, feed them intelligently and keep them in a proper condition, being careful in regard to their exercise, not using improper strain upon them.

Live in the Truth of the Allness and Wholeness of God who is your perfect health, and rejoice in your abundance of life, health and happiness now. Not in some future time in some other place, but right here, now. "When you pray believe you have received and you shall receive and according to your faith shall it be done unto you."

To be restored to perfect health we must remove the causes that permitted the condition. Remove the obstruction that resulted in disorder to the system.

We must obey the divine law of

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health to the body and if we break the law, or do not conform and live up to the law, disunion and rebellion takes place among the cells. Every cell is a living entity and will perform its duties faithfully and intelligently, under the subordination of the central will of the system.

WHAT PERFECT HEALTH IS.

Perfect health is order, harmony, obedience and right government through the central will binding all cells together in harmony and obedience.

When we use our will power contrary to Divine law by anger, evil thoughts, jealousy, greed, selfishness and ignorance, we destroy the life forces and bring error, rebellion and confusion in our physical systems.

Our minds were not made to destroy, but to create, to increase. Not to diverge from God's way, but live according to his Divine law. The deeper the rebellion on our part, the more dangerous the malady and the harder to quell it.

Through selfishness and ignorance we have made our nature bodies a playground of error and disease, and permitted a revolution in which the officers have left their duties breaking magnetic currents, causing misrule and producing anarchy.

YOUR HOUSE HAS BEEN DIVIDED AGAINST ITSELF

and it will fall. There should only be one central spiritual will in our whole system for mutual order and harmony, just as all planets move around the central Sun.

God is supreme, and if we allow His word to guide us we will not be afflicted with hardness of the heart, but our whole system will be established in brotherhood and in peace and order and eternal life.

All that is contrary will perish.

Perfect health is emancipation of the body.

THE GREAT SUPPER.

Golden Text: Blessed is he that shall eat bread in the kingdom of God. Luke 14:15.

Mankind has nearly always looked upon the kingdom of heaven as an uncongenial thing; something into which he must be driven. It seemed a place inimical to his joy. But Jesus with lavish hand painted its joys. "A certain man made a great supper." The table was spread with rare dainties. This then is a material symbol of the kingdom of God. It is not duty, it is not slavery—it is luxury, freedom and joy. Jesus came to reveal this kingdom of joy. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." How unaware we are of our great good—of a joy infinitely greater than the material pleasures which "bless and burn!" We neglect these greater joys for these lesser, and call them real. The other things, oxen and land, are so essential, we claim. But the Truth reveals to us the preciousness of the kingdom and it allures us to its riches.

If one would be happy, let him forget himself and go about making someone else happy.—Lilian Whiting.

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MY HEART.

My heart! Beethoven never wrote a note of storm and wildness or sadness and longing that is not echoed there.

Schubert or Mendelssohn never wrote notes of sweetness and love and peace that I do not know in my heart.

Michael Angelo never carved or painted thoughts of grandeur and power that I do not feel.

Raphael never painted loveliness and holiness and beauty, not found within my heart.

Tennyson never wrote "Sunset and Evening Star" with more rapture that my heart holds.

Stevenson never wrote stories of imagination and adventure in which my heart does not delight.

God never made a bird to sing that I do not love or a flower to grow that is not beautiful to me. He never made a day so calm and beautiful that my heart did not rejoice in it or a storm so terrible that I did not revel in it.

I can't tell you my heart.—The Truth.

PRAYER, A STATE OF RECEPTIVITY.

Prayer is a mental state of receptivity. It is a means of reaching out into the unseen, but recognized, universal realm of spiritual power for a greater understanding of the law of God and its application to the life of man. The prayer of faith is the affirmation of the soul's willing obedience to the One Will. Prayer puts the natural man under the dominion of the nature of the indwelling Christ. To pray without ceasing is to establish that state of consciousness wherein only the good is perceived and acknowledged, and in consequence the fruits of the Spirit are brought to perfection.

THE MAN WHO HAS FOUND GOD.

The man who has found God and loves him above all else, cannot be bribed, frightened, angered, polluted, dismayed, deceived nor defeated. If you love things, ambitions and friends more than you love God, you will not manifest his fullness of power. If you love God more than all else and have absolute faith in his constant loving presence, you will have all things, your ambitions will be realized, and all men will be your brothers. Will you give up all for God and gain all, or will you continue to feverishly strive for the phantoms of the world, thinking of God as wonderful but not practical, and only to be considered on Sunday, at funerals, or as a last resort during times of great trouble? Let go your worries, your striving, your envy and your tense nerves. Commune with God. There is nothing else worth while.

Let us turn our thoughts to Light and Love and Life,
Forgetting the Yesterdays,
Dwelling not in the Future,
But living in the NOW—
and the Peace "which passeth all understanding" will be ours!
—From Truth Thoughts, by T. F. Whittelsey.

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MONTHLY
MAGAZINE

One Dollar a Year

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

SEPTEMBER, 1920. No. 12

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VOL. XXVI. WASHINGTON, D. C., SEPTEMBER, 1920. NUMBER 12

Washington News Letter

PUBLISHED MONTHLY

4 Iowa Circle Northwest, Washington, D. C., U. S. A.

OLIVER C. SABIN, JR..... *Editor*
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Entered at the Post Office at Washington, D. C., as second-class mail matter.

SUBSCRIPTION RATES:

Single copy, one year	$1.00
Eleven copies, one year	10.00
United States	1.00
Europe, Asia, South America, Canada—all countries in the Postal Union	1.26
Oriental Asia, with postage additional	1.00

SINGLE COPY RATES:

One copy	.10
100 sample copies	5.00

ADVERTISING RATES GIVEN ON APPLICATION.

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OUR VACATIONIST READERS.

A majority, perhaps, of the readers of the News Letter, both residents of Washington and those in other parts of the United States, are enjoying Summer vacation, and very many of them have had the magazine sent to them by the sea and lake and riverside, in the mountains, east or west, or on the oceans, and are enjoying its pages. Many also are reading the best books on Christian Science and New Thought, including the works of Bishop Sabin which are sought after and studied more and more as the years pass by.

LOVE.

There is no joy or ecstasy that is comparable to that sacred warmth that pervades the being in the hour when a great nature is conscious of love, and in love serves and gives itself without reward and without

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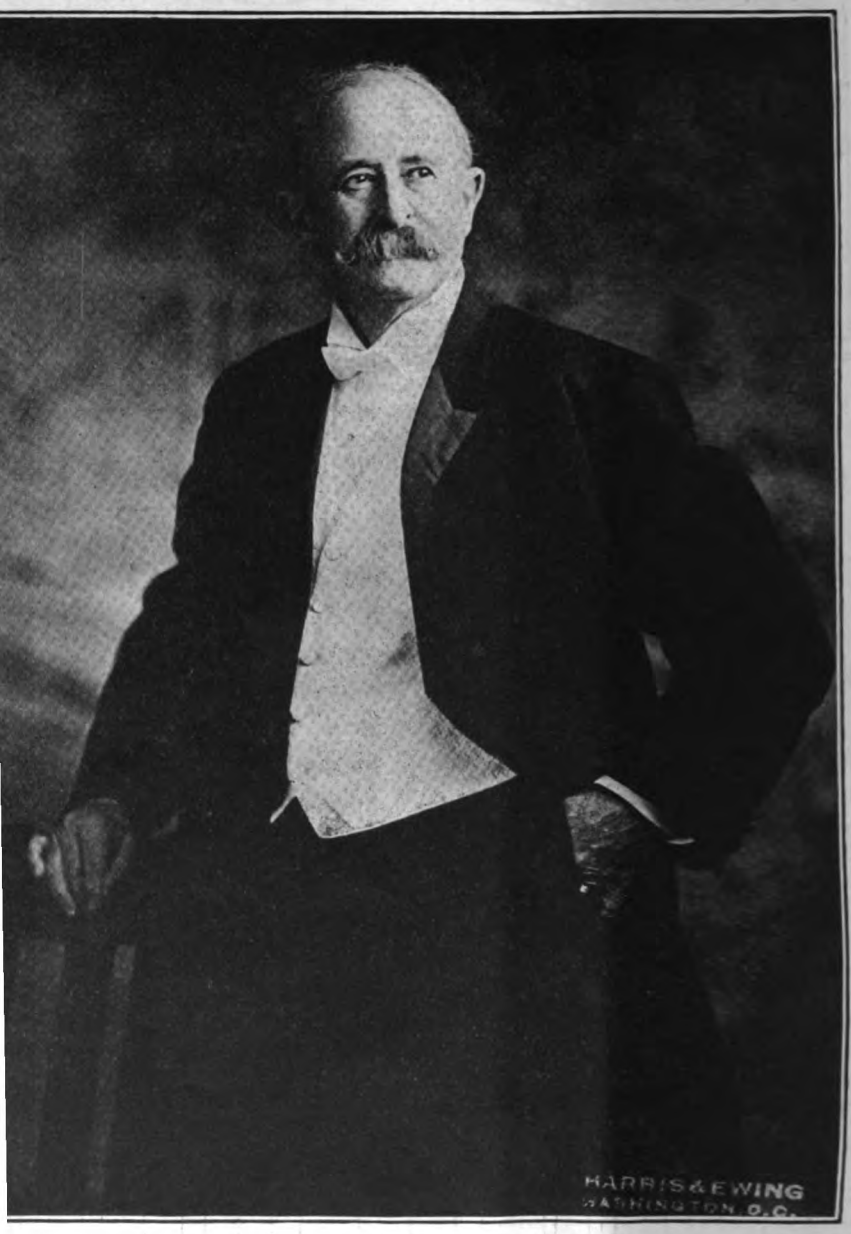

Oliver C. Sabin

recognition, to the poor, to the weak, to the reform, to the worthy cause, to whatever object or person for the time being needing the love service. Love's acts shine like pearls. It is love that crowns the life. This is Christ's earliest and latest injunction, that we love one another. Love counts. God is love, and he who loves shall abide with God forever.

HOW WILL SHE USE THE FRANCHISE?

Apparently, the nearly century-old struggle of the women of America for the ballot has been won. Possibly the victory may not be made final and complete immediately, but it is clear that votes for women will be fully accorded to them within a very short time. But the fight is over and the anti-suffragists may as well surrender gracefully. The men may just as well courteously welcome the women to the hustings and the voting booth, and accord to them seats in State assemblies, at the bar, on the bench and in the National Congress. From Lucretia Mott and Susan B. Anthony down to Miss Paul, Miss Burns, Mrs. Catt, and the militant petticoated warriors of today the women have made a glorious fight for emancipation and have won it. It remains to be seen how they will use their enfranchisement. No doubt they will use it wisely and well and for the spiritual, social and physical good of the whole people of these United States.

Oliver A. Sabin Jr.

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Chain of Golden Thoughts

September

PAULINA B. SABIN

Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us, make
A man more precious than the gold of Ophir.
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven!
—Whittier, in Among the Hills.

A nation which labors and takes care of the fruits of labor would be rich and happy though there were no gold in the Universe.—Ruskin.

Give to each day some loving thought, some kind word, some good act—for it is your duty.—William E. Gibson.

No one can cheat you of the ultimate success but yourselves.—Emerson.

Do well the work you have in hand today. Don't worry for tomorrow; tomorrow never comes.

From the moment in which a man learns the unity of the human spirit, he learns also the fundamentality of right—Emilio Castelar.

When someone told Abraham Lincoln that he hoped God would be on his side, Lincoln answered: "I am not so much concerned to have God on my side as to try to put myself on God's side."

"Therefore, if you would be strong, if you would be mighty, cultivate Love, Love for God Supreme and Love for your fellowman. Such Love as makes you honest, such love as makes you look to your neighbor's interest, such Love as makes you do right and watch over the welfare of your neighbor as you watch over your own; such a Love as takes in the Universal Brotherhood of Man.—Bishop Sabin.

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THE HEALERS OF HUMANITY

God the Only True Healer of Human Ills—The Great Healers of Men. God's Covenant and Laws—The Real Knowledge of God—The Whole World Brought Together—Has He Come—He Has.

William E. Gibson.

MEN seldom think of a healer except at the moment of some personal inconvenience. When pain, misfortune or sorrow overtake them they look around for some immediate relief and help; but otherwise they drift whither the wind of time blows them, just so long as they suffer no personal inconvenience.

The play of life is real and every soul comes to life to play a full part upon the stage of action. This world is a stage and all souls who come to it to abide a while are actors, none are spectators only. God in His manifold mystery is the spectator, and no act escapes that All-seeing eye. God is the healer and

THE ONLY TRUE HEALER OF HUMAN ILLS.

He will have mercy and abundantly pardon all who turn to Him whole-heartedly in the hour of trouble.

The Almighty heals not only individuals but peoples and nations. When peoples become ignorant of the true Spirit of the Heavenly laws and divorce themselves from God's will they suffer a great spiritual sickness of which no mortal physician is able to cure them. It is then that God in His divine mercy sends forth the breath of His Holy Spirit in a human temple, to bring healing to the sick, life to the dying, light in this darkness, and seeing to the blind. Such souls are

THE GREAT HEALERS OF MEN.

Their healing powers do not stop with the day of their human generation, but continue throughout the dispensation of their spiritual generation.

The lifetime of Abraham was but a few years, but his spiritual generation extended through 400 years, during which time a home was provided for his seed in the flourishing land of Egypt and the foundation for a mighty national existence was laid.

But prosperity bred vanity and the masses forgot the God of Abraham. Then persecution and wretched injustice on the part of the Egyptians made them long for the Promised Land. When their suffering was greatest God sent a healer; a deliverer in the person of Moses.

God did not send him to this mighty task in pure human power. Nay, rather He breathed into Moses the breath of a new spiritual generation, which registered outwardly in superhuman powers and authority. Thus Moses as the divine healer for this people delivered them from the bondage of slavery, taught them the ways of God, gave them a set of laws both spiritual and secular, and started them into the

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land of promise, all in his human lifetime. But, what was more,

GOD'S COVENANT AND LAWS

which He gave them became the spiritual power that built up a nation of increasing culture and national honor which culminated in the glory of Solomon's reign.

But again prosperity bred vanity, and the people turned away from God notwithstanding the constant preaching, calling and warnings of the prophets and seers which God vouchsafed to them from time to time.

As they went away from the spiritual laws of God their material possession went away from them. They were conquered by warring kings, made subjects, reduced to poverty by taxation—injustice from without and wickedness from within.

Again when their sufferings were most acute the Lord Christ came reviving the Spiritual law, bringing in their midst the true healing for their ills.

But failing to recognize His merit, they rejected Him and the bounty of Spiritual Healing which he brought to them went to the Gentiles who received it. The national life of the Hebrews immediately went into oblivion, while those nations of the Gentiles who received the spiritual laws of God through the dispensation of the Spirit Christ become quickened with a new life impetus. Europe awoke from barbarism to civilization and from paganism

TO A REAL KNOWLEDGE OF GOD.

Such was the effect of Mohammed upon the rough tribes of Arabia in his day; of Zoroaster in his day; of Buddha in the several dispensations.

God is ever the Merciful Father making opportunity of man's extremity, sending him light in his darkest hour, help at the time of his greatest need; a way of deliverance at the hour of his severest oppression.

Alas! too often man closes his eyes, stops his ears by setting his heart fixedly upon some attraction of time and drifts into Eternity in utter ignorance of the Love and provident bounties of God.

TODAY THE WHOLE WORLD

is brought together; the ends of the earth are assembled, as it were, upon the stage of knowledge. All lands are cognizant of the state of all other lands. From every quarter is the cry of suffering, sorrow, trouble, war, blood, and tears. Peace and composure are strangers in the world today. A universal Divine Healer is surely needed. A World Redeemer is now past due, according to Hebrew prophecies. According to Christian predictions, the time is fully ripe. According to Mohammed the twelfth Mardi, the Great Savior is past due. The Zoroastrians are looking for the promised Shar Barum. The Buddhists are looking for the fifth Buddha, the Brahmins for another Chrishna. All religions feel the want of a spiritual revival—a soul to stand among them overflowing with spiritual power.

Would the Christians recognize and accept the Lord Christ if He should come as He came to the Jews 1900 years ago? Would they, if

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He came condemning injustice as He did then? Would they if He came condemning drunkenness and immorality as He did then? Would they accept Him if He came telling the rich to sell what they had of worldly possessions and give to the poor and follow Him? Or if he came condemning today the wickedness and blindness of the religious teachers as He did then?

Surely the need of a great teacher, and educator of universal concept is imminent. A healer of universal import and of individual approach is the crying need of the world.

HAS HE COME? HE HAS!

But not for you until you seek and find Him.

The words of the Lord Christ to the world:

"Ask and it shall be given you.

"Seek and you shall find.

"Knock and it shall be opened to you."

Are you satisfied with the wretched state of human existence? Then there is no salvation for you. The hungry alone can enjoy food.

Only the thirsty need drink. He alone cries for light who is conscious of prevailing darkness.

Only when men or nations become conscious of the serious state of their ills do they cry for the true healer.

WORDS.

Words are things, and a small drop of ink falling like dew upon a thought produces that which makes thousands—perhaps millions—think.

ILLUSION AND REALITY.

Rose de Vaux-Roger.

For verily I say unto you, till Heaven and Earth pass away, one jot or one tittle shall in no sense pass from the law till all shall be fulfilled.—Matthew 6:18.

"The earth shall pass away, but the Son of Man in His Righteousness shall not pass away."

The sin and the sinner shall pass away and be forgotten. The lesser things shall be destroyed and banished to our vision. Only the good shall endure, the glorified with eternal life. Righteousness shall be made its own reward for they are the chosen ones of God who shall survive and know happiness. Those of the earth shall be lost in the wilderness of their discontent until they repent and grow into goodness.

The sum and substance of salvation is in abiding by the law and rising to a superior selfhood. Through understanding and desire to do that which is just, will the ripening processes of the soul be perfected. A grain of dust on the great horizon of the world, an infinitesimal part of the perfect whole, man shall grow in goodness as he overreaches the years of earth.

There are no limitations in time's eternal round, nor numbering of the years. The individual soul endures, achieves, progresses of itself and is its own salvation. Example, moral suasion, weigh as influences. All material building is subject to change and perishable. The creation of character and soul qualities become imperishable.

Mrs. Eddy asserts that identity cannot be lost; it abides forever.

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"We need a clean body and clean mind—a body rendered pure by mind as well as washed by water—the pure and exalting influence of the Divine Mind on the body is requisite;" that the Great Law, the the Holy One, the Most High, shall enter into our consciousness and manifest in our temple. Then are we born again and vitally renewed.

Spirit and Life flows on in its natural rhythm as we rise attuned to the music of the spheres. No longer is there the great or the little in measurement, nor far nor near, for all has become blended as we move in our own orbit, a part of the harmonious whole.

We are spiritually alive where hitherto we had been enmeshed in matter and its discords. Hopeful and persevering we will know when the high note of harmony is sounded, for a fair, fine ecstasy of well-being will enter and we will have discovered the REAL by relinquishing the APPEARANCE. We await the Divine intervention, till an invisible thought flits across our consciouness and reveals it.

"It was on the threshold of appearances that everything began, but nothing ended."

Love has its birth in the rarified atmosphere of the mountain heights, in the great kingdom of certitude—the Kingdom of God.

Those who live in the Kingdom of Love have all their needs supplied by the Law of Love.

There is no strife, no selfishness, in the Kingdom; there is perfect harmony, equipoise and rest.

THE TREE AND THE FRUIT.

There are those who ask themselves, regarding this person or that person, regarding this movement or that movement, "Is that a worthy person?" or "Is that a worthy cause?" The same law that the Lord Christ stated regarding the fruit tree is the one that we may properly apply in our efforts correctly to estimate the real value of any person or thing, or movement to the world. The vital point to be considered is what are the results that are being achieved? It matters not how popular a movement may be, or how much it may attract the people, if we would measure its worth, we must consider the results that are being attained. If a person or a movement is sending out into the world knowledge of truths of great importance, knowledge of methods by means of which the people may improve their condition and rise to a higher plane of thought and consciousness, then that person or that movement is one that is worthy, because of the fact that it is of value to the world.—Bible Review.

"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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"THOUGHT"

Elsie Gibbs, Chicago, Ill.

"Let the same mind be in you which was in Christ Jesus."

IN THE mind of man is to be found the source and originator of all evil, or all that is not good, which attracts itself to us and manifests in external form.

We bring to ourselves an immense amount of sorrow and trouble because we ignorantly act without thought and must take the consequences of our acts in reaping that which we have sown.

Words are the expression of ideas which have been formed in our minds.

We must eradicate from our minds all that is not according to the good, the true and the beautiful.

MUST KEEP OUR MINDS SINGLE.

To have beauty expressed around us, and all good attracted to ourselves we must learn to persistently and steadfastly keep our minds single to the best and highest thought, thinking along those lines which when manifested into form and action will be expressive of beauty and goodness.

Man is ever seeking happiness, which is only found within him. As he involves thought within it becomes evolved, outwardly, materializing into form, creating the atmosphere around him which attracts to itself of its kind, as man is a natural magnet charging his thought creations with himself to draw others to himself as the iron filings are attracted to the magnet.

Like attracts like is a spiritual law. The mind can deliberately and intentionally direct invisible forces in the intelligent execution of lofty ideals in harmony with the Divine Standard of Love and Justice, in creative skill after it has become illuminated and awakened so that it can apply its guidance in efficiency.

EVERYTHING ORIGINATES FROM THE THOUGHT WORLD

which has brought all material things into existence.

In unawakened, unenlightened mind we find the source of all evil, which recognizes only the law of carnality and self. Man seeking after things of the flesh fills his mind with bad, poisonous, and distressing thought; taking no consideration of the weak, innocent or helpless; creating destructive conditions and all form and manner of evil.

"Repent ye for the Kingdom of Heaven is at hand," and all sluggish, inert minds must be aroused to righteousness by the reaping of its harvest of the undesirable, through influence, teaching, warning, through the fires of conscience and the sorrows that purify.

As man is brought, through his mind, into conscious recognition of his duty and the responsibility of using his will power in directing his mental faculties according to the Christ Ideal he does the will of the

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Father and performs His mission upon earth.

YOU ARE NOT WORMS OF THE DUST,

nor sons of man, but you are Sons and Daughters of God. Awake to the consciousness of your Divinity. Do not be satisfied with the surface of life, nor live on its husks, but delve into the rich treasures within your soul which lie latent as the fire lies latent in the wood; and as a touch of the match will bring it into action so will the pure flame of love be the instrument to bring these treasures to the light of consciousness, and will forgiveness cleanse you from all impurities.

"Blessed are the pure in heart for they shall see God," or Good manifested everywhere. You must become cleansed of all erroneous thought, all that is not according to Truth, Wholesome Virtue and Perfection, before these qualities can be manifested in your consciousness and instilled into your nature, for you cannot pour new wine into old bottles, but you must put new wine into new bottles, therefore renew your minds. Nor does pure truth poured into filthy receptacles do much more good than pouring clean water into muddy channels, except to stir the mire. To plant prosperity seeds in impoverished minds is like planting good seeds in poor soil.

Improve the quality of your minds by cleansing them from all that is not according to the Christ Ideal and filling them with good, wholesome, rich, pure, intelligent thought food.

You are what you are now as a RESULT OF WHAT YOU HAVE THOUGHT, felt and acted in the past.

Give your best thought to the world and the best of everything will return to you. Judge others not according to appearance, but tender righteous judgment which sees only the good, true and beautiful.

See those qualities in others which you wish to become manifested in yourself. As they develop in yourself will they be reflected in your vision and judgment of others, as light radiates from the sun. You must become good, pure, wise; be health, prosperity, truth and wholeness. In being them you produce and shed them everywhere.

There are spiritual gems of every description lying buried in your inmost nature, which need only to be brought out by cultivation along the methods of Love and Charity of our fellow beings.

Love of Truth makes one unafraid to stand before the revealment of our inner nature, face to face with conscience, until we overcome all that is imperfect, transforming the baser material into pure gold, directing all our thoughts into the channel of constructiveness and upliftment of our fellow beings, seeing beyond their bodies with the eye of the soul, therefore seeing Him in reality beyond the shadow of flesh into the glorious sublimities of His indwelling, eternal, indestructible divine life.

As self is the root cause of all strife and suffering, so Love is the root cause of all peace and bliss.—James Allen.

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THE SUGGESTION OF INFERIORITY

By Orison Swett Marden in The Nautilus.

"BUT you don't want me," protested a prominent business man to the president of a great university who had invited him to a place on the platform at the commencement exercises, "I am not a college man; I have never been inside of a college." Although he has made a superb success of his career and in uplifting humanity, nothing can persuade this man that there is not a tremendous lack in his life, because he did not go to college as a youth, for which nothing can compensate.

If you insist upon calling yourself a nobody, thinking of yourself as of no-account; if you are convinced that you are inferior to others, how can you expect to be superior, or to suggest superiority? It is only thinking superiority, believing and acting as though we were superior that makes us superior. As long as you feel like a nobody, you will act and appear lke one.

Every time you feel ordinary or think you are ordinary, that you won't amount to much, you are

PUTTING YOURSELF IN THE INFERIORITY

class, and you will suggest to others that very thing. This will work greatly to your disadvantage.

You can never do the biggest thing that is possible to you; you can never lift your life to the level of your highest gift, while you think there is anything the matter with you, while you think you are inferior, defective, deficient. You can never do the great things possible to you until you catch a glimpse of your Divinity, realize that there is something in you that is never inferior, that has never sinned and never can, God's image, the Immortality of Your Being.

We can influence ourselves for good tremendously by self-suggestion just as we can injure ourselves by this same power. The same law will help us to bring to a realization in our life that which we desire and which is for our best welfare just as it will that which is not good for us and which will do us harm. We know how quickly we can take all the courage out of ourselves by our fear suggestions, and we know, too, how we can brace ourselves up by the suggestion of confidence, of ability, power.

Never allow yourself to think that your judgment is poor, and do not intimate this when asked for your opinion.

ALWAYS HAVE AN OPINION

and never hesitate to express it when it is requested. This will improve your judgment, improve your reasoning powers, will make you more level-headed, more independent. It will make others think more of you. Whereas if you never have an opinion upon any subject, people will certainly think you are mentally deficient, that you lack stamina and stability, good sense, sound judgment.

BE YOUR OWN MASTER.

Resolve to step out of the crowd

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and take a stand. Live your own life in your own way, no matter what other people may think of you. You will find that they will begin to respect you when you have such a stand, but as long as you are a mollycoddle, as long as you have a jellyfish opinion of yourself your reputation will correspond.

Many well-meaning parents oftentimes innocently confirm and strengthen unfortunate weaknesses in their children by lack of tact, or of knowledge of the right method to pursue. The career of many a boy is being very seriously crippled by a severe father who constantly reminds him of his bashfulness, or "stupidity," as he calls it, and scolds him for it. I have seen a father severely whip his boy because he was afraid to meet people, and because he was so awkward and timid in the presence of strangers. This is

FATAL TO A CHILD'S SELF-CONFIDENCE,

and to his self-respect, both of which are very precious to every human being. Kill a boy's self-confidence and you have pretty nearly ruined his career at the start. He must believe in himself or he never will try to make anything of himself.

Timid, self-conscious children should never be harshly rebuffed, should never be scolded for, or reminded of any defect, especially in the presence of others. On the contrary, they should be encouraged in every possible way to believe in themselves, to think well of themselves.

No matter what your defect, deficiency, or deformity, persist in holding the image of your perfect self. Think of yourself as your Creator planned you. Hold the ideal of human perfection which He held. Think of yourself as perfect, as strong, vigorous, manly. Think of yourself as a lucky being, born under a lucky star. Persist in holding the thought of yourself as successful, no matter how the facts may seem to contradict this. Live much in the ideal of yourself.

Saturate yourself with the ideals, with the convictions which you long to come true. Keep your mind filled with them, and they must, by the very law of attraction, force out their opposites, for like attracts like. If you hold the love thought in your mind the hate thought must go. Love and hate cannot live together. Light and darkness can not live together. A fit of the blues cannot dwell in your mind if you persist in holding the opposite thought, the cheerful, hopeful, optimistic, encouraging, expectancy of-good-things-thought, in your mind. The blue devils clear out when their antidotes enter the mind.

Visualize the model man, and you will be surprised to see how soon you will begin to measure up to your ideal, to your model.

SPARKS OF TRUTH.

W. E. G.

This world is one home for humanity. Let us live in it as one family. A life time is short at most; let it have the sweetness of peace and harmony. If men will not live in peace, they make home a hell and life the gates of death.

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THE RIVER.

Edith J. Griswold.

The mighty River wends its way
From distant hills to sea;
To Truth itself one may compare
This wand'ring stream so free.

First indications of the Truth
Come to the doubting mind,
As tiny streamlets, seeking still
To hide in ambush kind.

Surroundings wild, 'mid tangled brush,
Close nestling in the ground,
Each streamlet wanders round about,
Till other streams are found.

Thus, fed by rivulets of thought,
And study without fear,
The tiny thread of Truth gains force
And volume, full and clear.

O'er rocks of superstition blind,
That rear their heads above
The surface of the streamlets joined,
Great leaps are made through Love.

The frowning mountain shadows grim,
Of error, sin and doubt,
Are passed with laughing merriment,
And Faith's most joyous shout.

With what content the traveller rests
In contemplative view
Of banks of hills all verdure-clad,
And sweet with morning dew.

Such inspiration, hope and joy,
Bring back to one his youth;
As waters broaden into sea:
For so divine is Truth.

The patient, earnest seeker finds
His soul full satisfied;
And as the ocean comes in view
All tears of gloom are dried.

REQUIREMENT.

We live by Faith, but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds.
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm—rooted in the faith that God is Good.

—Whittier.

Man is never so foolish as when he lets angry passion control his tongue. It is then his tongue becomes a serpent's fang and his brain a sack of venom.

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THE TENDENCY TO HONESTY

W. E. G.,

STRANGE as it may seem, and as regrettable as it must be, nevertheless there is, in what we call practical life, a strange, almost irresistible prompting to falsehood, mistatement, perjury.

This is sadly true and truly sad.

It is a subject painfully delicate to approach, for it seems to entwine itself in almost every phase of human association.

Several times very recently young men have said to me: "It is impossible to be strictly truthful and honest and succeed."

A bit of reflection must of necessity lead an honest thinker to that conclusion.

A plain, honest girl from the country seeks work in the city. She answers an advertisement. The first question asked by the would-be employer is: "Have you city reference?" If she says "No," nine times out of ten she is turned away. After several such efforts with similar results the girl is at sea. Friends advise her to throw aside her scruples, her strict honesty and get a job. They tell what to do, help her to invent the falsehood.

The next advertisement she answers her falsehood wins. Her faith in true honesty is weakened.

We will suppose this girl is Mary the Maid. At lunch the madame says, "Mary, if anybody calls this afternoon say I am not in;" then retires to the library to finish reading a new book. To hold her job Mary is forced to choke her conscience and breathe out the next falsehood.

With this start you can easily determine the end. If 10 years hence you find Mary in a house of evil fame or a felon's cell,

IS IT ANY WONDER?

Let an inexperienced young man or woman seek employment with a railroad company or any big institution, or even small concern, unless such a one has a friend to serve as a go-between, it is exceedingly hard to get a job; primarily on the plea that only experienced persons are wanted, and yet every man and woman connected with the concern was at one time green and inexperienced, and the best of whom such concerns can boast were once the "country Jakes."

All business institutions and concerns, in theory at least, bid for square, honest men and women, but in the process of initiation often forces them to falsify or stultify themselves.

Is it any wonder that we find

THIEVES AND LIARS IN HIGH PLACES?

Is it any wonder that presidents and managers of great interests are often chased to the penitentiary?

Of course, it is the aim of all business concerns, as well as private persons, to get the best service possible. But it must be very evident to the thinking among the interested that if one will tell a falsehood to secure a position, he may be false and unreliable after he is employed.

It must also be very evident that

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thousands and thousands must come to the age of service every year who cannot give a true bill of previous employment. Will the activities of practical life with which they must in some way connect themselves, force such to begin their life career with falsehood and deception? Dear readers, think earnestly on these things. Look through all the activities of human association and note the trend. You must recognize a bad tendency. I do not claim that it is designed with intentions, but rather that it is condoned through permission.

Strict honesty and uprightness ought to be encouraged by all individuals and institutions. In theory, of course, they are, but in fact, they are much otherwise. The day has come when fact and theory must work together.

Men everywhere, of all nations and climes, desire that they should so work, but people are so absorbed in this mad rush for personal gain and existence that they do not take time to analyze their own action, much less the general tendency of the action of their group.

If the group tendency is downward, the individual tendency is, therefore, drawn into the vortex of the group. But if the group tendency is upward the individual tendency has also a constrained upwardness.

None but right acts can follow right thoughts; none but a right life can follow right acts; and by living a right life all blessedness is achieved.—James Allen.

WHAT DO YOU WANT?

Would you like to be at peace?
Speak peace to the world.
Would you be healed?
Speak health to the world.
Would you be loved?
Speak love to the world.
Would you be successful?
Speak success to the world.

For all the world is so closely akin that not one individual may realize his desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power, working for Peace, Health, Love, Success to all the world—including yourself.—Eliabeth Towne.

PERSONALLY VENTILATED.

Here in New England we see many old houses, built anywhere from 10 to 200 years ago, all equipped with "storm windows." About the first of November the man of the house, or his hired man, gets out these storm windows from summer storage and screws them on outside the every-day windows, where they stay until spring.

So for five or six months of the year practically the only ventilation the house gets is by way of the "storm doors," which open into a vestibule. In these close shut places people live all winter—and pay toll in spinal meningitis or tuberculosis.

When I see one of these air-proof houses I think of "Mrs. Leahy's" ideas of ventilation as revealed in the following story:

There was nothing else in the world which Norah Leahy, com-

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petent scrub woman, feared as much as a thunder storm. Her accounts of experiences during the summer were always sure to contain a few thrilling incidents connected with heavy showers.

"The wurrst time iver I had was in the Hirrald buildin' wan Saturday in the summer o'ninety-foor," Mrs. Leahy is certain to tell a new listener. "In the middle o' the afthernoon, whin they'd all gone from the upper floor, an' I was there wid me mop there came up the ferfullest storm that iver I saw. Whin it burrst, I ran to a coat-closet an' shut mesilf in, an' I says to mesilf, whin the thunder dies down, I'll step out, and not befoor. An' if you'll belave me, I was two full hours shut in that closet, wid no vintilation but me own breath."—The Nautilus.

THE BIG LITTLE THINGS OF LIFE.

Life is made up of the little things, and the magazine that is true to life is small, very small. When nature would make anything beautiful, create anything rare, she places before us a diamond, a pearl, a glistening dewdrop.

Little farms are best tilled. Little hearts are best filled. Little songs last longest. Little books are read most. Even the little lakes are the restful spots, and little words sound sweetest.

The Sermon on the Mount was short.

The day is brightest when made up of little things, and the night most glorious when studded with little stars.

The world is weary of the long waits and tired of the long talks. There is an appetite for sensible, suggestive thought in miniature—a pocket edition of enthusiasm.—The Silent Partner.

TO MY SON.

I will not say to you: "This is the Way,
walk in it." For I do not know your way,
or where the Spirit may call you.
It may be
to paths I never trod, or ships on the sea leading to unimagined lands afar;
or, haply, to a star!
Or yet again
through dark and perilous places racked with pain
and full of fear
your road may lead you; far from me or near.
I cannot guess or guide,
but only stand aside.
Just this I'll say;
I know for very truth there is a way for each to walk, a right for each to choose, a truth to use.
And, though you wander far, your soul will know that truth path when you find it.
Therefore, go!
I will fear nothing for you day or night!
I will not grieve at all because your light is called by some new name;
Truth is the same!
It matters nothing to call it Star or Sun,
all Light is one.
—L. Le M in The Challenge.

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RESISTANCE TO EMOTION

Canned-Up Emotion the Cause of Many a Nervous Breakdown—The Personality But the Playground for the Spirit—Secret of More Abundant Life.

Florence Garrett, Rocky River, Ohio.

EMOTION is Life, Love, Energy! Give a natural outlet to the Life and Emotion within; we will then be ready to receive a still greater inflow of the more abundant Life ever present with us.

Canned-up emotion is the cause of many a nervous breakdown.

Is there a man, woman or child that is not emotional?

Words of tenderness bring tears to the eyes of a drunkard. Reproach endangers passion; passion and tenderness, characteristics of emotion.

Verbal form is not necessary to call forth the emotional self of a child. Before the loving word is spoken, emotion instantly plays within the eyes of the child and loving arms are around your neck. A perfectly natural outflow of emotion.

But as we grow older, we set up a dam of resistance to hold back emotion. The tenderness felt for a loved one is held within often until too late to accomplish its mission of healing and joy. Passion to do and to be is dammed up in the channel of useless longing, whereas it should be realized that the body is the medium only and not the power, and that the very commotion within, call it what name you will, Emotion, Life, Energy, Love, is the Power and the already accomplished of what we wish to be and to do.

The personality is

BUT THE PLAYGROUND FOR THE SPIRIT,

and the Great Universal Life is forever seeking to express itself through all the characteristics of Emotion.

Not to express ourselves freely is to resist the Spirit. The effect is we are listless, nervous, starved in body and soul, with no personality or individuality worth a glance.

To realize more abundant Life and Power it is necessary to break down every dam of resistance, and open ourselves freely and fearlessly to the great Universal Spirit of Almighty Good, letting Emotion, which is Life and Spirit, with its attendant characteristics as Love, Tenderness—yea, and Passion, too—build our bodies into a more perfect expression.

THE SECRET OF MORE ABUNDANT LIFE

is to express, to let Emotion play in us and through us, not to can up, or dam up, the hundred and one good things we could do if we but allowed Expression and Emotion to play their part.

Suppression of Expression is stagnation—and if we in any way dam up or resist the Abundant Life of The Spirit we are left starved in body and soul, while the joyous life of the Universe flows on its way

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into every nook and niche not closed against it, abundantly blessing all that will receive. Emotion is Life, and perfect control of Emotion is Power.

THE SUPERMAN.

He will come;
I know not when, or how;
But He will walk breast-high with God, stepping among the stars.
Clothed in light and crowned with glory
He will stride down the Milky Way,
Creating with a thought, building with a word.

A hundred million ages it may be until He comes; what does it matter?
Consider the deliberate stars—how eternity waits their fulfilments.
A hundred million ages, and yet, sometimes,
Here and now, in these small, primeval days—in this dull gloaming of creation's dawn—
Here and now, sometimes, there crackles out a tiny shimmering spark,
Some hint in our blind, protoplasmic lives,
Of that far, infinite torch
Whose ray shall one day touch the utmost reaches of space
Where life is born.

One that has made brotherhood with the eagle and the hawk;
One that has made voices speak across the emptiness;
One that has laid cheer and comfort to the tired heart—
These and a thousand others are the prophecy:
These tell of the day
When the poor expedient of birth and the sorry trouble of dying have been dismissed,
And all the sad adventures of the body are long forgot.

Walking as angels walk, but greater than the angels,
He that will come will know not space, nor time, nor any limitation,
But will step across the sky, infinite, supreme—one with God.

—Albert Bigelow Paine in Harper's Monthly Magazine.

Unity is the call of today, but wisdom and justice are the passports to its fold.

All peoples and nations, all languages and tongues, are summoned to the banquet of Unity. Not some to lordship and the rest to serfdom; not a few to mastery and the rest to slavery. The call is to strive for Unity on the part of each for the highest good of all.

National politics will speedily give place to international politics. The nations are now, as it were, housed under one roof, and all tendencies toward national degradation will lead to national degradation and degeneration.

The wise man is never impatient with the ignorant, for he knows that only a step separates the two. Patience is the forward step; impatience is the backward.

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LIFE.

Life, you have cheered and blessed me;
Mind, you have conquered pain;
Thoughts, you have often distressed me—
But I welcome you back again.
Evil, the temptation that meets me,
At the dawning of each day;
But faith at the threshold there greets me—
And love always points out the way.
So I gird on the armor of power,
And move with a strong steady hand,
With the strength of a giant I tower,
With the badge of authority command.
Never shall I prove a coward;
Always assert my true worth;
To the struggle I'll give only courage,
Not tears, but a heart full of mirth.
Work of my hands is a pleasure;
Love of my heart is a joy;
Eternity alone is the measure;
Death cannot harm or destroy.
Life is a vast revelation;
A vision of the Realm of Truth;
A blending of pleasure and duty,
A transforming of age into youth.
Fate is the jest of the scorner;
Dreams are the songs of the night;
Sin is the shroud of the mourner;
The shadow that oft dims the light.
Hope is the beacon that shineth,
When doubt possesseth the soul;
Truth is the spell that endureth,
When error demandeth its toll.
Fame is an empty bubble,
That bursts e'er it satisfies;
Ambition the chaff and the stubble;
The food of the foolish, unwise.
Peace is the heritage of honor;
Wealth is the measure of thought,
Fear is the only traducer,
And by it all sorrow is wrought.
Love is the transcendent passion,
That illuminates all life;
Light is the vision supernal,
That destroys all darkness and strife.
Wisdom is solace and knowledge;
Remorse is the all chastening rod;
Life is the conscious awakening
Of self, in the image of God.

—Geo. W. Hoag, in The Truth.

THE REAL GOOD.

"What is the real good?"
I asked in musing mood.
"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," the seer—
Spake my heart full sadly;
"The answer is not here."
Then, within my bosom,
Softly, this I heard:
"Each heart holds the secret—
Kindness is the word."

—John Boyle O'Reilly.

Time is the crucible in which all problems are solved. Experience is the testing fire.

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ORIGINAL BEING

From an Article by Ethelind Lord Campion in The Master Mind.

The reality of God, the Principle of Goodness, perfect and all-powerful, existed always, and must ever exist; but because the tendency of the human mind is materialistic and ever outward, the "idea" of God as a Being separate and apart from the human was introduced.

The human mind must have an idea about, a conception of, something higher, and bigger, and better than itself, or it sinks into utter negation. The "idea about" is termed an "ideal"—the conception of a thing in its most perfect state. This ideal of goodness, or God, is to be admired, approved of, believed in, with all the mind, heart, soul and strength. An unattainable ideal is prohibitive, and awakens no aspiration.

The ideal is made real to us, first, by perceiving it as perfect and true; then we recognize or acknowledge that this ideal is possible of attainment, or demonstration; after this comes identification with the ideal. Since it is so, and I know it as so, I must be of like nature, one with it; and being one, it is so real to me that I can bring it forth into visibility, where all may see.

True prayer is to pray believing; that is, knowing. We give thanks, therefore, that because our ideal is true, now finished and perfect, it but awaits our acknowledgment and acceptance to manifest. The ideal is always the real, and comes into objectivity through our recognition and our spoken word. The "idea" of God as Perfect Being, introduces to the mind the "idea" that Perfection exists; it does not create either perfection, or God; God, as Perfect Being, IS.

The human mind has hypnotized itself into believing the human self to be the real self, separate and apart from God and per se sinful and imperfect. It must therefore be dehypnotized through the conception of Perfection as belonging, first, to God, and then to man himself, as a branch of the parent vine. Man must see himself One with the Being back of all "idea"—he must return to Original Idea, and realize that his mind is for the sole purpose of functioning Truth, or Original Intelligence, through.

If we believe in a God of wrath and punishment, we reap wrath and punishment from that believing, and not from the eternal and ever sufficient Goodness of God.

If we believe in duality, a mixture of good and evil, life bears testimony to our belief. If our "idea" is one of separation from God, just so much are we separated from our good in appearance, and just so much do we show forth of loss and lack.

If we are functioning the idea that God sends sickness and misery and poverty to us—conditions corresponding will express.

We do not want "idea about," but reality, the Divine Things themselves; Divine Ways, Health, Happiness, Abundance. We do not de-

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sire futurity, but nowness; the substance, not the shadow.

Divine Intelligence is knowing completeness of the thing we have heretofore had "idea about," and its connection with us. We must push our beliefs about God back to the reality of God, and then manifest goodness in the external; the Kingdom of Heaven must be embodied in the mental, the physical, and the emotional man, and in his so-called "material" prosperity as well. He must be—and show forth—Wholeness, the Freedom and the Perfection of the I Am.

If we believe in the Omnipresence, the Omniscience and the Omnipotence of the I AM THAT I AM, we are not limited to the conception of God as personal. And if we know that the reality of Being is Spirit, God Itself, we know that we are not "body, with a soul to save," but Divine Intelligence, with a body to be made what it was intended to be—the Temple of the Living God.

"A great soul is never injured; it is only the pride of the mind or self that feels that is injured. The obliterating of the idea of injuries from the mind is one of the blessed beginnings in Wisdom. When the heart is purified and the mind is enlightened, by Spirit, there are no injuries. 'For it is only pride and self that can be injured and wounded by the actions and attitudes of others;' and he who takes pride and self out of his heart can never think the thought, 'I have been injured by another,' or 'I have been wronged by another.' He who takes impurity out of his own heart cannot resent it or resist it in other hearts. The pure in heart loves All beings."

THE VIRGIN OF THE WOOD.

A curious phenomena is causing excitement among the people of Casa Gudi, in Tuscany, and is being talked about throughout the whole province. A peasant girl, a few days ago, believed that she saw at the edge of a wood an apparition of the Virgin Mary. She fainted and was carried away unconscious. The entire population of the village visited the scene in a body, saw the same apparition, and remained until the evening under the influence of the vision or hallucination. The inhabitants of several neighboring villages coming to mock remained to pray and a regular pilgrimage has been set on foot, visitors arriving from every part of the country. —The Hindoo Patriot.

HEAVEN IS HERE.

Through the harsh voices of today
A low, sweet prelude finds its way.
Through clouds of doubt and creeds
of fear,
A light is breaking calm and clear.
Henceforth my heart shall sigh no
more
For olden time or holier shore.
God's love and blessing then and
there,
Are now and here and everywhere.
—Whittier.

EXPRESSIONS.

Love, wisdom and will are the means by which to conquer.

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ONE HUNDRED PER CENT

The Only Reliable Prop That Never Breaks—The Only Interesting, Absorbing Game That Never Tires.

Annie Rix Militz, in The Master Mind.

WE hear of 100 per cent this and 100 per cent that being demanded on every side. What we need are 100 per cent Truth students filling the whole Universe. It is this desire for 100 per cent, and our belief in the right to have it, that is causing the seemingly chaotic world-conditions that are frightening many. And the very belief that 100 per cent is possible has turned the Light of Truth upon every thought, and is revealing those that do not come up to the required standard.

There is nothing to fear, but every cause for joy, as we judge righteous judgment, but not by appearances. Stand in the Light and shake out this ample cloak of New Thought, and then withdraw to a fair distance and see what manner of ideas have been hidden there.

Let not the Christ come unto us (his disciples) and find us asleep, and be obliged to say unto the Peter-faith within us:

"What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." (Matt. 26:40, 41.)

Are we calling ourselves leaders? Or, do we realize that we are the instruments through which The Leader works? Are we relying upon treatments by prayer for a living? Or, upon God as our never-ending supply?

Remember that each soul is being used for the good of the whole Universe. Let every society, organization and individual working in the name of Truth step forth into the Light absolutely nude. Step forth erect, unashamed. Be willing marchers in the procession that is passing in review before the Light of Truth and see if our interpretation of this Truth is 100 per cent pure. Or if, unknown to us, some "little fox has been gnawing at the vine."

From all corners of the world sisters and brothers are crying, "Watch with us a little while." The moment has come when we must awaken, live Divine Love, not talk about it—must be 100 per cent Truth students—living whole, not half, truths. And, rising in the might of 100 per cent freeing, cleansing Truth, sweep away forever the stumbling blocks of selfishness that have blocked the path for ages.

There is One Substance, one never-ending supply, filling every need. As it is our right to have health, it is our right to have peace and prosperity. If we through faith have put aside pills and powders, believing it right to do so, having realized that God is our health, is it not equally logical to put away all outside means of curing poverty, when we realize that God is our supply?

Those who feel that they need props that they can touch and

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handle, are free to use them and deserve no criticism or condemnation.

Truth lovers, we who are telling of a Limitless God with whom all things are possible, are we true to that God, 100 per cent true, when we are the ones to offer these props? The only reliable prop that never breaks is invisible, the hand of the Christ. But as we learn to grasp it through faith it becomes a Living Presence.

Jesus Christ did not carry those who turned to him. He lifted them to their feet, showed them the path, and, knowing that the Everlasting Arms encircled them, left them in the Father's care. If all who are praying could realize this, we would hear no more of having worked so hard for this or that one, but just remembering "I can of mine own self do nothing" (John 5:30). Then lift the stumbling or fallen one to his feet, and hushing every temptation to advise a course, show the path and leave the Father to guide.

How are we humanly capable of advising another how to walk the road leading into the Kingdom? Saying "When you come to such and such a precipice, run quickly along the edge, it is the shortest way." Or, "When you meet a dragon, fly at it and take it by the throat!" Perhaps your faith was strong enough to allow you to walk on the very edge of the gaping mental chasm, as you held consciously the hand of the Christ, whereas your brother, whispering the prayer, "I believe, help thou mine unbelief," must crawl close to the wall of rock. clutching at its rough sides to keep from being drawn over the edge through mental giddiness. To fly at the throat of a mental dragon means a struggle, that may end in defeat for the one so advised. To tame a dragon means victory for both.

Only the Father can guide one into the Kingdom for He alone knows the way, and how best each child must walk it. Pray often, "Lead us not into temptation," as those asking help look to us personally, not to God, for their healing. Jesus understood this so well when he said.

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7).

Those standing as instruments must let the personality depart, before the Father, through them, can send the Comforter. To some the word "leader" may mean but little. But behind each word is a thought that gave birth to the word, and if persistently repeated is bound to make its vibrations felt.

The real, though unconscious, leader on the human plane is the one who has opened his heart in sweet humility, letting the Christ love flow out to one and all alike. Following the Inner Voice in all his dealings with his brothers, doing what he has to do, so harmoniously, so quietly, that he is unconscious of the fact, that following just behind is a goodly company for whom he is tracing a path into the Kingdom by his acts, that like flowers spring up under his feet, bearing witness that

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he is holding the hand of the Christ who leads the way.

How free we would be to confess our faults one to another, if we could meet on the universal grounds of Truth students. For so we all are, until ignorance has been erased by the Cross. We are so necessary to one another, there being no separation in Divine Mind, only union. This must have been realized by you, more than once, when one has come asking for light and that spiritual treatment be given. For as you have talked together, the one who came for light has proved an instrument through which the Christ has given light to you—showing you a broader outlook, giving you a clearer vision, pointing out to you where love had been lacking.

Those who have overcome much are the last ones wanting to be termed leaders, or be called by distinctive titles. And they know that Truth needs no advertising, other than simply Being. A man's neighbor is a great advertising agent. Live the Truth in his presence, play the game of Divine Life when he comes to visit you, and before long the whole Universe will hear about it, and many will be the demands to learn the rules.

For those who are consciously awake know that this is the only interesting, absorbing game that never tires. A game for the child in the cradle, for the father, for the grandmother, for every member of God's family. A game in which one cannot cheat, for every false play builds a barrier before the player, who can never win until he has dissolved it by honest playing that measures up to the standard of 100 per cent.

TRUMPETS OF SUNSET.

"It was on the threshold of appearances that everything began, but nothing ended."—Les Tresors des Humble.

Brave trumpeters that blaze in tents surpassing
Rome's royal old dark collonades, ablaze,
As stately night, her uniforms enmassing,
Turns truant, lost in leagues of purple haze.

The day is done; it passes to recover
Lost radiance; the noontide glow is spent;
And trailing shadows deepen, brood and hover
In amethystine robes, recessed and pent.

Night-sounds re-echo over hills resounding;
The flare and fire of sunset aureoles weave
In peerless majesty, dim earth surrounding
With glint and glory the high arts achieve.

Blazon its beauty! In the sunset basking
Dear vanished forms abide—lost to our sight.
We know that dawn comes gently, at our asking,
For sleepless souls that never shall know night.

Rose de Vaux-Royer.

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RUNNING AFTER TROUBLE

A Bit of Wisdom and Good Advice by a Newspaper Philosopher.

Arthur Brisbane in The Washington Times.

WE are all hunters after trouble. Sometimes we hunt foolishly and sometimes we hunt nobly. To avoid the foolish hunting after trouble, and not to fear the noble hunt for trouble, is the chief duty of man.

When we spend beyond our means, we hunt for trouble.

When we worry about the future, instead of working and saving to provide for the future, we hunt for trouble.

That is foolish trouble hunting.

On the other hand, when we try to correct wrongs, to protect the weak, we also hunt for trouble, but that is noble trouble hunting.

The weak that are protected are usually not grateful. Gratitude in itself is strength.

When you right wrongs, or try to, you are usually called a demagogue, and a large percentage believe the charge.

When John Brown worked to free the slaves, he was hunting trouble. He realized it when they hanged him.

When Galileo tried to educate the human race, told them the earth went around the sun, and that our little grain of sand was not the center of the universe, he was hunting for trouble. He realized that when they made him get down on his knees and deny the truths now taught to every child.

Some of us cannot avoid trouble. Sickness, accident, a poor mental or physical start in life, or both, make us limp, so that trouble can easily get us when she comes hunting, even though we may not be hunting for her.

But trouble really is not much of a hunter and she is satisfied with a small bag. It is we, foolish human beings, that hunt after her.

We follow in her footsteps, many of us through life.

We set a trap for trouble, we lure her as the trout fisher allures his prey.

We run in debt, that is an invitation to trouble.

We spend what we should be saving, that is an invitation to trouble.

We blame the World and Providence, our employers or others, when there is no one to blame but ourselves, and that is the most common and attractive invitation to trouble.

Life would be simple enough if each man would say to himself, "In that direction is trouble, so I am going the other way."

To keep free from trouble, you do not need any of the following things:

An independent fortune, college education, powerful friends, unusual ability.

You need these things:

AN INDEPENDENT MIND. Judge for yourself what you need, what you should spend. Don't be led.

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GOOD HEALTH. You can have it if you choose by wise eating and living.

SOUND SLEEP. Plenty of it. All of us can have that.

FRESH AIR and reasonable exercise. They cost us nothing.

Vanity, a desire to appear to be what we are not, a desire to spend much, or dress as well as somebody else are the things that set the crowd "hunting for trouble."

Only two things are really important in this world, peace of mind based on a good conscience, independence based on wise economy.

Those two things all of us can have if we will.

Go after THEM, don't be a trouble hunter.

DOING AND BEING.

Said Doing to Being, the one to the other,
"Behold I am Lord of the Forces that play.
See the sparks that flash from me, the stars without number
That garnish the slopes of my Day."

Said Being to Doing, "Yea, I know and I see thee,
Thy face toward the ultimate rim of the world.
Thou art shod with the fire and the noise of commotion;
Round thy arm are the nebulae whirled."

Said Doing to Being, "Come forth, pensive Brother.
Exchange they pale thought for the swing of the tides.
Fill thy cup with the rapture that flows from creation.
From the flux pluck a joy that abides."

Said Being to Doing, "Thou wouldst fain have me follow
And labor with thee in the deeps of the sky?
Is it thus that thou seest? When all things are round thee,
The dead and the living, then nowhere am I?"

Said Doing to Being, "In high contemplation
Thou broodest, my brother, aloof from the deed.
Though I sifted the harvest of all my creation
Not of thee would I find me a seed."
Said Being to Doing, "Hast thou fashioned the many
And lost thee the place of the One?
Mayhap in thy searching thou searched not WITHIN THEE.
Go forth to thy labors, my Son."

—Edwin Davies Schoonmaker.

"Growth is a vital process—an evolution—a marshalling of vagrant, unorganized forces into definite forms of beauty, harmony and utility. Growth in some form is about all that we ever take any interest in; it expresses about everything of value to us. Growth in its more simple, more marvelously complicated forms is the architect of beauty, the inspiration of poetry, the builder and sustainer of life, for life itself is only growth, an ever-changing movement toward some object or ideal."—Luther Burbank.

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DO NOT SELL YOUR BIRTHRIGHT

By Charles Edgar Prather.

Read the Bible Story, Genesis 25:27-34.

TO ISAAC and Rebekah twin boys were born, but quite unlike in both appearance and attitude. Esau was a lover of nature. He loved to roam the wilds and hunt. He could not stand restraint: his whole disposition demanded freedom of thought and action. Because he often brought home a deer and cooked it just the way his blind father liked, he became his father's favorite.

Jacob was his mother's boy. He liked to stay at home and help her with the household duties, or work in the garden, or care for the cows and sheep. So Jacob became his mother's favorite.

How naturally innocent this seems. How much easier to like the one who does as you wish! But right here we find the parting of the ways, and the struggle for personal advancement, personal gain and glory—all unconsciously instilled in the mental attitude of the boys by their parents!

How tempting is the prospect of inheriting earthly possessions, political power, etc., from the parents! How parents struggle and deprive themselves of the comforts of life, and often the very necessities, in order to leave their children a fortune—big or little—for a good start in life! In the home, without a thought of the great wrong being done the budding mentality, the child is taught his personal "interests and welfare" above all else. He begins to show selfishness, and from it springs carelessness concerning others' rights, and a determination to win by hook or crook everything he can for himself.

Let us look at the story:

In olden times the first born succeeded to the rights and titles of the father. Though they were twins, Esau was born first, and was thus entitled to the birthright of lordship.

Esau came in from the fields one day very hungry, as boys often are, and found Jacob preparing supper. A specially fine dish of pottage, made of lentils, smelled so savory that Esau begged to have some at once—so hungry was he. Jacob, in his cunning selfishness, had probably thought that was just what Esau would do, and he had planned accordingly. The more he refused, the hungrier Esau became. He felt that he just must have some at once or he would starve. That pottage became the whole desire of his heart; he would give anything he possessed for it.

Thus Esau relinquished his claim to his birthright to Jacob for the gratification of his seeming physical need. He was more alive to sense conditions than to his spiritual inheritance, for the birthright carried with it a divine promise.

It is a strange anomaly that Jacob should become the progenitor of the chosen people after using such deception and fraud; for he was ap-

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parently devoid of all sense of honor, love and justice.

The fault of Esau was his weakness. He was free and generous, but inconsistent. He lacked definite purpose, determination, and high motive. He was without self-control and spiritual insight. This is the condition of all who depend upon the external, weighing everything by the scale of personal profit and loss.

Jacob became a man of indomitable purpose, pursuing his aim until success crowned his efforts. This requires self-reliance and moral courage, and devotion to the ideal. But that ideal should be high and good, and the method of attainment honorable, just and true.

GOOD NIGHT.

"Good night!" said the plough to the weary old horse;
And Dobbin responded, "Good night!"
Then, with Tom on his back, to the farm house he turned,
With a feeling of quiet delight.

"Good night!" said the ox, with a comical bow,
As he turned from the heavy old cart,
Which laughed till it shook a round wheel from its side,
Then creaked out, "Good night, from my heart!"

"Good night!" said the hen, when her supper was done,
To Fanny, who stood in the door;
"Good night!" answered Fanny; "come back in the morn,
And you and your chicks shall have more."

"Quack, quack!" said the duck; "I wish you all well,
Though I cannot tell what is polite."
"The will for the deed," answered Benny the brave;
"Good night, Madam Ducky, good night!"

The geese were parading the beautiful green,
But the goslings were wearied out quite;
So, shutting their peepers, from under the wing
They murmured a sleepy "Good night!"

Now the shades of evening were gathering apace
And fading the last gleam of light;
So to father and mother, both Fanny and Ben
Gave a kiss and a hearty "Good night!"—Selected.

To dwell in love always and towards all is to live the true life, is to have Life itself. Knowing this, the good man gives up himself unreservedly to the Spirit of Love, and dwells in Love towards all, contending with none, condemning none, but loving all.—James Allen.

We often punish most those we love best.

I can be what I will if I will be what I can.

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ABOLISH DEATH

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God."—St. Paul (8th Romans).

I HAD been reading that "the Christian Scientist is alone with his own being and with the reality of things, and in the blessed solitude of his own uplifted consciousness the angels of God's presence will come and minister to his needs." This was my thought upon retiring.

We are told that the soul never sleeps; that always the inner consciousness is alert and registers events—subconscious laws with which we are not over familiar—and when the exhibition of certain intelligences comes we revert with wonder and question as to the date of inhibition. We are trained in mathematics mechanically, yet forever after the application is accurate, scientific and unquestionable.

We are familiarized with Biblical research and the resurrection of life, yet we profoundly question as the appeal of the physically apparent, through daily familiarity, transcends the belief in the unseen, the divined and premised—but unmaterial. All of that which is presented to us as visible matter or substance once inhabited the unseen realm and may be resolved to its own elements again. Our knowledge or mental grasp of it is all that remains in the finite comprehension unless we enter that creative realm of spiritual consciousness, from which expression is derived.

In my earlier infancy—for we are but growing infants in knowledge—I held firm convictions of life in continuity, i. e., the survival of bodily death, the persistence of personality. Yet when a dear one recently passed from view I asked for a sign to reassure me of this truth. I have received many, both convincing and comforting, at rare intervals; for the foolish human mind is fed upon so-called evidence, and clamors for its food. I will relate here the vision that came to me in my sleep this night of Aug. 11, 1920, pictured as follows:

My husband and I were walking in a well-beaten but narrow path, advancing singly to the bank of a river. The water had thin ice over it, but the footsteps continued onward and some had broken through. I warned him, but he was in advance and continued on, and then disappeared from my sight. I called his name in terror and the waters moved violently and I knew that he was swimming under them. He appeared upon the opposite shore. I was afraid to leave the firm embankment of earth under my feet to join him; but he began to build a substantial plank to bridge the river to come back—and he took me in his arms to assure me he was alive and said, "All life is one; learn to live it; learn to bridge the river!"—Rose de Vaux-Royer.

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